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NORTH CAROLINA PRESBYTERIAN

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NORTH CAROLINA PRESBYTERIAN

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TABLE OF CONTENTS.

	PAGE.
Our Premiums	1
Engraving of the corner-stone laying of the church at Valdese	1
Description of the Engraving	1
CORRESPONDENCE:	
One Word: *Clark*	2
A Message from Kentucky: *Dr. Guerrant*	2
The Massacre of St. Bartholomew: *Rev. P. P. Flournoy, D. D.*	2–3
The Swan Song: *Addison Hogue*	3–4
Presbyterianism and Popular Rights: *Rev W. W. Moore, LL. D.*	4
Death of Dr. Dabney	4
HOME MISSION DEPARTMENT:	
Outlook in Arkansas: *R. B. W.*	5
The Work in Texas: *A. H. P. McCurdy*	5
Statement of Receipts: *Dr. Craig*	5
CHURCH NEWS:	
News From the Churches	6–7
Our Church Courts	7
EDITORIAL. Salutatory	8–9
Dr. Houston and the Standards	9
SELECTIONS	9
FOREIGN MISSIONS.	
Letter from Dr. Chester	10
SUNDAY SCHOOL LESSON	10
CHILDREN'S DEPARTMENT	10–11
Marriages and Deaths	12
Advertisements	12–16

OUR PREMIUMS.

Jamieson, Fausset & Brown's Bible Commentary. This is a complete commentary on the whole Bible. While scholarly, it is a popular commentary. It is just the work for Sunday School teachers. We offer this for four new subscribers. 25 cts. extra for postage.

Smith's Dictionary of the Bible for two new subscribers and 15 cts. for postage.

Conybeare & Howson's Life and Epistles of Saint Paul. This is the best life of Paul ever written. It is also a good commentary on his Epistles. For two new subscribers and fifteen cents for postage. Subscriptions must be paid in advance in order to secure these premiums. We cannot continue this offer long, as we shall change our premiums from time to time.



We take pleasure in introducing to their Presbyterian brethren some of the members of the Waldensian Colony, of Burke county, North Carolina. They are gathered together at the laying of the corner-stone of their stone church at Valdese. It was an historic event.

The time was the 17th of February, 1897, the Waldensian Fourth of July. It is the anniversary of the signing of the edict of toleration by the King of Italy, marking the end of centuries of persecution and oppression.

Within the corner-stone were deposited a short history of the Colony with a roll of the church—125 names, copies of the New Testament in French, Italian and English, and a copy of the Minutes of Concord Presbytery, containing an account of the enrollment of the Church.

The scene is most suggestive. To the right is the Italian, to the left, the American flag. Next to the American flag, and behind the corner-stone, we may recognize a Southern Presbyterian Minister, Dr. John M. Rose, of Morganton, who has been both energetic and successful in behalf of the Colony. To his right is the pastor of the church, Rev. Bartholomew Soulier. Next to him are two Northern Presbyterians, Mr. William Wright and Mr. Woodrow, representing Bethany Church, Philadelphia, popularly known as Wanamaker's Church. Mr. Wanamaker made a liberal donation towards the building now nearing completion, and our Synod supports the pastor. Thus this representative of the historic Church, which did not need to be *reformed* because it had never been *deformed*, finds a congenial home in the bosom of American Presbyterianism, and unites the two great branches of that faith in the practice of good works.

The Waldensians are Calvinists in Doctrine, and Presbyterians in Polity. Their union with our Church here is a striking testimony to the antiquity of Presbyterianism.

CORRESPONDENCE.

One Word.

DEAR NORTH CAROLINA PRESBYTERIAN:—I hasten to pay my respects to you in your new home. Pardon one deep sigh as I bid farewell to the genial editor, who for so many years presided over your destiny with such grace, wisdom and fidelity. May his facile pen still find employment and the joys of his heart grow larger through a long, long eventide.

I grasp the hand of your new master with cordial good wishes, and predict for you under his vigorous and progressive management a brilliant future. I congratulate you in advance on the success that is even now in sight.

You will permit me to take advantage of this auspicious occasion to speak one earnest word to the heart of the Church. Our dear Christian people are not as spiritually minded as they ought to be. They are not getting half as much out of religion as they can get and should get, and for that reason the Church is not getting half as much as it ought to get from them in the way of aggressive force. I have just been reading a few chapters from *The Saints' Everlasting Rest*. How few Christians are like old Baxter! He feasted his soul on the hidden manna; he lingered perpetually at the living fountain; he looked long and intently on the King in His beauty. Earth had but slight attraction for him. He was drawn with incessant desire towards the purer joys of the Spiritual Kingdom. He had already the large beginning of heaven. The result was that service, and sacrifice, and suffering for the Master were all sweet. Duty and delight were to him the same. Why should Christians of this type be few? There is bread enough and to spare. The living waters are flowing clear and strong. Why are we so faulty and so feeble? The average Christian is getting next to nothing out of his religion. It affords him a faint and flickering hope of joys to come, and that is about all. "Why should we live at this poor dying rate?"

We never have religion enough to make us useful till we get enough to make us joyful. "The joy of the Lord is your strength." We can all have that much. Christ has it on deposit for us. He wants us to have it. He made the apostles wait for it. He would not let them try to work without it. The joy came with the baptism of the Holy Ghost. The people thought the disciples were intoxicated. Pentecost marked the beginning of a joy "inexpressible and full of glory." It was a joy that no reverse of fortune could quench. When the hand of violence was laid on them, they rejoiced "that they were counted worthy to suffer shame for His name."

Where do we get our conception of the Christian life? Do we get it from the New Testament? Do we believe that the religious experience of apostolic times was a normal experience? Or do we think of that as exceptional? One thing is perfectly manifest, and that is that the religious experience of New Testament Christians was characterized by joy, and the measure of their joy was the measure of the Spirit's presence and power in their lives. I am fully persuaded that religious experience now should conform to the New Testament type. The reason the Church is growing so slowly, and working so sluggishly, is because the average Christian has hardly enough spiritual vitality to give birth to a feeble smile. "The Kingdom of God is righteousness, and peace and joy in the Holy Ghost." We hope we have the righteousness, but as for the peace and joy, we are not expecting these till we get to heaven.

Twelve hundred and forty-two churches without a convert last year! One thousand and fifty-seven gave nothing to make a convert! Symptoms vary, but the disease is one of spiritual inanition. Oh! if these Churches would but feed upon the sincere milk of the Word they would grow thereby. If they would but open their hearts to the fullness of the Holy Spirit sinners would be quickened into life. God's order is, Pentecost and then the addition daily of those who are being saved. This would also fill all the blanks in the table of contributions. Let our Churches be flushed with a full tide of spiritual life and redeemed sinners will flow in, and money will flow out.

We can never get men to give away the best thing they have. The only way to get them to part with a lesser good is to give them a greater. The best thing they have till they get conscious possession of Christ is their money. Jesus did not try to get their money till He filled their hearts with the Holy Spirit, and then there was no trouble. Zaccheus could not get enough money up to the day that Jesus came into his home and his heart, and then all at once he found he had more than he wanted. The poor must have half, and the rest must serve the cause of righteousness. Only let Christ be formed in the hearts of our dear people the hope of glory, and then their grip on material blessings will relax. They will then sing to some purpose: "Thou, O, Christ, art all I want." They lie like Ananias, to the Holy Ghost, when they sing this and then grudge Him anything larger than nickels. How shameful it is that many Christians pay their homage to Christ in the same coin that they throw to organ grinders and mendicants.

My one word is growing to be a long one. MAY THE NORTH CAROLINA PRESBYTERIAN BE CONSECRATED TO THE GREAT MISSION OF CALLING THE PEOPLE OF GOD TO A DEEPER, RICHER, SPIRITUAL LIFE. CLARK.

A Message from Kentucky.

MY DEAR BROTHER:—I must congratulate you upon your "call" to such a great congregation, including all of North Carolina and some of the neighboring States.

I hope it will be as faithful and devoted as your old Scotch Church at Fayetteville.

And I may be permitted to congratulate your new congregation, too, and hope your labors may be as richly blessed as they were in your former charge.

I thank you for the kindness which prompted you to remember me, and desire my humble help in your great undertaking. I will be glad to respond, not because I think you need to go outside of North Carolina for help, but as evidence of my appreciation of your partiality.

I am especially pleased and interested that you propose to make your paper the organ for the promotion of the great work of giving the Gospel *to our own people*, as well as to the heathen.

I believe in beginning at Jerusalem, in "loving our *neighbors* as ourselves," in the charity that *begins at home*, but does not end there.

I have no sympathy with the zeal that passes our *perishing neighbors* to seek other fields for our service and love. This we ought to do, and not to leave the other *undone*.

Right in North Carolina are, doubtless, many people destitute of the Gospel, especially in the great mountain ranges covering the western part of the State.

I know it is so in my own State, where I can find people as utterly ignorant of the way of salvation as the heathen in China. A letter just received from our Evangelist in that country was written from a section without a *Church*, a *Bible*, or a *Christian*, or anybody to give them a Bible, organize a Church or competent to preach the Gospel.

And I am sorry to say that this case is not exceptional. There are tens of thousands of poor people in the great mountain ranges which sweep from Pennsylvania to Georgia who are practically without the Gospel.

For the last few years the Church is waking up a little to the magnitude of this work and the magnitude of the duty and responsibility, so long neglected.

I find a circular from Dr. Booker, the admirable and efficient Chairman of the Evangelistic work in Virginia. In this circular is this statement: that this great Synod has given but seven years to this aggressive work out of one hundred and ten. Is not that amazing? There are yet 32 counties in this Synod without a single Presbyterian Church, 41 counties with only one.

And the same sad story may be repeated by other Synods in our Church. Comment is unnecessary. Instead of "*going* into all the world," we seem to have *stopped* in the cities and towns and fertile valleys, leaving His poor children in the regions beyond to perish.

But I trespass upon your time and space in your inaugural number.

I am happy to know that your great Synod has entered upon this work in earnest, and that your paper will give special prominence to this most important enterprise.

That it will have His signal blessing and presence, is my earnest prayer and confident expectation.

With assurances of my sincere regard, I am

Your fellow servant,

EDWARD O. GUERRANT.

Wilmore, Kentucky.

The Massacre of Saint Barthomew*---Where Lies the Chief Responsibility for It?

REV. P. P. FLOURNOY, D. D.

Cardinal Gibbons says (The Faith of Our Fathers, Ch. xviii.): "I have no words strong enough to express my detestation of that inhuman slaughter. It is true that the number of its victims has been grossly exaggerated by partisan writers, but this is no extenuation of the crime itself. But I most emphatically assert that the Church had no act or part in this atrocious butchery, except to deplore the event and weep over its unhappy victims."

*This terrible slaughter of the Protestants, it may be necessary to inform some younger readers, began in Paris on the morning of August 24th, 1572—three and a quarter centuries ago—and was kept up in various cities of France till after the beginning of October. Various estimates have been made of the number of Protestants murdered, some asserting that it was less than 2,000, others contending that it must have reached 100,000. This question can never be settled, as the slaughter lasted for more than a month, was enacted in a great variety of places and circumstances, much of it being done by individuals who seemed to become infatuated with the horrible work as it proceeded, borne on by a ferocity like that of the tiger after tasting blood, while many bodies were thrown into rivers and otherwise disposed of, and there was no census of the victims taken at the time.

The aged and women, even little children and babes, suffered alike in the frightful carnage.

I do not wish to impugn the veracity of the writer of these words; but there is, perhaps, no influence so likely to give one a distorted view of facts as religious sectarian prejudice, and without doing injustice to him or to the humblest of the members of his Church, among whom I have many acquaintances, some of whom I highly esteem, I wish to show the truth of the matter on which he has thus expressed himself.

It is not probable that either the Pope at Rome, or the Romanist ecclesiastics in Paris originated the plot for the Massacre of St. Bartholomew. The letters of Salviati, the Papal Nuncio at Paris, are said to disprove this. But, *the massacre was in the line of the policy to which the Papal Court had been striving to bring the Princes under its influence, and was the consummation of its long cherished wishes.*

If it be true, as Cardinal Gibbons asserts with so much confidence, that the Roman Catholic Church "had no act or part in this atrocious butchery," and that "religion had nothing to do with the massacre," how are we to account for the contrast in the manner in which the news was received in the Protestant court of England, and that in which the courts of Spain, the chief Catholic power, and Rome itself, welcomed the tidings?

Fenelon, the French embassador, came in obedience to the command of his sovereign, Charles IX. to announce to Queen Elizabeth and her court the news of the massacre.

Hume tells us (Hist. of England, ch. xl.): "Nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face; silence, as in the dead of night reigned in all the royal apartment. The courtiers and ladies, clad in deep mourning, were ranged on each side and allowed him to pass without offering him one salute or favorable look."

What a different effect the news produced at the court of Philip II., the chief Romanist prince of Europe! This bigoted and cruel monarch is said to have laughed aloud "for the first time in his life." Saint Goard, the French envoy at Madrid, writes to his master, Charles IX., as follows:

"The news of the events upon St. Bartholomew's day arrived on the 7th of September. The King, on receiving the intelligence, contrary to his natural custom, showed so much gaiety that he seemed more delighted than with all the good fortune or happy incidents which had ever before occurred to him. * * * * He sent his secretary, Cayas, to me with his felicitations upon the event, and with the information that he was just going to Saint Jerome to render thanks to God, etc. * * * I went to see him next morning, and as soon as I came into his presence *he began to laugh*, and with expressions of extreme contentment, to praise your Majesty as deserving your title of Most Christian. * * * * He praised the steadfast resolution and the long dissimulation of so great an enterprise which all the world would not be able to comprehend." *

Look across to Rome—how is the news received there?

Do we see the Church deploring the cruelty of her children, and weeping over its unhappy victims? As we approach the strange scenes in the "Holy" City to witness the effect of the terrible tidings, we will be constrained to say like the astonished Moses when he came down from the Mount, and heard the noise of the orgies of the lapsed nation in their idolatrous worship, "the voice of them that *sing* do I hear."

There is no weeping in Rome, unless it be in secret corners and dark passages. The scene is one of unrestrained mirth and exultation. The bells rang, the cannon roared from the castle of St. Angelo. The Pope, accompanied by the sacred college, went in procession to several churches to offer thanks to God, and published a universal jubilee.

Cardinal Lorraine paid down one thousand crowns to the courier who brought the joyful news, and when the great procession had marched to his Church of St. Louis, chanted there a Te Deum. "His twelve years of prayer now had their answer." He had a gilt inscription placed over the doors of this Church, in which Charles IX is described as an avenging angel sent from Heaven to sweep the heretics out of the kingdom, "thanks to the advice and prayers of the Holy See."

"The Pope sent Cardinal Fabio Orsini as delegate to France to congratulate and thank the king, and ask him to complete the work by establishing the Inquisition." (Roy's Massacre of St. Bartholomew, p 18.)

Orsini, the Papal legate in passing through Lyons on his way to Paris, gave the apostolic blessing to the assassins there as they knelt before him with the blood of the Huguenots "scarcely dried on their hands." (See Froude's Hist. England, Vol. X.)

Yet Cardinal Gibbons "emphatically asserts" that his Church had nothing to do with this butchery, "but to deplore the event, and weep over its unhappy victims."

He assures us that this great jubilee in Rome was the result of the news that the worthless life of Charles IX. was preserved, and that the Pope was in entire ignorance of the massacre which had taken place. "Of which he was utterly ignorant." (Faith of Our Fathers, ch. xviii.)

He tells us that Charles and Catharine were very poor Catholics, too. "For neither Charles nor his mother ever manifested any special zeal for the Catholic Church, nor any special aversion to Protestantism, unless it threatened the throne."

How remarkably disinterested was all this rejoicing on the part of the Pope, the Cardinal and all Rome over the preservation of the lives of people who cared so little for them!

Ah, his eminence, after the manner of his Church, makes large demands on our faith.

But how are we to explain the fact that, in addition to this wild jubilee, the Pope sets his mint to work, and medals are struck off to commemorate the event? Was all this done on the spur of the moment? *Could* it have been done in this manner? Are medals which are intended to commemorate great events made in this hasty way, and upon such imperfect knowledge of the events to be commemorated? Cardinal Gibbons would have us think so. Why? That he may save this Pope from appearing before the world as one of the bloodiest and most cruel of monsters. But, would he have us take the only alternative, and believe him to have been so light and trifling a man as to act in the way he represents him as doing? No one who knows anything of Gregory XIII., would find it possible to take this view.

Then, if the Pope knew nothing of the massacre, how is this? I have before me a picture of one of the medals which Pope Gregory XIII. made. Here, on this medal, I see the words VGONOTORUM STRAGES, (*i. e.* "*The Massacre of the Huguenots.*") Yet, Cardinal Gibbons assures us that the Pope *knew nothing about* this massacre.

He also assures us, as we have seen, that "religion had nothing to do with it." But, on the same side of the medal, I see a picture of a slayer and slain. Before the eyes of the dying a winged figure holds up a cross in one hand, while a sword is held in the other. On the adverse side of the medal I see the inscription, PIETAS EXCITAVIT IUSTITIAM 24 AUGUSTI, 1572, (*i. e., Piety urged on justice, 24 August, 1572.*)

"Piety" is here represented as the main-spring of the whole affair. Did this "piety" have no connection with religion?

There is another fact which makes this theory of Cardinal Gibbons appear quite remarkable. The Pope had three pictures painted on the walls of the Vatican, one representing the murder of Admiral Coligny, another Charles IX. in the fatal council, and the third the dreadful massacre itself. On the walls thus frescoed is the record of the Pope's approval of Coligny's murder. *Pontifex Colignii necem probat* ("The Pontiff approves of the killing of Coligny.") Was all this done in a moment, and before the Pope knew of the massacre?

*Quoted by Motley from Groen vs. Prinst., Archives, etc. Supplement, 125.

[For the North Carolina Presbyterian.]

The Swan Song.

ADDISON HOGUE.

One of the oldest traditions that has descended to us from antiquity is that the swan sings in anticipation of death, and from this has come the use of "Swan Song" to devote any noteworthy utterance by anyone who is near his end, particularly if this utterance bears some special relation to the person's chief activity or interest in life.

For example, Paul's triumphant outburst in the fourth chapter of Second Timothy, beginning with the words "For I am now ready to be offered, and the time of my departure is at hand," was spoken of as "Paul's glorious swan song" by Dr. Alexander McLaren in the Sunday School Times of Nov. 27th.

In this connection it may be interesting to know what was said about the swan song by one of the purest and noblest souls the heathen world ever knew.

When Sokrates was put to death he drank the poison shortly before sunset, and that last day was spent in the company of some of his beloved disciples, and their conversation turned upon the immortality of the soul. Sokrates advanced three reasons that led him to believe in this doctrine, and at the close of this part of the discussion a deep and prolonged silence fell upon the little company in the prison cell. Then Sokrates noticed that two of his friends were earnestly conversing in an undertone, and on inquiry he found that his arguments had not satisfied them, but that a motive of delicacy restrained them from stating their difficulties, for fear the general topic of death might be unpleasant to him, in view of the nearness of his own death. Sokrates gently chided them, saying: "Well did I ever! I certainly can't expect to persuade other people that I do not consider my present situation a misfortune, if I can't persuade even you, and if you fear that I am at all more dissatisfied now than I ever was before; and I must seem to you to have less of the gift of divination than the swans; for they, when they perceive that they must die, though they sing on other occasions too, sing at that

particular time especially, and sing more than they ever did before, exulting in the fact that they are about to depart into the presence of the god whose servants they are. But because men fear death themselves they tell lies about the swans and say that they sing out from grief, lamenting their approaching death. And men say this without reflecting that no bird, not even the nightingale itself or the swallow, sings when it is hungry or cold or suffering in any other way, though people say that these birds sing when they wish to pour forth their lamentation and grief. But I do not believe this is true either of these birds or of the swans; but because the swans belong to Apollo, the god of divination, they too, have the gift, and as they know in advance the blessings that await them in the realm of Hades, they sing and rejoice during the day of their death more than at any other time. And I think that I too am a fellow servant of the swans and sacred to the same god, and that I have from our master Appollo the gift of divination in no less degree than the swans have, and that I am not departing from life any less cheerfully than they do. For this reason tell me your difficulties and ask me anything you wish."

There's a strong and noble faith for you on the part of a man who had never had life and immortality brought to light for him through the Gospel.

Washington and Lee University, Lexington, Va.

Presbyterianism and Popular Rights.

REV. W. W. MOORE, D. D.

On the occasion of the first issue of the NORTH CAROLINA PRESBYTERIAN in the Presbyterian city of Charlotte, the birthplace of the first Declaration of Independence, it may not be amiss to call to mind again some of the services of this historic Church to the cause of human freedom. The first reason for the intimate relation which has always existed between Presbyterianism and liberty is found in its polity or method of ecclesiastical organization and government. Modeled after the Israelitish commonwealth and the apostolic Church, Presbyterianism is republican in its form and spirit. Its two fundamental principles are personal liberty and constitutional organization. The Protestant doctrine of the priesthood of all believers, bringing every man face to face with God, and teaching that each individual "must for himself realize the priceless benefits and dignities of redemption," gives to every man personal worth and involves the principle of personal liberty. The other principle is constitutional self-government. Presbyterianism holds that Church power rests not in the clergy but in the people, and that Church government is administered not by a single individual, which would be monarchy, nor by a privileged class, which would be oligarchy, nor immediately by the people, which would be unmanageable democracy, but by representatives of the people, chosen by the people, and sitting in constitutional assemblies. It is popular government by representative majorities. In short, the Presbyterian Church is an ecclesiastical republic. A system which teaches that Church power rests in the people and is administered by representatives of the people is of necessity the friend of the rights of the people.

Both of these principles which characterize the Presbyterian system, viz: personal liberty or the worth of the individual, and republican organization or constitutional self-government, are derived directly from Scripture. The Oriental idea of government, with a single shining exception, has always been this—that the people existed for the glory of the ruler; the king was everything, the people nothing. Our idea of government is utterly different from this. We hold that, so far from the people existing for the glory of the ruler, the ruler exists for the good of the people. Where did we get that idea? We got it from the exceptional case just referred to, from the Hebrews, from the Bible, from God. It was He who first insisted upon a reversal of the Oriental theory of despotism and gave to mankind the great democratic idea of "a free government, of the people and by the people and for the people." It was He who first taught the dignity of man as man, and gave to the world the conception of a commonwealth. No student of comparative history can fail to be impressed with the world-wide difference between the pompous inscriptions of ancient Egypt and Babylon and that simple but matchless story of the common people which runs through the Old Testament Scriptures. On the one hand we have colossal egotism, high-sounding titles, boastful narrations of personal prowess, elaborate descriptions of royal wealth and splendor, kings, courts, wars, conquests, but not one word about the people, save indeed an occasional contemptuous reference to the "stinking multitude." On the other hand, we have not a favored individual, but a chosen people; not a pampered despot but a royal nation; not the intrigues of courts and the exploits of kings only, but also and chiefly the everyday life of plain people and there is throughout an unmistakable respect for manhood as such, a disregard for the merely outward and accidental, a high estimate of the spiritual and essential, a just appreciation of personal character and piety, regardless of the circumstances of birth or wealth or station.

Observe the recurrence of that uplifting refrain throughout the Old Testament concerning "the people." "The Lord's portion is His people" (Deut. xxxii:9); "The Lord taketh pleasure in his people" (Ps. cxix:4); the Lord said unto Pharaoh "Thou art exalting thyself against my people" (Ex. ix:17); "Let my people go that they may serve me," (Ex. v:1). To the Hebrews themselves he said, "If thou lend money to any of my people that is poor thou shalt not exact interest of him" (Ex. xxii:25). This did not mean that a man was not to take interest on money which he lent for commercial purposes, but that he was not to take interest on money which he lent to a brother in distress for the relief of his suffering. When the Israelites in their folly insisted upon having a king like the neighboring nations, God permitted it, but made it clear in the anointing of Saul, their first king, that he was to be their servant, not their oppressor, saying to Samuel: "Anoint him to be captain over my people, that he may save my people out of the hand of their enemies" (I Sam. ix:6), instituting at the same time, as a further safeguard, that great order of the prophets who were thenceforth the spokesmen for the people as well as for God against the tyranny both of kings and priests. The palmary example which, occurs instantly to every mind was the rebuke administered by Nathan to the most powerful and most popular of the Israelitish kings when he had debauched the wife, and ruined the home, and taken the life of a gallant soldier who, though one of his subjects, was also one of God's people. Was there any other nation of Oriental antiquity where a prophet could have done what Nathan did without losing his head? Well, this is just the first principle of our Presbyterianism, "the rights of the people." And here we find the real potency of Presbyterianism, as an educator of men and a maker of citizens. It teaches that all men are the sons of the Lord Almighty, that all are equal and all are kings, that every soul is of infinite value and dignity, and that each individual mind may be in direct communication with its Creator. With such a conception of man there can be no despotism in Church or State; as has been well said, no prelate or king can be lord over another man's conscience.

The historic opposition of Presbyterianism to all tyranny in Church and State is therefore no accident; it is no accident that Presbyterianism has furnished more martyrs to Christianity since the reformation than all the other Churches combined; it is no accident that Presbyterianism has taken the lead in all those great movements which have secured the religious and civil liberty now enjoyed by all the foremost nations of the world. The one which has made the name of Mecklenburg immortal was no accident. These things have sprung naturally and inevitably out of the Presbyterian estimate of the worth of the individual and the Presbyterian theory of government by the people. That this is true we shall attempt to show in more detail at another time.

Death of Dr. Dabney.

Rev. R. L. Dabney, D. D., LL. D., died at the home of his son, Dr. Charles W. Dabney, at Knoxville, Tenn., January 4, 1898.

We regret to be the bearer of tidings which will carry such sorrow throughout the the bounds of our Synod and of our whole Church. Not only does our Church mourn one of her greatest preachers and teachers, her most eminent scholar and theologian, but hundreds of our preachers will mourn the loss of a father.

In spite of his advanced age and increasing infirmities, the news comes to us with the shock of surprise. The last year was not the least fruitful of a very active life. The masterly address delivered at the commemoration of the Westminster Standards of the Charlotte Assembly, his lectures on the Atonement at Davidson College and Columbia Seminary, the publication of his Practical Philosophy, together with other lectures and sermons, bore witness to his undiminished intellectual powers, and led us to hope that he might yet be spared to add to the already long list of valuable contributions to Theology and Philosophy. We cannot now be too thankful that our last Assembly was honored with his presence. We hope that as his last year has been a fruitful one, so also it has been a happy one. We trust that the respect and attention with which his lectures and addresses have been heard, the love and veneration with which he has everywhere been received, have been a solace to him in his infirmities, and that he has known the fulfilment of the promise: "They shall still bring forth fruit in old age."

Robert Lewis Dabney was born in Louisa county, Va., March 5th, 1820. He took the course in Hampden-Sidney to the beginning of the Senior year, and afterward the full A. M. course in the University of Virginia. After teaching two years he took the full course in Union Theological Seminary, Va., graduating in 1846. He was licensed by West Hanover Presbytery May 5th, 1846, ordained by Lexington Presbytery in July, 1847, and installed pastor of the Tinkling Spring Church, where he remained till 1853. He was Professor of Church History in Union Seminary from 1853 to 1869, and of Theology in the same institution from 1869 to 1883. In 1861 he was chaplain in the Confederate army; in 1862 chief-of-staff of Gen. T. J. Jackson. He was co-pastor of the Hampden-Sidney College Church from 1838 to 1874. He received the honorary degree of D. D. from Hampden-Sidney in 1853, and LL. D., in 1872. He was Moderator of the General Assembly which met in Louisville, Ky., in 1870. In 1883 his health requiring a change of climate, he accepted the chair of Philosophy in the University of Texas. During the same time he taught in the Theological School at Austin, Texas. It was during this time that he lost his sight. After retiring from his professorship in this institution, he was active in writing and lecturing.

He married Miss Lavinia Morrison, sister of Mrs. B. M. Smith. She and her children, Dr. Chas. W. Dabney, president of the University of Tennessee, Lewis Dabney and Samuel Dabney, who are practicing law in Texas, survive him.

Dr. Dabney has published several books, the most important of which are, Life of Gen. Thos. J. Jackson, Theology, Dogmatic and Polemic; Treatise on Sacred Rhetoric; Sensualistic Philosophy of the Nineteenth Century; and three volumes of collected writings, with his last work on Practical Philosophy, just from the press.

HOME MISSION DEPARTMENT.

Home Mission Outlook in Arkansas.

Arkansas comprises 75 counties, about one and a half million inhabitants—increasing annually—90 Presbyterian churches with an aggregate membership of 5,100. This would allow, if systematically distributed, two churches to 15 counties and one church to each of the remaining 60 counties. The railroads and rivers, however, have been the distributing influences for our churches, so that the main Presbyterian forces lie along the railroads, and we are but little known where the whistle of the engine cannot be heard.

Arkansas has an unusual number of fine and navigable rivers, and these, before the advent of railroads, determined the location of towns and churches. With the entrance of railroads the river churches began to decline, except in case of a few that were so fortunate as to be located in towns where the railroads touched or crossed the rivers. In not a few instances country churches located on or near rivers have entirely disappeared, while others have so far lost their primitive powers as to be barely able to maintain a very critical existence.

More than half of the above mentioned churches are located in towns that owe their existence to the railroads, and these contain probably not less than 4,000 of the 5,100 members of the entire Synod. There are twenty churches in our entire Synod supplied with preaching every Sabbath, and not one of these is located in the country. There are nineteen counties in the State entirely destitute of Presbyterian Church privileges. The writer is not mentioning these facts by way of attaching blame to any one. Our Secretary of Home Missions has impressed the members of our Synod with his faithfulness and with his patient and persistent efforts to maintain weak points in our Synod, and to intelligently aid in aggressive work. But there is a vast *terra incognita*, so far as our Church is concerned. The Methodist Church especially, and to some extent the Baptist and Cumberland Presbyterian Churches, are worthy of special mention in this connection. There is probably not a township in the State that the Methodist circuit rider has not found. Some of his methods may be such as to have incurred the criticism of the hypercritical, but he has solved the question as to how the Gospel is to be carried to the far-off country districts. The only way is to go there and stay there. Somebody, whose mission is to preach the Gospel, must do this. First, the evangelist with his tent must open the way. Then must come the pastor, secure his little farm and establish himself and remain. The churches in Arkansas are not able to meet all the expense of evangelistic and sustentation work that will be demanded. At the last meeting of the Synod a committee was appointed to bring in a report for the next meeting of Synod, and it is hoped that by that time we shall have money and men in some measure commensurate with the work.

R. B. W.

To Editor North Carolina Presbyterian:

DEAR SIR:—You ask me to give you some of the "needs and possibilities of the Home Mission work in the Presbytery of Western Texas." I do this the more cheerfully since I well know the substantial interest the churches of the older Synods have always taken in the work in Texas, and it is right that they should know something of what their contributions have aided us in doing, we will say in the past ten years, which covers the period of the greatest Home Missionary activity in our Southern Church.

The Presbytery of Western Texas territorially fronts for about 200 miles on the Gulf of Mexico; extends some 500 miles up the Rio Grande from its mouth; embraces fifty-four counties, with a combined area of about 80,000 square miles. The population of this territory is approximately 350,000—about 200,000 whites, 100,000 Mexicans, and 50,000 negroes. Of the white population perhaps half are Americans, the other half are Germans, Bohemians, Polanders, with a mixture of all nations, the German element largely predominating. The American population forms the basis for all Protestant church work.

In 1887 the Presbytery of Western Texas reported 33 churches, with a total membership of 1,399. Since that time three small churches have been transferred to Brazos Presbytery and six dissolved. In 1897 we report 41 churches, with a total membership of 2,049. During this time 17 churches have been organized, 6 of which have been amongst the Mexicans.

In the spring of 1887 we had seven ministers in the active work. Five of these were in self-supporting fields and two were aided by Home Missions. Now we have sixteen men in the active work, ten in self-supporting fields, four aided by Home Missions, and two, Revs. Scott and Pratt, in their work amongst the Mexicans, supported entirely by Home Missions. To appreciate the substantial nature of this growth one must understand the roving disposition of much of our population, as well as its cosmopolitan character.

During this period political mutations, financial panic, and instability of values have, we presume, borne about equally on all sections, but despite these things steady progress has been made.

Your readers will probably be struck with the large number of churches as compared with the number of ministers, and on examination the ministers of the General Assembly will regret to see "vacant" written after so many of the smaller churches.

In a vast territory like ours, wherein new communities are continually forming, we find it necessary, from time to time, to organize a few Presbyterians into a Church in order to hold the ground for those who shall come after, and to prevent their being absorbed by other churches, even where we have no immediate prospect of giving them the regular ministration of the Word. The majority of our stronger churches have passed through this very experience.

But herein lies one great need in our Home Mission work. Our young churches struggling into self-support cannot do much to assist others, though, in proportion to their members and means their record is second to none. We need that assistance which the older Synods have in most instances so generously given.

In addition to our work amongst the whites, we have in the bounds of our Presbytery the bulk of the Mexican population of Texas. The immigration of this people in the past ten years has been rapid, and they are steadily and surely supplanting the negro as laborers on our farms and ranches. They are amongst us by thousands, with their yellow skins and strange tongue, but they are God's little ones and they too must have the Gospel. Thus far, no work in which we have engaged has been more fruitful. It is practically Foreign Mission work on Home Mission soil, and as it prospers it will have a powerful leavening effect upon Mexico itself, as the human tide ebbs and flows across the Rio Grande.

The General Assembly, recognizing its importance, has made it a special feature of its Home Mission Work, but upon us as a Presbytery rests the responsibility of its conduct.

I would like to tell of what has been, and is now being done for this people, by those noble workers Revs. H. B. Pratt and Walter S. Scott, but the limitation of space forbids. My theme is too large for a single article. At another time I must tell you of the work of the Mexican eldership, of our training school conducted by Bro. Pratt, of Scott's indefatigable labors, etc. In the mean time pray for us in these outposts of our Zion and all other needed help will come.

A. H. P. MCCURDY,
Chairman H. M. COM,
Presbytery Western Texas.

Receipts at General Assembly's Office of Home Missions, Atlanta, Ga., April 1st to December 31st.

Home Missions, including Church Erection Loans, 1897	$16,024
Home Missions, including Church Erection Loans, 1896	13,338
Gain	$ 2,690
Invalid Fund, 1897	$ 9,384
Invalid Fund, 1896	9.620
Shortage	$ 236

The policy of the Assembly and its Executive Committee of Home Missions is to make no debts. A safe calculation is made at the beginning of each fiscal year as to the amount on hand and which may be confidently expected, and the committee makes no plans for work to cost beyond that sum.

The January collection in this light becomes very important. There are urgent calls upon the committee, not only to support the about 100 ministers and teachers now at work, but to enter new inviting fields continually pressing upon us for occupation, as population is increasing month by month in the West. Five hundred and fifty towns in Texas, with from 300 to 2,500 population in which we have not begun to work.

The General Assembly's Home Missionary work among the Mexicans in Texas is Foreign Missionary work on American soil. Many thousands of these people will become citizens and voters in Texas. Released from priestly domination, they under our free institutions learn rapidly to think for themselves, and can be reached by religious truth far more easily here than in Mexico. Their reflex influence upon Mexico, which is just across the Rio Grande, will do as much or more good, than if the same amount were expended in Mexico. Our two missionaries, Mr. Scott and Mr. Pratt, thoroughly understand the language and the habits of the people. Mr. Pratt a few years ago translated the Bible into the Spanish language. He is training several young Mexicans for the ministry, studying the Bible with them four hours per day, and having them engage in Missionary work with him in Larado. His work has reached the point where a building for a home, school room, chapel and sleeping rooms for his students is imperatively necessary, and the committee's ability to aid in this work depends upon the January collection for Assembly's Home Missions. Let every church contribute and each member make an investment for our Lord in this and all the other work which the Assembly's committee is trying to do. Twenty-five thousand dollars is needed in January for the whole work.

CHURCH NEWS.

UNION SEMINARY.

There are sixty-seven students in Union Theological Seminary, Virginia, this session, representing a large number of colleges all over the country. The two colleges having the largest representation are Davidson and Hampden-Sidney, Davidson sending twenty-two men and Hampden-Sidney nineteen.

It has long been observed that the seminaries are the centers of missionary zeal in our Church. Of Union Seminary this is notably true. The field secretary of the Inter-Seminary Missionary Alliance recently said that he had found more of the spirit of missions in Union than in any seminary he had visited in the United States. It is a remarkable fact that more than half of all the ordained missionaries sent to foreign lands by our Church have gone out from this one institution. That there is no decline in the spirit of missions there, but rather an increase, is shown by the fact that ten members of the present Senior class expect to go to the foreign field.

The seminary is peacefully, steadily, strenuously doing the work for which it was established by the Church, and its greatest usefulness is yet before it.

NORTH CAROLINA.

WILLIAMS MEMORIAL CHURCH.—This fall has been one of much blessing at Williams Memorial Church. The balance due on manse debt ($256), has been paid in full. The manse has been painted, gifts have been sent to the orphanage, and our ladies are clothing one of the orphans. About $60 has been raised for foreign missions. And last, but not least, the pastor has been the recipient of a thorough Christmas pounding. On Friday, December 24th, people with baskets and bundles, and wagons with hay, corn, fodder, etc., began to pour in until barn and house were full of welcome gifts and guests, and one man and his wife were made exceedingly happy and grateful. They take this opportunity to express hearty thanks to a kind people and to God for his goodness.

JONAS BARCLAY, Pastor.

BETHEL, BUFFALO AND MIDWAY.—Protracted services were held in the past summer and fall in Bethel, Buffalo and Midway, in the order named.

Bethel: The pastor was assisted in these services by Revs. C. N. Wharton and S. M. Rankin, at the early stage of the meeting. At that time they were visiting in the neighborhood. The most of the preaching, however, was done by Dr. E. C. Murray, of Mebane. All of the sermons by these brethren were highly enjoyed by the large congregations present every day, and God blessed them to the reviving of His people. Though no professions were made during the meeting, the session, a few weeks later received five persons into full membership, three on profession and two on certificate.

Buffalo: Rev. R. W. Culbertson, of Mebane, the former pastor of this group of churches, did all the preaching in this meeting for the present pastor. The people were glad to see and hear him again. As a visible result of the good done, four young persons—all of them children of the covenant, and members of the Sabbath School—professed their faith in Christ, and have since been received into full membership. The members were greatly revived and strengthened for many day to come.

On the first Sabbath in November Deacons J. M. Hendrix and G. W. Denney were elected to the eldership in this church; on the first Sabbath in December they were ordained and installed. The vacancies thus made in the diaconate will soon be filled by the election of additional deacons.

Midway: Notice of this meeting has already appeared in the PRESBYTERIAN, but let this be added. The pastor did all the preaching, as he could not secure help from the neighboring brethren. The meeting was held after the Churches in the vicinity had held their meetings. This fact and another—bad weather, almost entirely through the meeting—affected the attendance very perceptibly. But the meeting was a success. At the end of the week's services the meeting closed, on the 5th Sabbath in October, with the Lord's Supper. Those who had attended all the services felt amply repaid in the spiritually good things they received.

J. MCL. SEABROOK, Pastor.

WINSTON—At a meeting of the elders and deacons, held Wednesday night, December 22nd, the pastor was authorized to make an engagement with Rev. W. H. Groves, of Millboro Springs, Va., to supply the pulpit for six months, commencing February 1, 1898.

Mr. Groves has accepted the invitation extended to him and will arrive the latter part of January. The pastor expects to sail from New York on February 5th, to return September 1st.

We learn from the *Southwestern Presbyterian* that the route which will be traversed by the party is as follows: From New York they will go to Gibraltar; from that place they will proceed to Southern Spain, visiting Granada, the last Capital of the Moors, and thence to Naples by way of Algiers, in North Africa. They will spend some time at Naples, viewing the excavations of Pompeii and the eruptions of Vesuvius; thence to the Island of Malta, where St. Paul was shipwrecked; thence to Alexandria, Egypt, and up the Nile to Cairo and Thebes. They will cross the Red Sea at the supposed crossing place of the Israelites, thence via the Suez Canal to Jaffa. From this historic seacoast town they will go to Jerusalem, the Holy City. After spending some time at Jerusalem, the party will go to Beirout, where they will secure a camping outfit and traverse the eastern portion of Palestine, crossing the river Jordan into the land of the Moabites. Returning to Jerusalem, they will again equip themselves with camping outfits and proceed up through Nazareth, visiting all points of interest until Damascus is reached. They will also visit Cyprus, Ephesus, Rome, Constantinople, Athens, Corinth, Venice, Geneva, etc. On their return trip they will visit Paris and London, and will probably visit the north of Ireland. They will arrive home about the last of June. The primary object of the party, as we are informed by a member of it, will be to follow the footsteps of the Saviour and of Paul, view the Land of Bondage, and especially study the "Land of Holy Light."

The readers of the N. C. PRESBYTERIAN have a treat in store for them in the letters which are expected from the facile pen of Dr. Peyton Hoge, who is one of the members of this party.

REV. C. K. CUMMINGS and his "helpmeet indeed" have been most active during the last few days in presenting to the churches the great work of Foreign Missions. Mr. Cumming preached at Monroe on Thursday and at Grover Friday afternoon. Friday night he was at King's Mountain, and Saturday morning at Long Creek; Saturday night and Sunday morning he preached at Lowell, helping Rev. R. A. Miller with the communion service, and Sunday afternoon he made a missionary address, followed Sunday night by a sermon at McAdenville.

MRS. CUMMING spoke to the Ladies' Missionary Society at Aberdeen on Wednesday and at Carthage on Thursday.

REV. J. J. HARRELL and family leave to-day for their new home in Lavonia, Georgia. May the Divine blessing follow him in his labors there.

CONCORD CHURCH, IREDELL CO.—We have been very fortunate during the last two weeks in having with us Rev. A. K. Pool, the sweet singer of the Synod, who has been teaching us the art of congregational singing.

Bro. Pool not only knows how to sing, but he also knows how to teach others to sing and to love it. He points out the beauty and appropriateness of our Church music in a way that enables one to sing with the spirit and with the understanding. We are glad that he has decided to devote a part of his time to this good work during the next year, and we congratulate every congregation that may be fortunate enough to secure his services.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints,"—Ps. cxlix :1.

CHINA GROVE CHURCH.—On third Sabbath of December we went into our new building for the first service. This was a time of gladness to us; we were getting into a building of our own, and our minister, Rev. John Wakefield, was with us for the first time. The Sunday school celebrated the occasion with an appropriate praise service. G. A. Ramseur, M. D., on the part of the Session, delivered an appropriate address of welcome, which he had cast into poetic form and which was very pleasantly responded to by C. W. Caruther. There were with us on that occasion Revs. Wertz, of the Lutheran Church; Dr. Trexler, of German Reformed Church, and H. R. Overcash and John Wakefield, of our own Church, who gave us a few appropriate words of encouragement and exhortation. May God's richest blessing abide with this new vine of his own planting!

Rev. H. R. Overcash changes his address from China Grove to Swannanoa, N. C. He goes to take charge of the work at the latter place.

CHARLOTTE.—The Presbyterian churches of the city—First, Second, Graham Street, and Westminster—will unite in a communion service at the Second Church Sunday morning next. Preparatory services will be held in each of the churches.

At the close of services at the First Presbyterian Church Sunday morning, three new deacons were elected. The choice fell upon P. M. Brown, Dr. R. L. Gibbon and R. C. Carson. Other gentlemen received flattering votes, but these received the highest number of votes.

FAYETTEVILLE.—Despite the bitter cold, quite a large congregation was edified by the morning services in the Presbyterian Church last Sunday, Rev. H. T. Graham preaching his inaugural sermon as pastor. It was an able, thoughtful discourse, well considered and clearly reasoned; and, above all, breathed the spirit of self-sacrificing work in the cause of Christ. Mr. Graham feelingly alluded to the past history of the church, and to the honors which crowned its old age. But this should be a hale old age, and the harvest of the evening should have its full sheaves. His counsel to his flock was earnest and affectionate, and his exhortations for union and co-operation in the work before them were the out-pourings of the loving heart of a spiritual guide and friend. M.

REV. R. C. MORRISON changes his address from Matthews, N. C., to Brittain, N. C.

THYATIRA, ROWAN CO.—The 30th of December was a red letter day for Foreign Missions at old Thyatira Church in Rowan county. This was the first anniversary of the organization of the Young Ladies' Missionary Society. They decided to celebrate it by having a missionary rally of the entire congregation. At 11 o'clock Rev. A. T. Graham, of Davidson College, made a very interesting talk to the children, a large crowd of whom was present. After an hour's recess for dinner, Rev. John Wakefield, of Salisbury, spoke especially to the women. He was followed by Rev. W. L. Lingle, of Union Seminary, who has been a member of Thyatira since his early boyhood. The entire programme was very interesting and we believe the day was profitably spent. The young ladies reported a collection of nearly fifty dollars from their society. We trust that their second anniversary may bring even better things.

HICKORY.—Among many other substantial and appreciated gifts, the gentlemen of the Hickory Church presented their pastor a handsome suit of clothes as a Christmas present. May he be more able to return to them spiritual blessings and comforts for these temporal kindnesses which he is ever and anon receiving from them. J. ALSTON RAMSAY.

SOUTH CAROLINA.

CLINTON.—Rev. W. T. Matthews, who was recently elected Chancellor of the Presbyterian College of South Carolina, has moved with his family to Clinton. They are occupying the first floor of the main college building at present, as there is not a vacant dwelling in the town. Mr. Matthews and his family are very desirable additions to our community, although his work will carry him away from home a good deal of his time.

BENNETTSVILLE.—Rev. N. J. Holmes conducted a meeting at this place week before last. The services were well attended and Mr. Holmes' earnest preaching resulted in a quickening of spiritual life and in a deeper interest in religious matters.—*Southern Presbyterian*.

VIRGINIA.

GALATIA AND GLEN WILTON churches have extended calls to Rev. Charles Friend.

BASIC CITY.—The Rev. R. L. Brown has been supplying this Church for two years. During that time the Church has been greatly improved. The building has been put in better condition, the Sabbath school has grown, and much pioneer activity is manifested. Rev. W. W. Orr, of the Associate Reformed Church, has been assisting Mr. Brown in a series of meetings lasting two weeks. About fifty have united with the Church, thus more than doubling its membership.

LEXINGTON.—During the past week forty-seven have been received into the Lexington Presbyterian Church on profession of faith, as first fruits of the Pearson meetings. A number more are now under the care of the session of the Church. Our Church will receive altogether perhaps 60 or more. The Baptist and Methodist and Episcopal a goodly number each, and colored churches a dozen or more, and the county churches several.—*J. L. H., in Central Presbyterian*.

STAUNTON.—The Rev. R. C. Gilmore, of Brunswick, Ga., has accepted the call to Third and Olivet, the two new churches at Staunton. He expects to take charge of this promising field about February 1st. The Sunday school of the Second Presbyterian Church here had its annual holiday celebration Tuesday night of Christmas week. Rev. Dr. A. M. Fraser, of the First Church, made a fine address to the school, Major Jed Hotchkiss, the superintendent, presented 10 Bibles to those who had recited the Child's Catechism. He also gave four presents to pupils who had not missed a single attendance during the year. The school is quite flourishing and has an enrollment for the year of 150. T. C. M.

CREWE.—On December 26th, at Bardwell Chapel, (Pryor Memorial Church) the two elders elect, Dr. O. M. Knight and S. W. Vaughan, were duly and regulated ordained and installed, and the deacons elect, Messrs. C. O. Carter and E. L. Tucker were regularly ordained and installed; sermon for the occasion, Acts xx :28. One adult received upon profession of his faith.

COVINGTON.—The Rev. W. H. Groves, of Millboro Springs, Va., assisted the pastor, Rev. Colin Stokes, at services Saturday night, preparatory to the communion Sunday morning. He also preached morning and evening Sunday. The sermons were spiritual and impressive. Mr. Groves goes shortly to Winston to supply the pulpit in the 6 month's absence in the East of the pastor, Rev. R. E. Caldwell. The week of prayer is being observed here this week.

ALEXANDRIA.—The opening of the New Year has been a glad season for this church, of which Rev. J. Ernest Thacker is pastor. January 2d was communion Sunday, and nine persons united with the church on profession of faith in Christ, several of them being heads of families. Thirty-four have united with the church during the present pastorate of a few months. The congregation stormed the manse on New Year's night and, together with their glad New Year greetings, left the pastor an exceedingly handsome roller top desk of quarter sawed oak in which were placed all kinds of writing materials, ink, pens, paper, pencils, writing pads, and stands, &c. The pastor expressed a deep and hearty appreciation. The work of the church is very encouraging, and the bright and happy manner in which we have begun the New Year betokens much of God's favor and blessing, for which we are truly thankful.

DANVILLE.—At the First Presbyterian Church on Sabbath morning, January 2d, the following officers were ordained, viz: John L. Hagan, ruling elder, and Messrs. Paul C. Venable, D. A. Overbey, J. E. Perkinson, Chase S. Wheatley and Andrew Jamieson, deacons. Two members were received by letter. Announcement was made that Dr. W. W. Moore would preach next Sabbath, morning and night, and that during the week following Rev. Mr. Robertson, of Martinsville, would preach every night. The Sunday school had an enjoyable celebration during the holiday week.

MISSISSIPPI.

CARROLLTON, MISS.—On November 28th the new and beautiful church at Carrollton, Miss., was dedicated, free of debt, to the great delight of the congregation and their faithful pastor, Rev. E. W. Ford. Rev. G. E. Chandler, Rev. J. E. Barnes and Rev. G. E. Maddox assisted in the dedication exercises.

LOUISIANA.

LAFAYETTE CHURCH, New Orleans, bid farewell to its pastor, Rev. S. C. Byrd, on the 13th of December, with many tokens of the esteem in which he was held and the regret of the people at his departure from them. Mr. Byrd goes to Columbia to take editorial charge of the *Quarterly* and the *Religious Outlook*. We bid him God-speed in his new work and welcome him to the fraternity of editors.

NEW ORLEANS, LAFAYETTE CHURCH.—Rev. J. C. Barr, of New Orleans, and a member of this Church, brought up under the pastorate of the lamented Dr. T. R. Markham and that of the late pastor, Rev. S. C. Byrd, now of Columbia, S. C., has been invited to supply the pulpit temporarily. He preached on Sabbath, December 26th, and January 2nd. It is thought that he may be called to the pastorate. Mr. Barr has taken a high stand as a young man of fine promise.

ALDEN'S BRIDGE.—Information has been received of the death of the beloved wife of Rev. P. H. Hensley, who has charge of Benton, Rocky Mount and Ruston churches, in the Presbytery of Red River. Brother Hensley will have the deep sympathy of a large circle of Christian friends, and of his brethren in the ministry, in this great bereavement which has befallen him.

GEORGIA.

PHILADELPHIA.—The spiritual condition of this Church is very encouraging. The regular prayer meeting is carried on largely by the young people; and the outlook of the Church is full of promise. On Sabbath, December 19th, 1897, after a discourse by Rev. N. B. Mathes, on the origin, nature and duties of the eldership, Messrs. D. C. Huie, E. R. Stewart and C. B. Huie, were solemnly ordained and installed as Ruling Elders. These brethren are not "novices;" but they are young men, and give promise of great usefulness.

TEXAS.

HOUSTON, SECOND CHURCH.—The pastor, Rev. G. G. Woodbridge, and his family, were made very happy by the kindly remembrance of the congregation during the Christmas season, a remembrance very ornamental and equally useful, in the shape of a very handsome tea-set. They highly appreciate this token of good will from their people.

OUR CHURCH COURTS.

ORANGE PRESBYTERY—A called meeting of Orange Presbytery was held in Greensboro, N. C., December 23, 1897, at which Mr. W. A. Gillon, a candidate under the care of Concord Presbytery, was received under the care of Orange, and was examined and licensed to preach the Gospel.

A call from the Lexington Church was placed in Mr. Gillon's hands and accepted by him. He has already completely won the hearts of the Lexington people during his short stay among them, and the prospect of great usefulness before this young brother in this field of labor is full of hope and encouragement.

Arrangements for his ordination and installation at Lexington were postponed until the spring meeting of Presbytery.

D. I. CRAIG, S. C.

Reidsville, N. C. December 24, 1897.

CONCORD PRESBYTERY met in a called meeting at Mooresville, N. C., December 27, 1897.

The pastoral relation of Rev. W. M. Shaw and Bethphage Church was dissolved and the church declared to be vacant.

Rev. W. M. Shaw was, at his own request, granted a letter of dismission to Wilmington Presbytery. S. C.

THE SYNOD OF ALABAMA met at Tuscaloosa, December 7th. Rev. A. B. Curry, D. D., of Birmingham, was elected Moderator. The attendance was small. The Synodical evangelistic work has been successfully carried on the past year by the single evangelist in the field; a number of churches have been organized in destitute places, the field enlarged, and yet the outlying destitution appeals to the Synod to enlarge its work. Accordingly another evangelist is to be placed in the field to co-operate with Rev. B. F. Bedinger in his work. Synod voted to annul the rule disqualifying Columbia Seminary professors reaching the age of seventy. Westminster addresses were delivered by Rev. Messrs. Cecil, Curry and Davis. For some time many of the brethren have felt that they need a religious paper in their State to further their work, and an effort in this direction was made in the establishment of the *Alabama Presbyterian*, which, for want of support, failed. Synod has a committee still looking to the establishing of such a paper when the way is clear.

GREENBRIER PRESBYTERY.—At a called meeting held at Ronceverte, December 15th, Rev. E. E. Patterson, of the Associate Reformed Presbyterian Church, was received into the Presbyterian ministry. Mr. Patterson has served for over a year and a half with great acceptability as pastor of the New Lebanon A. R. P. Church. Becoming convinced that his field of usefulness would be larger in the Presbyterian communion, he decided to sever the ties of a lifetime and sought admission into the Greenbrier Presbytery. That body received him in the spirit of love, and he has been assigned to the pastorate of the Presbyterian Church at Summersville, Nicholas county, and adjacent points, until the stated meeting of Presbytery next spring. Mr. Patterson will enter upon the work in his new field on the first Sunday in January next. A paper signed by the session of the New Lebanon A. R. P. Church, and giving expression to cordial Christian love and commendation, was read before Presbytery, and afforded a singularly pleasant and potent proof of brotherly feeling and of the high esteem in which this earnest man of God is held.—*From the Central Presbyterian*.

MECKLENBURG PRESBYTERY met in pro re nata session in the Second Presbyterian Church, Charlotte, N. C., on December 29, 1897, at 11 a. m.

There were fifteen ministers and three elders present, and several visiting brethren.

Rev. W. A. Wynne was received from Montgomery Presbytery, and Revs. J. R. Howerton and J. W. Stagg were appointed a commission to install him as pastor of Graham Street Church on January 16th, at 3 p. m.

Rev. J. J. Harrell was released from his pastoral relation with Philadelphia, Robinson and Bethlehem churches, and dismissed to Athens Presbytery.

Rev. R. C. Morrison accepted the call from Little Brittain Church. His relation with Matthews and Carmel churches was dissolved and a commission appointed to install him at Little Brittain at an early day. Rev. J. A. Dorrittee was examined on all subjects prescribed in the Form of Government, except Philosophy, with a view to his ordination. He preached his sermon from Luke ii: 8-17: and at night, in the presence of his congregation in South Charlotte, was solemnly ordained to the Gospel ministry. Revs. J. R. Howerton, J. W. Stagg and W. A. Wynne and Elders A. Graham, W. Anderson and S. M. Alexander were appointed a commission to install him on the 23rd of January, at 3 p. m.

T. J. ALLISON, Temporary Clerk.

NORTH CAROLINA PRESBYTERIAN.

PUBLISHED EVERY THURSDAY AT CHARLOTTE, N. C.

REV. A. J. McKELWAY, - - - EDITOR.

A General Religious Newspaper for the Southern Presbyterian Church, and the Official Organ of the North Carolina Synod.

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CHARLOTTE, N. C.

A Happy New Year to all.

January is named after the Roman god Janus, whose figure is familiar with its two heads facing opposite ways. The month by its name looks forward and backward, and this is the season of all others when our thoughts are at once on the past and the future. Before indicating the plans formed and the hopes indulged with regard to the NORTH CAROLINA PRESBYTERIAN, it may not be amiss to take a brief review of its history.

This number begins the fortieth volume. We have before us a copy of the first. It was published in Fayetteville, N. C., January 1, 1858, Rev. George McNeill and Bartholomew Fuller, editors. Their first issue easily refuted the charge that there were not enough brains in the Synod of North Carolina to edit a religious paper. There are different traditions as to the origin of that charge. One ascribes the remark to a distinguished minister of the Synod of Virginia, who was forty years younger than he is now, and who made a speech on that line before the Synod of North Carolina in advocacy of a Virginia paper. Another tradition is that a professor in the University urged as an argument against the establishment of this paper that there was no man in the Synod with brains enough to be its editor. To which George McNeill responded, "Well, Doctor, that is quite a confession for you to make—that your University, in which you have been teaching for twenty years, has not turned out a single editor."

The first number contains a directory of the Synod. It conveys an impressive lesson of the changes of forty years. Of the eighty-nine ministers constituting that roll, eighty have passed away from earth. Five are still living in this Synod, A. Currie, Colin Shaw, B. L. Beall, D. T. Towles and Jethro Rumple. Among the others still living we note M. B. Grier, now editor of the *Philadelphia Presbyterian* and Daniel McGilvary, our veteran missionary to Siam, whose ordination by the Presbytery of Orange, meeting in Pittsboro, is noted at length, and also a great revival in Union Church where he had been preaching, in which "fifty-one obtained a hope."

W. A. Wood, the beloved pastor of Statesville Church and W. W. Pharr, of Buffalo and Centre churches are numbered among the licentiates.

Among the articles that are noteworthy are a sermon by Rev. Adam Gilchrist, pastor of Fayettevillie Church, on the life and character of HON. JAMES C. DOBBIN; resolutions adopted by the Session of the Presbyterian Church and the citizens of the town of Fayetteville, as a tribute of respect to the memory of JUDGE HENRY POTTER, the oldest judicial officer of the nation, and signed by J. G. Shepherd, Clerk of the Session, and R. P. Buxton, Mayor of the town; and a character sketch of JAMES L. ORR, then Speaker of the House of Representatives. These three great men were examples of the statesmanship of the Carolinas and of the influence of the Presbyterian Church of that day. There is an article on the Mormonite War, and of course there are "Stirring Times in Kansas." A letter from Statesville informs us that the three objects of special attraction about Statesville are the churches, the college and the railroad, on which the cars would be running to Statesville by the first of July. Even the advertisements are of interest. Mr. Warren Prior and his jewelry establishment are both living in Fayetteville, and Dr. E. Nye Hutchison "offers for sale the new railroad hotel in Charlotte."

Our esteemed contemporaries will pardon the quotation of a few references to them. It is asserted that "the circulation of both the *Central* and the *Southern Presbyterian* does not amount to 500 copies in our Synod, hence they do not meet the want that is or ought to be felt." The *Christian Observer* is styled "one of the soundest, ablest and most thoroughly anti-abolition journals published in the North, * * * though we have no sympathy with the new schoolism of its * * editor." But the *Central* was evidently considered the most dangerous rival, under the editorship of Dr. William Brown. The genial editor who now presides over the fortunes of that paper will relish this from the caustic pen of George McNeill.

"Our neighbors of the *Central Presbyterian* have been deeply exercised for some weeks on the subject of *the multiplication of religious newspapers*. They have presented their topic in a variety of lights and shades, and at one time grown eloquent, at another desperate. They consider the establishment of new journals *at this time* as "degrading to religious literature." This anxiety for the honor and welfare of religious journalism is of late origin. At any rate it has manifested itself only within a short time past. It was not till the Synod of North Carolina had officially approved the establishment of a State paper, and commended the same to the confidence and patronage of its members, that our neighbors became alarmed for the credit of religious literature." The excellence of the *Central* of to-day proves that its fears were groundless; the *Christian Observer* has just celebrated the fortieth anniversary of the senior editor's connection with the paper; and the last issue of the *Southern* speaks of a change of office and regrets that "its individuality will be somewhat lost as it will be regarded as an annex to a charitable institution."

The action of the Synod referred to is published with the minutes of the meeting held in Charlotte in the fall of 1857, and is contained in the following resolutions:

1. *Resolved*, That this Synod fully recognizes the importance of a Presbyterian newspaper to be published at some point in this State.

2. *Resolved*, That the Synod cordially recommends the said enterprise to the support of the churches and members within its bounds.

3. *Resolved*, That our ministers be requested to present the claims of this cause from their pulpits and see that measures be taken to obtain subscribers among their people.

Some time we propose to give a sketch of the history of this paper with its varying fortunes and numerous changes, but constant devotion to the cause for which it was established; to tell of James McNeill, preacher, editor and soldier; of Sherman's raid and the consequent suspension of the paper for a few months; of the removal from Fayetteville to the City by the Sea; of editors Sherwood and DeVeaux and Wilson and Rawlings. Nor is it the intention of the present editor to allow this Synod to forget the debt it owes to John McLaurin. But for his faith and steadfast zeal we should have lost in all probability our Synodical organ altogether. Without the help which this paper has given in the hearty espousal of every worthy cause, our Synod could not have been what it is to-day—in some respects the banner Synod of the Southern Church. During the years of the Synod's most rapid growth and aggressive work, Mr. McLaurin has had control and has done far more himself than his modesty will allow him to claim. Above all he has been fearless in the defence of truth and immovable in his stand for the right. May Heaven's richest benediction rest upon him and his, to whom for so many years the NORTH CAROLINA PRESBYTERIAN has been an object of pride and love and devoted service.

And now we set our face toward the morning. With the help of friends, new and old, this paper will endeavor to make itself indispensable to every loyal son of North Carolina and the Presbyterian Church. Its new home is in the centre of the most thoroughly Presbyterian section of America, embracing parts of Mecklenburg and Concord Presbyteries, with Orange to the North, Fayetteville to the East, and Bethel, South Carolina, to the South. North Carolina has more Presbyterians within its borders than any other Southern State, though they are mainly settled in the Scotch-Irish section of the Piedmont, and in the great Scotch section of the Cape Fear. With such a constituency giving their loyal support, it will be possible to publish a paper second to none; one that will be attractive

to the eye as well as to the mind; that will give the news from all parts of the Church; that will command the best talent of the Church, in and out of this Synod, in its contributed articles; that will take its own positions on the questions of the day guided solely by the love of truth; that will be the enemy of every abuse and the advocate of every reform; that will be the earnest and effective promoter of all the great causes of the Church, looking to the extension of the Kingdom of Christ; that will be the friend of education and of temperance and of social purity; that will be as a Pastor to his people, in the comfort of the sorrowing and the tender care of the little ones.

Across the vision of our plans and purposes there falls the impenetrable mist which men call the Future, and into which God only sees. Yet it is permitted us to hope and to pray.

We make our own the words that closed the salutatory of the first editor.

"Above all we look to the supplications of God's people in our behalf, their earnest and fervent prayers that we may be endued with power from on high, unshrinkingly to declare the Truth and unfalteringly to combat error. Let us but know that we are thus remembered and thus supported, and we can tread our path of responsibility in the full confidence that He who hath enabled us to begin this good work will also work in us and by us for the accomplishment of His great and gracious purposes."

A. J. McKELWAY.

Dr. Houston and the Standards.

At the meeting of Louisville Presbytery, Dec. 23rd., the sentence of admonition was pronounced against Dr. M. H. Houston, and this was followed by the reading of a paper by Dr. Houston from which we quote: "There seems left to me, therefore, but one way of release from official associations in which it is no longer proper for me to abide. I now give back to the Presbytery of Louisville all rights and privileges that I received by my ordination as a Minister of the Presbyterian Church, and I take my place as a private member of the Church." The Presbytery adjourned to consider Dr. Houston's paper at its next stated meeting.

There will be wide-spread regret that such action was necessary. Dr. Houston is a brother beloved throughout our bounds. As Missionary, Assembly's Secretary, and Missionary again, he has won the admiration and the gratitude of our people, by his earnestness and his successful conduct of the work. He is a man of marked ability and of high Christian character. But these considerations are local and temporary. The fact is, however much we may regret it, that Dr. Houston, as a minister of the Presbyterian Church, is confessedly at variance with the Presbyterian Standards, enough so, in the judgment of his Presbytery to warrant the sentence of admonition "against industriously spreading these opinions." The sentence simply bound him as an authoritative representative of the Presbyterian Church against teaching and preaching what her Standards condemn.

That was the sole issue in the case. Not the Scripturalness of Dr. Houston's views as such, but their agreement with the Standards. It is possible to amend both the Book of Church Order and the Confession of Faith. It was probably to accomplish some such result as this that Dr. Houston planned his course. But the Presbytery declined to open that question, and after many and patient conferences finally took the step indicated above. Dr. T. E. Converse's motion to suspend from the ministry was defeated by a vote of two to one. But it is difficult to see how the Presbytery could have done less than it did.

Nor is there any question as to the sincerity of Dr. Houston's stand in this matter. He has done the only thing that was consistent with his former positions. As a Minister of the Gospel Dr. Houston feels bound to teach what he believes to be the doctrine of the Bible, with regard to Sanctification, the Eldership and the Lord's Supper.

We may have something to say later from the point of view of Scripture.

But since the Presbytery forbids such teaching, he asks to be released from his obligations while giving up his privileges as a Presbyterian Minister, and he sets an example of charity and humility, in resuming his place as a private member in the Church of his fathers.

Dr. Houston is acting, doubtless, under the Rules of Discipline, Chapter xii, Section iii. "A Minister of the Gospel, against whom there are no charges * * * if he has satisfactory evidence of his inability to serve the Church with acceptance, may report these facts at a stated meeting. At the next stated meeting, if after full deliberation the Presbytery shall concur with him in judgment, it may divest him of his office, without censure and shall assign him membership in some particular church."

The thought will suggest itself to many, that these differences of opinion are of small moment when we consider the success that had attended Dr. Houston's labors as a Missionary; that the salvation of souls is of more importance than the preservation intact of a system of Church government or of an article of faith. But the larger view is that the truth contained in principles of faith and order has wrought the deliverance of nations and the salvation of races, and that the teaching of that truth is nowhere more important than in such a country as China is to-day, where the leavening influences of pure Presbyterianism, for instance, may be of far more value, than immediate results in the conversion of souls.

Dr. Moore's delightful article on "Presbyterianism and Popular Rights," will be followed by others in successive issues, "Presbyterianism and Civil Liberty," and "Presbyterianism and Statesmanship." We are glad to have such a treat in store for our readers.

A Centennial Address delivered by Rev. W. S. Lacy, D. D., at Buffalo Church, Moore county, N. C., has just been published. It will be of considerable interest especially to all natives of Moore county. Copies will be furnished postpaid at 25c each. Address J. Alton McIver, Sec'y, Jonesboro, N. C.

CONSOLATION.

I cannot know why suddenly the storm
Should rage so fiercely 'round me in its wrath,
But this I know—God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for me waits the dark or light,
But I can trust.

I have no power to look across the tide
To see, while here, the land beyond the River
But this I know—I shall be God's *forever*—
So, I can trust. —*Selected.*

The Providence of God never presses more sorely upon the heart, never raises harder questions in the mind, than when His servant death knocks at the door of some unconscious, contented home and summons an unlikely member across the threshold. * * * When it comes to the loss of young children—a sad perplexity—let it not be forgotten that they were given. If in the home of bitterest grief it were asked of a bereaved mother whether she would prefer never to have possessed, in order that she might never have lost—her heart would be very indignant. No little child has ever come from God and stayed a brief while in some human home—to return again to the Father—without making glad that home and leaving behind some trace of Heaven. A family had counted themselves poorer without those quaint sayings, those cunning caresses, that soft touch, that sudden smile. This short visit was not an incident, it was a benediction. The child departs; the remembrance, the influence, the associations remain. * * * And if God calls the child He lent, then let us thank Him for the loan, and consider that what made that child the messenger of God—its purity, modesty, trustfulness, gladness—has passed into our soul.

No one can look on the innocent face of a little child that has fallen on sleep without thanking God for victory before the battle. * * * Is it not good that some of our race should have but one chapter in their short lives here, and is it to be desired that all should have page upon page that none but God should see, that nothing but Christ's blood can cleanse? * * * Family bereavement also works a singular and beautiful gentleness that can be detected almost without fail in the expression of the eye—in the tone of the voice. There are strong natures which were once intolerant, they were so self confident, so masterful, so inhuman. But Death visited their house, and they came forth from his school other men, and now the strength is touched with sympathy and humility. Such men become the saviours of the world with Christ, for it is doubtful whether any man has ever helped his fellows in the high affairs of life who has not tasted sorrow. * * *

And Death is a very successful teacher of that faith we all long to possess, the conviction of the Unseen. We may play with the arguments against another life when our affections are neutral, and may even pretend that the case is not proven. Let one of our flesh and blood bid us goodbye and pass within the veil, and reason surrenders the place to love. A young child with Christ does more to illuminate the other world than all the books that have ever been written, and it has often come to pass that at the touch of this unseen hand hard and sceptical men have arisen and set their faces towards God for the hope of seeing again a golden head on which the sun was ever shining.—*Ian McLaren in the Potters Wheel.*

FOREIGN MISSIONS.

Letter to the Churches From Dr. Chester.

NASHVILLE, Tenn., December 29th, 1897.

Dear Brethren:

I reached home last night from my visit to our Missions in the East. It has been my pleasure and privilege to tell you through the Church papers some of the things I saw and heard in visiting our various Mission stations; and of the work that is going on, conducted by our missionaries. I am now back at the Foreign Mission rooms, ready to take up the work of the office as heretofore; and shall be glad to hear from friends of the cause.

It is a matter of grief and distress to find the condition into which our finances have fallen in the last few months. I feel it my duty to let you know the condition in which I left the Missions.

When I left Korea the bank with which our treasurer deals had as a matter of favor allowed him to overdraw the account to the amount of two thousand dollars, on the assurance from him that the next steamer would, in his belief, bring the remittance for which he was waiting. The next steamer did bring one thousand dollars. Our treasurer then had to tell this heathen banker that he was disappointed in receiving the amount he looked for, and asked for further time. This was allowed after a mild protest. That Mission is liable at any time to have the bank with which it deals refuse them any further favors. (We have no claim on them for favors, and never should ask them at their hands.) In that case what they would do but suffer for bread and meat, I am unable to imagine.

The same state of things obtained in the Japan Mission when I left there on December 9th. Favors had been extended by the Japanese bank at Kobe to our Mission treasurer, which he obtained on an expression of his belief that he would receive a remittance by the next steamer; which remittance, I am informed, the committee was utterly unable to send. So that our Japan Mission is at the mercy of a heathen banker, and absolutely dependent on this bank for means of subsistence until we can send it to them. The favor which was granted was granted reluctantly, and unless the overdraft is made good promptly the time will soon come when the bank will refuse any more overdrafts, especially as the Mission has nothing whatever to offer for collateral as a loan.

I have not yet heard the condition of the China Mission treasury, but we know from the fact that we have been unable to send them their funds, that they are in practically the same condition.

I deem it my solemn duty to tell you these plain facts, and then to lay on your hearts and consciences the question whether our Church will thus run the risk of leaving those whom it has sent to the ends of the earth actually to suffer for necessary food? I feel sure that the Church must not have fully understood the situation. I am rendered confident by past experience, that when an emergency like this is presented to our Christian people they will immediately make the sacrifice that is necessary to meet it.

Dear brethren, we must have this help, and we must have it at once. For Christ's sake, and for pity's sake, send it, and send it NOW.

Yours fraternally,

S. H. CHESTER, Secretary.

SUNDAY SCHOOL LESSON.

First Quarter, Lesson III. January 16.

BEGINNING OF THE MINISTRY OF JESUS. MATTHEW IV, 17-25.

CONNECTION WITH PRECEDING LESSON:—Jesus had been baptized by John in Jordan. Baptism meant for others repentance, a separation from the old life of sin. It meant for Christ separation, also, from the peaceful life in Nazareth as the Son of Mary, to the public ministry of service and of suffering. This outward rite was Divinely declared to be the true symbol of spiritual grace. The Holy Spirit descended upon him in visible form and the Father's voice was heard from Heaven saying: This is my beloved Son. Henceforth Jesus, having divested himself of his own Divine power, was full of the Holy Ghost, enduring temptation, working miracles, and preaching the Gospel in the power of the Spirit. Thus he is a perfect example to us, a man, having the limitation of human nature, yet sinless, and drawing strength from the same Infinite Resource, whom he has promised us. By the power of the Spirit he resisted the temptation of the Devil, and worsted him with weapons drawn from the inspired Word. After the Temptation came the Judean Ministry, mentioned in John's Gospel, John ii:13-4:3, lasting almost a year. Upon the return to Galilee he made Capernaum his headquarters, preaching the gospel, healing the sick and manifesting forth his glory in that land of heathen darkness. "The people which sat in darkness saw great light."

Vs. 17. Jesus takes up the message of imprisoned John. Many a man fears that Christ's work will fail when his own part in it is taken away. Christ will see that the message is delivered, that the work goes on. *Repent.* Change your mind. Correct thinking will lead to correct action. *The Kingdom of Heaven.* The Messianic Kingdom beginning with the society which Jesus formed, developed in the Christian Church, triumphing over the kingdom of this world, consummated in the Second Coming and the Kingdom of Glory. *At hand.* It is forever at hand. The message of repentance is always pressing.

18-20. *The nucleus of the Kingdom.* The King and two officers, Andrew and Peter. They had become his disciples before, John i:40-42. They ure now formally called to their Apostleship. *Fishers of men.* Success in the secular occupation of life is a good sign of success in the ministry. The same diligence and experience and art are necessary in each calling. Peter was much the greater man of the two, but he owed all that he was as a Christian to the fact that Andrew "brought him to Jesus."

21-22. Two more officers of the Kingdom are enrolled, James and John, the sons of Zebedee, the second pair of brothers among the Apostles. James was the first Apostolic marter and John lived the longest of all.

All Galilee. A region of country seventy miles long and forty in its greatest width, yet containing, according to Josephus, two hundred and four villages and cities. There must have been an immense throng constantly in attendance upon his preaching.

Christ's Work of Healing—The report of his miraculous powers brought a multitude of the sick and afflicted even from Syria, the region to the North of Galilee.

All Sick People.—The general term *Torments*, indicating the violent pain that accompanied these *diseases. Possessed with devils, here clearly distinguished* from those that were *lunatic*, or rather *epileptic. Those that had the palsy* answering to our general term *paralytic. Decapolis*—a region lying on the Southeast of the Sea of Galilee, having *ten cities*, the literal translation of the word.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—Mr. McLaurin, whom you all learned to love, says that the children are anxious to know what will be done with the letters and the puzzles. So we send you a letter this week, asking that you make friends at once with the new people who have taken charge of this dear old paper, and to let us hear from you just as often as possible. But we all like something new, do we not, especially at the beginning of a new year. So I am going to talk to you about a plan which perhaps the little folks will like, and which it is hoped will bring the children and the editor of this part of the paper nearer to each other.

Now, "in the first place," as the preachers say, I am going to write to you every week, just as I am doing this time, and I want to talk to you about anything that pops into my head. Don't you think that is a great deal nicer than taking texts or having a subject?

I knew a little girl who used to sit on the front porch with her mamma, in the warm summer evenings, and once she said, "Mamma, let's talk now." "Well," I said, "What shall we talk about? And she answered, "Let's talk about what things are and what things mean."

Ah! Well she knows now all about 'what things are and what things mean,' because she has gone away from me into Heaven, where God had her beautiful room in our own house all ready for her, and where some little playmates whom she dearly loved had gone before and were waiting for her.

She used to talk a great deal about Heaven, and she loved to hear about our Home up there, so we know she is having the happiest life we could think of there; oh! so much happier than we could have planned for her here. Some time I want to tell you about "Little Sister," and her playmates and her pets, and the sweet and funny things she said and did. But now let us talk a little while about "what things are and what things mean."

When I was a little girl, my mamma used to tell me to turn over a new leaf after I had been a bad girl and had had more switchings than usual, and then if I was bad again she would say that the leaf had been blotted and soiled. Now every day we turn a new, white, unsoiled leaf, and write on it something for God to read, either ugly things or good things. But at the end of each year a chapter is finished in our lives, and we begin a new chapter. Only think, children how many fresh white leaves must be written on before this new chapter is ended—three hundred and sixty-five! Before you read this, several of these leaves have been filled with written words and turned back, never to be opened till that great day when God shall open all the books. This is a very solemn thought, children, that we can only try to remember what we have written, but can never open these leaves again ourselves. They are sealed with a seal that only God can loose. So will you not try to be very careful how you fill the pages in this new chapter which has just been headed, "1898"? Think of this and see if it will not help each one of you to be watchful.

God gives us these books, to write for him our little journals, in which we set down every thought of our heart, every word and every deed. These books are ours only while we are writing them, and the pages are made into chapters and the chapters into volumes, and these are bound into books which hold all of the life of each one of us. Now every book must have an end, and we see some tiny books and some larger books in our own homes, and so it is in God's great library. Some books are bound and put on His shelves, which have only a few chapters or only a few leaves. Now some of you are writing your 5th or 6th or 10th or 12th chapters, but always remember dear little people that God may send an angel any time to take out of your little hands the pen you hold, and to close your little book and write on it, "The life of such and such a little girl or little boy," and then this bound and sealed book is put in the great library with other books up in Heaven, and down here the little busy hands are folded and quiet and laid away for a long rest.

So we must be very careful what we write all this year, so that God can say to us as our teacher, looking over our shoulders at our copy books, might say to us, "That is a clean, pretty page."

Now buy some postage stamps and some paper and envelopes, all your own, and write yourselves or make Mamma write me a little letter, or a big letter, just according to what you have to say, *but—be sure to say the letter yourselves.* We shall be very strict about that; your own little thoughts and your own little questions, in your own dear little words, are what is wanted, and in fact I shall be *very* hardheaded and not print anything else. Little people think so many things and want to know *so* many things, and it will be so nice for us to talk over all these wonderful thoughts together, and you will be doing such a kindness to come and talk to me some, instead of asking mamma *all* the questions.

Begin your letters, "Dear Presbyterian."

Ted's White Rose.

The Rev. Lyman Reade sat in his study chair deep in the preparation of a sermon for the approaching Children's Day. The warm winds of the early June blew gently in, laden with messages from the garden which spread luxuriantly beneath the manse window.

Dame Nature was in such altogether sunny mood that thoughts of the Divine love came "crowding thickly up for utterance," seeking for place in the minister's discourse.

Mr. Reade had but lately become the pastor of the little stone church at Glenn Summit. His athletic frame, well set ahead, with brown locks curling over the expansive forehead, no less than the frank blue eyes, rendered the young minister decidedly attractive, if not positively handsome. What wonder that the children loved him, for his winning ways were natural outflowings from a heart full of the spirit of the manly Man of Nazareth.

In removing some papers from the desk the pastor's eye fell upon a long, narrow pasteboard box. "Well, I declare," he said, "I've forgotten to open that parcel which Aunt Jane handed me this morning; I wonder what's in it anyhow, it's so light; it can't be much."

So saying, he untied the string and raised the lid. He was surprised, perhaps a trifle disappointed, as he saw its contents—only a white rosebud, whose spotless petals had just begun to be released from the green bands which hitherto had bound its swelling heart.

"Who could have sent it? I wonder that there is no card."

Just then his glance fell upon a bit of note paper carefully folded in the lid of the box.

With increasing interest in the unusual gift, Mr. Reade hastily opened the paper and read, written in a cramped, childish hand:

"Dere pastur, this wite rose is frum a littul Boy who finds its Hard allways to be good And wants you too Ask God too make him good bekose you are"

That was all. Unconsciously the words of the Master came to the lips of the young minister as he reverently laid the missive on the open Bible before him, "Why callest thou me good?"

He sat for a while lost in a reverie which naturally rose to humble prayer, but his first petition was for himself; that grace and wisdom, and, yes, and strength, might be given him to lead this unknown lad, with many others, nearer to the children's sympathizing Lover and Friend. Such yearnings filled his soul; and when at length he turned to his sermon, he felt as though some new and mighty impulse to do more effective service for the holy child Jesus had taken an abiding part and place in his life.

Children's Day came and went. Twitter of birds and fragrance of blossom, jocund melodies and tender lessons of that festival time had made glad young hearts, and in it all the youthful pastor became dearer to young and old alike. As he took each little boy by the hand he found himself wondering which of them had penned the pathetic little plea for help in the struggle to be good—a struggle which too many older ones essay alone. But no one betrayed his authorship of the note.

Those who entered the pastor's study would exchange sly and meaning glances as they saw a faded white rosebud pressed beneath the glass of a little frame on the desk. But every time Mr. Reade looked upon it, a tender light would kindle in his wistful eye, and a fervent prayer arise to the great Elder Brother to help all little brothers and sisters to be good, and especially *two*, who needed help very much.

"Please, sir, its my leetle Ted, an' he's gone an' fel f'om the hay loft down to the barn floor, an' his leetle back is broke, an' —an' —oh Lord! —an' he's axin fer you all the time; an' please, sir, if you'd come—— !"

It was Mrs. Baxter, down by the mill, "ole Jim Baxter's woman," they called her, and she had run all the way up the Glen to call the minister to the bedside of her little lad who was so painfully hurt. Mr. Reade hurried back with the poor woman to the bedside of the wee sufferer, mechanically plucking a handful of roses as he left the manse yard.

"Ole Jim Baxter" was a slave to drink—what more need be said to account for the uninviting condition of little Ted's home? But Lyman Reade had more than once visited Mrs. Baxter and brought to her burdened heart such consolation as he could.

"Ole Jim" sat with blanched visage at the foot of Ted's thin pallet, looking at the frail and broken body of his boy, whom he seemed to love with what fervor his deep potations had left him. He did not look up as the minister entered and immediately passed to the side of the dying lad, for only death could result from so terrible a fall.

The face of the child flushed faintly and he tried to speak, but his words came with pain: "You have brought some; I'm so glad!" For the first time Mr. Reade became conscious of the flowers which he had brought with him.

"How'd you know as 'twas me?"

"Your mother told me, laddie; don't worry yourself to talk."

"But I wants to; that's why I sent. How could mammy tell, she didn't know—about the flower."

The pale little lids closed over the piercing eyes, hiding for a moment the light of a brave soul. After a hush of painful quiet he continued:

"You see minister, it was me as was trying to be good; but I didn't know quite how, and so I jest thought as if you would ask God to help me, He would listen to you."

The little box, the white rose, the note with with its pathetic appeal, were all clear to him how; Ted was the little boy who had found it "hard always to be good."

"And so it was you who sent me the rose, Teddie. My dear little lad, I *have* asked God daily to help that little boy, and I am sure that you have asked Him, too, and that He has heard our prayers and helped you. But, dear little man, you have helped me also, more than you can know."

"I'm so glad," came faintly from the little sufferer, "and it was getting easier. But I—know—now—as—how—it—won't—be—hard—any—more."

Not hard any more; no, for the smile on Ted's face told all too plainly that his struggle with trial and temptation was over. He had fought a good fight and conquered the last enemy.

As Mr. Reade arose from his knees, he gently drew one delicate bud from the cluster of white roses which lay clasped in Ted's lifeless fingers and bore it to the manse, to be placed by that other bud which had proved so inspiring to his life and work.

The few days before the funeral were indeed sad and dreary at the Baxter home. The little form in yonder room was an awful reproach to old Jim for his sinful life and his neglect of his boy, now gone from him. Should it be forever? Firmly he resolved that that should not be.

The day set for the funeral was bright and sunshiny, quite in keeping with the smile on little Ted's face as he reposed in his little coffin, and many were the tears that fell that day as playmates and old folks bent forward to catch the last glimpse of "Ted's beautiful smile," as for years afterward it was called in the Glen.

The minister's words seemed to come direct from God; such comfort for grief, such hope for the penitent, such pleading for all to try to be good as this little minister had been.

Ted's hand held a single white rose, which had been placed there by Mr. Reade, and when at last the old sexton had gone out from the cemetery, and twilight cast her gray mantle over the reposeful scene, a bent old man crept thoughtfully up to the fresh grave and knelt there until the moon rose pure and calm and cast its serene benediction over the holy scene.

" 'And a little child shall lead them,' that's wot the preacher said; en I guess that's right."

It was "ole Jim," and how little Ted succeeded in leading others, is told to this day in the Glen, though "Mr. Baxter," as the reclaimed drunkard soon came to be called, and Mr. Reade are no longer there—the one having gone to meet his little boy, and the other to a larger field.

The pastor has a little Ted of his own now, and often as he looks long and earnestly at two faded roses in a frame over the mantle, his papa takes him on his knee and relates again the story of Ted's white rose.—*Caroline D. Esenwein in The Evangelist.*

We have not completed arrangements yet for the conduct of the Young People's Society Column. It may be expected later.

MARRIAGES.

JOHNSON-WILLIAMS—In the Presbyterian Church at Wallace, on the evening of December the 2nd, by Rev. P. McIntyre, Mr. Thomas A. Johnson, of Washington City, to Miss Kate, daughter of Mr. David Williams, of Duplin.

MANN-BRYAN—In the Presbyterian Church at Warsaw, on the 23rd of December, by Rev. P. McIntyre, Mr. James Mann to Miss Hattie Bryan, both of Sampson.

RAMSAY-HALL —On December 29th, 1897, at the residence of the bride's father, Mr. P. C. Hall, by Rev. J. Alston Ramsay, D. D., Dr. W. B. Ramsay and Miss Margaret L. Hall.

McKNIGHT-McCALL.—At the home of Mr. S. Hope McCalls, on October 21st, 1887, by Rev. T. J. Allison, Mr. John McKnight and Miss Mary Julia McCall.

CASHION-HORN—AtSugar Creek Church, November 24th, 1897, by Rev. T. J. Allison, Mr. James S. Cashion and Miss Hattie E. Horn.

GRIER-McCALL—At the home of Mr. Wm. J. McCall,on December 15th, 1897, by Rev. T. J. Allison, Mr. R. Lee Grier and Miss Mary Jane McCall.

HUNTER-BISANER—At Sugar Creek Church, December 29th, 1897, by Rev. T. J Allison, Mr. E. R. Hunter and Miss Ella Bisaner.

LEVERT-JUSTUS—At the bride's father's, Mr. W. S. Justus, in Henderson county, by Rev. E. A. Sample, Mr. Jno. O. Levert and Miss Hattie Justus, on December 26th, 1897.

DEATHS.

CLARKE—At Blowing Rock, N. C., December 13, 1897, after protracted sufferings, Mrs. Annie C. (Stinson) Clarke, wife of W. D. Clarke, of Blowing Rock. She was born near Charlotte, N. C., June 23rd, 1871. She confessed Christ early in life and entered the communion of Ramah Presbyterian Chuch. Was married to Mr. Clark February 5, 1888, in Boone, N. C. At the "time of her departure" she was a communicant of Lenoir Presbyterian Church.

A faithful wife and mother, a gentle, amiable and lovely lady; a meek, quiet and devout Christian. She will be greatly missed by her many friends, her three sisters and brother, and especially by her devoted husband and three small, sprightly children. But "it is the Lord; let Him do what seemeth Him good."

COTTINGHAM—In Robeson county, at the residence of her parents (Jno. A. and Jane McRae), on the 14th of December '97, Mrs. Katie Cottingham, in the 27th year of her age.

For several months she was the victim of a lingering and wasting disease, which the physician's skill could not arrest or break up, yet the power of grace was plainly manifested in the patient and submissive spirit with which she bore her protracted afflictions. She was naturally of an amiable disposition, which was rendered still more so by grace; consequently she was a great favorite with all who knew her. The high esteem in which she was held was pleasingly indicated by the unusually large and sympathetic congregation that attended her burial service. She was a consistent and devoted member of the Presbyterian Church for the greater portion of her comparatively short life. Her death has created a sad breach, not only in the family circle, but also in the church and community.

A devoted husband and bright little son, fond and loving parents, and affectionate brothers, together with a large circle of relatives and friends, mourn her departure. But we are persuaded that their loss is her eternal gain. "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

"Not for the dead in Christ we weep,
Their sorrows now are o'er;
The sea is calm, the tempest past,
On that eternal shore."

"Their peace is sealed, their rest is sure
Within that better home;
Awhile we weep and linger here,
Then follow to the tomb.

HODGES—In Atlanta Ga., September 29th, 1897, Mrs. Jennie Hodges, wife of D. M. Hodges, of Charlotte, N. C., Mrs. Hodges, the daughter of Capt. B. F. and Mrs. Julia D. Posey, was born in Greenville, S. C., September 8th, 1857. She united with the Presbyterian Church at Hendersonville, N. C., in 1883. In 1891 she removed with her husband to Spartanburg, S. C., and from thence removed her membership to the First Presbyterian Church in 1897. She had been a great sufferer for many years. She had gone to Atlanta hoping to obtain relief from surgical treatment. She fell asleep under the anaesthetic and never waked in this world.

She was a lovely consecrated Christian woman. She was not only faithful in her attendance upon the regular services of her Church, but was found always among the devoted praying women when any special effort was made for the revival of the Church and the conversion of souls. Her Christian character shone in her face. She was quick to make friends. All who knew her well loved her. In removing to a new Church she soon passed from the number of strangers to those who sought out and welcomed strangers. Of her character as a wife and daughter we do not attempt to speak. Her husband and parents only can tell of her tender devotion.

Just before her death she wrote a bright letter to her husband, cheering him with hopes of her recovery, but expressed herself ready to meet the Lord's will, whatever it might be. Sudden as were the sad tidings of her death, her loved ones were supported by the Father of mercies and God of all comfort. There was no bitter rebellion against God's will, but a sorrow sweetened by Christian hope and resignation.

In Memoriam.

REV. J. HENRY SMITH, D. D., OF GREENSBORO, N. C.

In the death of this eminent minister of God the Church at large and especially the Church in North Carolina has experienced a loss that it is difficult to estimate. Dr. Smith was one of the strong men of the Church. With his broad culture, his full and accurate information, and rich scholarship, he was an exceedingly clear expounder of the truth, and with a heart always aglow with the fervor of the deepest piety, he loved to preach that truth and did it with wondrous power. For nearly forty years he ministered to the Greensboro Church, and during that long and laborious pastorate it has been, through his wise administration, a progressive, united and harmonious church, eminently free from the divisions and discords that are common even in some of the best and strongest congregations. Identified there with a noble people, his church wielding a mighty influence in the community, it is hard to think even of Greensboro Church and him no longer its pastor. But it was not only as an able preacher that Dr. Smith excelled. He was at the same time one of the best of pastors. A man of the very finest sensibilities, full of tenderest sympathy, he was a wise counsellor, a loving comforter in times of affliction, a tender and safe guide to inquiring and anxious souls, making the way of life plain and clear, and in all his intercourse with men manifesting a spirit free from guile, full of cheerfulness, dignified without being stern, gentle, affable, bright, humorous, warm-hearted, a man you were always glad to meet, one to whom you were at once drawn, and in whom you felt at once you could confide. No pastor and no people could have enjoyed closer or tenderer relations. His personal example and consistent life, his high standard of duty, his faithful care for and love for his people, his great prudence and wisdom in the management of difficult and delicate cases arising in his ministry, and then his earnest Gospel preaching, so free from all sensationalism, all combined to win the love and respect of his people and the admiration of the community. Nor was he beloved and less respected by his brethren in the ministry. In all the courts of the Church he was felt to be a wise presbyter, full of earnestness, far-seeing in counsel, courteous in debate and animated with an ardent desire for the growth of the Church in all her bounds. It gives the writer peculiar pleasure to render this tribute to the memory of one who so richly deserved it, but especially is this true when he and several members of his own and his father's families, including the father himself, were brought into the Church through Dr. Smith's earnest preaching. When only a youth, and while Dr. Smith was still the pastor of the church at Charlottesville, Va., himself, two sisters, and a brother were among those who at a meeting in Waynesboro, Va., were united to the Church then under the care of the lamented Dr. W. T. Richardson, and in the year following when called back again, he conducted a meeting lasting through several weeks and resulting in the conversion of about seventy souls, among whom were other members of the writer's family. Intimately associated with him for many years in the same Presbytery, it was his privilege to be engaged with this devoted man of God in a number of blessed meetings, both in the writer's Church and in the Church of Greensboro. This intimacy served to reveal to him the rare combination of gifts that rendered Dr. Smith such a power and won for him a deep and lasting love. With an unshaken faith and beautiful calmness, he laid down the toils of life, assured of the glorious reward that awaited him on high. Deeply, painfully will he be missed here on earth, in the church he loved and so faithfully served, and in the bosom of his honored and loving family, where he was ever the source and spring of happiness, as a husband and a father. Many indeed are they who in the great day will rise up and call him blessed.

He saw no messenger of gloom
In him whom we call Death, nor met his doom,
As prisoner his sentence; but naturally, as bud unfolds to flower,
As child to man, as man to angel—
He recognized death the glad evangel,
Leading to higher scenes of life and power.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT NOVEMBER 28, 1897.

North Bound.	No. 2, Daily.
Lv. Wilmington	9 00 a m
Ar. Fayetteville	12 10 a m
Lv. Fayetteville	12 22 a m
Lv. Fayetteville Junction	12 27 a m
Lv. Sanford	1 48 p m
Lv. Climax	3 47 p m
Ar. Greensboro	4 20 p m
Lv. Greensboro	4 30 p m
Lv. Stokesdale	5 17 p m
Lv. Walnut Cove	5 47 p m
Lv. Rural Hall	6 15 p m
Ar. Mt. Airy	7 45 p m

South Bound.	No. 1, Daily.
Lv. Mt. Airy	8 40 a m
Lv. Rural Hall	10 04 a m
Lv. Walnut Cove	10 33 a m
Lv. Stokesdale	11 06 a m
Ar. Greensboro	11 55 a m
Lv. Greensboro	12 15 p m
Lv. Climax	12 43 p m
Lv. Sanford	2 36 p m
Ar. Fayetteville Junction	3 55 p m
Ar. Fayetteville	4 00 p m
Lv. Fayetteville	4 10 p m
Ar. Wilmington	7 20 p m

North Bound.	No. 4, Daily
Lv. Bennettsville	8 00 a m
Ar. Maxton	9 02 a m
Lv. Maxton	9 07 a m
Lv. Red Springs	9 35 a m
Lv. Hope Mills	10 20 a m
Ar. Fayetteville	10 40 a m

South Bound.	No. 3, Daily.
Lv. Fayetteville	4 50 p m
Lv. Hope Mills	5 07 p m
Lv. Red Springs	5 43 p m
Ar. Maxton	6 11 p m
Lv. Maxton	6 15 p m
Ar. Bennettsville	7 15 p m

North Bound.	No. 16‖
Lv. Ramseur	6 40 a m
Lv. Climax	8 25 a m
Ar. Greensboro	9 17 a m
Lv. Greensboro	9 35 a m
Lv. Stokesdale	11 07 p m
Ar Madison	11 55 p m

South Bound.	No. 15‖
Lv. Madison	12 35 p m
Lv. Stokesdale	1 25 p m
Ar. Greensboro	2 45 p m
Lv. Greensboro	3 15 p m
Lv. Climax	4 25 p m
Ar. Ramseur	6 10 p m

†Meals. ‖Mixed, daily except Sunday

CONNECTIONS.

At Fayetteville with Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk & Western Railway.

J. W. FAY, Gen. Mgr.
W. E. KYLE, Gen. Pass. Agt.

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Session opens September 15, 1897.
For further information write to
REV. C. G. VARDELL,
Red Springs, N. C.

Southern - Railway.

IN EFFECT JULY 4, 1897.

This condensed schedule is published for information, and is subject to change without notice to the public.

Trains leave Charlotte, N. C.:

10:15 p. m.—No. 36, daily for Atlanta and Charlotte Air Line division, and all points South and Southwest. Carries through Pullman drawing-room buffet sleepers Bryson New York, Washington, Atlanta and New Orleans; Pullman tourist car for San Francisco Wednesdays, via New Orleans and Southern Pacific.

9:35 a. m.—No. 37, daily, Washington and Southwestern vestibule limited for Atlanta, Birmingham, Memphis, Montgomery, Mobile and New Orleans and all points South and Southwest. Through Pullman sleeper New York to New Orleans and New York to Memphis. Dining car, vestibuled coach between Washington and Atlanta.

5:30 a. m.—No. 6, daily for Richmond; connects at Greensboro for Raleigh and Norfolk.

12:20 p. m.—No. 11, daily for Atlanta and all points South. Solid trains Richmond to Atlanta; Pullman sleeping car Richmond to Greensboro.

10:20 p. m.—No. 35, daily for Columbia and C. C. & A. local stations; Augusta, Savannah, Jacksonville; carries through Pullman drawing-room buffet sleeper between New York and Jacksonville; also Pullman sleeper Charlotte to Augusta.

9:35 a. m.—No. 37, daily for Columbia and C. C. & A. local stations.

9:35 a. m.—No. 36, daily for Washington, Richmond, Raleigh and all points North. Carries through Pullman drawing-room buffet sleeper New Orleans to New York; Jacksonville to New York. Pullman tourist car from San Francisco Mondays, via New Orleans and Southern Pacific.

3:30 p. m.—No. 34, daily, Washington and Southwestern Vestibule Limited, for Washington and all points North.

6:40 p. m.—No. 12, daily for Richmond, Raleigh, Goldsboro and all points North. Carries Pullman sleeping car from Charlotte to Richmond. Connects at Greensboro with train carrying Pullman car to Raleigh.

9:05 a. m.—No. 16, daily except Sunday for Statesville, Taylorsville and local stations. Close connection at Statesville for Asheville, Hickory, Lenoir and Blowing Rock.

4:30 p. m.—No. 63, daily except Sunday, freight and passenger for Statesville and local stations.

All freight trains carry passengers.

JOHN M. CULP, Traffic Manager.
W. A. TURK, Gen. Passenger Agent.
W. H. GREEN, Gen. Superintendent.
Washington, D. C.
S. H. HARDWICK, Ass't Gen. Pass. Agent
Atlanta, Ga.
E. L. VERNON, Traveling Pass. Agent.
T. J. WITHERSPOON, City Ticket Agt.
11 South Tryon Street, Charlotte, N. C.

TO THE LADIES

—OF—

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FRESH FRUITS,
DRIED PITTED CHERRIES,
DRIED PEACHES,
DRIED APPLES,
DRIED BUTTER BEANS,
DRIED MARROWFAT BEANS,

And in fact all your nice fruits.

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SEABOARD AIR LINE — SAL

VESTIBULED LIMITED TRAINS.

DOUBLE DAILY SERVICE

To All Points

North, South

And Southwest.

In Effect May 30, 1897.

Schedule Northward.

Lv. Charlotte	5 10am	8 30pm
Lv. Hamlet	*8 15am	*11 30pm
Ar. Raleigh	11 30am	2 15am
Ar. Weldon	3 00pm	4 05am
Ar. Portsmouth	5 40pm	7 25am
Ar. Richmond	*6 50pm	8 15am
Ar. Washington	11 10pm	12 31pm
Ar. New York	6 53am	3 32pm

Schedule Southward.

Lv. Charlotte	5 10am	8 30pm
Lv. Monroe	*6 45am	*9 30pm
Ar. Abbeville	11 05am	1 40am
Ar. Athens	1 15pm	4 45am
Ar. Atlanta (central time)	2 50pm	5 20am
Ar. Chattanooga	8 12pm	1 00pm
Ar. Nashville	6 40am	6 55pm
Ar. Memphis	3 45pm	5 30am
Ar. Montgomery	9 20pm	10 31am
Ar. New Orleans	*7 40am	8 10pm

Schedule East and West.

4 35pm	Lv.	Rutherfordton	Ar. 12 30pm
5 55pm	Lv.	Shelby	Ar. 11 18am
6 56pm	Lv.	Lincolnton	Ar. 10 20am
8 16pm	Ar.	Charlotte	Lv. 8 50pm
5 10am	Lv.	Charlotte	Ar. 10 26pm
5 58am	Lv.	Monroe	Ar. 9 18pm
7 55am	Lv.	Hamlet	Ar. 6 52pm
9 05am	Lv.	Maxton	Ar. 6 18pm
9 53am	Lv.	Lumberton	Ar. 5 30pm
12 05pm	Ar.	Wilmington	Lv. 3 30pm

For Tickets, Sleepers, etc., apply to

P. J. PATE, City Ticket Agent,
23 S. Tryon Street, Charlotte, N. C.

GEO. McF. BATTE, Trav. Pass. Agent.

J. G. BASKERVILLE, Depot Ticket Agt.

E. ST. JOHN, Vice Pres and Gen. Mgr.
M. W. B. GLOVER, Traffic Mgr.

V. E. McBEE, General Supt.
T. J. ANDERSON, General Pass. Agt.

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Condensed Schedule.

TRAINS GOING SOUTH.

DATED Nov. 29th, 1897.	No. 35, Daily.	No. 25, Daily.	No. 41, Daily except Sunday.	No. 43, Daily.	No. 47, Daily.
	A. M.	P. M.	P. M.	A. M.	P. M.
Leave Weldon	11 52	9 43	.....	.....	.....
Ar. Rocky Mt	12 35	10 26	.....	.....	.....
Leave Tarboro	10 18	.....	6 01	.....	.....
Lv. Rocky Mt	1 00	10 26	6 45	8 45	12 47
Lv. Wilson	2 20	11 56	7 17	10 05	2 27
Lv. Selma	3 13	.....	8 05	.....	.....
Lv. Fayetteville	4 47	1 14	.....	.....	.....
Ar. Florence	5 30	2 00	.....	.....	.....
	P. M.	A. M.			
Ar. Goldsboro	.....	.....	8 00	.....	.....
Lv. Goldsboro	.....	.....	.....	1 01	3 47
Lv. Magnolia	.....	.....	.....	1 39	4 34
Ar. Wilmington	.....	.....	.....	2 35	5 30
				P. M.	P. M.

TRAINS GOING NORTH.

	No. 36, Daily.	No. 26, Daily except Sunday.	No. 42, Daily except Sunday.	No. 44, Daily.	No. 46, Daily.
	A. M.		P. M.		P. M.
Lv. Florence	9 55	.....	6 35	.....	.....
Lv. Fayetteville	12 38	.....	10 35	.....	.....
Lv. Selma	1 50	.....	.....	.....	.....
Ar. Wilson	2 35	.....	12 28	.....	.....
	A. M.		P. M.		A. M.
Lv. Wilmington	.....	.....	7 15		9 35
Lv. Magnolia	.....	.....	12 59		11 58
Lv. Goldsboro	.....	5 00	10 10		12 05
	P. M.		A. M.	P. M.	P. M.
Lv. Wilson	5 15	5 41	12 52	11 00	12 55
Ar. Rocky Mt	6 00	6 15	12 58	11 37	1 40
Ar. Tarboro	.....	6 48	.....	.....	.....
Lv. Tarboro	10 18	.....	.....	.....	.....
Lv. Rocky Mt	5 56	.....	12 53	.....	.....
Ar. Weldon	6 33	.....	1 47	.....	.....
	P. M.		A. M.	P. M.	

‡Daily except Monday. ‡Daily except Sunday.

Train on the Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:37 p. m., Kinston 7:35 p. m. Returning leaves Kinston 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:18 a. m., Weldon 11:35 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8:20 a. m. and 2:20 p. m., arrive Parmele 9:10 a. m. and 4:00 p. m., returning leave Parmele 9:35 a. m. and 6:30 p. m., arrive Washington 11:00 a. m. and 7:30 p. m., daily.

Train leaves Tarboro, N. C., daily except Sunday 5:30 p. m., Sunday 4:05 p. m., arrives Plymouth 7:40 p. m., 6:00 p. m., returning leaves Plymouth daily except Sunday, 7:00 a. m. and Sunday 9:00 a. m., arrives Tarboro 10:30 a. m., 11:00 a. m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7:10 a. m., arriving Smithfield 8:30 a. m., returning leaves Smithfield 9:00 a. m., arrives at Goldsboro 10:30 a. m.

Trains on Nashville Branch leave Rocky Mount at 4:30 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:50 p. m., returning leave Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:20 a. m. and 4:15 p. m., returning leaves Clinton at 7:00 a. m. and 2:00 p. m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass. Agt.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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COAL VASES, COAL HODS.

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BABY TENDER.

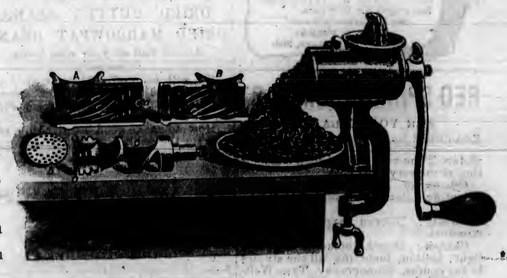
Just the thing for Mothers with no nurse, as it keeps the Child from falling and assists it to walk.

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We have a large stock of Single and Double barrel, Breech-loading Remington Guns. Also a complete stock of Imported Muzzle and Breech-loading Guns.
Daisy Air Rifle for the Boys, shoots BB Shot. In Agricultual Implements, we carry a large stock of Hames, Plow Stocks, Trace Chains, Hoes, Etc. We have the Agency for the Syracuse Turn Plow, and always have the repairs.



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IMPORTERS AND JOBBERS OF HARDWARE,
CHARLOTTE, N. C.

NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., JANUARY 13, 1898. VOL. XL—NO. 2.

TABLE OF CONTENTS.

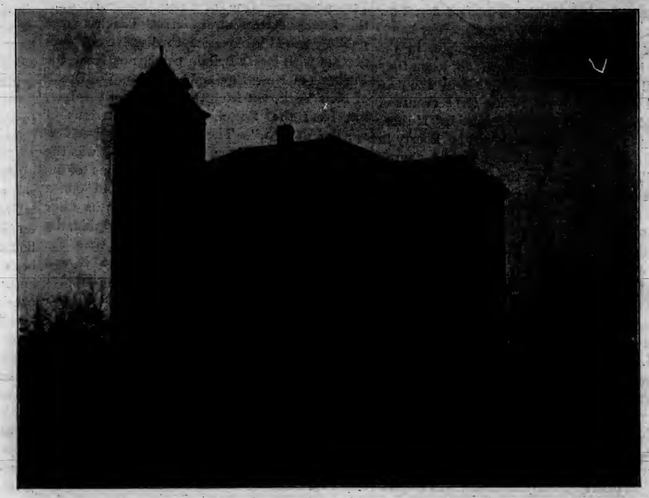
	PAGE.
Our Premiums	1
Engraving of Rumple Hall	1
History of the Orphanage	1
CORRESPONDENCE:	
Presbyterianism and Civil Liberty: *Dr. Moore*	2
The Massacre of St. Bartholomew: *Dr. Flournoy*	2–3
A Kind Word from South Carolina: *S.*	3
Kings Have Long Arms	3
The Houston Case	4
Austin College	4
"Our Paper"	4
Appeal to Presbyterians	4
Note of Thanks	4
HOME MISSION DEPARTMENT	5
FOREIGN MISSIONS:	
Letter from Korea	5
CHURCH NEWS	6–7
Our Church Courts	7
EDITORIAL	8
News of the Week	9
Selections	9
Sunday School Lesson	10
CHILDREN'S DEPARTMENT	10–11
Marriages and Deaths	12
Advertisements	12–16

OUR PREMIUMS.

Jamieson, Fausset & Brown's Bible Commentary. This is a complete commentary on the whole Bible. While scholarly, it is a popular commentary. It is just the work for Sunday School teachers. We offer this for four new subscribers. 25 cts. extra for postage.

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RUMPLE HALL.

RUMPLE HALL.

We present to our readers this week a picture of what was known, until the last meeting of Synod, as the Centre Building of the Presbyterian Orphanage at Barium Springs.

The Orphanage has grown from small beginnings. It was founded in faith and prayer. The Master still adds His blessing to deeds of self-sacrifice and loving service.

For twenty years there had been efforts to secure a home for our children. About ten years ago some of the ladies of Charlotte rented a house in which there were eight or ten children cared for, Mrs. Penick, widow of a Presbyterian minister, being put in charge of them. The Home was supported by a subscription. At the meeting of Synod in Goldsboro, in 1889, the Home was offered to the Synod, accepted, and conducted under the Synod's care, for two years, in Charlotte.

Later the Hotel and ample grounds at Barium Springs were purchased, and Rev. R. W. Boyd secured as Superintendent. Soon after the gratifying report made at the Synod of Durham, we were shocked to hear of the destructive fire at the Orphanage. Providentially, no lives were lost. Providentially, the building was. Mr. Geo. Watts came to the rescue, the Annie Louise cottage was built at a cost of $5,000 and the Synod accepted the condition on which this gift was made by raising the funds for another cottage of equal cost. The orphans meanwhile were cared for by the good people of Statesville, and at the next Synod the buildings were dedicated. No witness of that scene will ever forget it.

A picture of the Annie Louise cottage is given on page 9, and also of the next building to be erected, the Infirmary. Then, with ever increasing demands upon the capacity of the Orphanage, this, the Centre Building was planned.

Dr. Rumple, the President of the Board, received a letter of inquiry about the Institution from an old student of Davidson College, now a Professor in the University of Tennessee. Soon afterwards he received a cheque for $100 from a Virginia lady now living in New York, whose name is withheld here, but is kept in grateful remembrance by many friends of the Orphanage. Again and again, in times of greatest need, her welcome gifts have come, and without her aid we could not say to-day that this beautiful building, costing nearly $10,000, has been fully paid for.

At the last meeting of Synod the Centre Building was formally accepted and dedicated to its sacred use. And spontaneously and unanimously it was named "Rumple Hall." The title was well deserved and the Synod owes a lasting debt of gratitude, for years of patient, loving and successful service, to Rev. Jethro Rumple, D. D.

There are now 95 orphans fed, warmed, clothed, educated and *loved*, at Barium Springs. Mr. Boyd has a heart big enough to hold them all and many more. Yet so wisely are the funds administered, that it only costs $70.00 a year for each child. Perhaps some readers of these lines would like to invest that much in the care of one who otherwise will be thrown upon the charities of the world.

Pure religion and undefiled * * * * is to visit the fatherless.

CORRESPONDENCE.

Presbyterianism and Civil Liberty.

REV. W. W. MOORE, D. D.

Civil liberty and religious liberty go hand in hand. As men settle the question of church power so they are likely to settle the question of civil power. If they rest church power in the clergy they are likely to rest civil power in kings and nobles. Hence the remark of Lord Bacon that "Discipline by bishops is fittest for monarchy of all others." If, on the other hand, men rest church power in the people, in the church itself, as Presbyterians do, then they will hold that civil power also rests in the people, and that all civil rulers are the servants of the people. So Dr. Paxton has said, "If there is liberty in the church there will be liberty in the State; if there is no bishop in the church there will be no tyrant on the throne."

Hence it is that modern tyrants have with one consent recognized that Presbyterianism was their natural enemy, and have hated and feared it accordingly. Charles II. pronounced Calvinism a religion not fit for a gentleman. Charles I. said: "The doctrine (of the Presbyterians) is anti-monarchical," and he added that "there was not a wiser man since Solomon than he who said, 'No Bishop, no King.'" James I., born and reared a Scot, spake what he knew when he said at the Hampton Court Conference: "Ye are aiming at a Scots Presbytery, which agrees with monarchy as well as God and the devil." History has demonstrated that the views thus expressed by the Stuart kings were absolutely correct. By its doctrine of personal liberty Presbyterianism has emphasized the worth of the individual. By its republican polity it has rested the power of government in the people, and administered it through representatives of the people chosen by the people. And, as a natural consequence, it has in every age been the chief educator of the people in the principles of civil liberty, and has in every land reared the noblest champions of human freedom. And so the *Westminster Review*, which is certainly no friend of our faith, says: "Calvin sowed the seeds of liberty in Europe," and again, emphatically, "Calvinism saved Europe." Castelar, the eloquent Spaniard, says: "The Anglo-Saxon democracy is the product of a severe theology," learned in the cities of Switzerland and Holland, "and it remains serenely in its grandeur, forming the most dignified, most moral, most enlightened and richest portion of the human race."

Macaulay has shown that the great revolution of 1688, which gave liberty to England, was in a great measure due to the heroism of the Presbyterians of Scotland, who at Drumclog contended for Christ's Crown and Convenant against the dragoons of Claverhouse, whose blood crimsoned the heather at Bothwell Bridge and Ayrsmoss, and whose brethren in Ireland resisted to the death the army of King James at Derry. Ranke, the great historian of Germany, says: "John Calvin was virtually the founder of America."

Bancroft, our own historian, says: "We are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists of France. William Penn was the disciple of the Huguenots; the ships from Holland that first brought colonists to Manhattan were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin knows but little of the origin of American liberty." Rufus Choate says: "I ascribe to * * * Geneva an influence that has changed the history of the world. I * * * trace to it * * the opening of another era of liberty; * * * the republican constitution framed in the cabin of the Mayflower, the divinity of Jonathan Edwards, the battle of Bunker Hill, and the independence of America."

These, be it remembered, are all disinterested testimonies by men who are not themselves Presbyterians. One of them, Bancroft, adds this further statement of fact: "The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch-Irish Presbyterians of North Carolina." The Mecklenburg Declaration of Independence, in May 1775, was the work of Presbyterians exclusively, nine of its signers being Presbyterian elders and one a Presbyterian minister. Fourteen months after that memorable action, when, in Philadelphia, the Colonial Congress was hesitating to pass the Declaration of National Independence, it was the eloquence of an illustrious Presbyterian that swept the waverers to a decision, John Witherspoon, the president of Princeton, the only minister of any denomination who signed that immortal document.

Later still, in one of the darkest hours of the Revolution, Washington, himself connected with the Episcopal Church, said that should all his plans be crushed he would plant his standard on the Blue Ridge, and rallying round him the Scoth-Irish of the Valley, make a final stand for freedom on the Virginia frontier. To this sterling strain, it has been said, belongs the unique distinction of being the only race in America that never produced a Tory. Calvinism, in fact, was the backbone of the Revolution. "While the Quakers were non-combatants, and stood aloof from the conflict; while the Episcopalians, as a rule, were against the Colonies and in favor of the crown; while the Methodists followed the mother Church and imitated John Wesley himself in their denunciation of the revolting Americans, the Congregational ministers of New England and the Presbyterian ministers from Long Island to Georgia gave to the cause of the Colonies all that they could give of the sanction of religion."

As for Presbyterian elders and laymen, when we remember the remark of George Alfred Townsend, "When I want to find the grave of an officer in the Revolutionary Army, I go to a Presbyterian graveyard and there I find it;" when we remember that nearly all the officers in command at King's Mountain, the most successful battle save one that was ever fought by American arms, were Presbyterian elders and that their troops were mustered from Presbyterian settlements; when we remember that General Morgan and General Pickens, who turned the whole tide of the war at the Cowpens, were Presbyterian elders; when we remember that after his surrender at Saratoga, Burgoyne said to Morgan concerning his Scotch-Irish riflemen, "Sir, you have the finest regiment in the world;" when we remember that Generals Moultrie, Sullivan, Sumter, Stark, Knox, Routledge, Wayne, and scores of other officers, as well as thousands of the Revolutionary rank and file, were of the same sturdy stock, it is hardly too much to say with Dr. Archibald Hodge that "The Shorter Catechism fought through successfully the Revolutionary war."

The Massacre of Saint Bartholomew—A General Conspiracy for the Extermination of Protestants, of Which the Saint Bathelomew Horror was a Result—Letters of the Pope Showing His Connection With the Conspiracy.

REV. P. P. FLOURNOY, D. D.

(CONCLUDED.)

Among the conspirators who arranged the details of the plot to slay the Huguenots of this time, Catharine de Medici was the chief. The young king, Charles IX. her son, seems not to have been taken into the counsels of the formers of the plans of destruction at this juncture, for evident reasons, till those plans were ready for execution. Then she employed the artful De Retz to open the matter to him, and urge him to give the orders by which it was to be effected. The Duke of Guise, Tavannes and others were ready to carry out these plans at the giving of the signal. The badges of the murderers—a white scarf on the left arm and a white cross on the hat—were to secure all Catholics, and the houses of the Protestants were known, having been registered. Catharine and de Retz, by appeals, first to his fears and then to his angry passions, ever liable to take fire, maddened Charles, so that he was led to demand that the work should be hastened, and that it should be so complete that not a single Huguenot should be left to reproach him with the slaughter of his co-religionists.

"Instead of waiting till the matin bell should ring out from the old clock tower of the Palace of Justice, she (Catharine de Medici) directed the signal to be given from the nearer belfry of St. Germain l' Auxerrois. As the harsh sound rang through the air of that warm summer night, it was caught up and echoed from tower to tower, rousing all Paris from their slumbers.

Immediately, from every quarter of that ancient city, up rose a tumult as of hell. The clanging of bells, the crashing of doors, the musket shots, the rush of armed men, and high over all, the yells of the mob, fiercer and more pitiless than hungry wolves, made such an uproar that the stoutest hearts shrank appalled and the sanest appear to have lost their reason. Women undressed, men wanting nothing but the strength of wild beasts, children without a single charm of youth or innocence, crowded the streets where the rising day still struggled with the glare of a thousand torches. They smelt the odor of blood, and thirsting to indulge their passion for once with impunity, committed horrors which have become the marvel of history." (White's Massacre of St. Bartholomew, p. 427.) "The roadways were strewed with mangled bodies, the doors were blocked by the dead and dying. From garret, closet, roof or stable crouching creatures came torn, shrieking out, and stabbed and hacked at; boys practised their hands by strangling babies in their cradles, and headless bodies were trailed along the trottoir. Carts struggled through the crowd, carrying the dead in piles to the Seine, which, by special Providence, was that morning in flood to assist in sweeping heresy away. Under the sanction of the great cause, lust, avarice, fear, malice, revenge, all had free indulgence, and glutted themselves to nausea." (Froude Hist. Eng. Vol. x.)

The Papal Nuncio, Salviati, writing about noon of this terrible Sunday, says:

"The whole city is in arms. The houses of the Huguenots have been forced with great loss

of life. You can see nothing in the streets but white crosses in the hats and caps of every one you meet, which has a fine effect." (Blackburn's Coligny, Vol. ii., p. 347). Yet Cardinal Gibbons informs us that "*religion*" had nothing to do with the massacre.

But one question now is, where rests the responsibility for all these horrors?

Having witnessed the many signs of joy in Rome when the news of the Massacre of St. Bartholomew was received there, we now ask very naturally, *why* was there such delight over it, unless it was a realization of *wishes* that something of the sort might occur? Does it point to *purposes* and *plans* in Rome to bring about something of the kind? The wishes of the Roman See have not generally been barren. They have very generally borne fruit and led to earnest action, which secured their objects. How was it in this case?

Every unprejudiced person must admit that such extravagant rejoicing as was seen in Rome was indicative of the existence of *hopes* which were fulfilled in the event which brought such a flood of joy. The question very naturally suggested is:

Had the Pope indicated in any way a wish to bring about a slaughter of the Protestants in France? Let us see:

It may be true that the Courts of Spain and of Rome did not unite in forming the plans for the slaughter *in all its details* and *on the particular occasion* when it took place; but that there was a determination on the part of Rome to destroy the Protestants through the Romanist rulers in the countries where they existed, is indicated by so many facts that there can be no successful denial that such a slaughter was contemplated. Hume (Hist. of England, vol. 2, p. 27,) says of Queen Elizabeth: "In the massacre of Paris, she saw the result of that *general conspiracy formed for the extermination of Protestants.*" * * * * He continues: "The violence and cruelty of the Spaniards in the low countries was another branch of the *same conspiracy.*"

Now, it has come to pass in God's Providence that many of the letters of Pius V., who has been rightly called the St. Bartholomew Pope, though he died a few months before the massacre, have been brought to light. Of the death of Pius it has been said: "The Papal books lay down rules according to which a Pope should die, and he fulfilled them to the letter. His last words were chiefly upon the league against the Protestants, into which Charles IX. had refused to enter. To that league he gave a full casket of scudi, intended for alms, as his last gift." (Blackburn's Life of Coligny, Vol ii. p. 263.)

Let us take a glance at some of his letters which indicate a lively interest in the object to which he dedicated his dying gift.

A little more than three years before the massacre (March 28th, 1569) he writes to the weak and wicked boy who had come to the throne in France, Charles IX. What sort of "piety" does the Holy Father instill into the youthful mind of his pupil. It was just after the battle of Jarnac, in which the Protestant Prince de Conde had been killed. Here are some of the Pope's saintly counsels to the young King:

"But, the more graciously God has dealt with you and me, the more earnestly and diligently should you on occasion of this victory exert yourself to *root out from the foundation, persecute and destroy even to the very fibres, the remains of so great and inveterate an evil.* (Italics mine.) (Mendham's Life of Pius. V., p. 66.)

The next letter is to that monster in human form, Catharine de Medici, the queen mother. In it the Pope reiterates that "the anger of God can only be appeased by just vengeance for the insults offered to Him."

He recommends that these Huguenots should be "massacred" (*ad internecionem usque*) and "totally exterminated" (*deletis omnibus*). This letter bears the same date, and was doubtless sent by the same messenger as the one to Charles IX.

A third letter is written about two weeks latter to the Duke of Anjou, the brother of the King, and his successor, in which he enjoins that he shall be "*absolutely inexorable to all the heretics,*" (*rogantium praeces repudiare, et æque omnibus inexorabilem te probare*).

On the same day he writes to the Cardinal de Lorraine, reiterating the same bloody counsels. (Mendham, p. 68).

The next is to the King, of April 13, 1569, and "with unexhausted, or rather reviving barbarity, as the individual written to had the greater power." (Ibid).

Another still was written to Anjou, on April 26th, which "does not yield to any of the preceding in horror of mercy or lust of vengeance." (Ibid, p. 69.)

It was doubtless the wicked hand of Catharine, using her weak and passionate son, whom she had maddened with fright and anger by her falsehoods, that set the match to the terrible magazine. But do we not through these letters of Pius V., see the Pope preparing the explosives and laying the train in order to bring about a catastrophe at which the world stood aghast—a deed so horrible that the thought of it is like a nightmare after more than three centuries have gone by.

Bethesda, Md.

A Kind Word From South Carolina.

The writer is confident that he expresses the sentiments of not a few of the ministers, officers and members of our Church in the bounds of Bethel Presbytery when he expresses his personal pleasure at the moving of the NORTH CAROLINA PRESBYTERIAN to a city so near by and so accessible to us all. For peculiar reasons, too, he entertains feelings of regret and sorrow that such a long time resident of Wilmington should find it necessary to seek a new home.

But this new home is one that gives many of us real pleasure. Charlotte is as accessible to Bethel Presbytery as it is to Mecklenburg Presbytery, and possibly more so. We have the most compact Presbytery in the Southern General Assembly, our territory being confined to four whole counties, the larger part of another and a very small part of another. Of our thirty-one ministers, eight came to the Presbytery from charges in the Synod of North Carolina. These eight are Rev. J. H. Thornwell, D. D., Rev. D. E. Jordan, D. D., Rev. J. B. Swann, Rev. D. N. McLauchlin, Rev. Alexander Sprunt, D. D., Rev. M. R. Kirkpatrick, Rev. J. K. Hall, and Rev. Chalmers Moore. Besides these there is no more loyal North Carolinian or devoted member of our Presbytery than Rev. D. S. McAllister. He came to us, however, from a Church in this Synod. Bro. J. M. McLain is also from the Old North State, and a highly esteemed member of our Presbytery. It is not known to the writer whether he came immediately from his native State or not, though we are of the impression that he did. Once more our honored professor of theology in Columbia Seminary, who is beloved of all who know him, Rev. W. T. Hall, D. D., was from North Carolina, and we are satisfied he would desire to be classed with his brethren named in this connection.

It may be that one or two more of the members of Bethel Presbytery were from your side of the State line. You will see from this that ten of our thirty-one members came from your State. We can scarcely claim one of these, however, as a Tarheel, for he was born and reared in this State, and is the worthy son of one whose name adds glory to the record of illustrious men of our adopted State. Without the name of J. H. Thornwell the history and fame of South Carolina would not be complete.

It must not be forgotten also that Bethel Presbytery was once a part of the Synod of North Carolina, and was a part of Concord Presbytery. On the 9th of October, 1824, the Synod of North Carolina ordered the formation of Bethel Presbytery, and this was done at Beersheba Church on the 3rd of November of the same year.

About the year 1837 Davidson College was founded and specially cared for and controlled by the Presbyteries of Concord and Bethel. And we are still as loyal to the College as ever.

Surely these reasons abundantly warrant our interest and pleasure at your taking up your abode so near us.

Faithfully yours, S.

[For the North Carolina Presbyterian.]

"Kings Have Long Arms."

In a book called *Stories of Infinity*, the French Astronomer, Camille Flammarion, in speaking of the great comet of 1680, says:

"She goes, in fact, 32,000 million leagues from the sun, and yet, even at this distance, the latter can recall from the depths this feeble cometary nebulosity, so light, notwithstanding its extent, so diffuse and so insignificant compared with the sun itself. The comet, in such a waste, still trembles when, at the end of her course the great sun gives the order to return; but such is the vast distance that in spite of her willing obedience and in spite of the increasing velocity with which she rushes towards the flaming sun that summons her, she needs fully 44 centuries to make the journey back to the sun.

Which thing was an allegory to me. "Kings have long arms," said a Latin writer; and the Cæsar that sat on the throne of imperial Rome could reach the arms of his will and his authority to the furthest limits of his vast empire.

Once a poor soul had wandered, like this comet, to an unthinkable distance from its sun, the Sun of Righteousness. It had wandered out into cold and night. Not even a faint glimmer of light seemed to reach it. It felt itself to be as far beyond any other sinner as that comet was beyond the outermost planet of our system. Out in these fathomless depths where neither sun nor star appeared, and with no hope that any return was possible, the blackness of everlasting night and the chill of everlasting despair seemed to have enveloped it forever. But even that far-away soul was not beyond the power of the divine attraction. The order to return was given. The long arm of infinite love and boundless compassion was stretched out, and out, and out, past the long procession of wanderers to lay hold on that lost and trembling soul, and to draw it back to the regions of warmth and light.

The Houston Case.

There lie before me and have just been read, or re-read, first: "Trial of Dr. M. H. Houston" in *Christian Observer* of December 22d. Second: "Answer to the Indictment before the Presbytery of Louisville vs. Matthew Hale Houston," a little pamphlet sent by Dr. Houston; and third, a very brief account of the meeting of the Louisville Presbytery December 23d, in the *Observer* of December, 29th. (The last is very incomplete and unsatisfactory, in that it does not give in full and *in his own words* Dr. Houston's statement or declaration in answer to the judgment of the Presbytery.) These papers, except perhaps the last, give no doubt a pretty full and accurate synopsis of the case.

Without entering fully into either the merits or the history of this case, the undersigned feels constrained to offer and to utter the following criticisms upon the action taken.

First. There are two things for which thanks may be given. One is that all seems to have been conducted in an eminently Christian spirit. The other, that "all Synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore, they are not to be made the rule of faith or practice." If, therefore, the Presbytery has erred in this matter, it is not singular, but only one instance out of many where good men and true have, conscientiously and thinking they were doing God service, failed to do that which was wisest and best and right. Their action is not infallible or final; and it is "not to be made the rule of faith or practice" for anybody.

Next: There are two things or three that seem strange and sad also.

The first: That a man, at least the equal of his judges and accusers, in holy living, in useful, self-denying service, and in labors acceptable to the Master, should be accused and tried for holding and teaching that it is the privilege and duty of Christians to "be holy in all manner of conversation," to "be filled with the Spirit," and to be so filled as to be able humbly but truly to say, "for me to live is Christ." (For as we shall see the gravaman of his "offence" is his belief and teaching as to holiness.) While at the same time and without a word of Presbyterial "admonition," ministers may so present the doctrine of sanctification, and many more perhaps may so fail to present the true teachings of Scripture, and of the Confession as well, touching this doctrine, that multitudes of our Presbyterian people seem to believe that to be constantly striving and sinning, and stumbling and falling, is the normal state of Christians in this life; and not a few live according to this faith! This surely is not for the purity of the Church or the honor of the Lord.

The second. That the Standards seem to have been emphasized almost to the exclusion of the Scriptures; *e. g.*, in the "Indictment" the Standards are mentioned near a score of times, the Scriptures but once, and then as *interpreted* by the Confession," etc. Further, while the "Indictment" is thus (almost) silent as to what God says, in strong contrast the "Answer" abounds in Scripture references; every position is backed by a quotation from the Word, and in the vital matter of sanctification almost every point, wherein the accused is said to differ from the Confessional statement, is given in the very words of Scripture. I do not agree with Dr. H. in all his interpretations and inferences; but the facts above stated are facts. Let any one examine and see. And further still: As to this doctrine of holiness, the Scriptures are interpreted by the Standards, and not the Standards by the Scriptures. For, if I understand it, the Presbytery condemns Dr. Houston specially for declaring that two phrases in the Catechisms, and these not essential, were unscriptural and untrue if taken at their face value, viz: "die more and more unto sin" and "doth daily break them in thought, word and deed;" though he cordially approves and accepts the doctrine as fully stated in the Confession and Catechisms—with these exceptions.

And third. That Dr. H. should be found "guilty" and "admonished" for not accepting some (minor) statements of the Standards, as to sanctification, when there are few or none of our ministers who approve and accept every "jot and tittle" of these Standards as wise, and scriptural, and true. *E. g.* who of us has not time and again; had to "explain" the expression "elect infants dying in infancy," and vehemently to assert that the phrase to Presbyterians does not mean what it seems to teach, and what many insist it does teach? Then how many have regretted that the doctrine of reprobation, nowhere positively, and in terms taught in Scripture, should yet be stated in the Confession not only positively, but in terms the strongest, boldest and harshest possible! And is there a member of Louisville Presbytery who receives, exanimo the statement that God made "all things of nothing, by the word of His power, *in the space of six days*," of 24 hours each? Yet this unquestionably is what the Westminster Assembly meant, and what the Catechism really teaches. Why not "indict" and "admonish" one another for holding and teaching what is "contrary to the Word of God, *as interpreted in the Confession and Catechisms?*" It seems to me that the principle declared by our Saviour would apply here, "He that is without sin, let him first cast a stone."

Finally. This "trial" I think was needless; it might have been avoided, and ought never to have taken place. For, had Dr. H's very reasonable request to be dismissed to Lexington Presbytery been granted, many believe that this trouble would not have come but all would have been settled, not against, but for "the peace, unity and purity of the Church, and the honor and majesty of the Lord Jesus Christ." Why this was not done I know not, as no reason has ever been given (that I have seen). Had it been done, all would have been well, I believe. Or, if not this, why should his Presbytery have gone to the extreme of a formal trial? For Dr. H., as I understand it, expressly agreed that touching the first four specifications, being only matters of administration, he would accept the action of the Presbytery, work under it, and *abide by it.* But that action had "enjoined upon Dr. H. that he refrain from these practices, and that he do not allow such practices among those to whom he ministers and over whom he has authority." This he agreed to do, and surely nothing more than this could have been asked or required. It must then have been his views touching *sanctification* that were judged to be so "seriously out of harmony with the Standards of our Church" as to require judicial process. His views of this doctrine Dr. Houston has carefully and fully stated in his "answer." Judged by this statement, these views, so it seems to me, are not a bit more "out of harmony with the Standards of our Church" than are the views and practices (on other points) of many of his brethren, who nevertheless are very wisely unmolested and allowed to do the Lord's work in quietness and peace.

Besides, there are—unless I am greatly mistaken—a number, and an ever increasing number, of ministers and others in our Church who hold and teach *substantially* these same views as to a holy life, for holding and teaching which Matthew Hale Houston is made to suffer, being virtually deposed from the Gospel ministry and forbidden ever again, in the name of the Church he loves so well and has served so long and faithfully, to preach "the glorious Gospel of the blessed God." Against this the undersigned, without any conference with any of his brethren, wishes promptly to utter his respectful but most earnest and emphatic protest.

GEO. L. LEYBURN.

New Berne, N. C., December 31st, 1897.

Austin College, Sherman, Texas.

In the last article you published about our college your printers, by adding an extra zero, made our endowment entirely too large. It should have read, one hundred thousand ($100,000) dollars.

The football season is over, and our team has covered itself with glory. It is justly regarded as one of the best college teams in the State.

Our gymnasium is nearly completed, and other improvements are going on. We expect soon to have a students' dining hall where cheaper board will be offered. Several new students are coming in this month, and the outlook is encouraging.

We wish the PRESBYTERIAN much success under its new management, though we dislike to give up Mr. McLaurin. J. A. McL.

"Our Paper."

DEAR BROTHER:—New Year's greetings and great success!

I herewith send list of names to whom you can send sample copies, and shall do all I can to give your paper, or shall I say "our paper," a wide circulation in my field.

Have had a very pleasant Christmas "Mite Box opening" at Elkin in connection with Christmas tree. For Missions, $7.

At North Wilkesboro mite boxes netted $50. Quite a successful reception, dinner and giving of gifts at the Oakwood Mission.

Everything working pleasantly. May our Father abundantly bless you in your new enterprise. Sincerely yours,

C. W. ROBINSON.

To the Communicants of the Southern Presbyterian Church and their Children:

DEAR FRIENDS:—You have seen the last call of the Chairman of our Executive Committee of Foreign Missions for help. I can say nothing to emphasize his earnest words, but I come to you with this simple request:

Will everyone who reads these lines send a contribution to our treasurer? (Erskine Reed, Esq., P. O. drawer 457, Nashville, Tenn.)

Not merely every communicant, but every man, woman and child whose good fortune it is to be born of Presbyterian parents.

We have 200,000 communicants. Not all of them see this letter, but I think it safe to say that 200,000 *persons* will see it in one or another of our papers. Now, if each one will give but ten cents, behold the result, $20,000! and our indebtedness is but $15,000.

This appeal—a feeble instrument to accomplish such great things—is sent forth with prayer. A dear sister made a similar effort some years ago, and $1,000 was thereby brought into the Lord's treasury. The result she never knew on earth, having passed to her reward before the harvest was fully gathered.

The Lord hath dealt bountifully with us; shall we, *can* we, sit at ease with the cry of our faithful missionaries ringing in our ears and the more pathetic cry of perishing souls? "Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste? Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink. Thus saith the Lord of Hosts: Consider your ways. * * * If ye will not hear, saith the Lord of Hosts, I will even send a curse upon you, and I will *curse your* blessings, * * for ye have robbed Me, even this whole nation."

That the Holy Spirit will bless this appeal and will quicken the spirituality of our beloved Church, is the prayer of

ONE OF ITS MEMBERS.

Allow me through the PRESBYTERIAN to return thanks to Mr. Jno. A. Irwin of the PRESBYTERIAN, and others, members and friends of the Rocky River Church, who so kindly made the pastor a Christmas present of a handsome gold watch. The present was very timely and acceptable because he had just laid aside a watch which had served its time. May the Lord richly bless the donors who so thoughtfully and generously provided this acceptable present.

CORNELIUS MILLER.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. McKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

The Superintendent on the second Sunday in December addressed the Church of Fayetteville on the subject of Synodical Misssions, securing $160 for the year in cash and subscriptions. The third Sunday was given to Maxton and Centre, Fayetteville Presbytery. It was the second rainy Sunday in the year for the Superintendent's work, and only half the usual congregations were present. So we hope that the $48 promised at Centre and the $120 at Maxton will be increased by other subscriptions from a generous people. From the first of January the Superintendent gives every Sunday to the work of visiting the churches and mission fields. The first Sunday he drove out from Charlotte to old Rocky River Church—mother of missionaries, ministers and churches. In spite of the bitter weather, there was what would generally be called a good congregation, though we were informed that it was only half of what usually assembled there. Rev. Cornelius Miller went to this Church from the mission field in Stokes county, and it was a pleasure to tell his people of the faithful and successful work he had done there. The exact amount subscribed has not been ascertained, as the pastor expected to make a further appeal last Sunday.

We hope to publish some time, with a cut of the building, a history of the old church. With its splendid equipment for service, we trust that it will become more and more useful in the Master's work.

Last Sunday the Superintendent visited Williams' Memorial, a thriving organization, under the pastoral care of Rev. Jonas Barclay. There have been 70 additions to this Church during the present pastorate, and the Sunday school numbers 170, including the whole church. Particulars as to the Synodical collection will be given later.

Rev. John Wakefield is working earnestly and successfully in his new field at Spencer and China Grove. Rev. J. S. Shaw has taken up Mr. Wakefield's work in Brunswick county, and Rev. J. E. L. Winecoff is in charge of the Columbus field—Whiteville, Hub and Chadbourne. A letter from him is published this week and also one from Rev. C. W. Robinson, showing how a home mission field helps the cause of foreign missions.

Rev. William Black is at Kinston this week, and goes to La Grange next, then to the new church at Concord. Let us follow him with our prayers.

And now a plain statement of facts. We are much in need of money to pay up our workers. For the first time, the Superintendent has been unable to send money that was actually needed. These lines will come to many who have subscribed to this cause, and these individuals make up the churches upon which we depend for the support of the work. Let every one see that his own pledge is redeemed. And church treasurers are earnestly requested to forward the funds on hand as soon as possible. Every cent due is needed now. Do not wait until the first of April.

Send all contributions to

A. J. McKELWAY,
Charlotte, N. C.

VINELAND, N. C., January 7, 1898.—We have just moved into our rented house at this place. Here we have a sort of twin town—Whiteville and Vineland—about a mile apart. The most of our people live at Whiteville, but we were forced to live at Vineland, as we could not get a house at the other place. Our residence has begun delightfully. We have been pounded with substantials and good things enough to last us a month or more, and many of them came from persons who are not Presbyterians. We are very much encouraged with the spirit of Christian unity which exists here among the different denominations.

J. E. L. WINECOFF.

OTHER SYNODS.

PHŒNIX CITY.—Rev. B. F. Bedinger, who was re-elected Superintendent of Home Missions for another year, went directly from Synod to Phœenix City, where for eight days, in the face of difficulties, he held services twice a day, resulting in six additions to the communion, four on profession of faith and two by letter. They will be supplied by the minister of the Rose Hill Church, in Columbus, Ga. It is a field of great usefulness.—*Christian Observer.*

MONTICELLO, ARK., January 5, 1898.—Dear Old NORTH CAROLINA PRESBYTERIAN: We have had a great revival in our Church, and 39 names were added to our roll; 10 heads of families came in. Much prayer had been offered for this people. They were ready for the blessing and God gave it. Bro. Wm. Black, of North Carolina, was with us, He stole all our hearts, and God honored his preaching. North Carolina is most fortunate in having him for General Evangelist. I wish Arkansas had just such a man. We need such an one exceedingly.

Yours truly, S. C. ALEXANDER.

WAVERLY.—"A twelve days' meeting in our Church was closed December 23. Rev. J. W. Roseborough, State evangelist, assisted Rev. T. T. Trimble, beginning on the 15th and preaching twice a day, with great acceptance, clearness and power—large audiences, and the interest deepened to the very close. Sixteen persons confessed Christ, and twelve, including six heads of familes, united with our Church. Others were deeply impressed, and we hope will soon surrender themselves to Christ. The Church is revived, and other Christian people of the town strengthened. A thank offering of $15.75 was made to the evangelistic work. Mr. Roseborough's preaching attracted and impressed men who had not been accustomed to church-going—some of them old, hardened sinners. There is much rejoicing over the revival and ingathering."—*Christian Observer.*

Rev. B. F. BEDINGER'S report as Superintendent of Home Missions, shows for the year ending November 15: 44 places visited; 488 services held; 135 persons received into the Church, others joining with other communions; $276.49 collected from small churches, besides several collections sent directly to the treasurer; 5 elders and 3 deacons ordained; 19 infants baptized; 18 adults baptized, and a good many others by the ministers in charge where services were held; 8,948 miles traveled; 2 churches organized; $150 worth of our Committee's book sold; 400 volumes of Moody's Library; 100 Bibles; 50 subscriptions to the Missionary secured; 500 and over letters written about the work; 1,200 visits made "from house to house." In addition to Mr. Bedinger's work, the Presbyteries have over thirty men who are serving more than 100 weak churches and mission points whose salaries are supplemented with small sums from the Home Mission Funds. Dr. Otts, Dr. Cecil and others declared, on the floor of Synod, the work in the State to be in the most satisfactory condition they had ever known it.—*From the Southwestern Presbyterian.*

COLUMBIA.—Rev. Xenophon Ryland, one of the Synodical evangelists of Missouri, will assist Rev. J. R. Bridges in a meeting at this church some time during the month of January. Mr. Bridges has faithfully sown the seed in his work as pastor while here, and a harvest from the Lord is expected.—*Christian Observer.*

FOREIGN MISSIONS.

Korea---Letter From Mrs. P. B. Reynolds.

After a very short but pleasant visit of only half a day and one night from our good Secretary, Dr. Chester, we set out on Tuesday morning, October 26th, before sunrise on our trip to Kun San, to our Annual Meeting. Messrs. Bell, Tate, Harrison and Reynolds, with baby, made the trip on pack ponies in Korean style, and Dr. Chester and I went in chairs carried by the natives. We made quite a procession when we kept together. Riding in chairs carried by the natives is the most unsociable way one can travel. No conversation with the person before or behind can be carried on, except at the top of one's voice, and then often the joking or quarrelling, as the case might be, of the coolies, makes even that impossible. We had a delightful trip and reached Kun San in very good time that evening. The next morning the meeting began.

Our annual meetings are always pleasant, a long-looked for pleasure before, and a much talked of pleasure after they are over. This meeting was in every respect the most enjoyable one we have ever had. A great deal of our pleasure was derived from the presence of our Secretary, Dr. Chester, and we hope that before many more years we may have him with us again.

Mr. Junkin's sickness and enforced absence was a great sorrow to us all. We missed his earnest words in our prayer meetings, and his bright presence with us in everything that was done.

The meetings were held in Miss Davis' nice large sitting room. In the mornings, immediately after breakfast, the gentlemen met for an hour to consider our new Constitution and By-Laws, while the ladies were arranging household matters and seeing to the children. Then the whole Mission gathered for a quiet prayer-meeting before entering upon the duties of the day. While the gentlemen discussed and rediscussed, and voted and elected, the ladies were busy with sewing, knitting, etc.

After each meeting we were always ready for dinner, and the dinners reminded me of Presbytery times at home, when every housekeeper tried to have the best dinner she could to tempt the preacher's appetite, which, by the way, rarely needs tempting.

After dinner we enjoyed talking with each other about last year's work of various kinds. It helps a great deal in every department of a woman's work to get ideas from our friends at other stations. We are so dependent on each other out here, and need for the sake of the work to compare notes, so as to do as nearly alike as possible in whatever concerns the natives.

Not a small part of the pleasures of our annual meetings is to see the children together. They are so cut off from foreign children all the year that it is a delight to them to be together. It is very funny to hear them chatting away, mixing Korean and English, making a most remarkable language of their own.

As we sat day after day, listening to the discussions, we felt very grateful to God for bringing us together, and so guiding us in all that was done. Our last prayer meeting was especially sweet and helpful.

The meeting over, we made preparations for our trip back to Chun Ju, taking with us the new member of our station, Dr. Ingold. We are more than glad to have her here, and pray that she may be greatly blessed in her work among the women.

Home again once more, we take up our duties one by one with renewed energy, all of us feeling better for the pleasant break in the year's work.

PATSY BOLLING REYNOLDS.

Chun Ju, Korea, November 1897.

CHURCH NEWS.

LETTER FROM HAMPDEN-SIDNEY.

"Dr. Dabney is dead," was the word that was passed from man to man in the Seminary last week. The message had a meaning even to those who knew him only through his books. It had a special meaning to the many who had sat at his feet in preparing for the Gospel ministry, who had listened to his proclamation of the truth of God's Word, who knew him in his home, who loved him withal. To all it meant that a prince and a great man had fallen in Israel.

On Friday, the 7th instant, Dr. Dabney's remains were brought to Hampden-Sidney for interment. The faculty and students of the Seminary and of the college marched in a body to the church, where were gathered also people from all the country round, far and near, of all classes and ages, to do honor to him who had passed over the river and was resting under the shade of the trees. Dr. G. B. Strickler conducted the service. After singing the grand hymn, "Rock of Ages Cleft for Me," Dr. C. C. Hersman offered the prayer, rendering praise to the God of all grace for the example of humility and earnest service He had given in the life of Dr. Dabney, and beseeching Him to bless to His Church this dispensation of His wise Providence. After appropriate Scripture reading, Dr. Strickler, in his own pungent style, rendered a glowing tribute to his deceased teacher. "The man," he said, "to whom I owe all." He then introduced Dr. H. M. White, of Winchester, Va. Dr. White spoke of the fact that Dr. Dabney was a controversialist, but a controversialist for the truth, as he believed it, and that throughout all his public life, in the professor's chair, in the pulpit, in the press, on the floor of the church courts, he had never intentionally wounded the feelings of any man.

Dr. Hoge, of Richmond, said: "I came here as a mourner, not as a speaker, yet if Dr. Stricklin 'would place one flower' upon the bier of his friend, I would, if I could, place all the flowers in the garden of the sun upon the casket of him I have known and loved for fifty years." "God," he said, "has raised up men of might as they were needed. He raised up Moses to lead Israel from bondage. He raised up Joshua to lead Israel into the promised land. He raised up Samuel to lay broad and firm the foundation of Israel's kingdom. He raised up David to consecrate Israel's people in inspired psalmody. He raised up such a man in Robert L. Dabney." "The Church of God needs men, men of earnest piety, men of great intellect, men of consecrated talents. But above all, she needs just now men of vast scholarship. She has lost such a man in Robert L. Dabney."

The service was closed with singing "Asleep in Jesus, blessed sleep." The long procession moved slowly and silently along to the burial place, where all that remained on earth of R. L. Dabney was laid away to abide with Sampson, and Smith, and Latimer, and Peck, until the summons of the resurrection day.

NORTH CAROLINA.

FIRST CHURCH, WINSTON.—Eleven persons were received into the membership of this Church January 2nd. Three of them by profession of faith. R. S. C.

MAXTON AND CENTRE.—Voluntary contributions from Maxton and Centre Presbyterian churches sent $25 to furnish a room at Barium Springs Orphanage, and J. C. McAskill was an individual contributor of a like amount. There were probably many other kind deeds of this nature of which we have not yet heard.

SHARON CHURCH.—The commission appointed to install Rev. G. T. Thompson as pastor of Sharon Church met at the church on Friday, December 31st. A large congregation was present. Dr. J. R. Howerton preached an appropriate sermon from II Cor. v:20. Rev. A. A. Little charged the pastor and Rev. J. W. Stagg the people.

This pastor and people are thoroughly in accord and the church gives many signs of new life. The building is one of the prettiest in the county. More than a hundred trees have been planted in the spacious grounds to be in readiness when the stately oaks shall be no more; the manse is freshly painted, and a handsome fence incloses the grounds. The school conducted in this congregation is largely attended and is of inestimable value to the community and the Church.

TARBORO.—We have in our school a circle including teachers and pupils called "The Old Guard." Any one undertaking to come regularly, and completing one quarter without missing, belongs to the Old Guard. Completing each quarter entitles to special mention. Completing a year without missing a Sabbath entitles to a prize. Five years entitles to a golden cross and ten to a diamond crown. Sickness does not excuse; in case of absence from home, a certificate of attendance at another school will count as present. The scheme very much stimulates regularity of attendance. There have been quite a number who have missed only once or twice a year. There were only two who come the whole year without a miss; namely: Sue F. Baker and Annami Hedges. This is the second year for Sue Baker without missing a Sabbath. I should like to see this introduced in all of our schools and made a subject of special report at our Sabbath School Convention.

The following have recited to their pastor the Shorter Catechism correctly and at one time and have secured diplomas and Bibles: Anna Baker, Fanny Royster, Mary Royster, Tarboro, N. C.; Myrae Moore, Nannie Bell Garrett, Greenville, N. C.; and the following have recited correctly the introduction to the Shorter Catechism, and have received each a copy of the New Testament and a certificate: Sue F. Baker, Lorenzo Dow Pender, Shep Royster, Effie Louisa Vines, Maney McKann, Blanche Williams, Lucil Swathney, Annami Hedges, Tarboro; Richard Fountain, Mary Fountain, Allie Mayo, Annie Ellsworth, Olivet Chapel.

REV. J. N. H. SUMMERELL, of Anderson, S. C., recently visited his old field of labor where for so many years he had been pastor at Tarboro, N. C., and evangelist in Pitt county. The reception given him amounted to nothing short of an ovation. Never has the writer seen such tender and universal devotion of minister and people.

GILWOOD CHURCH.—Whereas, Concord Presbytery in called meeting at Mooresville, N. C., December 27, 1897, has deemed it best to dissolve the pastoral relations between our pastor, Rev. W. M. Shaw, Bethphage and Gilwood churches, be it

Resolved, That we, the members of Gilwood Church, do with reluctance submit to this action which severs the very tender relation existing between us and our beloved pastor.

During the six years he has spent among us, our appreciation of him as an earnest, faithful and loyal pastor has steadily increased, and we desire to express our highest appreciation of his faithful, earnest and unselfish work among us, and pray that the good seeds sown may continue to bring forth fruit to the glory of God.

We commend him and his worthy family to the people among whom his work is to be in the future, and to God and the word of his grace, praying the Lord to continue to use him and to crown his faithful labors with abundant success.

CROFT.—There was a meeting of the people at Croft, on Saturday, with regard to the organization of a church there. Rev. R. D. Stimson has been giving them a regular service. The village is 5½ miles from Hopewell Church; there is a flourishing Sunday School and the people expect to build a church. The building committee will report next Sunday, and there will be at least 20 petitioners for an organization.

FIRST CHURCH, CHARLOTTE, reports 9 additions to the communion by letter, 3 on examination since last communion. The deacons-elect at the First Church will be installed at the evening service next Sabbath, January 16th.

REV. W. A. WYNNE will be intalled pastor of Graham Street Church next Sunday. Dr. Howerton will preach the sermon. Dr. Stagg will charge the people and Rev. J. A. Dorrittee the pastor.

CHARLOTTE.—A most impressive communion service was held in the Second Church, Sunday afternoon, the four Presbyterian congregation uniting, and the four pastors assisting in the service. The largest auditorium in the State was filled with communicants, and the closing hymn, "There is a fountain filled with blood," as sung by the congregation standing, was an inspiration for days to come.

DR. JOHN SHAW, one of the most prominent elders of Fayetteville Presbytery, died at his home in Carthage last week. He was a man of great force of character, positive in his convictions, and with the ability to express them clearly. He will be greatly missed in the Presbytery, as well as in his own church.

GREENSBORO.—The First Presbyterian Sunday school of Greensboro had in attendance last Sabbath 344; and the pastor announced two received on examination into the Church, and two by certificate.

VIRGINIA.

LEXINGTON.—On the 30th of May, 1856, Rev. Wm. S. White, the then pastor of this Church, wrote a letter to the *Central Presbyterian* to tell the blessed fact that on the preceding Sunday fifty-five persons had stood up before his pulpit to avow their allegiance to Christ. He said he did not have faith enough to believe that his eyes would ever again behold such a sight while he was on earth.

Last Sabbath, January 9th, sixty-six persons stood up before the same pulpit and made a public profession of their faith in Christ. The pastor, Rev. Dr. Thornton Whaling, told his congregation about that previous ingathering, and gave out two of the hymns that were sung on that Sunday forty-two years ago.

It will be a matter of special interest to many of your readers in Charlotte to know that one of the sixty-six was Benjamin Smith Preston, youngest son of Rev. John A. Preston.

This Church recently had with it for fifteen days Rev. R. G. Pearson, and this large accession is, as we believe, in great measure the testimony of the Holy Spirit to the fidelity and earnestness with which he delivered his Gospel message, re-inforcing faithful work on the part of pastor, parents and Sunday school teachers.

A. H.

PETERSBURG.—At the Tabb Street Church on Sunday, January 9th, Dr. J. W. Roseboro, pastor, the communion was administered to a large congregation. There were two additions to the church. At the night service the annual sermon was preached before the Camp of Confederate Veterans and a full house, by the Rev. Dr. J. P. Smith, on the "Christian Character of Stonewall Jackson."

HAMPDEN-SIDNEY.—The College Church, Dr. James Murray, pastor, had its communion service on Sunday, January 9th. At the preparatory service on Saturday, Dr. Smith, of Richmond, preached, and on the Sabbath a large assembly gathered for the communion service. The Rev. Dr. M. D. Hoge preached the sermon. Dr. Hoge preached again at night in the Seminary chapel.

BUENA VISTA.—Last Sunday, January 2nd, the first year of the pastorate of Rev. Craydon W. Trawick was finished. During this time 74 new members have been received, 7 by letter and the remainder on profession of faith. Forty-two persons, most of them adults, have been baptized. Our church is in a splendid condition, full of spiritual life and systematically engaged in labor within the Lord's vineyard. Our Sunday school had a most delightful Christmas entertainment, which is said to have been the best they have ever had. Our faithful superintendent, Mr. W. J. Hubbert, is assisted by a legal corps of officers and teachers. The week of prayer conducted by our Young People's Society of Christian Endeavor, in which officers of the church are taking part, is being well attended and a blessing is being felt. Next week Rev. W. W. Carson, of Middlebrook, will assist the pastor in a mid-winter series of services. We are looking forward with great expectation. The pastor was hand-

somely remembered by his people in the way of a nice set of furniture and other conveniences for his home for which he is appreciative and grateful.

BRAMWELL.—The Presbyterian Church of this place has extended a call to Rev. Jno. F. Matheson, of Bland C. H., to the regular pastorate of this church. It is understood that he will accept the call. It will be necessary first for him to be transferred from Abingdon Presbytery to Montgomery Presbytery. As Mr. Matheson is already in temporary charge of the church, this transfer will probably not be made till the regular spring meetings of the Presbyteries.

HORTON, RANDOLPH CO.—On the night before Christmas our pantry was filled with good things and our hearts were gladdened by this expression of our people's love. We wish to express to them our hearty appreciation and our sincerest thanks. HOLMES ROLSTON.

COLLEY MEMORIAL, NORFOLK.—Four members received the first Sunday in January. The session has decided to have communion every two months instead of quarterly. In order to keep before the minds of the people the fact that giving is worship, it was resolved that, immediately after the offering has been made, a brief prayer be offered, asking God to accept and bless the offering to the advancing the cause of the Lord's Kingdom. It was found necessary to enlarge the lecture room for the accommodation of the prayer meeting and the young people's meetings.

MARYLAND.

MT. WASHINGTON CHURCH, BALTIMORE.—The manse was thronged on the evening of January 6 by members of this congregation and other congregations of Baltimore, who called to pay their respects to the pastor, Rev. Byron Clark, and his wife. Nearly all the young people under eighty years of age were present. They came to have a good time and they had it. The Rev. J. A. Lefevre, D. D., was one of the leaders. A short address was made by Mr. Clark, who has just completed the first year of the present pastorate.

ALABAMA.

TUSKEGEE.—The beautiful new church building at this place was dedicated to the worship of God with appropriate services on Saturday, December 25th, and Sabbath, December 26th, 1897, by the pastor, assisted by Rev. E. P. Davis, who delivered most impressive discourses on both days. The Church has a seating capacity of 500, and has been dedicated free from debt. Rev. C. O'N. Martindale is pastor, and is much encouraged in his work here and at the Calebee Church, ten miles distant on the road to Montgomery.

FLORIDA.

SANFORD.—Rev. Frank D. Hunt has completed the third year of his pastorate in the First Presbyterian Church in Sanford, Florida. The membership at the time he went there was 71. During the three years they have added to the roll, by examination, 69; by letter, 25; total additions, 94. Dismissed to other churches and dropped from the roll, 40; suspended, 8; died, 3; number now on the roll, 114. The Sabbath school supported one child in the Thornwell Orphanage during 1897. At the Christmas tree celebration last month an offering was made for the "Home and School" at Fredericksburg, Va., amounting to $7; also subscriptions were taken, payable monthly, for the support of Thornwell Orphanage for the year 1898. A union meeting is to be held here beginning the 23rd of this month. Rev. J. W. Lee, "the Irish Evangelist" of Greensboro, N. C., is to do the preaching. "D."

OUR CHURCH COURTS.

MECKLENBURG PRESBYTERY is called to meet in the Presbyterian Church at Mt. Holly, N. C., January 18th, 1898, at 11 a. m.

1st. To receive the resignation of Rev. J. J. Kennedy, as pastor of Castanea and Unity churches, and dissolve the relation, if the way be clear.

2nd. To transact any other business that may be deemed necessary for the welfare of these churches. JESSE W. SILER,
Stated Clerk.

FAYETTEVILLE PRESBYTERY.—Constitutional requirements having been met, Fayetteville Presbytery is called to meet in the Presbyterian Church at Red Springs, Tuesday, 25th of January, at 7:30 p. m., to transact the following business:—1. To dismiss Licentiate K. A. Campbell to the care of North Alabama Presbytery. 2. To take action upon a call of Fayetteville Church for the pastoral services of Rev. H. Tucker, Graham.

A. N. FERGUSON, Moderator.

THE SYNOD OF TEXAS, at its late meeting, continued, with modified instructions, its committee to receive and consider propositions for the location of a theological seminary, and to raise an endowment fund. Under former instructions the committee could take no action looking to the location of the seminary until it had an offer of sufficient grounds and ample buildings for opening the school, and $50,000 additional as endowment; and the grounds were to consist of some ten acres. While the committee is still continued to raise an endowment fund, the only pre-requisite now to its location is an offer of sufficient grounds and ample buildings for its opening. The committee invites propositions from the different cities of Texas, and will take no steps in the matter until any city wishing to make us an offer can have ample time to act. S. B. CAMPBELL, Ch'mn.

Christian Observer.

PRESBYTERY OF MISSISSIPPI, held a special meeting in Hazlehurst, January 4th, 1898, and dismissed Licentiate A. F. Carr to the Presbytery of St. Louis, and Candidate Eugene M. Stewart to the care of the Presbytery of South Alabama. Rev. J. J. Read, of the Presbytery of Indian Territory, was invited to sit as a corresponding member. Mr. Read came to Mississippi to place his daughter in Newton Institute at Crystal Springs. After visiting a few churches in the Presbytery of Mississippi and Central Mississippi, he will return to his self-denying and arduous labors in the Territory.

S. C. CALDWELL.

ABINGDON PRESBYTERY.—At a called meeting of Abingdon Presbytery, held in the Galena Church, in Wythe county, on December 16, Mr. H. R. Borthwick was received as a candidate for the Gospel ministry from East Hanover Presbytery. After passing a very satisfactory examination, he was licensed as a probationer to preach the Gospel. The Presbytery was called to "license, ordain and install," but only that part of the call which related to licensure was found in order. Mr. Borthwick is from Roxborough, Scotland, and received his literary course in London. His theological course was in Union Seminary, Virginia. The field which he now occupies is composed of Galena and Anchor of Hope churches, which have been without a pastor for some time. They have extended to Mr. Borthwick a unanimous call, and he will probably be ordained and installed in the spring.—*Christian Observer.*

THE SYNOD OF MEMPHIS met in Collierville, Tenn., 11 a. m., Dec. 15, 1887, and was opened with appropriate exercises by the last Moderator, Rev. W. D. Hedleston. Rev. Sterling J. Foster was elected Moderator, and Rev. T. W. Raymond, temporary clerk. According to the programme previously arranged, addresses celebrating the 250th anniversary of the adoption of the Westminster Standards were delivered by Rev. W. D. Hedleston, Rev. W. McF. Alexander and Hon. Wm. M. Cox. These addresses were excellent and greatly appreciated.

The semi-centennial of the Synod of Memphis was observed with addresses by Rev. A. H. Caldwell and Rev. R. R. Evans.

Memorial exercises were conducted in honor of the late Rev. E. M. Richardson, D. D., the only member of Synod removed by death last year.

The narrative showed an addition of nearly 500 communicants to our churches, and expresses the belief that the outlook is encouraging as to church attendance, giving and Sabbath observance.

Rev. Jas. K. Hazen, D. D., was heard on behalf of Publication and Colportage, and this cause was commended to all our churches.

Rev. Joseph H. Lumpkin, Secretary of Education for the Ministry, presented that cause, and a mass meeting with several short addresses was held on behalf of this work. Mass meetings were held also in connection with foreign missions and home missions, with suitable addresses touching each. The Assembly's Home Missions and Colored Evangelization were presented by communications from the Secretaries, respectively, of these causes.

Synodical evangelistic work has been prosecuted with some favorable results, though only one evangelist has been in the field. This work will be continued.

The report touching the Southwestern Presbyterian University was encouraging. Rev. T. W. Raymond was re-elected director, and Rev. W. T. Palmer alternate.

North Mississippi Presbyterian College for Young Women is doing excellent work, and was strongly commended. Rev. S. L. Grigsby, Rev. Sterling J. Foster and Hon. Wm. M. Cox were chosen trustees.

An ad interim committee, Rev. J. D. Fleming, Memphis, Tenn., Chairman, was appointed to arrange as to place and time for a convention of elders and deacons.

Synod meets next time in Tupelo, Miss.

JOSEPH H. LUMPKIN,
Stated Clerk.

Memphis, Tenn., December 23rd, 1897.

THE PRESBYTERY OF LOUISVILLE held an adjourned meeting at the First Church, Louisville, December 28th, 1897, at 10 a. m. The pastoral relation between Rev. J. O. Sullivan and the Mulberry Church was dissolved and Rev. Henry V. Escott was appointed to declare the pulpit vacant on the first Sunday in January. Mr. Sullivan has accepted a call to become evangelist for the Synod of Nashville, A call from the Fourth Street Presbyterian Church, of Owensboro, for the pastoral services of Rev. B. M. Shive, was presented and found in order and permission was granted the church to prosecute the call before the Presbytery of Augusta. A report was received from the commission appointed to ordain Rev. J. B. Gordon, and to install him as pastor of the Beulah Church, reporting that duty performed on October 11th. The installation of Rev. Ernest Thompson as pastor of the Stuart Robinson Memorial Church was reported as performed.

The Moderator, Rev. F. B. Converse, D. D., and Rev. Henry V. Escott, were appointed a committee to prepare a memorial of Rev. G. C. Crowe, deceased, to be presented to the spring meeting, which will be held at Hawesville, on the Tuesday before the first full moon in April.

DAVID M. SWEETS, S. C.

COLUMBIA.—The Presbytery of Charleston met in this city Decmber 13th, 1897, and received under its care as a candidate for the ministry, Mr. F. Douglas Smyth, upon papers referred to it by the Presbytery of New Orleans.

NORTHERN PRESBYTERIAN.

WESTMINSTER CHURCH, MINNEAPOLIS, which was burned down two years ago, has since been replaced by an edifice said to be unequalled by any other Presbyterian Church in this country. The dedicatory ceremonies will begin February 13th, and continue three days. Dr. Sample will preach the sermon.

Information has been received in this city of a reception recently tendered the former pastor of Central Church, Rev. Hugh K. Walker, by the congregation of Immanuel Church, Los Angeles, Cal., where he is now laboring. Fifteen hundred persons greeted him when he preached for the first time in the church.—*Baltimore Sun.*

DR. JOHN HALL, pastor of the Fifth Avenue Church, New York, offered his resignation last Sunday, the closing day of a thirty years' pastorate.

CONGREGATIONAL.

MRS. M. E. STORRS, wife of Dr. Storrs, the eloquent Brooklyn divine, died on the 7th of January. She was a woman of rare gifts and many graces, and was always an inspiration in her husband's life and work.

NORTH CAROLINA PRESBYTERIAN.

PUBLISHED EVERY THURSDAY AT CHARLOTTE, N. C.

REV. A. J. McKELWAY, - - - EDITOR.

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Thanks to many kind friends for their words of encouragement, of discriminating criticism and of earnest sympathy.

We crave the same smiling indulgence with which men listen to parental disquisitions upon infantile merits, as we talk a little about the PRESBYTERIAN. We hope you like the new heading, that did not arrive in time for the last issue. The cut is a better one than the last, because it is not so fine or expensive. That is one of the mysteries of typography. The paper is better, but not the best, which we mean to have after more or less experimenting with an inferior article.

Our mailing lists were *pied* in transportation from Wilmington, which, according to Webster, means "confusedly mixed." So the paper, last week, had to be addressed by hand, and there was some delay in mailing, which we hope will not occur again.

A valued friend says that he especially likes the arrangement which puts all the advertisements at the end of the paper, and he does not want "our reading on Spiritual subjects interrupted by advertisements of Dr. Cure-all's Panacea." Another says: "You have really less advertising space than before, but it appears to be greater because you put it all together. You will have to distribute your advertisements." Now what shall we do?

We intend to be as careful as possible in the character of our advertisements, knowing that they are more widely read in a religious than in a secular paper, and have a sort of sanction and endorsement from the fact that they are admitted at all. And we hope that our friends the readers of this paper will patronize our friends the advertisers as far as possible, and will confer the additional favor of mentioning that the advertisement was seen in the NORTH CAROLINA PRESBYTERIAN.

After reading Dr. Flournoy's articles on the massacre of St. Bartholomew, we are at a loss how to refer to His Eminence, whose words were the occasion of the discussion. Cardinal Gibbons was the first Vicar of North Carolina, so we must speak respectfully. Shall we say that the good Cardinal is wofully ignorant of the history of his Church, or that the learned Cardinal has grossly perverted the facts? Yet it is a striking commentary upon the influence of America upon the Catholic Church that a Cardinal should be led to say: "I have no words strong enough to express my detestation of that inhuman slaughter." The good or learned Cardinal is safer in saying that in Protestant America than he would have been in Rome in 1572.

Dr. Moore's article on Presbyterianism suggests the subject of the leavening influence of our civil government, which is essentially a Presbyterian government, upon other Churches. Recently in this State some Methodish stewards protested against the Bishop's sending them a pastor whom they did not want, and though Conference had adjourned, the pastor was sent elsewhere. They assumed the responsibilities of a Presbyterian session. In the civil government they had a voice in the selection of their ruler, and they naturally wished for the same privilege in their ecclesiastical life.

On the other extreme, we see Congregationalism, as defined by Dr. A. J. Behrends, of Brooklyn, one of the most prominent ministers of that denomination:

"We are a rope of sand and we are proud of it. There is no ecclesiastical authority in the Congregational Church. The fathers were divided in church authority; they were not divided on doctrine; we are. For two hundred years the New England theology was of the sturdiest kind. In the last fifty years there has been a steady disintegration. American congregationalism has lost its back-bone. Our churches have joined the grand army of universal invertebrates. If we were Presbyterians, heresy trials would be as thick among us as autumn leaves. I believe the present to be a transition period. The ebb tide has been reached."

It will be interesting to watch the tendency of American Episcopal Churches toward larger popular rights and of Congregational Churches toward stronger central authority. Both will be making toward the middle ground of Presbyterian government.

DR. LEYBURN'S PROTEST.

On another page of this paper there is an article from the pen of Rev. Geo. L. Leyburn, D. D., on the Houston case.

We do not yield to Dr. Leyburn in friendship for Dr. Houston, but we do not believe that the former has in his possession all the facts in the history of the case. Those facts show that the Presbytery sought earnestly to avoid the trial, though it did not care to shift responsibility by granting a letter of dismission to Dr. Houston. Nor was Dr. Houston "virtually deposed." The sentence of admonition was the lightest possible, if the Presbytery found the facts true according to the indictment, and by that sentence he was "admonished against industriously spreading these opinions and warned to observe great caution as to the time, place and manner of giving utterance to his views on this subject so as not to bring the Standards into disrepute or to agitate the Church." Dr. Houston, not feeling able to comply with these conditions, asks leave to withdraw from the ministry, for which we have commended him.

But there is one point that should be clearly stated.

In Dr. Houston's answer to the indictment he says: "No judgment of the Presbytery in this case can have any moral weight unless it is based on an interpretation of Scripture which the Presbytery sustains by evidence clearly set forth from the Scripture." The *Interior* holds up its hands in pious horror and says: "Mr. Houston desired to appeal to Scripture but that was not allowed. He was held to Presbytery's interpretation of the Confession. What a spectacle is this!" and Dr. Leyburn thinks it strange and sad also that "the Standards seem to have been emphasized almost to the exclusion of the Scripture." This position is plausible. But it is an argument, really, against the existence of any Standard. When Dr. Houston was ordained he gave his assent to these questions:

1. "Do you sincerely receive and adopt the Confession and Catechisms of this Church as containing the system of doctrine taught in the Holy Scripture?

2. "Do you approve of the government and discipline of the Presbyterian Church in the United States?"

Whenever he should change his views as to either of these statements he could make the fact known to his Presbytery and be released without censure, or he could insist on being tried by his Presbytery. Dr. Houston maintained that he was not out of accord either with the Calvinistic system of doctrine or with the Presbyterian form of government. The Presbytery of Louisville thought otherwise after hearing Dr. Houston's views. It was admitted that those views were not in harmony with the Standards. They were adjudged out of harmony with the Calvinistic system and Presbyterian Government.

The question was not, What is in the Word of God? Let us state it boldly. It was what do the Standards teach? The Standards contain what the Presbytery believed the Word of God taught as to doctrine. This is practically a closed question. Dr. Houston may have one interpretation of the Word of God and Dr. Leyburn another. In *this case* they do not entirely agree. But when a minister disbelieves what the Standards teach and fails to bring the Church to his way of thinking, then Dr. Houston's course is the only one left to him.

As to the six days of creation, the Confession only uses the language of the Bible, and what the Westminster Fathers meant does not concern us. But if the Standards say six days of twenty-four hours each, and Presbytery should lay hold upon us for teaching the contrary, the only possible issue we could expect, believing as we do, would be expulsion from a Church having such Standards and such a government.

If Dr. Houston has agitated this question to bring to light the Standards' want of conformity to the Word of God, and has died (ecclesiastically) in his efforts, then he has died a martyr to truth in a way that has always made truth triumph. So Christianity itself triumphed. If in years to come light shall be thrown upon this subject so that the Standards shall be shown to be wrong, it will be but the history of the establishment of truth in the hearts of the people. Science and religion have had their martyrs and may have them again. If the Standards need revision, attention has been called to the need in the most effective way.

We concede nothing to those who hold that the Standards are not in accord with the Word of God.



Annie Louise Cottage.



The Infirmary.

We have just received the *Presbyterian and Reformed Review* for January, too late for extended comment in this issue. We note the following table of contents:

Theistic Evolution, Geo Macloskie; Apostolic Literature and Apostolic History, Geo. T. Purves; The England of the Westminster Assembly, Ethelbert D. Warfield; The Metaphysics of Christian Apologetics, Wm. Benton Greene, Jr.; Two Phases of the History of the Huguenots, Edward Bohl; Zahn's History of Sunday, Sam'l. T. Lowrie; Mr. Lindsay's Theistic Philosophy of Religion, Henry C. Minton; Hommel on the Hebrew Tradition, W. L. Baxter; Gray on Hebrew Proper Names, G. L. Robinson; Prof. Orr on Ritchl and Ritchlianism, B. B. Warfield; Recent Theological Literature.

Under the last head we find a very favorable review of our recent volume on the Westminster Standards, from which we make the following extracts:

"The honor of inaugurating a fitting celebration of the fifth jubilee of the completion of the Westminster Standards," is due to Prof. F. R. Beattie, D. D., of the Louisville Theological Seminary, and, at his instance, to the General Assembly of the Presbyterian Church in the United States, commonly known as the 'Southern Presbyterian Church.' It was on the proposal of a delegate from this Church that the Presbyterian Alliance, at its Glasgow meeting, recommended to the churches represented in it to take opportunity during the year suitably to recognize the occasion, and thus made the celebration, in a Presbyterian sense at least, world wide.

"It must have been a stirring occasion when the General Assembly of the Presbyterian Church in the United States gave itself with such heartiness and with such elaboration to the expression of its appreciation of and its delight in our Standards and of its gratitude to God for their gift to the world, and we welcome this goodly volume as a worthy memorial of the occasion. Here the eleven notable addresses then given, are presented to an even wider audience than listened to them on their delivery; and an introductory historical statement from the practiced pen of Dr. Beattie supplies to the reader their appropriate setting. It is a volume which no Presbyterian will be able to read without satisfaction, and it can hardly fail, under the blessing of that God, whose glory Presbyterians seek to subserve in the expression and living of their faith, to awaken echoes which shall increase his praise through many years. * * * * He that sits down to this book sits down to a feast."

Christmas at Barium Springs,

To the many friends of the Orphans' Home who have so kindly and so liberally remembered the fatherless during the Christmas holidays, we wish to return our heartiest thanks. Although many gifts were late in reaching the Home, and our little ones had their patience tested, still their faith in the Presbyterians of the State did not fail—they expected the bundles of Santa Claus to tumble from each passing train. When a great big box of more than a thousand pounds weight was driven up into the yard, and six strong men had to tax their strength and skill to handle it, they were all curiosity. At last a beautiful rich-toned piano, direct from the factory of Wm. Knabe & Co., of Baltimore, stood in the chapel in Rumple Hall—a gift of that princely giver, the kind-hearted, open-handed friend of the Orphans' Home, Mr. George W. Watts. Soon the Orphans' Home hymn, "Nearer My God to Thee," sung by the entire orphan household, led by the full sweet notes of the new instrument, was calling up thoughts of the past and inspiring hopes for the future. The Lord be praised! The Lord bless the friends of the fatherless! R. W. BOYD.

A correspondent of the *Herald and Presbyter* writes:

A colored Presbyterian Church is one step in advance toward bringing together the two Assemblies of the North and South, making one of the grandest churches in existence. Who does not want to see it? It is to be hoped that the Assembly representing the North will urge and insist upon the colored people under its control withdrawing as soon as practicable and becoming part of the Colored General Assembly of the Presbyterian Church of the United States of America. The question of finance is a question for the future. If the Assemblies of the North and South are to give money to aid in the carrying on of mission work among the colored people, which is more than likely, then commissioners shall be appointed by each General Assembly who shall sit as corresponding members in the Assembly of the Colored Church, said commissioners to be appointed at each meeting of the Assembly, and shall hold over until their successors are appointed.

J. G. SMITH.

The *Interior* on the other hand calmly suggests the plan of the absorption of the Independent Colored Church by the Northern Presbyterian Assembly. It apparently sees no ethical difficulty in the way of thus taking the fruits of the labor and sacrifices of the Southern Church. It may find a greater degree of loyalty than it looks for, on the part of our colored brethren to the Church that has befriended and educated them and given them the Gospel.

News of the Week.

There is still great interest about the condition of affairs in the far East. In Corea the British Administrator of Customs, Mr. McLeavy Brown, whose resignation was demanded under pressure from the Russian Government, has been reinstated in his position, and a compromise with Russian and Japanese claims effected.

England objects to the use of Port Arthur by Russia, except on conditions which admit other nations on equal terms. England and Japan seem to have formed an alliance in Eastern waters which will effectually shut off Russia from the possession of an open naval port on the Pacific. The joint fleets of England and Japan are stronger than those of Russia, Germany and France combined. Russia can never become a great naval power so long as England is able to prevent the seizing of an open port on the Pacific. China has refused the offer of a Russian loan, and Germany has leased the Kiao Chau Bay for only fifty years.

In Cuba there has been a determined attack made upon a Spanish port by the Insurgents and something very like a real battle has been fought. Spain is hopeful for peace in the near future, and General Blanco's policy of conciliation seems to be disintegrating the Cuban forces. Yet the war will probably be prolonged for months, and the issue is doubtful.

The question of the annexation of Hawaii has been discussed in the Senate, in debate upon the treaty, now before that body. It will be remembered that such a treaty was sent to the Senate in the closing days of President Harrison's administration, and withdrawn by President Cleveland. The fate of the present treaty is doubtful.

It should be considered, from the point of view of those who desire chiefly the evangelization of the world, that any interference with other nations that has in it the appearance of a lust of dominion will prevent, in great measure, the continuance of America's missionary operations. Because of our historic attitude, our missionaries have been able to settle in Greece and Turkey and Syria, for instance, where Europeans would be regarded with suspicion as the spies of a hostile power.

In the House there has been a long debate upon the civil service system. It is hardly probable that there will be any change in the law save in the direction of progress. The people are more concerned with having good public servants than with the color of their political hair.

SUNDAY SCHOOL LESSON.

First Quarter, Lesson IV., January 23.

THE BEATITUDES.

CONNECTION.—Matthew does not attempt to record events in their order. The interval between this lesson and the last is filled up with many mighty miracles in Judea and Galilee. From Luke's report of the Sermon on the Mount we find that our Lord spent the whole night alone in prayer to God. After the prayer came the sermon.

VS. 1. *Seeing the Multitudes.* Christ had preeminently that compassion for the people, for men as men, which has marked, in different degrees, the lives of all successful preachers of his Gospel. The multitude of hearers was Christ's opportunity for doing good, not for exalting himself.

The Mountain. Probably the mountain region East of the Sea of Galilee, where was situated "the plain" spoken of by Luke.

When He was set. The position of authoritative instruction. It was just such a signal to the multitudes as would be to us a man's rising upon a platform. We may imagine the hush that fell upon that vast throng as the disciples gather around their Master and a voice, clear and sweet beyond expression, reached the beggar upon the outmost verge with the opening words:

Blessed are the poor in spirit: for theirs is the kingdom of Heaven.

These Beatitudes set forth the characteristics and privileges of the subjects of the kingdom of Heaven. They are in direct contradiction to the precepts of worldly wisdom. Even in this Christian age, we do not yet receive their full truth.

The poor in spirit. The Publican, for example, who would not so much as lift up his eyes unto Heaven. Those who are conscious of spiritual poverty and desire the true riches.

Blessed, or Happy are they that mourn. The consolations of the Kingdom of Heaven are more productive of true happiness than the joys of a life that has not been touched with sorrow.

The meek. The gentle, the sincere, the patient. Not the ambitious or the violent shall inherit the earth at last, but the meek. And as the principles of Christ's kingdom permeate society and government, it becomes more and more true that those who push themselves forward are left behind, while men delight to crown him who is unconscious of his worth.

Hunger and thirst. The more strongly we desire personal righteousness, the more nearly shall we attain to it. This is one longing that has the promise of satisfaction.

Yet conscious satisfaction in this life, would pall the appetite and lose to us the blessing. We shall be satisfied when we awake in His likeness.

Blessed are the Merciful. For the opposite truth, compare the parable of the Unforgiving Servant. Matthew xviii:23-35.

Blessed are the Pure in Heart. How many millions of little children have received that benediction, and "do always behold the face of my Father which is in Heaven!"

Blessed are the Peacemakers. The greatest reward of all, in terms, is granted them. They are the *Children of God*, by likeness to His nature as well as by the promised adoption. God is the great Peacemaker, "In Christ, reconciling the world unto Himself." We are doing God's work when we make peace between those who are estranged.

Verses 10-11. The blessings of persecution:

1. The joy of the persecuted. 2. The martyr's reward.

So Peter and John rejoiced that they were counted worthy to suffer shame for His name. Martyrs have died with songs of triumph upon their lips. And we should rejoice when we are honored with the opposition and the malice of Christ's enemies.

Only let us be sure that we are persecuted *for righteousness' sake.*

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—I must tell you to-day about a dear little girl who is lying sick in the hospital in Charlotte, and you should all thank God when you kneel down on your little knees, beside your dear mothers, to-night, that He has not laid on you such suffering as she has been told to bear. Some of you have perhaps seen the accounts in the papers of a little girl named Elva, from near Charlotte, who almost two months ago got a thimble down her throat, but in case you have not all heard, I want to tell you something about this little girl.

Two months ago she was sewing very happily with her grandmother, piecing a quilt; I think she was so smart to do that, don't you, because she was six years old only a few days ago. Just at Blind Man's Holiday, when it was too dark for the busy little fingers to work any more, she gathered up her work like a nice, tidy little house-woman, to put away her things, and in doing so, her mamma thinks, she must have held her thimble in her mouth while she used both hands to "do up" the work, for the first thing her mamma knew little Elva called out: "Oh mamma, my thimble's gone down my throat and it is right here," putting her finger on the upper part of her throat where Adam's piece of apple stuck fast, "and if it don't go down it will kill me."

You may just know that mamma and papa had the doctors in a hurry, but the little girl was not choking and could eat and altogether seemed to be quite comfortable again, and they thought maybe the thimble would not hurt the little girl after all; but later on, in a few weeks time, she could not eat anything, and the doctors had to give her milk in such a funny way, children. They took a long rubber tube and put it down what *they*, in their dense ignorance of good English, called an *Œsophagus*, but of course we all know it is nothing in the world but the *Red Lane*, where we and *they too* have sent our milk and bread ever since we could remember. Well, after a while, this precious little girl became so thin and pale and weak that they felt something more must be done for her, so they sent for that wonderful magician, Prof. Smith, of Davidson College, and asked him to come and wind up his machine, that buzzes and shines, and look *through* the little girl and find where that troublesome thimble had gone and fastened itself. So he came just as fast as he could with his big trunk, and children let me tell you something, that is a *wonderful trunk*. Even the draymen "handle it with care," and it is not marked "Glass" either, so it must be because it is a magician's trunk, and the professor has bewitched it.

Well, he did look through the little girl and he *did* find that thimble, too, caught up in the first crotch of the little tree that grows up-side-down in people's breasts. Now you may tell papa to explain about that little tree, I have'nt time. Then after the thimble was found the next thing was to get it out—for of course that was not the proper place to wear a thimble. So after serious thought and earnest prayer that the great Physician would guide and direct all they were doing, this anxious, troubled papa and mamma brought their little darling to Charlotte and put her in the Medical and Surgical Institute, where some of the men who have the fear of God in their hearts cure the sick ones who come to them, and do all they can to relieve their suffering, just as *all* good doctors do.

Then here came the good magician, again and they wound up his machine and they *all* saw the thimble in the little tree. Well, then came a trying time, a sad, sad time for the mother and father. Children only think of it, they had to give their little darling into the hands of the doctors and the good, kind nurse, and they had to turn away from her and go down stairs and leave their own tender little one, *knowing* that they might never again hold to their hearts her living body and see her sweet smile, or hear her dear little voice.

But they knew the doctors were doing all they could for their darling, and they knew *they* could do nothing more. So very quietly, but with bowed heads and full hearts, they turned away their eyes and left her in safe and gentle hands. With what breathless anxiety they waited for the news from the operating room, and presently one of the doctors came to the door holding up on a slender little steel instrument a tiny thimble open at both ends. Can't you easily imagine all the rest, children? How the mother could hardly go up the steps fast enough to answer the eager call for "mamma," which was the first thought of the little mind and the first words on the baby lips when the clouds of chloroform passed away. How all the doctors talked and beamed and smiled, and did everything but shake hands with each other. How bright the faces of all the waiting sympathizing friends were, so that when some one came in asking, "Is the little one living?" another replied, "You may see by our faces that she is living."

Now, little folks, this sweet child lies in the hospital, and as we all believe, is getting well rapidly, and she is burning a little candle by her bedside which I am sure has been lighted at God's altar, it shines so brightly. The light is made of the rays of obedience and patience, and gentleness and quietness and trustfulness. And I have written you this *really* true story about her because I want you to light some more candles like hers, and let them light this dark, dark world and show the way *to Heaven*.

Here is one of Little Sister's hymns:

Jesus bids us shine
With a clear pure light,
Like a little candle
Burning in the night.
In this world of darkness
We must shine,
You in your small corner
And I in mine.

Jesus bids us shine;
First of all for Him;
Well he sees and knows it
If our light is dim.
He looks down from Heaven,
Sees us shine,
You in your small corner
And I in mine.

Jesus bids us shine
Then for all around,
Many kinds of darkness
In this world abound;
Sin and want and sorrow—
We must shine,
You in your small corner
And I in mine.

THE CHILDREN'S LETTERS.

Delightfully Personal.

FAYETTEVILLE, N. C.

DEAR SANDY: I want you to have the PRESBYTERIAN all by yourself. I cried when Benjamin went away, and mamma did too. I am at Uncle Doug's now. Give my love to Ruth and Benjamin. Your baby-friend,

DOUGLAS SOUTHERLAND.

A Little New Friend.

RIDGEVILLE, N. C., Jan. 1, 1898.

DEAR PRESBYTERIAN:—On this lovely New Year's morning I wish you success in your new home. How sorry I am to say *good-by* to Miss Sallie, whom I learned to love so dearly through your columns. We had a Christmas tree in Bethel M. E. Church. Our teacher, Miss Ara Hale, got it up. The tree was a pine. It was laden with presents, but the strings of pop-corn made it look like "fairy land." A beautiful cross was lighted with Christmas candles; just above the cross were the letters, "I. H. S," in living green. Every one present behaved so nicely, and the recitations and music were so well rendered, that we hope to have another some day.

I will begin the New Year by asking: Who was Noah's father? Also, who was his grandfather? Your little new friend,

E. MYRTLE WILKINSON.

Quite a Nimrod.

DEAR EDITOR:—As I have not written to you in a long time, I thought I would write. I had a very nice time Christmas, and I am going to school at Rowland school house. Mrs. R. C. Barrot is our teacher. I have a little air-rifle, and have killed 15 birds.

Yours truly,

BENJAMIN LANE MCGOOGAN.

Cromartie, N. C.

Clean Pages.

MCLEANSVILLE, N. C., Jan. 10, 1898.

DEAR PRESBYTERIAN:—Papa has just read your letter to the little children, and I thought it was very nice. I am a little boy nine years old. I want to have 365 clean pages at the end of 1898 in my chapter. I am going to school now, and our teacher gave us a nice treat Christmas.

Santa Claus came and filled our stockings Christmas night. We had a fine time shooting our fire works. Uncle Charlie and Uncle Jesse came to see us Christmas, and gave me a good pocket knife and a nice game, and we all enjoy playing it. I am your little friend,

ERNEST C. MCLEAN.

A Good Memory.

FAYETTEVILLE, N. C., Jan. 10th, 1898.

DEAR MR. MCKELWAY:—This is my first letter to the PRESBYTERIAN, although I have spoken of writing several times. I am so sorry you left Fayetteville, but hope you and Mrs. McKelway will be pleased with your new home.

I am glad Mr. Graham is our new pastor. We all like him very much. Papa teaches me my Bible lesson every Sunday. I am in the Shorter Catechism, and can recite a number of hymns. I can also repeat the first chapter of Genesis, eleven Psalms and the Beatitudes.

I am glad to know I shall hear from you through the PRESBYTERIAN:

Your little friend,

FANNIE S. SMITH.

As One Whom His Mother Comforteth.

In the Cincinnati postoffice was found a much thumbed and tear-stained postal card. The writing upon it was in a child's hand. The address was, "My dear mamma, in heven." The letter was as follows:

"dear mamma—I am so lonesome sins you went to heven. I want to go to you, the time seems so long. you said I could come to you. Mrs. C. is kind to me, but she is not like you. you sho this to God and send for me sure, my arm hurts me so and you said it would be well in heven. I send you a kiss, from me, little

DORA."

[For the North Carolina Presbyterian.]

Uncle Charles.

A TRUE STORY.

"Is you Mis' Anna's boy?"

The ninth of August, 1869, was my eighth birthday. I had been given a box of water colors as a birthday present, and was celebrating the day by painting my name in red and green letters across the weather-boarding of the house. I turned at the question. A grizzled old negro, grasping a stout hickory cane in his right hand, his left hand laid across the small of his back, holding a red bandanna handkerchief, stood just outside the front gate.

"Is you Mis' Anna's son?" he repeated,

"Yes" I answered. "What do you want?"

"Well I speck you done forgot me, but I's Charles Boyd, Liny's husband, whar used to b'long to yo' pa. Is yo' ma at home?"

"No, but she'll be back toreckly. What must I tell her you wanted?"

"Well, I's gwine to set down dar on de steps an' wait tell she come. Honey, can't you git a po' ole nigger a drink o' water?"

After I had brought the water: "Don't you 'member Liny, whar used to cook for yo' ma befo' freedom?"

"No, I wasn't born then."

"Sho' 'nough, I done forgot. Well, Liny say she done tired of freedom, and want to come back and cook fo' yo' ma. We's been livin down dar at Dunkintown 'mongst all dem niggers, ontwel Liny's jest plum hongry to see her white folks."

My mother was very glad to get her back, so Uncle Charles and Aunt Liny were installed, and stayed with us until they died. Aunt Liny did the cooking and washing, and Uncle Charles chopped wood and tended the garden. Uncle Charles' grunts when he was chopping wood could be heard all over the place. I very soon formed the impression that Uncle Charles was a very wicked man, because he said "by gosh" so often, was very fond of a dram, and seldom or never went to church. When he did go, he always went to the white folks' church. Aunt Liny was very religious, one of the shouting Methodist kind. I remember a total eclipse of the sun about that time. My aunts and their beaux were having a gay time looking at it through smoked glasses, when Aunt Liny came out waving her arms and shouting: "Lord chillens" she cried, "you all better be on yo' knees prayin, stiddier ca'yin' on all dat foolishness. De day o' jedgment done come. Fus' thing you know you gwine hear Gabriel's trumpet blowin; den you gwine see de sun tu'ned into blood, an' de chariots o' fire comin down, an' den whar'll y'all be? I tell you you better quit dat foolishness an' go an' moan over yo' sins."

I didn't know but Aunt Liny might be right, so I went around behind the house and prayed till the sun came out again.

Some years after Aunt Liny grew too feeble to work. She used to sit on the back porch in the sun and sing camp-meeting songs and talk to herself. One day I overheard her: "I aint none o' yo' common Tennesee niggers, I aint. I's f'om ole Virginny, I is. I got my 'ligion in ole Virginny. Got it right dar (patting her breast) an' de preacher he say, 'Bredren an' sisters, if yo all git 'ligion like ole Sister Boyd's got it, yo' sho gwiner git to glory.' Can't git 'ligion nowhar like yo' kin in ole Virginny."

Aunt Liny died "happy." Uncle Charles stayed on, chopping wood, grunting more and swearing "by gosh" oftener as the years went by. One day he came to my mother.

"Mis' Anna, I gwine git married."

"Why, Uncle Charles, what do you mean? a man at your time of life thinking of getting married!"

"Wal, you see Mis' Anna, hit's jes' disaway, I ain't got a par o' socks to my name dat ain't got a hole in 'em. I jest bleeged to git married to git somebody to darn my socks."

So he got married. About a month afterward my mother asked him: "Uncle Charles, how are you and Aunt Rachel getting on?"

"Wal, Mis' Anna—I'd a heap druther go bar'footed."

I went away from home to school and was gone some years. While away I joined the Presbyterian Church. When I returned I was very much concerned about Uncle Charles' soul. I tried frequently to talk to him on the subject of religion, but he would always put me off.

"How you know I ain't got 'ligion?" he would say. "I'm jes' as good as dese niggers dat goes to meetin' an' shouts all night, an' den goes on stealin' an' lyin' an' ca'yin' on. You ain' never hearn o' me stealin' an lyin' an' all dat. I don' do nothin' but say "by gosh" an' "damn" sometimes when I gits mad. You go 'long, chile."

But he grew so feeble at last that he was confined to the house. I went to see him almost every day. I always carried my little pocket Testament with me, and would read to him and pray with him. He listened with much interest, and at length became deeply concerned. At first he was troubled about immersion. He rented a cabin in the yard of a white woman who was a Campbellite. She told him that he must be immersed or he would be lost. His grandaughter, Belle, was one of the shouters. She told him he must "go throo' de wilderness." That meant he must go to the "mourners' bench" for three nights in succession, and on the third night he would "come 'thoo into de promus lan." Against all this I contended, trying to show him that all he had to do was to trust in the Lord Jesus Christ. I would sing to him the hymn which had done so much for me, "Just as I am, without one plea." At last one day he said to me:

"Marse Jimmy, when you come to-morrow, I wants you to fetch yo' Bible—yo' big Bible—an' I wants you to put my name down it it, an' lemme tech de pen. De Lord Jesus done signed it wid his blood, now I wants to sign it too."

Could anyone give a better explanation than that? The Bible a contract already signed with the blood of Christ, needing only the sinner's signature to make it complete! I brought the "big Bible" the next day, but Uncle Charles was much worse and his mind was wandering. I heard him say:

"Mis' Brim, she say I got to be baptized; but how I gwine be baptized when I can't git out'n dis bed? Belle, she say I got to go thoo' de wilderness; but how I gwine thoo' de wilderness when I can't crook my knees? Marse Jimmy, he say all I got to do to trus' in de Lord Jesus, an' dat's what I gwine do. I done signed de Bible."

He died the next day. I hope to meet Uncle Charles and Aunt Liny in heaven.

J. R. H.

The Baby's Prayer.

Baby Maud had just learned the little prayer beginning:

"Now I lay me down to sleep."

Big Sister Kate had taught her and Baby Maud said the prayer every night. She very seldom forgot to say it before she went to sleep.

Last night Baby Maud sat up late, till long past her bed time, and when mamma at last carried her upstairs to bed Baby Maud was almost asleep. But she did not forget after she was undressed to say,

"Now I lay me down to s'eep—"

Then her head drooped and she was off to Dreamland. Mamma laid her in the big bed and went downstairs.

When mamma herself came to bed, not knowing it, she pushed Baby Maud to one side. The little dreamer, half awakened, said sleepily,

"Moose ober, mamma, dive Maud more room—for Jesus' sake. Amen."

It was the end of her prayer.—*Selected.*

MARRIAGES.

SPEARS-JOHNSON.—December 23rd, at the house of the bride's father, by Rev. Cornelius Miller, Mr. L. Victor Spears and Miss Corrie A. Johnson, all of Rocky River congregation.

SYKES-OLDHAM.—On January 5th, 1898, at the residence of the bride's father, by Rev. J. E. L. Winecoff, Mr. S. L. Sykes and Miss Laura Oldham, both of Columbus county, N. C.

EVANS-PENN.—In the Presbyterian Church, Reidsville, N. C., by Rev. D. I. Craig, December 22, 1897, Mr. Charles N. Evans and Miss Kitty May Penn, both of Reidsville.

TESH-JENNINGS.—At the residence of the bride's father, Mr. W. G. Jennings, of Reidsville, N. C., by Rev. D. I. Craig, January 5, 1898, Mr. J. Fred Tesh and Miss Ruth Jennings, both of Reidsville.

COUNCIL-CROMARTIE.—Near Garland, N. C., on 29th December last, Mr. A. McA. Council and Miss Annie M. Cromartie, daughter of Mr. W. J. Cromartie, by Rev. A. McFadyen.

DEATHS.

MCDUFFIE.—At Keyser, Moore county, on 28th day of November, 1897, Miss Martha McDuffie, the sister of J. R. McDuffie, of Georgia, and Dr. W. C. McDuffie, of Fayetteville, N. C. She was born near Fayetteville on the 17th day of May, 1818, and lived nearly all her life in Cumberland county, in the vicinity of the old "McPherson Church," of which she was a most exemplary member from her youth. Always in charity with the world, she was never known to speak evil of anybody. Her walk and conversation were child-like in purity and innocence—a devoted daughter and sister. Her long and quiet, useful life was spent for the happiuess of others. "She stretched her hand to the poor; yea, she reached forth her hand to the needy." "Blessed are the pure in heart for thy shall see God." COM.

A Memorial.

In deep sorrow we record the sad death of Dr. John Shaw—sad, because it was the end of a useful life. For nearly a year we have seen that his strong constitution was giving away. The end came in the evening of the third day of the year 1898. For seventy-four years he had stood life's storms and drunk from its cup of blessings.

In the fall of 1850 he gave his heart and hand to the service of the Master. Sixteen years later he was called to the elder's office, and faithfully has he met and mastered its duties. His counsel was ever wise and conservative. But he was more a man of deeds than of words—a stalwart man in a family of stalwart men.

He was most widely known as a physician. He responded to every call when possible. No man was too poor, no house was too mean nor its distance too great for him to go on an errand of mercy. He was not only kind and faithful, but as a practitioner he was successful.

We have not seen so great a gathering in Carthage as there was the day we laid him away. Having served his generation well and been faithful to his God, he has gone to his reward. He has gone to meet the half of his children that have passed over before him.

As an expression of love to our departed brother we spread this memorial on our minutes and publish it in the NORTH CAROLINA PRESBYTERIAN.

By order of the session,
CHAS. HOLT DOBBS, JR.
Pastor.

In Memoriam.

The members of the Oxford Presbyterian Sunday School hereby desire to express their great sorrow and pay a tribute of respect to the memory of our deceased sister and co-worker, Mrs. John P. Stedman, who in the Providence of God, was summoned to her heavenly home on December 21st, 1897.

She was a loved and useful teacher.

Our community, our Church, our Sunday school and, above all, the loved ones she has left behind will continue to miss her Christian influence and works of love.

Her unselfish and sympathetic spirit was appreciated most by those who knew her best. She loved and trusted her Saviour, she loved her Church and its services which she attended, she always loved the songs of Zion which she sang so beautifully, so sweetly for others.

It is impossible to tell how much our Sunday school will miss her, for she taught her class with earnestness and zeal, and a faithful Sunday school teacher is one of the greatest helps to the advancement of the Church of God on earth.

Her death is one of those mysteries of Providence which we hope some day to understand; and while we are sure it is to her eternal gain, we are obliged to feel it is to our continued loss; therefore,

Resolved, That we cherish her memory, admire her Christian character and try to imitate her example in regular attendance and faithful Church work;

That we extend our heartfelt sympathy to the bereaved husband and family, whom she always made happy by her loving and cheerful disposition;

That a copy of these resolutions be sent to the bereaved family, to the NORTH CAROLINA PRESBYTERIAN for publication, and also be entered upon our Sunday school record.

In Memoriam.

L. L. Mallard, who died at his home in Wallace, December 6th, of inflammatory rheumatism, was a successful merchant, a good and popular citizen, a loving husband and father, a faithful and efficient Church member and deacon, a friend to the poor, a man who will be much missed for years, not alone by kin, but by church and community. Taken away in the prime of life, his usefulness is cut short, but the fragrance of his memory will long linger with us.

In Memoriam.

JOHN HAMILTON COBLE.

In the sweet morning of a bright, promising life, this noble young man has been called from this world, to enter, as we trust, a home of eternal rest and love.

His death occured in Huntersville, N. C., November 22, 1897.

Many hearts are saddened, and upon his widowed mother, whose joy and hope he was, and upon brother and sisters to whom he was very dear, the blow falls with almost crushing force. This little tribute of love is penned by one who knew him well in his boyhood, and who watched his career with increasing interest and pride, as he entered college, (overcoming obstacles mainly by his own efforts), completed his course and graduated, one of the "honor men" of his class.

Endowed with rare intellectual gifts, a mind remarkably bright and retentive, a heart kind, generous and true, many were drawn to him and many bright anticipations centered in "John." By those most interested, it was fondly hoped that the mantle of his father (long a useful and devoted minister of the Gospel) might fall upon him; that his life would be spared, and that *he* might be called of God to "proclaim the unsearchable riches of the Gospel of Christ." Such was not, however, the divine plan. Yet who can say that God has not, in his goodness, given *some* realization of those hopes? In his last hours he spoke most impressively of the power and glory of his Savior; and though not permitted in life to preach the Gospel, in his death he bore beautiful testimony to its saving power, and, sweetly yielding up "all to Christ," he departed to be with Him.

L. P. M.

Having known Mr. Coble, I wish to add a few words to the above beautiful "memorial." There were combined in Mr. Coble traits that made him a strong character. Intellectually, he was able to see into the meaning of things; moral and religious in his nature, he saw in his relationship with men and things his obligation and responsibility; consequently there was about him a seriousness that made you feel that he saw the realities of life. Like the great forces of nature that do their work in stillness, his life took hold of and influenced the lives of others.

Had it not been that Mr. Coble determined to depend on himself alone in obtaining his theological education, it is more than likely that death would have found him preparing to preach the Gospel. The last year of his life he determined to enter the ministry as soon as he could perfect his plans. For those cardinal virtues that make life useful, for that faith that makes religion a light, for that life that makes men feel that Christ dwells with them, the life of John Coble will influence still those who knew him. "He being dead yet speaketh." S.

CONSOLATION.

The Angel Death.

Sin hath told lies of thee, fair Angel Death,
And hung a dark veil o'er thy seraph face,
And scared us babes with tales of how beneath
Were features like her own; but I thro' grace
Of the dear God by whom I live and move,
Have seen that gloomy veil asunder rent,
And in thine eyes, lustrous with sweet intent,
Have read that thou none other hast but love.

Thou art the beauteous keeper of that gate
Which leadeth to the soul's desired home,
And I would live as one who seems to wait,
Until thine eyes shall say "my brother, come!"
And then haste forward with such glorious pace,
As one who sees a welcoming sweet face;
For thou dost give us what the soul loves best—
In the eternal home a dwelling place,
And the still grave is the unpilfered nest
Of Trust, Love, Peace and Duty's perfect rest!

JAMES RUSSELL LOWELL.

According to the classical idea of St. Paul death was first of all another name for *rest*. For many a long year the appostle had tabernacled in a body of humiliation, which was tortured by disease—a "thorn in the flesh"—and wounded by persecutions, "the marks of the Lord Jesus." He was weary with endless and toilsome journeys by land and sea, through cold and heat, ever homeless, sometimes houseless. His labours passed measure, who wrought for his living as a tent-maker and had on his mind the charge of all the churches. His sensitive soul was also sorely tried by the opposition of enemies, by the treachery of friends, by the ingratitude of his converts. From the beginning of his career, onwards as a Pharisee and a Christian, St. Paul is the very type of hard and high living. Into his day he surely packed the maximum of thought and feeling and work and suffering. It was natural that he should feel tired and look kindly towards his release. As a reaper pauses in the heat of the day and imagines his return in the cool of the evening, his heart leaps and he is glad. Men who have struggled hard and who carry scars do not cling fiercely to life; they are prepared to die as one is ready to sleep. Sleep was one of the apostolic names for death, full of tenderness and peace, but it must not be understood to mean inaction. It is rest from the weariness and harassment of the present life, it is the entrance into the freedom and buoyancy of the life to come.

* * * * * * * * *

And death was above all to such as St. Paul *a meeting with Jesus Christ*, who was the object of his ceaseless faith, the hope of his longing heart. This man did not speculate about heaven—where it was, what it was. Nor did he imagine its glory as became a mystic like St. John. For him heaven was another name for Christ, the sum of all goodness, the revelation of all perfection. Between him and Christ there had been a long friendship, with many love passages, which had grown more intimate every year but had never been completed. St. Paul had heard Christ's voice on the road to Damascus; he had seen Him in visions; for brief moments he had visited the third heavens; but face to face this great Christian had not set eyes on his Master as had St. Peter and St. John. For an unseen Lord he lived, laboured, suffered as none else has ever done. What wonder that St. Paul hungered and thirsted for the day when that dark servitor death would usher him into the unveiled Presence.

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Lv. Greensboro	4 30 p m
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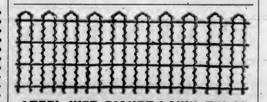
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CHARLOTTE, N. C.

NORTH CAROLINA PRESBYTERIAN.

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TABLE OF CONTENTS.

	PAGE.
Editorial Notes	1
Cut of New Hope Church, with a History of the Organization: *P. H. H.*	1
CORRESPONDENCE.	
Presbyterianism and Statesmanship: *Rev. W. W. Moore, D. D.*	2
Baptism with the Spirit: *Rev. W. B. Arrowood*	2-3
The American Bible Society: *Wm. S. Campbell, Thos. H. Law*	3
Letter from Highlands: *J. T. Wade*	3-4
Religious Statistics of North Carolina	4
Letter from Dr Cuyler	4
Practicing the Week of Prayer: *Theo. L. Cuyler, D. D.*	4
An Inquiry	4
A Word from the Old Home: *P. H. H.*	4
From the Old Church: *J. W. McNeill*	4
HOME MISSION DEPARTMENT	5
FOREIGN MISSIONS: Letter from Dr. Chester; Our China Stations	5
CHURCH NEWS	6-7
Our Church Courts	7
EDITORIAL	8
News of the Week	9
Selections	9
Sunday School Lesson	10
CHILDREN'S DEPARTMENT	10-11
Marriage Notices	12
Obituary	12
Advertisements	13-16

A miser is able but too miserable to make others happy.

How unconsciously a man will put the finger of indication upon the sore of guilt and invite the attention of a disgusted world!

One of the best signs of a genuine revival of religion is an increased liberality among the people. It is not poverty but selfishness that cripples the work of the Church. The treasury receives more from the self-denial of the poor than from the abundance of the rich. Wherever the grace of God is bestowed, poverty, even deep poverty, abounds to the riches of liberality. The love of Christ uproots the love of self.

One characteristic of the Presbyterian pulpit is that it is rarely on the defensive. The doctrines of our Church stand alone and do not need to be constantly propped. Even when we are defamed and misrepresented it is often better to ignore than to notice. This is an age of increasing enlightenment, and we have everything to hope and nothing to fear from advancing scholarship and the wider diffusion of knowledge.

Accuracy is the true test of scholarship. A lecturer in this city recently adduced, as a proof of his dictum, that you can't convert a hungry man, the fact that Christ fed the 5,000 before he preached to them. The fact is that Jesus "began to teach them many things and when the day was far spent" he worked the miracle, "and straightway * * * he sent away the people."

And what becomes of the argument?

The power of a court of the Lord Jesus Christ is the power of Christ. He who openeth and no man shutteth, and shutteth and no man openth hath given the keys of the Kingdom of Heaven into the hands of the officers of the Church. And when these officers earnestly seek the Divine guidance and plead the promised presence of Christ, they may rest assured that what they do is ratified above.



NEW HOPE CHURCH.

Some years ago a Presbyterian lady with her family moved into the heart of Brunswick county. She was then the only member of the Church in her family. One by one the daughters, attending school in Wilmington, were received into full communion. They worked cordially with the neighboring churches (of other denominations), but felt keenly the need of their own Church, to reach destitutions that were not supplied by others. As opportunity offered they had their pastor out to preach for them. At length two elders of Wilmington—one of the First Church and one of St. Andrew's—supplied the means for employing an evangelist in the county. At the close of his first summer's work the pastor of the First Church held a meeting in which the head of this family was received into the Church, and shortly after the son. *The blessing of this good woman's prayers and labors for others first came upon her own house.*

The second summer the work broadened, a Sunday school was organized, and when their pastor again conducted a meeting at the close of the summer, a number were added to the Church, and the Presbytery granted the petition for an organization, and on October 19th, 1894, New Hope, the first Presbyterian Church in Brunswick county, was organized with Jackson Johnson and John S. Henry as ruling elders.

During that year the pastor of the parent church continued to minister to them, and meanwhile the beautiful little church that is represented in the cut was going up, so that it was ready for dedication the following June. It is one of the Lord's secrets how that church was built. The congregation think most of the money came from the Presbytery, and the Presbytery thinks most of it came from the congregation. But somebody knows. It was dedicated June 8th, 1895.

Rev. L. W. Curtis, who had ministered to it two summers as a licentiate, now returned as an ordained minister and gave to it one more season's work, before sailing for his field of labor in Siam, to which he had been ordained. When he went, he took with him as his bride and fellow-worker Miss Lillian S. Johnson, whose untiring devotion in the work had been one of the principal instrumentalities in building up the church, so that she seemed indispensable to its growth. To those who asked the writer with tears how they could do without her, he answered that if they would give her up to the Lord cheerfully he would receive the gift, honor the sacrifice and they would learn how much more blessed it is to give than to receive. So it has proved. Sorely as they have missed her, her example has been an inspiration, and many who might have leaned on her, have put their own hands to the work.

On October 30th, 1896, Rev. John Wakefield was ordained at New Hope, Evangelist of Brunswick County, and under his faithful ministery, New Hope has gone steadily forward, Sweet Home has been organized in another part of the county and Southport has been opened as a preaching point.

New Hope has from the beginning been a *working* church and a *giving* church. All the causes are remembered in their season; while Sunday School, Christian Endeavor Society, Ladies' Foreign Missionary Society, and Parochial School attest its varied activities. It has reached into many darkened homes and darkened lives. Its services go on whether the minister is there or in other parts of his field. Its light shines brighter and brighter at home as its sympathies are broadened by its relations to the work abroad. Its membership is now 45.

Upon Mr. Wakefield's resignation the work at New Hope was taken up by Mr. J. S. Shaw, and is moving steadily forward.

CORRESPONDENCE.

Presbyterianism and Statesmanship.

REV. W. W. MOORE, D. D.

The Presbyterian Church was the mould of the American Republic. Many of the men who had been trained in her republican polity were, after the Revolution, called into the councils of the nation for the purpose of organizing the new government. It is no surprise therefore to hear Chief Justice Tilghman declaring that "the framers of the Constitution of the United States were greatly indebted to the Standards of the Presbyterian Church in modelling that admirable instrument." It is no surprise to hear the New York *Sun*, after referring to the extraordinary number of Presbyterians who have held places of prominence in the Federal and State governments, as Presidents, Vice Presidents, cabinet officers, Congressmen and Governors, declaring that there must be something about Presbyterianism itself that makes so many of its adherents preeminently successful in politics. "The Methodists in this country," it continues, "are nearly four times as numerous, but they seem to be much less skillful in politics than the Presbyterians. The Baptists, too, are thrice as numerous as the Presbyterians, but fewer of them than of the Presbyterians gain the mastery in the political field." For instance, it is stated by the *Green Bag*, a well known law journal, that every chief justice of the Supreme Court of New Jersey since the Revolution, with one exception, has been a Presbyterian. The very great majority of the associate justices, also, have been Presbyterians, and many of them elders.

Of similar significance is the fact that all the Governors of North Carolina since the civil war, with only three exceptions, have been Presbyterians, and most of them elders. Mr. Dana was right. There *is* something about Presbyterianism that educates men for the high functions of republican citizenship and republican rule. It is in part the republican polity of Presbyterianism. Therefore no man who knows the history of his country need feel the slightest surprise at the recent declaration of Ambassador Bayard that the Presbyterians "stand for the best element of America's greatness."

We should add a remark here to preserve ourselves from misapprehension. We yield to no man in our admiration of the splendid services rendered to this country and the world by our brethren of the Baptist, Methodist and Episcopal Churches. God bless them all abundantly. They are at one with us in our devotion to our country's best interests. Nothing is farther from my purpose than to make any undue sectarian claim. But it is claiming only what our brethren of the other churches concede when we say that Presbyterians as a body have always led the van in the great struggle for human freedom. To take but a single testimony, Dr. Elliott, editor of the western organ of the Methodist Church, says: "The Presbyterians, of every class, were prominent and even foremost in achieving the liberties of the United States, and they have been all along the leading supporters of the Constitution and law and good order."

A Church which has made so much glorious history on these lines, to say nothing of its more distinctive religious and educational work, can hardly be without a mission still. Some people tell us that Calvinism is dead, and ever and anon some ephemeral brother, well meaning but ill informed, with no thorough knowledge of either theology or history, preaches its funeral. It is scarcely worth while to reply to them. One cannot fail to be reminded of the gnat which alighted on the horn of the ox and said politely, "If I am too heavy for you, let me know and I will get off." "I did not know you were there," replied the ox. These premature funeral orators certainly do not distress Calvinists by their weight. We have an idea that Calvinism still lives and will continue to live. Perhaps these light-weight brethren do not know that the Presbyterian Church is the largest Protestant Church in the world to-day, having a constituency of more than 20,000,000 people. Calvinism is not dead. It has made the greatest history of the past. It will make the greatest history of the future.

Baptism With the Spirit.

REV. W. B. ARROWOOD.

[Preached before Fayetteville Presbytery at Red Springs April, 1897, and requested for publication in the NORTH CAROLINA PRESBYTERIAN.]

I. Cor. xii:13—"For by one Spirit are we all baptized into one body."

It is the chief glory of the Church that she is the dwelling place of the Most High. To make this possible the advent, incarnation and death of Christ were necessary, that he might thus put away sin and cleanse His temple from all defilement. To make this real, the advent and indwelling of the Holy Spirit were necessary, that the Church might be filled with the fullness of him that filleth all in all."

Jesus is the Father's gift of love to the world. The Spirit is Christ's gift of love to the Church. The bestowal of this gift of the Spirit to abide in the Church and in the body of the believer is called in Scripture *The Baptism with the Spirit.*

This gift was promised to the Church in prophecy Joel, ii: 28 29, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh * * * and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Jesus emphasized the importance of this promise, and commanded his disciples to wait for its fulfillment before they should undertake any work for Him. Luke, xxiv:49, "And behold I send the promise of my Father upon you; but tarry here in the city of Jerusalem until ye be endued with power from on high." Speaking of this promise in Acts, i:5 Jesus calls it "Baptized with the Holy Ghost," and adds that it shall take place "not many days hence." This promise was fulfilled on the day of Pentecost, ten days after; as we learn from Acts ii:33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Thus the Church, as the body of Christ, was baptized with the Spirit by her exalted Head, as He had promised; and each individual member is incorporated into that body with that same baptism, as our text declares. This is the "*one baptism.*" This is the *real* baptism of which water baptism is the *shadow*, the *symbol*. This accounts for the selection of the word *baptism* to express the gift of the Spirit.

Here we have the clearest indication as to the mode of water baptism. The language used to express the *real* must also be used to express the symbolic baptism. The *form* of the *substance* indicates the *form* of the *shadow*. The symbol resembles the thing symbolized. The Spirit is always spoken of as *poured out, descending upon, shed* upon the person baptized. So the water symbolizing this spiritual baptism is always spoken of in Scripture as *poured out, sprinkled, descending upon* the person baptized.

To fully appreciate the appropriateness of the term "baptized with the Spirit," we must note the fundamental idea in *baptism*. It signifies to be brought under the influence or power of the person or thing with which any one is baptized. Thus among the Greeks a man was said to be baptized with wine when he was under its influence. With this as the underlying idea of baptism, how appropriate for Jesus to speak of baptizing His people with His Spirit, thus bringing them under His influence and power.

I. Jesus is the Baptizer *with the Spirit.*

The English rendering of our text, "by one Spirit are we all baptized into one body," would seem to imply that the *Spirit* baptizes the believer into Christ. But the inspired original does not demand that rendering. The Spirit is never spoken of in Scripture as baptizing anyone. His influences and operations are never designated by that term. Whenever *baptism* and the *Spirit* occur together in Scripture it is always expressed or understood that Jesus is the Baptizer, and the Spirit is that with which the person is baptized. Matt. iii:11. "I indeed baptize you with water but * * * He shall baptize you with the Holy Ghost and with fire." Also Acts i:5; ii:32-33. The Spirit then is Christ's ascension gift to His Church, His successor and representative on earth. His work of salvation is carried on and perfected by the Spirit. John xiv: 7, 13, 14. "But if I depart I will send Him unto you. Howbeit when He the Spirit of truth is come, He will guide you into all truth. * * * He shall glorify me; for He shall receive of mine and show it unto you."

II. The results following this baptism.

The Spirit applies the redemption purchased by Christ. He is the Executor of the Divine will in the work of salvation. Without His work the obedience, death and intercession of Christ would avail nothing. But through the ministry of the Spirit, Jesus "shall see of the travail of His soul and be satisfied."

1. *He is the Spirit of Life.* He is the life restorer to Christ's body, the Church. He raised from the dead, Jesus, the Head of the Church. Every member is quickened into life and sustained in life by the Holy Spirit. As the body has a life common to all its members, which sustains the life of each member, preventing dissolution and death, so also is Christ. "Our life is hid with Christ in God." The members of the mystical body of Christ are gathered from the dead world, quickened into spiritual life, incorporated into Christ, and perfected in holiness by the indwelling Spirit. To receive the Spirit of Christ is to receive life, even eternal life. "If any man have not the Spirit of Christ he is none of His." "God is not the God of the dead but of the living." "Because I live ye shall live also." "If a man abide not in me he is cast forth as a branch and withereth."

2. *He is the Spirit of Wisdom and Truth.* "Ye have an unction from the Holy One and ye know all things." "Howbeit when He the Spirit of Truth is come, He will guide you into all truth." No other teacher is comparable to Him. He both furnishes the light and gives power to see it. He enlightens the eyes of your understanding and then takes of the things of Jesus and shows them unto you. "This God is our God for ever and ever; *He will be our guide* even unto death." A traveler would be very foolish to attempt to ascend the Alps without an experienced guide. Foreknowledge is necessary to safety. The guide knows the ending as well as the beginning of every path. He knows where the dangers are, and how to avoid them. He is strong to lend his strength, when needed, to the weary traveler. Implicit *trust*, implicit *obedience* on the part of the traveler, is necessary to secure success. Much more foolish is it for a traveler through this wilderness world to attempt the journey without an experienced guide. The enemies along the way are more and mightier; the dangers far more deceitful and alluring; the ruin more fearful than ever attended any Alpine traveler. Our Father in heaven has provided us the very guide we need, His Spirit. He has the knowledge of the way, the only safe way, which is Christ. He has all power to supply every need of the weary traveler in the way. Implicit trust, implicit obedience is necessary to secure the kindly offices of this heavenly Guide. "As many as are led by the Spirit of God they are the sons of God."

3. *He is the Spirit of Holiness.* Sin has defiled the whole nature of man. Jesus shed His blood to open a fountain in which to cleanse His people from their sins. And now the Spirit of Holiness is given to perfect that work until every son and daughter of God is holy, even as our Father in heaven is holy. With divine energy the soul is transformed "from glory to glory, by the Spirit of the Lord" until it shall shine forth in the perfected image of Christ. This transforming work is now going on in every believer on the earth, and it shall continue till the whole body of the elect shall be gathered unto Christ, who shall "present it to Himself a glorious Church without spot or wrinkle, or any such thing, but that it should be holy and without blemish." Such a work is indeed worthy of our God. This is the work that is wrought upon all those that are *baptized with the Spirit.*

4. *He is the Spirit of Power.* The miraculous conception of Jesus in the womb of the virgin was by the power of the Holy Spirit. Jesus was baptized with this Holy Spirit of power at the beginning of His public ministry. By this Spirit He was led into the wilderness to be tempted of the devil; and He returned after the temptation into Galilee in the "power of the Spirit." Christ's miracles and deeds of mercy during his public ministry on earth were wrought by this same Spirit of power.

As the Master wrought and taught in laying the foundations of his Kingdom by the power of the Holy Ghost, so He is careful to instruct His followers to wait for the same Spirit of power before they undertake any work in His name. Acts i:8—"But ye shall receive power; after that the Holy Ghost is come upon you." Thus endued the feeblest saint is omnipotent in the work assigned him by Jesus, the King. Such is the Spirit with which the Church is baptized, with which every believer is incorporated into the body of Christ.

III. *Who are the Subjects of this Spiritual Baptism?* and what is the condition upon which it is bestowed?

From the text it is clear that none receive this baptism except the members of Christ's mystical body. "With one Spirit are we all baptized into one body." While the Church is the dwelling place of the triune Jehovah, made real by the baptism with the Spirit, yet the Spirit's influences are not confined to the baptized, but are exerted with more or less potency upon the, impenitent and unbelieving. All are invited to the Gospel feast. "The Spirit and the Bride say, come." The Spirit strives with the impenitent while they resist. Gen. vi: 3; Acts. vii:51. He would lead them to Christ, then make His dwelling with them, if they would yield. Hence any wishing to receive this *real* baptism with the Spirit have only to yield to His loving entreaties to come to Christ. But by neglecting and resisting these wooings of the Spirit, you grieve and will finally quench this holy flame of divine love, and then your doom is sealed forever. But all that accept the gracious invitation and come to Christ are baptized with the Spirit into Christ. John i:12. "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." Eph. i:13. "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise."

These passages, and others that might be mentioned, seem to teach that saving faith precedes the baptism with the Spirit. His house is cleansed and set in order before He occupies it. We may not know at what stage of His gracious work in the soul the Spirit takes up His abode there, and therefore should not dogmatize. What we do know, however, is that every true believer receives this baptism from the hands of his exalted Redeemer.

From the nature of the case, this baptism is never repeated. For the Holy Spirit, the Spirit of Life, of Wisdom, of Holiness and Power, once given is never withdrawn from the believer. "But the anointing which ye have received of Him *abideth* in you, and ye need not that any man teach you." I. John ii:27. "He shall give you another Comforter, that He may *abide with you forever.*" John xiv:16. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you."—I. Cor. iii:16. Once in Christ, always in Christ. "Because I live ye shall live also." Those once baptized are spoken of as "filled with the Spirit," or "in the Spirit," but never as *baptized again with the Spirit.*

IV. *The manifestations of the indwelling Spirit.*

These are two-fold, or rather they are of two kinds, denominated in Scripture as "the *fruit* of the Spirit, and "the *gifts* of the Spirit."

1. *The Fruit of the Spirit.* This is common to all the baptized. Fruit is the product of life. The kind of life decides the kind of fruit. "Men do not gather grapes of thorns or figs of thistles." The same life produces the same fruit. The baptized are brought into the Christ-life by the incoming Spirit, and the life being identical, the fruit must of necessity be the same in all. That fruit consists in those graces which belong to the moral likeness of Christ, and wanting which no man can be a Christian. They are enumerated by the Apostle Paul in his epistle to the Galatians v:22: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—nine component parts constituting the genuine fruit of the Spirit in the Christ-life of the children of God. These graces are not possessed in the same degree of perfection by all believers, but *all* must possess them *all* in some degree. Their entire absence declares the absence of the Spirit. "Ye are His workmanship created in Christ Jesus unto good works." And where He works, His fruit must appear. What an argument and incentive to holy living. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." The holy life must show forth this holy fruit. "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." Therefore honor the Spirit with whom you have been baptized unto Christ. "He that hath an ear let him hear what the Spirit saith unto the churches." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

2. *The Gifts of the Spirit.* These are not common to all the baptized, but each member receives such special gifts as are necessary for the edification of the Church. Fruit is the product of life, but gifts are not the product of life and are not essential to it. So no two believers receive the same gifts from the indwelling Spirit, but each receives such gifts as he needs to do the work assigned him. I. Cor. xii:4, 7, 11—"Now there are *diversities of gifts*, but the same Spirit." "But the manifestation of the Spirit is given to every man to *profit withal.*" "But all these worketh that one and the self same Spirit, dividing to every man severally as *He will.*" Here we learn that the distribution of gifts is according to the *will of the Spirit* for the *profit of the whole body*. The gifts we receive differ because the work we are set to do differs. The Spirit does not consult the desires or preferences of the members in bestowing gifts, but the needs of the Church. He calls and qualifies the workmen, and appoints the work, "and to every man his work" and to every work its man. Ordination is but the official recognition of special gifts fitting for special service. The body is healthy and prosperous only when every member fulfills its function. "Nay, much more those members of the body which seem to be more feeble *are necessary.*" Failure on the part of any member leaves a defect, makes a blemish. "And whether one member suffer all the members suffer with it." The failure of one member in the Church to do his duty leaves a blemish, and may throw the whole Church into confusion and disorder. "Neglect not the gift that is in thee." "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee."

Here we learn the *basis* and *nature* of Church unity.

Unity is secured by oneness of life through one indwelling Spirit. "As thou, Father, art in me and I in thee that they also may be one in us."

Multiplicity of members does not destroy or affect it. These are necessary to constitute the body.

Diversity of gifts does not destroy or affect it. These are necessary for the development and perfecting of the body.

All *strife* and *contention*, therefore, is suicidal. "That there should be no schism in the body, but that the members should have the same care one for another."

Final unity of all things in Christ is guaranteed by this indwelling Spirit. "That in the dispensation of the fullness of times he might gather together in one all things in Christ both which are in Heaven, and which are on earth; even in Him."

W. B. ARROWOOD.

The American Bible Society is Not Going Out of Business.

The statement has frequently been made during the last few months in the pulpit, on the platform, and in the press, both religious and secular, that the American Bible Society, which has its headquarters in New York, has found itself to be a failure, that it has about decided to sell its valuable Bible house, with all its costly equipments, and go out of the business of publishing and circulating God's word. This statement is entirely untrue, and no doubt it has usually been made through ignorance, though there are good reasons for believing that in some cases it has been done maliciously. Because of the falling off of the contributions of churches and Christian people, upon which the society is dependent for its support, it has been found necessary to curtail the great work it is doing, though the demands for the circulation of God's word are greater than ever. But because the society could publish only 1,500,000 copies of the Holy Scriptures during the past year, while it published 1,750,000 copies during the previous year, is no reason for saying that it will not publish any during the coming year.

The American Bible Society has always shown itself, in the conduct of its business, ready to take advantage of any improvement in methods. And now that such rapid strides are being made in the art of book-making, the board of managers show their business sense in considering the question as to how they can best take advantage of these changes.

The following extract from the *Bible Society Record*, the official organ of the society, states the matter very clearly:

The financial condition of the society has not materially changed since its last "Appeal" was sent out in April. The receipts from legacies and donations for the seven months since April 1st are larger than those of the corresponding months of 1896, and have been fully equal to the expenditures thus far made. But those receipts are not on a scale sufficient to meet the appropriations for the fiscal year, and the work for which the society stands pledged will not be provided for by the current receipts of the year unless a large increase is made between now and the 31st of March next.

With thanks for generous gifts already received, the society still appeals to churches and individuals who have not found it convenient thus far to respond to lend their aid in circulating among the ignorant and needy the Holy Scriptures which are able to make men wise unto salvation through faith which is in Christ Jesus.

WM. S. CAMPBELL,
Secretary and General Agent for Virginia.

Funds for the Bible Cause.

The Treasurers of Presbyteries and churches in North and South Carolina who have funds in hand for the American Bible Society are earnestly requested to forward them to me at once, as they are much needed at present to carry on the work.

THOS. H. LAW,
Spartanburg, S. C.

HIGHLANDS, N. C.

DEAR PRESBYTERIAN:—At the solicitation of your editor for information from my field, and thinking that your readers might be interested in matters pertaining to this far away western part of the State, (especially so since Highlands was ever near to the heart of the learned and renowned Dr. Miller, and thereby near to the hearts of those who sat at his feet,) I gladly grant you the time and the service necessary, I trust, to satisfy the desire of your editor, and secure from your readers a renewed and abiding interest in us. And before I give you any account of the church and its work, I think it best to give you afresh a brief introduction to the country.

To any one that is not familiar with the country, permit me to say that the best way to reach here is by railway to Walhalla, S. C., and thence by private conveyance, a trip of 30 miles, to Highlands.

When you arrive you will find a number of comfortable hotels, summer homes and private residences, with 4 churches, and if you make your visit in the summer season you may expect to find representatives from various parts of the nation—from the Capital and many

cities around. So while we are not within sound of the train whistle, and not so thoroughly in touch with the busy whirl and stir of the great financial and commercial world, yet we can put on the air of civilization to some extent, and cause you to forget your separation from your accustomed scenes, and find you entertainment in the beauty of the landscape and in the glorious manifestations of God in nature, and physical strength in breathing our pure mountain air and quaffing our cold sparkling mountain water.

In the mountains nature is clothed in her most attractive garb in early morning and late in the evening—at the rising and going down of the sun. Some idea of the appearance of our place in early morning might be given by quoting a few verses from Rev. Samuel J. Pinkerton's celebrated poem on "Satulah," a noble mountain hard by the town.

"From newly lighted fires in homes that lie
Sequestered in the sheltering vales and dells,
The smoke ascends like incense to the sky,
From altars reared amid the woods and fells.

"But lift thine eye from off this scene so fair—
So prodigal of each and every grace,
And see beyond, by distance softened, where
The farther glories of the morn we trace.

"Behold, a hundred summits proudly rear
Their interlocked and wave-like crests on high,
And in the thin and ambient air so clear,
Their sun-flushed forms imprint upon the sky."

And when I think of how I have stood at sunset with enraptured friends on some of the lofty heights around Highlands, and heard their exclamations of joyous ecstacy and glad surprises as we have looked down upon the town, and then far away to the west as the king of day is slowly, grandly, and seemingly reluctantly sinking in a sea of mountains, I find myself again turning to this same poetic author to borrow the expression of my feelings.

"Here stand to feast thine eye, with sight I ween,
More rich, more grand, and lovelier far to view,
With inwrought tints of orange, gold and green
Than brush of Titian's genius ever drew.

"And over these commingling colors, thrown,
By art divine, on mountain, vale and stream,
A mist, as with ashes of roses strown—
Veils the last glow of day's departing beam."

Once, in traveling with a pleasure party from Franklin to Highlands, when we came to the top of Lamb Mountain, and in sight of the mighty plunging of the lower Cullasaja Falls, and in the sound of the deafening thunder of its waters, and elderly lady said: "Well, I never expect to witness a scene more grand than this."

I replied, with a certain degree of composure, "O yes, just wait, and I will show you something that is grander than this." I had in mind Mt. Whiteside, the peculiar glory of our Highlands country—majestic in beauty, magnificent in grandeur, and yet at times presenting an aspect of cold, dismal grimness that caused a shudder and chill to strike through your very soul. It stands with crest 5,000 feet above the sea, and with dizzy perpendicular precipices of solid granite, looking over into coves 1,000 feet below.

And now, dear brethren of the low country, if you are ever inclined to doubt the existence of God, come and behold His wonderful works here and find yourself humbled, with the humility of a child, before these strokes of Omnipotent power. J. T. WADE.

Church Statistics of North Carolina.

North Carolina is the sixth State in the union in the number of its Church members as compared with the total population. Omitting New Mexico, Utah and Arizona, whose Church members are almost all Romanists or Mormons, North Carolina is third in the list with a proportion of 43 per cent.

North Carolina by the last United States census had 6,824 churches, of which 60 are Roman Catholic, the remainder Protestant; 3,124 are Baptist (including all Baptist bodies), 2,413 are Methodists, 450 are Presbyterian, 161 are Episcopalian.

North Carolina has 685,194 communicants in all churches, of which 2,640 are Roman Catholics, 310,920 are Baptists, 276,336 are Methodists, 45,000 are Presbyterian, 8,186 are Episcopalians.

DEAR BROTHER:—Allow me to congratulate you on the new and comely *dress* of the PRESBYTERIAN. May it do a wide and blessed work in a State that has been famous for the number and the staunch orthodoxy of its Presbyterians in the past. As I often sent articles to your predecessor, so I gladly send *this* one which you are welcome to use as a special contribution to your columns.

From your fellow-laborer for Christ,
THEO. L. CUYLER.

Practicing the Week of Prayer.

BY REV. THEODORE L. CUYLER.

The Week of Prayer is mainly important for what may come after it. Very often Christ's people have followed a week of seeking for the presence of the Holy Spirit by many days of co-operating *with* the Holy Spirit, and large harvests of converted souls have been gathered. But to pray for spiritual blessings during a week, and then drop all thought of the subject is as criminal folly as for a man whose child is dangerously sick to pull the door-bell of a physician, and then hurry away without leaving his message. To ask favors from God and do nothing to secure those favors is an insult to the Giver of all good gifts.

In hundreds of churches prayers were offered last week for the conversion of the impenitent. Conversion is a sinner's own act in turning from a path that leads hellward, and setting his feet in the path of obedience to Jesus Christ; he does this under the regenerating power of the Holy Spirit who moves him, and enables him to turn. But there is a third party recognized by the Apostle James who declares that "he who converteth a sinner from the error of his way shall save a soul from death." Then it is possible for you and me, my fellow Christian, to convert our friend, our neighbor, our child from a life of sin. Not that we can regenerate a human heart; a saved sinner never can be a sinner's Savior. Jesus alone can perform the divine work by His Spirit. But you and I can bring an influence to bear upon our unconverted friend; we can ply him with persuasions; we can press Christ's claims upon him as an atoning Redeemer; we can set Gospel-religion before him attractively by kind acts and a consistent example; and so we *may move him to move himself* towards Jesus Christ. That is what the Apostles meant by converting a soul; that is what Philip did at Samaria; that is what Paul did at Thessalonica; and he afterwards said that those converts were *his* "joy and crown."

A tremendous responsibility is thus laid upon us. It is as if Jesus had said to us—here is an immortal soul, worth more than arithmetic can compute, a soul for whom I shed my precious blood; now convert him to Me. He is put within your reach; I will bestow upon you the help and the strength; now save this soul from death! Farther yet does God's word go than this; it declares that if we "do not warn the sinner to turn from his evil way, that soul shall die in his iniquity, but his blood will I require at thy hand!" The trust is therefore tremendous; and the reward if we are faithful is inexpressibly glorious. There is a crown and joy in heaven for us if we can find even a single soul there whom, by the Holy Spirit's aid, we have led to Jesus. What if we should not find one?

Merely to pray in a general way for the salvation of souls for one week, and then do nothing towards the fulfillment of our own prayers is an awful mockery. The word "souls" is too vague; it means everybody and yet nobody. The Apostle says, "he that converteth a *sinner*"—*one soul*. We must fix our eye and heart on some one person—one friend, one Sabbath scholar, one neighbor, one child. The farther off that person is from Christ, the more earnestly should we go after him or her. The harder the case the more need of being reached—the greater the glory of his or her conversion. Let us watch opportunities. Let us seek wisdom to act wisely; "he is *wise* that winneth souls." In trying to do we must not over do. Worrying an unconverted friend by indiscreet "nagging" at him, lecturing him in a Pharisaic fashion, may only vex and disgust him. Such blunders some well-meaning Christians make when they have more zeal than common sense.

Individual effort—such effort as the consecrated Harlan Page used to make when he was intent on *one soul* at a time, and would not give him up—such effort will be the evidence that our prayers were sincere, and not a pious mummery. Revivals commonly begin with individual cases. One spark may kindle the flame. May God arouse us, and help us to follow a "Week of Prayer" with many days and nights of *putting prayer into practice!*

Doing Nothing.

While the new office of the NORTH CAROLINA PRESBYTERIAN was being fitted up last week I saw a man in workman's clothes sitting on the lower end of a ladder, apparently doing nothing. At first I wondered why, when every one else in the room was so busy, he seemed to be having such an easy time. Presently I happened to look up, and saw that the other end of the ladder passed through the upper part of the window, and there on the end of it, three stories from the pavement, sat another man attaching the insulators and wires of a telephone. But for the man on the lower round doing nothing the second man would have fallen to instant death. Doing nothing—and yet a human life depended on his doing just that! How often in my pastoral visiting I have heard the complaint, from aged people, from invalids and others, "I am doing nothing for Jesus!" If the Lord has put you where you cannot do anything, then be sure there is some very important reason why you should do nothing, and do it very faithfully and patiently. The very life of some one who is doing something where the world can see it may depend on your doing nothing where the world cannot see it. H.

An Inquiry.

Mr. W. S. Moore, of Greensboro, wishes to make inquiry as to whether there is another family in which there are five generations now living. His mother, aged 89, her daughter, her grand-daughter, her great-grandson and his baby are all living in Guilford county and within a mile or two of each other. Their pictures were taken together recently. They must have obeyed the command and received the promise, "That thy days may be long upon the land which the Lord, thy God, giveth thee."

A Word from the Old Home.

Congratulations! It is all good from beginning to end, paper, type, reading matter and arrangement. THE PRESBYTERIAN has the best wishes of its old constituents on the Cape Fear. P. H. H.

From the Old Church.

Your last issue is the first PRESBYTERIAN that I ever read entirely through, advertisements and all. J. W. MCNEILL.

One reason for the small number of Colored Presbyterians now belonging to the Southern Church, is the absorption of so many by the Northern Church at the close of the Civil War. We preached at a church this month which had 300 Colored members before the war. There is now a Northern Presbyterian Colored Church in that community, and this method was adopted all over the South. The Northern Church is largely reaping where our own Church had sown.

It will interest North Carolina Presbyterians to hear that Dr. Randolph W. Hill, a native of this State and the son of General D. H. Hill, has won a name and fame for himself in California, and is spoken of as the next Democratic candidate for Congress from the San Pedro District.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. MCKELWAY, SUPERINTENDENT,
CHARLOTTE, N. C.

We yield all our space this week to Assembly's Missions. There remain two Sundays in this month devoted to this cause. If any church in the Synod has failed to take up a collection for this cause by all means let it be done. The interesting communication from J. R. H. sets forth the foreign missionary part of the home mission work. But there is a great and growing work besides this in Texas, Arkansas and Florida. If our church is to extend her borders at all here is the place for her greatest activity.

Dr. Craig requests us to say that some of the offerings for the Assembly's Home and School have been sent to him to Atlanta. These should be sent to Fredericksburg, Virginia. The fifth Sabbath in January and in every other month is set apart for an offering from the Sunday Schools for the support of the Indian Schools. This method of support originated with one of our North Carolina ministers, and we hope that every Sunday school within our bounds will remember the fifth Sunday, and that North Carolina will give the most liberal offering this month that she has ever bestowed upon Assembly's Missions.

The Texas Mexican Work.

At the spring meeting of the Presbytery of Western Texas in 1887 I was sent to supply the churches of San Marcos and Lockhart. In the San Marcos Church I found about 24 Mexican communicants. They had been converted through the instrumentality of Rev. Mr. Graybill and a native pupil of his, and gathered into the San Marcos Church I believe by Rev. Junius B. French. These people had come from the Rio Grande border to the cotton section, attracted by higher wages. They were very much scattered, but were accustomed to meet every Sunday afternoon in warm weather, on the banks of the San Marcos river; in cold and rainy weather in one of their cabins. They had no native preacher, but there were four or five men among them who could read and who had copies of the Bible, the Confession of Faith and Ryle's Commentaries in Spanish. At their meetings one of these would read a chapter from the Bible, the comment from Ryle, and a chapter from the Confession of Faith with the Scripture proofs, to all of which the people listened with close attention. Young and old would recite the Shorter Catechism. They sang Spanish versions of our old hymns, to the old tunes. You never heard an old-time Methodist sing "Oh, how I love Jesus" with greater fervor than they would sing:

"O como amo Cristo,
O como amo Cristo,
O como amo Cristo,
Porque me amo primera a mi."

I had enough Spanish to be able to read the Bible to them and administer the sacraments, though I could not preach to them extempore. One afternoon I met them at a little cabin about three miles in the country. Some of the women had walked ten miles with their babies in their arms. One woman wished to be received on examination and to have her child baptized. Knowing their Romanist education and fearing superstition, I gave her as searching an examination as I ever gave a candidate for the communion. Her answers were clear and satisfactory. After I had baptized her and her baby, the congregation sang "Rock of Ages." As she sang in a clear, sweet voice,

"Roca de la Eternidad,"

the tears of joy rolled down her cheeks.

Soon after this I met them in a grove of pecans on the bank of San Marcos river to administer the sacrament of the Lord's Supper. One of the men read the chapter from the Confession on the Sacraments, expounding as he read. Another read an appropriate passage from Ryle. Then I read the passage from 1 Cor. xi, expounding as best I could in my broken Spanish, and administered the sacrament. The congregation was as orderly as any Presbyterian congregation in the world, but there was a rapture in their faces not often seen.

Just before the fall meeting of Presbytery I wrote a petition in English and Spanish for the organization of a church. Those who could write signed their names; those who could not made their marks. When I brought it before Presbytery there was opposition to granting it. Some of the brethren did not believe that they had material for elders, or that they were fit to be organized into a separate church. The Mexicans were all there, to a man, woman and child. Dr. Neel gave the elders and deacons elect a more searching examination than some of our candidates for the ministry have to undergo. But they were ready with their Catechism and Confession. At the conclusion Dr. Neel said, "I wish that every American church had elders who knew as much about the doctrines of our church as these men do."

Thus was organized what I think was the first Mexican Presbyterian church on this side the Rio Grande. They have continued to grow and prosper, and now have 89 communicants, 63 baptized non-communicants. They have a neat house of worship of their own. For this work the Lord has raised up Rev. H. B. Pratt and Rev. Walter Scott. Through their labors there are now six Mexican churches in the Presbytery of Western Texas with a total membership of 300 communicants, and 295 baptized non-communicants. I hope that Rev. Walter Scott or Dr. Pratt will write you more fully about this very interesting work.

This distinctively Foreign Mission work is under the direction of the General Assembly's Home Mission Committee and supported from that fund.

I hope that this fact will induce us to be more liberal in our contributions to this fund in January. J. R. H.

ASSEMBLY'S MISSIONS.

INDIAN TERRITORY SCHOOLS.—All Sabbath schools are asked by our General Assembly to contribute on fifth Sabbaths for support of Christian schools in the Indian Territory. Sabbath, January 30th, is the last fifth Sabbath which will occur in this fiscal year, and all Sabbath schools are asked to contribute on that day in an effort to raise $2,000. The Assembly's committee helps to sustain two high schools and six to eight neighborhood schools. Rev. T. B. Lunsford, in addition to preaching, is principal of the High School at Cameron, Choctaw Nation, and writes of that school as follows:

"The aim is to give Christian instruction to destitute children, Indian and white—the latter being numerous, poor, not provided for. Parents able to pay are charged at moderate rates. A practical education is given, the Bible being a daily text book. Our Catechisms are taught with weekly examinations. Pupils, over 100, two-thirds of whom are Missionary pupils, taught free.

"At first opposition was strong to Bible and Catechism instruction, but now many realize their value. Our Church organized three years ago is now very influential, and a large Sabbath school has grown from a small beginning. Since September 6th four pupils and four patrons of this school have united with the Church. We try to inspire pupils with self-respect, self-reliance, high aims. This school is bound to play an important part in the future, when the new order of things contemplated by the government shall be inaugurated in the Territory. We desire to surround this school with primary schools, one of which at Shady Point, eight miles distant, sustained by the Assembly's Committee of Home Missions, is giving Christian instruction to upwards of 75 pupils. Boxes, clothing and new goods for pupils have been of great service." J. N. CRAIG, Sec'y.

Remit to W. A. POWELL,
Assembly's Treasurer, Atlanta, Ga.

FOREIGN MISSIONS.

Letter From Dr. Chester, X.

OUR CHINA STATIONS.

On the morning of October 1st I left Kiangyin, Mr. Hudson accompanying me across the river to a little village where we took lodging at the inn to wait for the steamer, which was due at 12 o'clock, but, after the manner of things Chinese, did not appear till 7 o'clock p. m.

The Chinese inn is one of the ingredients of the luxurious living our missionaries are sometimes represented by travellers as indulging in. It has mud walls, thatched roof and dirt floors. The guest room is about ten by eight feet, furnished with a small platform in one corner with a piece of matting on it for a bed. There is a doorway but no door, and the people are privileged to come in at their pleasure and inspect you and your belongings to their heart's content.

Growing weary of their unsympathetic observation, we thought to escape them by taking a walk under some willows along the river bank. But they flocked about us, behind and before. Finally in our despair we jumped over about three feet of water to a rock on which a few persons could stand. Presently there were five of them standing on the rock with us.

There was just a certain amount of this pressure of unsympathetic crowds that anyone can stand without coming to the point of nervous prostration. Our missionaries are subjected to it all the time during their itinerations. Therefore it is necessary that they have homes better than some of them have where they can occasionally retire for rest.

From this inn I took the fine steamer of the China Merchants line to Chinkiang, where I was met again at 3 o'clock a. m. by Bro. Woodbridge, who had gone on the day before. At that hour of the morning the only way we could get into the city was by partially breaking down one of the old wooden gates, which we did without molestation from the sleeping watchman whom we found it impossible to wake.

We have here about thirty native Christians, and two helpers, both in training, but neither as yet an ordained preacher. I was unable, on account of sickness, to attend the Sunday services. But on Wednesday evening, at the prayer-meeting for Missionaries and English residents, I had the pleasure of baptizing John Sylvester Woodbridge, the fifth of as fine a family of missionary children as one will find in all the East.

On Thursday afternoon I met with the native Church and delivered an address, after which one of the helpers rose and asked me to thank the Christians in America for sending them the Gospel, and to ask their prayers that the Christians in China might be kept faithful through all their trials, until better days should come for them. They then presented me with two beautiful scrolls, one containing my Chinese name and title, and the other an original poem by one of the members. I have a translation of the poem, but it contains rather too much of Oriental hyberbole to admit of publication.

At the Mission meeting at Shanghai I had much delightful intercourse with the members of the northern circuit, and it was an inspiration to see the cheerful courage with which they all went back from their summer vacation to the difficulties and hardships of their work. After a six weeks sojourn with them I left with the conviction that no where in the world is there a nobler or more self-denying band of workers than the members of our China Mission, nor one more worthy of the confidence and support of the Church they represent.

Dear friends at home, do not neglect to pray unceasingly for God's blessing on them, and do not discourage them by failing to support them in the ever-growing work that opens up before them.

(Written on the "Genkai" Steamer, en route from Chenulpo to Kobe, November 9, 1897.)

CHURCH NEWS.

DAVIDSON COLLEGE NOTES.

During the past term there have been more "first honor" men than usual. The following are the names of the "Monitors" and "Vice-Monitors" of the four college classes, as announced by the President at the opening of the present term: Senior Class—R. A. Love, Gastonia, N. C.; W. G. Perry, Rock Hill, S. C. Junior Class—H. S. Munroe, Lenoir, N. C.; J. M. McConnell, McConnelsville, S. C. Sophomore Class—W. E. Hill, Wilmington, N. C.; W. M. Walsh, Charlotte, N. C. Freshman Class—Reed Smith, Columbia, S. C.; W. B. McClintock, Charlotte, N. C. The following are the remaining "first honor" men of the college: J. H. Witherspoon, Yorkville, S. C., of the Senior Class; A. A. McFadyen, Raeford, N. C., of the Juniors; E. J. Hoffman, Tarboro, N. C., of the Sophomores, and W. M. Stevenson, Mooresville, N. C., of the Freshmen.

On January 9th we had the pleasure of hearing two most impressive and delightful sermons from Dr. E. H. Harding, of Farmville, Va., who spent the Christmas holidays with his son, Prof. C. R. Harding.

Never in the history of the college has the gymnasium been a busier place than now. Our new physical director, Mr. J. W. Calder, formerly director of the Charlotte Y. M. C. A. gymnasium, has organized regular classes, numbering about sixty men. New apparatus has been added, and more will soon be purchased. The spacious gymnasium floor is crowded every afternoon, and all seem much interested in the work. A new basket ball set will soon be added to the equipment, and the game promises to be as popular as it was two years ago.

The reception to the Seniors given on Monday, Jan. 10th, by Dr. and Mrs. Grey, in honor of Miss Bessie Wharey, of Mooresville, was much enjoyed by the fortunate participants. A week before the "John Paton Society" had given a public reception in the church parlors, which was voted quite a success, and to-night the Medical College Building will be thronged with students of both colleges and every class. The Westminster League of our church gives a reception to the students of both colleges from six till eleven. Elaborate preparations have been made by most competent committees, and many forms of entertainment provided in addition to the *menu* usual on such occasions. L.

A NOTE FROM PEACE INSTITUTE.

The North Carolina Presbyterian is eagerly looked for and welcomed by our girls. It has its place in the Y. M. C. A. room.

Our graduates are either filling positions in church schools or are help-meets to many of our clergymen—that is, they are generally in demand!

BARIUM SPRINGS.

Rev. Dr. J. Rumple, president of the Board of Regents of the Presbyterian Orphans' Home at Barium Springs, has received a check from a benevolent lady who has in the past contributed liberally to the Home. The money is given as the nucleus of a fund to be raised for the erection of a boy's building at Barium, and the giver requests that it be expended for the purpose named as soon as possible. Dr. Rumple has sent the check to Mr. P. M. Brown, of Charlotte, treasurer of the Orphans' Home. Six hundred dollars is the amount which this lady has already given towards the boys' building at the Home, and it is believed that the balance of the necessary $2,500 will be secured. The benefactress of the orphans, whose name is withheld by request, states in her letter that when the $500 is spent, more money will be forthcoming from the same source. Work on the boys' building will be commenced, it is expected, early in the summer.

CHAPEL HILL.

The monthly sermon for January was preached in Gerrard hall last evening by Dr. Walter W. Moore, of Union Theological Seminary, Hampden Sidney, Va. The text was Rev. 19:16. The sermon was thoughtful, scholarly, and forcible. The chapel was crowded by an appreciative and attentive congregation.

NORTH CAROLINA.

Newbern.—Sunday, January 9th, was the quarterly communion. Three names were announced as having been received by letter. The annual report showed that there had been 15 additions, 6 on examination and 9 by letter. The contributions for the year were $1,975, of which $400 were for the benevolences of the Church.

At the morning service the pastor read to the congregation Dr. Chester's "Letter to the Churches," and suggested, if any found it in their hearts and without interfering with the regular contributions, to give something for the relief of our Missionaries, that they hand it to the Treasurer at once. On the following Wednesday morning a draft for $67.75 was sent to Nashville. Of this $20 was from the two Ladies' Societies, the rest from individuals, a free-will offering for this emergency.

Tell the people the facts; the financial trouble will soon disappear. G. L. L.

Swannanoa.—We have had a very cordial reception by the people here. The pantry has been supplied with good things and our hearts have been encouraged to go forward in the work here. For the good things of this life may the Lord add abundantly of his blessing that this people may abound yet more and more in every good work.

Fraternally yours, H. R. Overcash.

Rev. J. W. Stagg is to begin a meeting with the Chapel Hill Church Monday, 17th, and all those interested in the success of his labors are asked to join with us in prayer for a blessing. D. J. C.

Clinton, N. C.—By order of Wilmington Presbytery, Rev. P. McIntyre was on the evening of January 13th, 1898, installed pastor of this church. Rev. R. V. Lancaster, of Kenansville, presided, propounding the questions and charging the people. Rev. A. D. McClure, of Wilmington, preached the sermon and charged the pastor.

Greensboro, N. C.—Rev. A. R. Shaw, of Henderson, is assisting the pastor in a series of special services this week. There are three services a day; in the morning one especially for Christians; in the afternoon for children, and at night for the unsaved.

Gastonia.—Nine members were received during the month of December, and six children were dedicated to God in baptism—one entire family being baptized at once.

Rev. A. K. Pool writes that there is great interest in a meeting conducted by Rev. William Black and himself at Kinston. More news from this next week.

Graham.—The session of Graham Church have received ninety-three members during the past two years, most of them on profession of faith. The congregation is now rejoicing in view of the approaching completion of the beautiful new church which they began to build in the fall. The old church has been remodelled into a complete Sunday school department, with assembly room, Bible class, infant class room and session room, and library. A handsome auditorium has been built adjoining the Sunday school room, with a seating capacity of four hundred, and the building is so arranged that all the rooms can be thrown into one if necessary. The cost of the improvements, furniture included, will not be far from $7,000, and the property will be worth at least $9,000 when the last pew is put in. While the building committee has been pushing the work of building, the ladies have been figuring on a pipe organ, and have already made a handsome beginning in collecting funds for that purpose.

Charlotte.—Graham St. Church—The commission appointed to install Rev. W. A. Wynne as pastor of Graham St. Church, discharged that duty on Sunday, January 16th, at 8:30 p. m. Rev. J. R Howerton presided, propounded the questions and preached the sermon. Rev. J. A. Dorritee charged the pastor. Rev. J. W. Stagg charged the people. The new pastor is growing in favor with his people, and is receiving constant encouragement in his work.

Westminster Church.—The commission consisting of Revs. J. W. Stagg, W. A. Wynne and J. R Howerton, to install Rev. J. A. Dorritee pastor of his church, will perform this duty next Sunday afternoon at 4:30. Rev. J. W. Stagg will preside and preach the sermon. Rev. W. A. Wynne will charge the pastor, and Rev. J. R. Howerton will charge the people.

The ladies of the Second Presbyterian Church met at the church yesterday afternoon, at 4 o'clock, and organized a Ladies Foreign Missionary Society. The following officers were elected: President, Mrs. C. W. Tillett; first vice-president, Miss Maggie Rankin; second vice-president, Mrs. A. B. Reese; secretary, Miss Virginia Sinclair; treasurer, Mrs. W. S. Orr. The meeting was most enthusiastic and the new society has been launched under quite favorable circumstances The next meeting will be held at the Second Church, on the 31st instant.

The services at the First Presbyterian Church sunday night, were particularly interesting. The three new deacons—Dr. R. L. Gibbon and Messrs. P. M. Brown and R. C. Carson—being ordained and installed.

Rev. J. E. Summers reports that his address has been changed from Fancy Hill, N. C., to Elmwood, N. C.

"The Church at Greenville was dedicated by Rev. J. N. H. Summerell, of Anderson, S. C., on December 19. Mr. Summerell, while pastor of the church at Tarboro, devoted much arduous labor to evangelistic work in Pitt county, and as one of the results of this work, along with the labors of Dr. W. D. Morton and Rev. Wm Black, Synodical Evangelists, we have this beautiful church. The membership is small, but thoroughly in earnest and deeply in love with their new home. The church, with its pretty, green yard, its fresh coat of paint, and new carpet, was truly inviting. Other denominations closed their doors, and the building was crowded. The services were impressive, and the sermon will long be remembered as a delight to all who heard it. The devotion manifested by the people to their former minister was refreshing.

SOUTH CAROLINA.

Hephzibah and Hebron, two small but working churches in Sumter county, have just provided their pastor (Rev. C. M. Richards) with a very conveniently planned six-room manse, thus not only making him very comfortable, but also providing themseives with that which is absolutely necessary to the certainty and stability of a pastorate. They are considered weak churches, and deserve great credit for their success in this enterprise—in which they have demonstrated again the truth that a *will* always finds a *way*.

Rock Hill.—The Week of Prayer has been observed here, services being held at the First Presbyterian Church, all pastors of the different denominations taking part. The people have been greatly edified. A dozen new students have been enrolled at the Presbyterian High school here. At least six or eight more are expected. This will make its total enrollment about seventy-five, a good showing for the first year under the new management. A better class of boys was never gathered at any school.

Greenville.—The first Sabbath of this year was observed in the First Church by special services consisting of short addresses by Dr. McConnell, the pastor, songs of praise and a thank offering. The building has been recently made to look new, the expense of which has all been met. Two elders and two deacons were inducted into their respective offices at this service, namely, Messrs. C. E. Graham and John B. Graham, elders, and B. A. Morgan and Milton E. Mays, deacons. The church is now equipped with good officers. The Children's Missionary Society numbers about seventy members. They celebrated their first anniversary with some beautiful exercises. The Week of Prayer was observed last week, and Dr. McConnell was assisted by Rev. Robt. Adams, of Laurens. Arrangements are made to celebrate the golden anniversary of the church, beginning February 23, and continuing through the 27th. An interesting programme has been prepared, with addresses by Drs. McConnell, Nall, Preston, Rose and Rev. W. L. Walker. On Sunday, February 27, union communion service will be conducted by Drs. Nall and Rose, the two former pastors, the church having had but five in fifty years of its history; two of these, Rev. S. S. Gaillard and Dr. E. T. Buist, have ceased from their labors and entered into rest.

TENNESSEE.

Clarksville.—There has been a steady work of grace in this church for several weeks. About thirty have been received into the church, chiefly from among the children of the Covenant Dr. Craig, secretary of Home Missions, has been among us doing fine work. At first we thought it doubtful whether we should turn aside even for the great cause of Home Missions for a single Sabbath

Not only has the Assembly's work been well done by Dr. Craig, but there was a mellowness and pathos about his preaching which is rarely heard except from a man who has grown in grace and wisdom by long experience and frequent visits to the throne. His address to the students on Saturday evening was enriched with the best advice regarding their future work, and his sermons on Sabbath touched all hearts

so that we trust the good work has received a decided impetus in more directions than one. J. W. L.

Chattanooga.—The second Sabbath in January was the communion day with three of the churches in this city. Seven were reported as having united with the First Church since the last communion, all on profession of faith. One was added to the Mission Ridge Church on certificate. At Highland Park Church one was received on profession of faith, a little girl eight years of age, a daughter of one of the elders. Her knowledge of the plan of salvation was so clear, and her answers to questions touching her experience of religion were so convincing, that the session received her without any hesitation.

The week of prayer was observed unitedly by the Evangelical churches of Chattanooga, and by those of St. Elmo. Gratifying reports are given as to the attendance upon the services and the interest manifested.

Porter Street Church, Memphis.—Rev. J. M. Evans, the well-known evangelist, has been holding revival services in this church for two weeks. Five members have already been added to the church. Good crowds are attending, serious impressions are being made, and the meeting is one full of spirituality. Christians are praying for loved ones, and working for the salvation of souls. Mr. Evans is beloved by all who have met him. His sermons are touching and tender.

We regret to chronicle the death of Rev. E. A. Ramsay, D. D., of the First Church, Memphis, a godly, consecrated, useful minister, and a brother beloved by all.

He was born at Sweetwater, Tenn., 1849, educated at Davidson College, graduating in the class of '70, taught school for two years and graduated at Union Seminary in '76. He was pastor of Murfreesboro, Tenn., and of Westminster Church, Nashville, and did excellent work in both charges as well as in his last larger and more important field. He was the host of the Assembly in 1896. The degree of D. D. was conferred upon him by Davidson and Clarksville both. He has been an invalid for some time, and the end was not unexpected.

"The Cottage Church, Nashville, begins the year under favorable auspices. We have recently welcomed to our communion eleven new members, the greater part being heads of families. Our Sunday school gave its annual entertainment December 30th. The orphans of the Monroe Harding Orphanage were our guests, and through the efforts of the children, a substantial contribution of provisions were made to this institution. The pastor (Rev. Harris E. Kirk) returned from Alabama, Thursday, to find a handsome carpet upon his study floor, the gift of the ladies of the church. Such tokens of appreciation but encourage him to redouble his efforts for the good of his flock. Our new pews will be put in within the coming month, and it is our hope to build a lecture room during the coming year."

MISSISSIPPI.

Holly Springs.—At the January communion in the church of Holly Springs, Miss., the names of six persons, who had been received since last October, were announced. Since Rev. S. L. Grigsby took charge last April, there have been thirty-one additions to the communion of this church; twenty-five of whom were received on the profession of their faith. The ladies of this church have recently expended about $1,000 in improvements on the manse, giving the pastor and his family a most comfortable home.

Newton.—Rev. J. M. Coleman (colored), a member of the Presbytery of Ethel, has removed from Kosciusko, Miss., to this place, and takes charge of two churches in the vicinity, Pilgrim Grove and Fairview. He had a varied experience during the year, from the overflow, the drought, etc., coming out of the former with only his life and family, and recognizes the goodness of God in thus preserving him and them. He writes of the condition of Pilgrim Grove Church, Jan. 1st, as good; preaching and Christian Endeavor, each, monthly; prayer-meeting and Sabbath school, each, every week; all services well attended; pastor's salary paid monthly in advance. Fairview Church is getting ready to build.

GEORGIA.

Atlanta.—Rev. Dr. Mallard, editor-in-chief of the *Southwestern Presbyterian*, and pastor of the Napoleon Avenue Church, New Orleans, has returned home from his visit to Atlanta, in connection with the celebration of the Semi-Centennial of Presbyterianism in that city. He reports he had a most delightful time, being most kindly and hospitably treated, and quite surprised to find so many whom he had known while he was pastor of one of the churches more especially interested in the celebration. This was a grand occasion, the three services of the day, Sabbath, January 9th, being held, two of them in the Central Church, because of its larger seating capacity; and the third in the First Church. At the morning service, Dr. Mallard preached a Gospel sermon which is highly spoken of by the Atlanta papers; although the reporters hardly caught the drift of his doctrine, judging from some of the sentiments attributed to him. For example, when they make him say that he does "not believe in instantaneous conversion." The afternoon service was a joint communion of all the resbyterian churches of the city. The service at night was of a historical character, the prominent features of which were addresses by Rev. E H. Barnett, pastor of the First Church, and Rev. T. H. Rice, pastor of the Central Church.

ALABAMA.

Florence.—The officers of the First Church are seriously considering some extensive improvements in the church-building. Some favor the erection of a new building. Others think it better to spend less money, and remodel and modernize the present building. Rev. J. H. Lacy, it is intimated, is to be called to the pastorate of the church at Huntsville, left vacant by the death of the lamented Dr. J. H. Bryson; but is is not thought that he will accept the call. He recently declined a call to the church at Owensboro, Ky.

FLORIDA.

Jacksonville.—We are pleased to learn that the Newnan Street Presbyterian Church, in our connection, is preparing to build a new and larger church edifice. Rev. Dr. W. H. Dodge has been pastor of this church about twenty years, and is permitted to see the fruit of his labors in its growth in numbers and influence, until this need results, which it is now intended to meet.

TEXAS.

Weatherford.—We learn that Rev. J. D. Leslie, pastor of our church at this place, is called to the pastorate of the church at Paris; and it has been reported that he has decided to accept the call. Having known Bro. Leslie personally for a number of years, the writer of this note may not only express his good wishes for him, in the decision he may reach, but also congratulate the church which may secure his services.

KENTUCKY.

Rev. J. O. Sullivan, of Christiansburg, Ky., lately elected evangelist for the Synod of Nashville, has entered on his labors in that connection, beginning with a series of services held in the Highland Park Church, in the suburbs of Chattanooga. Thence he goes to St. Elmo Church. Mr. Sullivan is a plain pointed, Scriptural preacher. It is believed that his ministrations as Synod's Evangelist will prove a blessing.

Stuart Robinson Memorial Church:—At the communion service on last Sabbath, Rev. Earnest Thompson, the pastor, reported eighteen members received since the last communion, seven by letter and eleven on profession of faith. The "roll call meeting" on the first Sunday night in January was very successful, most of the members being present to respond to their names. The reports from the Sabbath schools and the various societies of the church showed them to be well organized and in good working order. The treasurer's report showed that the church had contributed something to all the causes, and that the current expenses together with the pastor's salary for the year had been fully paid, with a small balance in the treasury. The church is greatly encouraged and looks with hopeful eyes to the future.—*Christian Observer.*

OUR CHURCH COURTS.

Mooresville, N. C., Jan. 12, 1898.—The provision of Form of Government having been complied with, I hereby call Concord Presbytery to meet in the First Presbyterian Church, Salisbury, on the 27th of January, 1898, at three o'clock, p. m., to examine and receive upon certificate, if the way be clear, Rev. John Wakefield, from the Presbytery of Wilmington, N. C., and to assign him a field of labor.

W. W. Pharr, Mod. of Concord Presbytery.

Harmony Presbytery met in special session at Sumter on the 11th inst. A petition signed by sixteen persons was presented for the organization of a church at McLeod's Mill, about ten miles south of Camden, in the Smithville neighborhood, and a commission was appointed to visit the field and organize the church on the fifth Sabbath of January, "if the way be clear." This is a point where Rev. C. M. Richards has been holding Saturday services for several months past. The outlook for developing a strong Presbyterian Church there is encouraging.

Roanoke Presbytery.—At a called meeting of Roanoke Presbytery held in Danville, Va., January 12th, 1898, Rev. H R. Overcash was dismissed to join the Presbytery of Asheville.

L. B. Johnston, Moderator, pro tem.

Mecklenburg Presbytery is called to meet in the Second Presbyterian Church, Charlotte, Jan. 25th, 1898, at 11 a. m., to hear and act upon the call of Synod for the services of Rev. T. M. Lowry, and to take any action necessarily connected therewith.

Jesse W. Siler, Stated Clerk.

Mecklenburg Presbytery met in pro re nata meeting at Mt. Holly Presbyterian Church January 18, 1898, at 11 a. m. The necessary number of ministers being present, Rev. R. Z. Johnston, the last moderator present, opened the meeting with prayer and presided over the body. Rev. J. A. Dorritee was elected clerk. Moderator read the call for the meeting and immediately entered upon business as outlined.

Rev. J. C. Kennedy addressed Presbytery, and stated that owing to the condition of his eyes, he had been advised by an oculist to give them complete rest, and he requested Presbytery to receive his resignation and dissolve the pastoral relations existing between himself and the churches of Gastonia and Unity.

In this he was joined by representatives from the two congregations. Upon motion by Rev. J. S. Shaw, Presbytery by unanimous vote dissolved said relation.

Castanea reported plan whereby the balance of salary would be paid at the end of present quarter, which was acceptable to Brother Kennedy.

Unity reported a plan whereby they could try to raise the deficit of 1897 to $120, but were unable to say whether the arrearages prior to 1897 could be raised. Rev. R. P. Smith made motion that a committee be appointed to meet with the representatives of Unity and try to reach a satisfactory solution of the trouble. Presbytery adopted motion and moderator appointed Messrs. Crockard, Shaw and Wynne, ministers, and J. C. Roberson, elder.

Report of the committee was received by Presbytery. Rev. W. A. Wynne was appointed by Presbytery to preach at Unity the 5th Sunday of January, and read this report to the church, and explain same to the people. Presbytery adjourned.

Rev. W. A. Wynne preached at Mt. Holly at 6:30 p. m.

NORTHERN PRESBYTERIAN.

Minden, Neb.—The evangelistic meetings held here by Major J. H. Cole, just before he left the State have been, and continue to be, of great spiritual benefit to our church and congregation. Pastor C. H. Mitchelmore has been gathering up the fruitage and has received into membership fifteen persons, all but one on confession of their faith. Spiritual activity has been followed by improvement in temporalities of the church, in that the house of worship has been repainted, and some refurnishing of the interior of the auditorium has been accomplished. There is much cause for gratitude for what the Lord has done for us, and we therefore give thanks and take courage for the future.

Pittsburg.—At an adjourned meeting of the Presbytery of Pittsburg on December 27, 1897, the Rev. S. E. Young, was received from the Presbytery of Newark, and the Rev D. R. Breed, D. D., was released from the First Church. Pittsburg, in order that he might accept the chair of Sacred Rhetoric in the Western Theological Seminary. At a former adjourned meeting December 20, 1897, the Rev. H. A. Grubbs was released from the Lebanon Church and dismissed to the Presbytery of Mattoon that he might accept a call to the First Church of Vandalia.

C. S. McClelland, Stated Clerk.

Madison, Wis.—The work of Christ church is well organized and encouraging. During November twenty-one members were received, making the membership 468. During the pastorate of the Rev. J. W. Cochran, who has been with this church nearly five years, 340 have been received.

NORTH CAROLINA PRESBYTERIAN.

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We are glad to announce that Mr. E. H. Bean, of Salisbury, a graduate of Davidson College, has been secured for the position of Business Manager for the PRESBYTERIAN.

This announcement may serve as an apology, from the fact that for the past two weeks the duties of business manager have devolved upon the editor. There has been unavoidable delay in replying to letters, and some mistakes have been made in the mailing department. We crave the patience of our readers until the affairs of the new office get straightened out.

Letters received make it appear necessary to state that we shall, of course, fill all contracts made by the former editor, and that all subscribers will receive the paper up to the time for which payment has been made. It should be recognized also that the new management has bought all unpaid subscriptions, and that an order, to discontinue the paper should be accompanied with the amount due on the subscription. *Read* your label. *Remember* your obligation. *Remit* your dues.

An arrangement has been made with Rev. W. P. McCorkle to take the *Church Visitor* off his hands and to fill his contracts with subscribers as follows: All subscribers to the *Church Visitor* who are already subscribers to the NORTH CAROLINA PRESBYTERIAN will receive credit on our books for such amounts as they have paid in advance to the *Church Visitor*. All who are not subscribers to the NORTH CAROLINA PRESBYTERIAN will receive the same number of copies of this paper that are due them on the *Church Visitor*, either monthly or in successive weeks. We shall note the proper credits on the labels as soon as possible.

Mr. McCorkle wishes it stated that he has been compelled to discontinue the publication of the *Church Visitor* on account of the condition of his eyes, and not because the paper has not been a success financially and otherwise.

Practically the same arrangement has been made with regard to the *Synodical Evangelist*. We shall send as many copies of the PRESBYTERIAN as are due on the *Synodical Evangelist*, and we hope that all its subscribers will continue to take the PRESBYTERIAN.

The Northern Presbyterian Church is trying the plan of Synodical Evangelization which has been so successful in the Southern Church. It is termed the Indiana Plan. Of course there is strong opposition from the Home Mission Board and the advocates of the Indiana Plan are "striving to cripple the work of the Board." All of which has a very familiar sound. Four-fifths of our Home Mission work is now done by the Synods and Presbyteries. The Home Rule features of our Constitution should never be overlooked, and their proper observance is the best method of developing the liberality of the people for all causes.

Dr. John Hall's resignation of his pulpit has stirred the Presbyterianism of America with unfeigned regret. His long and successful career as a preacher of the pure Gospel has been a standing rebuke to the political parsons and sensation mongers of which the metropolis has had its full share. Dr. Hall has followed the example of his brother in Brooklyn, Dr. Cuyler, and has given up his charge while in the full vigor of his powers. His church is one of the largest in this country, and its pastoral oversight is simply an impossibility.

Apropos of the work of such a pastorate, a good story is told of Dr. Hall by a North Carolina lady. He had announced that he would visit a certain street on a certain day, and when he rang the door bell he inquired for a former occupant of the house, who had been a member of his church. On learning of her removal, he asked for the lady of the house and introduced himself. "What is your denomination?" he said. "Presbyterian," she answered. "And to what church do you belong?" "To yours," she answered. "Oh yes," said the Doctor. "Of course." "And to what church does your husband belong?" "To yours." "Why I ought to have remembered that by all means." "When were you married?" And she gave the date. "And who performed the ceremony?" "You did." By this time Dr. Hall was routed, and they both had a hearty laugh.

A FAIR PROPOSITION.

The Interior published recently an article entitled "Mountain Musings," in which the spiritual condition of some of our people in Western North Carolina was described. It would have been difficult to say too much for the noble work done by godly, consecrated women in the Northern schools that have been established in Asheville and the vicinity. Some of our own women are doing the same work with the same results. Nothing is said, however, of the much greater work done by our Southern ministers in the mountains, though in the last few years we have occupied all but one of our Western counties. The great need of more ministers furnishes the argument for putting the women to preaching on the ground of the "exceptional situations and emergencies."

We have an offer to make the acceptance of which will settle the difficulty without any compromise with "propriety." For every sum of $600 sent to the Superintendent of Home Missions of the North Carolina Synod we engage to send a man into the field, young, active, capable, thoroughly trained and regularly ordained to the work of the ministry. And if the sum shall reach $6,000, it is further promised that there shall not be left one "mountain cove where men and women hunger and thirst for the good news with no man to tell it."

What says the *Interior*?

THE SACREDNESS OF HUMAN LIFE.

Christ teaches us that the life is more than meat and the body more than raiment. Yet our civilization in its search for material good is a fearful sacrificer of human life. Many a man who would shrink appalled from red-handed murder, is yet willing to shorten the days of his fellow-men for the sake of gain.

Take the liquor traffic, for instance. If there is one truth that medical science has established, it is that the intemperate use of alchohol will shorten a man's life. Alcoholism is as real a disease as small-pox. It is also the aggravator of other diseases, so that directly or indirectly it always terminates fatally.

The man who fires a bullet into his neighbor's brain and the man who tempts his neighbor into irreclaimable drunkenness are guilty of the same sin. Each shortens his neighbor's life, and the interval of time between cause and effect is the only difference.

It is also a well-known fact that the modern saloon is an active tempter into the path of drunkenness. It is a very different thing from the old corner grocery, where a man could get whiskey if he wanted it. The saloon uses all the modern methods of a legitimate business in order to sustain itself. It varies its shape from the luxurious hotel bar to the low grog-shop in order to attract the various classes of customers. It advertises its wares; it employs its runners; it shields its customers with screens and painted windows and side doors and entertains them with games and jovial company. It organized its friends into the "saloon vote" and debauches government. It reaches out its octopus arms into other departments of business and helps to sustain them until they learn to depend upon it. It so frames the laws that it can pose as the benefactor of the State and the main-stay of the public schools—while into the saloon march the hope and promise of youth, and out of it and into the grave stagger the drunkards.

Why all this effort? For the sake of the dollars that come from the sale of liquor. For the money interests involved.

Into how many channels does that money run, that price of men's lives, that blood of souls, before it pays for service rendered the saloon! The proprietor and his employes do not keep it at all. The individual or the corporation that rents the saloon gets a share. So does the distiller and the still manufacturer and their employes. So does the merchant or the farmer who sells the distiller his meal or his rye. But every man in the long chain of responsibility must bear the curse of Jehovah, upon him "that giveth his neighbor drink."

It is admitted that drunkenness is a great and crying evil, a curse to the world. It causes a great deal of suffering. So said Christ, "Woe to the world, because of offences." But men will drink to excess. There are necessary evils in the world. It is impossible to prevent drunkenness. So said Christ again, "For it must needs be that offenses come." So if the evil is incurable I do not see why I should not receive what benefit I can from it, directly or indirectly. But Christ teaches otherwise. "But woe to that man by whom the offence cometh." Granted that the evil exists. Then whoever is responsible for the evil is threatened by that woe. And the infallible test of that responsibility is the determining whether or not our income depends, with our consent, upon the income of the saloon.

Human life is far too precious a thing, to say nothing of the immortal soul, to be thus sacrificed to selfishness. And in the long run, when life-interest and money-interest have conflicted, the money interest has gone down. The liquor traffic over-reached itself in this State when the Liquor Dealers' Association was formed, for the express purpose of influencing legislation. The arrogance and the wealth since displayed will be its ruin. And so with all abuses that shorten man's sojourn in this world, for the sake of gain. The life is more than meat and the body than rainient.

We are very grateful for the unsolicited letter of commendation sent us by the former editor of the NORTH CAROLINA PRESBYTERIAN. It is undoubtedly true that this paper has a claim upon our Synod that no other has, and it shall be our constant aim to deserve support by the merits of the paper itself.

"My" and "Our."

The exponents of selfishness? Not at all! My country! Hasn't that the right sound? Sincerely spoken, isn't it simply the expression of patriotism? Reverently, my God! my Savior! our Father! our Redeemer! do they not here imply a sense of personal consciousness of possession, a grasp of ownership which realizes faith and stimulates love into world-wide beneficence.

And now, dear reader, is not my pastor more to me than any other pastor, and ought he not so to be, because he is my pastor? And my paper and *our* paper ought it not to be more to us, because it is *our* paper? What would you think of a member of your church, supporting the pastor of another church and withdrawing support from his own? What would one of our Presbyteries think, and say, if its churches should support the evangelist of another Presbytery at the expense of its own? Or the Synod in like case? One reason then for sustaining the NORTH CAROLINA PRESBYTERIAN is that it is ours. Just that; it is *ours*. But that would be a poor reason for its being ours, or for its being anybody's, if it were the only reason.

Another reason is that it is entirely worthy of your support. I have looked over it and read through it—every crook and corner, craig and cranny—advertisements, in this case, excepted—and if there is any fault to find, I do not find it. I have read the NORTH CAROLINA PRESBYTERIAN from the initial number and I certainly know what it has been, know what it ought to be and know that what it ought to be it is. There is absolutely no reason on the ground of merit, simply, for any Presbyterian in North Carolina failing to take and to read the NORTH CAROLINA PRESBYTERIAN. Under any circumstances a religious newspaper is an efficient agent, or instrument, in doing the Master's work, but especially is it so when every one takes a personal interest in using it to that end. Let every man build against his own door—take his own paper, the paper that occupies his field and labors there, and work with it and for it. This is the grand reason why the NORTH CAROLINA PRESBYTERIAN particularly and preferably should receive the support and the help of every Presbyterian in North Carolina. It is our paper doing our work. It ought to be *ours* to the Synod, to the ministers, in general and in particular, to the elders and all the members. *Our paper*—that is what it is to the writer and let us hope what it is to be to every family of our Church in our entire Synod.

JOHN MCLAURIN.

DEAR NORTH CAROLINA PRESBYTERIAN:—You deserve a kind word from Mecklenburg Presbytery. We liked you very well in your old dress, and it will be a long time before its familiar face disappears from the homes of our people. Still we appreciate the style you put on when you appear in our up-to-date city of Charlotte. We thank you for keeping the Houston case straight. The Westminster memorial year was not a good time for any brother to undertake to prove to the satisfaction of a Southern Presbytery that our Standards are wrong. They have lived 250 years as the accepted interpretation of the Word of God. They may be wrong; but it was not strange that Dr. Houston failed to prove it.

Responding to the "kind word from South Carolina," we have to say: We have ministers on our roll who were raised in South Carolina, and some of them brought their wives with them. And one of our charter members found the best gift that ever came to him, a good wife, in old Catholic Church, Bethel Presbytery. Bethel Presbytery and the Presbytery of Mecklenburg—twin sisters—were set off from Concord Presbytery on the same day, October 9th, 1824. The latter only lived three years. Again in October, 1835, Morganton Preebytery was set off from Concord Presbytery, and lived five years. Concord and Bethel and Morganton Presbyteries established Davidson college in 1837.

One of the first trustees of the College was raised in Bethel, became a member of Morganton Presbytery, married a Lincoln county woman, was a beloved pastor in Concord Presbytery, and died serving as pastor of Yorkville Church, S. C.

Again in October, 1869, Mecklenburg Presbytery was set off from Concord, and has had on her roll many honored ministers from South Carolina: Jno. Douglas, J. C. Williams, A. W. Miller, Wm. B. Corbett, D. McNeil Turner, J. F. Latimer, R. A. Miller, J. Wm. Hines, D. R. Robinson, F. L. Leeper, A. R. Nicholson, J. E. Fogartie, L. R. McCormick, J. Z. Fair, R. A. Fair, J. R. McAlpine, R. A. Mickle, Roger Martin, R. W. Boyd, R. D. Perry, R. P. Smith, W. G. White, T. F. Boozer, W. K. Boggs, T. M. Lowry, Wm. R. Minter. The social ties that bind Presbyterians all along the borders of North and South Carolina have been very many and strong, and the NORTH CAROLINA PRESBYTERIAN is no stranger among them, and has done much to sweeten and strengthen these ties. To be sure, Mecklenburg very cordially reciprocates the "kind word from South Carolina," and invites her elder sister Presbytery of Bethel to join her in extending hospitality and support to the NORTH CAROLINA PRESBYTERIAN. MECKLENBURG.

January, 1898.

News of the Week.

A terrific cyclone swept straight across the city of Fort Smith, Arkansas, on the 12th inst. Forty-three persons were killed and $1,000,000 worth of property destroyed by the wind or the fires that quickly followed. There was some damage done in other parts of Arkansas and Texas.

After a bitter fight in the Ohio Legislature, and many charges and counter-charge of bribery and corruption, Senator Mark Hanna was elected to fill the short term and the succeeding long term as United States Senator. Senator Hanna telegraphed to President McKinley: "God rules and the Republican party still lives." We have an idea that God would still have retained His throne had the result been different.

The country has been stirred anew by the revelation of the terrible condition of the *pacicos* in Cuba.

General Weyler's barbarous policy of "reconcentration" took thousands of peaceful people from their homes and shut them up in the towns and cities, where the Government of Spain has been unable to provide them with food. It is estimated that 600,000 have perished from starvation, and the generous help that America is sending—upon President McKinley's appeal—will not arrive in time for the salvation of thousands who are at the point of death.

There have been serious riots in Havana during the week and the American Consulate had to be guarded. The rioting was directed, however, against General Blanco and the present Spanish Administration, the Havana population being averse to the proposed plans of autonomy for Cuba. It is possible that an American warship will be dispatched to Havana, and the White Squadron is manœuvering off the Florida coast at a convenient distance in case of an emergency.

The question of recognizing Cuban belligerency was brought up in the House on Tuesday, but a point of order against admitting the resolution was sustained.

England has definitely announced her policy with regard to China and the announcement has had a quieting effect upon affairs in the East. "Great Britain will refuse to recognize any special rights granted at any Chinese port to any particular power. Any port opened to one power must be opened to all or opened to none." Russia and Germany are still considering what they are going to do about it, and the partition of China is, for the time, postponed.

OUR BOOK TABLE.

Quo Vadis.

"Of making many books there is no end," says the wise man, probably not meaning that books were very numerous in his day, but that the labor of making many books by the processes then in use was endless; and being one of the most voluminous authors of his times, he had a right to know.

But in these days of the printing press, typewriter and stenographer, "of making many books there is no end" in a literal sense, and it is impossible to read one new book in a hundred. And then "no man, having drunk old wine, straightway desireth new; for he saith the old is better."

But now and then a great book is written, and "Quo Vadis" is such a book. As an historical novel it seems to me to take rank with the best historical novels in the whole world's literature, and I believe that its author is one of the immortals. It is a story of the time of Nero, in which the greatness, the weakness, the corruption of the Roman civilization are portrayed with a master's hand, while the faith, the sufferings, the bloody baptism of the early Christians, as brought home to us, cannot but give inspiration and aspiration to the Christian of to-day, when, perhaps for the absence of suffering and bloody baptism, faith seems to have declined, or at least to have become less of a force, and the Christ less of a personal reality. I have never been one of those who believe that the former days were better than these. We do not have to suffer and die for Christ now as the primitive Christians did; but the spirit of the primitive Christians as portrayed by this author must inspire us to live more for Christ and to work more for Christ.

The historical incidents and many of the characters in "Quo Vadis" conform closely to the actual history of the time, except that the author, being a Roman Catholic, introduces St. Peter and in fact makes him one of his principal characters, whereas, according to the Protestant theory, it is doubtful whether St. Peter was ever in Rome at all.

Each one must judge for himself; but to me "Quo Vadis," even in a translation from the Polish, seems to me to be one of the books of the ages.

"To do good and to communicate forget not." And so when one finds a book which to him seems to be one of a thousand, it is not amiss to say so, though others may not be so impressed by it.

R. BINGHAM.

Asheville, N. C., Jan. 17, '98.

The January *Eclectic* contains a long and interesting table of contents which would seem to suit the tastes of many readers. If one cannot take all of the foreign reviews and periodicals, he can certainly get the best and most valuable articles by reading the *Eclectic*.

Among the long list of papers we note the following: "Modern Education," by J. P. Mahaffy; "Chinese Censors;" "The Inhabitants of Milk," by Edmund Verney; "Fashions in Flowers"; "A Summer of Unrest," by Frederick Greenwood; "A School Journey in Germany;" "The Sepoy Revolt at Delhi: A Personal Narrative;" "Latin and Greek *versus* French and German," by T. M. Hopkins; "The Monetary Chaos," by Robert Giffen; "Trafalgar;" "The Monotype;" "A Modern Arcadia;" "Theories About Sleep;" "The Humorous Side of Clerical Life;" "Our Double Selves," by Andrew Wilson; "Imagination in Modern Art," by Vernon Lee; "Concerning Clothes;" "The Present Situation of England;" "Messages from the Sea;" "The Fur Seals: The Americau Case," by a British Naturalist; "The Castle in the Sea;" "Through to the Klondike," by T. C. Down; "Blackwoodiana;" "Tammany," by Fred A. McKenzie; "Brunel: An Anniversary Study."

A number of poems and short articles complete the issue. With the great increase of light literature and cheap publications, we hope our readers will not forget this sterling periodical, which has now entered on its fifty-third year.

As this number begins a new volume, it is a favorable time to subscribe.

The Presbyterian Quarterly for January is full of excellent matter. Rev. S. C. Byrd is managing editor instead of Dr. George Summey, who takes his place as editor with Dr. G. B. Strickler and Dr. E. H. Barnett. This magazine is a credit to our Southern Church. Among the articles that are noteworthy are "The Israel Tablet of Merneptah," W. W. Moore, D. D., L. L. D.; "The Diatesseron of Tatian, and its Evidential Value," Parke P. Flournoy, D. D.; "Preaching with Authority," L. B. Turnbull; "The Historic Episcopate," R. C. Reed, D. D.; "The Logia of Jesus," G. F. Nicolassen, A. M. Ph. D.

SUNDAY SCHOOL LESSON.

First Quarter, Lesson V., January 30.

HOW TO PRAY.

CONNECTION.—After giving his own spiritual interpretation of the Jewish law, and asserting his authority as against the tradition of the elders, Jesus begins with this chapter a discourse on alms-giving and prayer. Both should be practised as in God's sight.

Vs. 5. *How not to pray*. Not to be conspicuous as the hypocrites desire. It is not wrong to pray standing in the synagogue, but it is with the hypocrite's motive to be seen of men. *In the corners of the streets*, the petitioner can be seen from four directions at once. *They have their reward*. Men get in general what they seek. These do not desire an answer to prayer, they wish the applause of men, and often a cheap reputation for piety can be earned in our own day by fervent public prayer.

Vs. 6. True prayer is communion with God. It is

"The upward glancing of the eye
When none but God is near."

The habit of secret prayer is the best preparation for leading the devotions of the people in public prayer. The reward that true prayer desires is its answer—and this in God's own way and time it always receives.

Vs. 7. *How not to pray again*. As the heathen do. Buddhist priests put a prayer into a wheel which is turned sometimes by wind and water, and every revolution of the wheel is a prayer. The Roman Catholics repeat the Ave Maria, or the Lord's Prayer a hundred and fifty times, keeping the count with the beads of the rosary. And often a Protestant will go through a form of words that through long use have lost all meaning. This is the heathenish superstition—insulting to God and degrading to men which Christ calls *vain repetitions* and *much speaking*. Closet prayer should be long; public prayer, short and sincere.

Vs. 8. Christ here anticipates a common objection to prayer. "Your Father knoweth." So the earthly parent may know, but the gift is conditional upon the request.

The Lord's Prayer, as it commonly called, is not the prayer which our Lord used. He never prayed for forgiveness of sin. It is "the prayer which Christ taught his disciples." (We might call the seventeenth chapter of John "The Lord's Prayer.") It was not intended that this should be a form of prayer. A different form is given in Luke 11:2-4, showing either that Christ used the two forms. or that the Evangelists recorded the same prayer in different terms.

There are two divisions into which we may separate this prayer, the first relating to God and His Kingdom, the second to ourselves and our needs.

Thy, thy, thy; us, us, us.

Our Father. Christ first emphasized and made familiar the great truth of the DivineFatherhood, In one sense God is the Father of all men, and in the same sense we may speak of the brotherhood of men. But only Christ's disciples can truly call God Father and each other Brethren.

And now we beg the student to turn to the last eight questions of the Shorter Catechism, for the simplest, soundest and most suggestive exposition of the Lord's prayer ever written. No matter if you know the questions and answers. Study them, digesting each phrase and each familiar sentence. And to put all into practice, do not finish the lesson before repeating with new meaning in every part: "Our Father which art in Heaven."

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—Once there were three little girls, who used to play together a great deal. Two were sisters, and one was all by herself and had only big sisters; her little sisters had gotten tired here on earth and had gone to Heaven, and a nice little brother, too, whom she would have dearly loved to play with, so this little girl, whose name was Mary, just had play-mates of her friends, and these two children, Bessie and Kitty, she loved very dearly, and she and they were always together.

Mary was a spoilt little girl, I am sorry to say, but you see her poor mamma had had to let so many precious ones slip away from her that when this little girl came she just seemed to feel too tired to manage her much, and she was a little *scamp*. Does your Mamma ever call you a scamp? If she does then you know what that means. But Mary was taught to love and fear the great and good God, who made all the people and takes care of them, especially of the little children. Now Mary did not tell stories, though she did many bad things, but I am going to tell you about *one* story she told, and how it hurt her little heart to remember it. One day these three little girls were out playing with ever so many other children. They all began talking about how they said their prayers, and one child said: "I say *my* prayers every morning, don't you?" Well Mary felt very bad when she heard them, because she did *not* say hers in the morning; but all the children answered: "Yes I do" and "I do" and "I do," and while poor Mary was just shaking in her shoes for fear some one would ask her the same question, oh horrors! here it came right in her ear, at her side: "Mary, don't *you* say *your* prayers every morning?" Now of course she should have said "No," but instead of that she let the old bad man whisper in her ear: "Say yes, it don't matter, and you can *begin* to do it right away," and she listened to him a minute, and she answered the child's question, "Yes." But oh! what an unhappy little girl she was. That one story lay heavy on the little girl's heart for years, and I tell you, children, about it, because I don't want you to have any such ugly things to look back on when you grow older. Always speak the truth, no matter what people may think of you. Remember that you are all writing the story of your lives, as I told you before, and do try not to blot any of the clean white pages, for one day these books will all be opened and read before the *whole* world. Only think of it, little writers!

Thank you so much, my little people, for the letters you have sent. This is a good beginning, or perhaps it would be better to say a good "keeping on," for you have already been sending nice little letters to Mr. McLaurin. It is a good plan to ask the Bible questions, but we must talk about the other things too—"what things are and what things mean." Suppose for the next few times we talk a little about Heaven, and the homes that are being made ready for us up there and the treasures we are laying up. Can any of you tell me what kind of treasures God lets us lay up in our heavenly home? Suppose Mr. Vanderbilt were to write you a letter and say:

"Dear Little One—I have just built you a beautiful house which is to be all your own to live in, and you must just promise to do what I tell you about the way you come to this house. You must stay where you are for a little while, and then you will have to leave almost all the things you have now—a few of your treasures you may send before you, and I will lay them up for you and will ornament your rooms with them, but everything else you must leave behind. Be sure to be ready when I call for you to come. Yours, etc.,

—. —. ——."

Now God has sent us just such a letter about our own mansion up yonder, and I want some of you to write and tell me what kind of treasures He is going to let you take or send. You may answer in your own words, or you may answer in the words of God's Bible, for He tells us plainly some of the things we may take and more plainly still the things we can not take.

Little Sister asked me once, "Mamma, can I have just as *many dolls* as *I want* when I get to Heaven?"

Now what do you suppose I told her? Guess.

THE CHILDREN'S LETTERS.

Come and Welcome.

DEAR PRESBYTERIAN: Maybe I will see your paper printed—maybe I will go into Charlotte some time; I hope I will. All my brothers and sisters were at home Christmas—the first time in six years. One of my sisters will stay at home with me. She is not well. She has been at school in Asheville. We had a very nice Christmas. My father is a Presbyterian preacher. I go to hear him preach. I have one brother, Jimmie, away out in Texas, one at the University at Chapel Hill, and one sister at school in Asheville. I am going to write to you often. My papa gets your paper. I am seven years old. My father used to go to Davidson College—graduated there. My sister will graduate, maybe, at the Normal in Asheville this year. My father does the writing for me. I must close now.

Your little unknown friend,
NELLIE SHAW.

Sandifer, N, C., Jan. 11, 1898.

Pants and Goats.

DEAR PRESBYTERIAN: I am five years old. I study with mamma. I have been through my book once and nearly through again. I am in the Child's Catechism. I claim Mr. William Todd's horse. You don't know him. Mr. Egbert Todd lives near us, and he has a little boy that does more funny things! Mr. Harrison is here and has gotten a wife at Davidson, and he is teaching school here. Papa's horse is very red and his name is Tony. We have a conveyance and it has two seats in it. I am wearing pants now, and have given all my dresses away, and I do not need them any more. I have a little wagon I haul in wood for mamma. Mr. Ed. says he is going to his camp and get me two goats, and I expect to have them next Christmas. The chain-gang is working on the road and I go up to see them with Mr. William Todd, and the guards stand over them with loaded guns, and the chain-gang has to fill each wagon that comes up with dirt. There are a great many of them, and I go to see them.

Your little friend,
R. DOWSLE SHAW.

Sandifer, N. C , January 11, 1898.

Echoes of Christmas.

LINCOLNTON, N. C.; Jan. 11th, 1898.

DEAR PRESBYTERIAN: As mamma is renewing her subscription to your paper, I will write a letter and say I am glad you have moved to our neighboring city. I hope you will succeed there, and like Charlotte as much as we all do. I must tell you that we had a nice Christmas tree at our church, and I got several nice presents, a lovely pin tray, pearl-handle pen and other things. I am not going to school now, but enjoy myself with my books at home, painting pictures with my paints and riding my new pony. Her name is Maud. I will close, hoping many other little girls will write to you, we all enjoy reading the letters so much. Your litt'e friend,
LENA FORNEY REINHARDT.

Love Their Church.

SHELBY, N. C., Jan. 17th, 1898.

DEAR PRESBYTERIAN:—Our Auntie has just read a few letters "from the children" in your paper, a copy given us by our dear friend, Mrs. R., and seeing none from our nice little town, we thought you would be pleased to get one. I wish you would come to our church some Sunday; you would hear our good pastor, Mr. Lowry, preach a good sermon; hear some sweet music by our friend Mrs. M., and meet Mr. and Mrs. R. and many other good and kind friends who have been so good and sweet to us since our dear Mamma died last June a year ago. Next to our sweet Papa, our brothers and Auntie, we love our Presbyterian Church, and we do dearly love to go to Sunday school. Yours truly,
LAURA GRAHAM ROBINSON,
MARY LILLIAN ROBINSON.

A First Letter.

CARTHAGE, N. C., January 17, 1898.

DEAR PRESBYTERIAN:—This is my first letter to the PRESBYTERIAN. Papa takes the paper and we all like to read it. I like the children's letters best of all. I am a little girl ten years old. I have one sister and two brothers younger than myself. Rev. C. H Dobbs is our pastor; Mrs. C. H. Dobbs is my Sunday school teacher. They are both great favorites and very much loved by all the flock. We look with pleasure to Presbytery meeting in our church in April. We will be glad to see the editor of the PRESBYTERIAN then. Our little Missionary Society is under the management of Cousin Anna McIver and Miss May Stuart. They are doing a good work here, and we all like them very much. I am real glad the little girl who swallowed the thimble and had to be operated on is improving, and hope she will soon be well.

Your little friend,
KATIE LEE MCLEOD.

Still Enjoys It.

GREENSBORO, N. C., January 8, 1898.

DEAR PRESBYTERIAN:—I am a little girl, eleven years old, and I will take pleasure in writing to your paper. I think I will enjoy reading the PRESBYTERIAN as well as I did before you took it. I am now going to the graded school, in Greensboro. I am in the fourth grade. I study geography, language, arithmetic, history and spelling. My teacher's name is Miss Annie Pittman. I will close.

Your friend, MARY WHITSETT.

A Little Student.

GASTONIA, N C., January 15, 1898.

DEAR PRESBYTERIAN:—I am a little girl, ten years old. I have one sister and one brother. I go to school and I study geography, spelling, history, reading, language and arithmetic, My teacher is Miss Lizzie Adams. I go to Sunday school every Sunday if I am not sick. My Sunday school teacher is Miss Mary Braddey. I like both of them very much. Our pastor is Rev. M. McG. Shields. I have recited the Child's Catechism, but I am going to recite it over, and I know the books of the New Testament, and all the 14th chapter of John, except a few verses. I will close for this time. Your little unknown friend,
CONNIE BABER.

More Wonderful Than Aladdin.

GULF, N. C., January 15, 1898.

DEAR PRESBYTERIAN:—I enjoy the nice letters you write to us every week, and thank you so much for them. I hope the dear little girl you wrote us about this week will get well. Mamma had just read me the story of "Aladdin's wonderful lamp," and she says she thinks when the "kind magician" from Davidson found that thimble he did even a more wonderful thing than the magician did for Aladdin.

Santa Claus brought me a box full of stone building blocks, with several books of pretty pictures to build by, and I want all the little boys, and my mamma says, their mammas too, to know how good they are for rainy days. I love to read about the sweet little girl who has gone to Heaven, and hope you will keep your promise and tell us something more about her. My own dear grand-mamma went to Heaven a year ago, and she used to tell me so much about Jesus and our beautiful home up there. Mamma was so glad to see Mrs. Reynold's letter in the PRESBYTERIAN this week. I used to know her when I was a little baby, and every night I asked God to bless "dear Pat."

Your little friend,
MONROE ANDERSON MCIVER.

A Young Doctor.

GULF, N. C., January 15th, 1898.

DEAR PRESBYTERIAN:—Old Santa Claus brought me a drum and a gun. I can build something pretty with Monroe's building blocks, and I'm going to write Santa Claus to bring me some next Christmas. My little sister's "baby" was sick to-day, and her "tempterture" was one hundred and sixty-five! I was the doctor. My little sister is two years old, and she can sing "Jesus Loves Me;" she says "Desus Yoves Me." I go to Sunday school every Sunday soon in the morning before dinner. My mamma says she thinks you will know I "said" this letter all by my own self. Monroe is seven years old and I'm four.

Your little friend, JOHN M. MCIVER, JR.

How the Children Entertained the Bishop.

The children were all standing around the minister's chair, and he was trying with their assistance to read the Bishop's letter. It didn't matter that some of them couldn't read even "cat." They were all, down to Dummy Dee, the baby, trying to help the minister find out whether the Bishop was coming to see them Tuesday or Thursday. This was Tuesday.

There were six children, and the minister was their father. They had just moved to a new diocese, and had never seen the Bishop, so he had written that he would call, on his way through the town, and spend a day or two with them, and he was to come either Tuesday or Thursday.

The mother of the family was in the next room washing dishes. By and by she, too, came and looked over her husband's shoulder.

"Why, it's Thursday, just as plain as any writing I ever saw," she exclaimed at once. "So we can go out this afternoon and call on old Mrs. Smithers, just as we intended to, in Mr. Jones' buggy."

"I don't know, I hope you are right, I never saw worse writing," said the minister, frowning and trying another pair of spectacles.

But they finally decided it was Thursday, so directly after luncheon they started, and after solemnly promising they would not get into mischief, and would play in the front yard all the time under the eye of a friendly neighbor, who promised to watch them from her front window—where she placidly slumbered all the afternoon—the six children were left in a disconsolate row on the fence, loudly wishing that Mr. Jones' buggy was large enough to take them all out to see old Mrs. Smithers.

After the three o'clock train came in, a tall man carrying a valise came walking briskly up the street until he reached the minister's gate, where he stopped and looked in.

Teddy, Dick and Harlow were playing soldiers, and they were all officers but Harlow, who beat the drum, which was nicer. Polly, Molly and Dummy Dee were reviewing the troops from the front porch. Polly was Queen Victoria, with a kitchen-apron train, and the brass saucepan for a crown, on her head; from this depended several shingle curls, which hung gracefully around her rosy face; but a stately carriage was rendered quite imperative, the saucepan crown being many sizes too large, and prone to fall off if jiggled.

Molly loyally elected to be Mrs. Cleveland, and her costume was a buff Holland window shade—which came off the roller just in time—pinned to the bottom of her dress, and on her head was jauntily poised her mother's red sweeping cap.

Dummy Dee represented the whole infantile Cleveland family, "for he's smart enough to be a dozen President's babies," they all agreed, and Dummy Dee sucked his thumb and did not care.

"Does the Rev. Frank Thurston live here?" said a voice from the gate.

Polly, holding on her saucepan crown, turned carefully in that direction. "Not now," she answered with much dignity, "He does when he's home, but he's gone to the country with mother."

"Ah, then he did not get my letter"—

"Oh, it's the Bishop," they cried with one voice. At once the troops broke ranks, and with the Queen and Mrs. Cleveland they swept forward to greet him, leaving Dummy Dee alone in the rear. "Come in," they said. "We didn't expect you so soon"—

"But there's water upstairs in the spare room," said Ted, "'cause I took it up."

"And mother aired the bed, and put on the best whole sheets, that weren't darned, this very morning, beginning to get ready for you," put in Molly.

"I am going to loan my pillow to you, while you are here, 'cause there aren't enough to go round when we have company, and I sleep on the sofa pillow," said Molly, her red sweeping cap bobbing up and down earnestly.

The Bishop felt himself borne along by the current, and after he had made a brief toilet in the spare room, descended to the sitting room, where he found the children without their finery, very clean and distinctly soapy, sitting in six chairs ready to entertain their guest.

"We didn't expect you until Thursday, because papa couldn't read your writing; he said he never read worse," remarked Molly, placidly.

"O Molly," said Polly, much distressed, "I think he thought the writing looked pretty, but he didn't have the right spectacles."

"I brought him six pairs," said Molly, stoutly.

But the Bishop laughed and laughed, and when he met the twelve eyes regarding him with solemn wonder, he laughed all the more.

"Father and mother have gone out to kill two birds with one stone," said Harlow. "Old Mrs. Smithers, and a chicken that they are going to buy for your supper is the other, and mother is going to bake a frosted cake big enough for us too. We always like to have the Bishop come," he added, feelingly.

"Have you any children of your own?" asked Polly.

The Bishop shook his head. "Not of my very own," he confessed, "but I am great friends with some children, who sometimes like me to tell them stories."

With one consent they drew nearer, and Dummy Dee climbed into his lap.

"Do it now, please," urged Ted.

"What about?" asked the Bishop.

At this. Dummy Dee took his thumb, out of his mouth with a plop, like a cork out of a bottle. "Mudder Gouth," he said in a solemn voice, and immediately put it in again.

"There was an old woman lived under the sun,
Who went out shooting without any gun,
She shot a wild goose instead of a duck,
And said, Oh! my eye, what very good luck,"

responded the Bishop promptly. And Dummy Dee, perfectly satisfied, curled up against his shoulder and went sound asleep.

"About the dog, please." said Harlow next.

"Do you know what will make a pug dog's tail uncurl?" asked the Bishop.

"Does damp weather do it like it does mother's front hair?" asked Dick.

"No," said the Bishop, laughing. "But I was visiting, not long ago, where the lady had a very fat pug dog with a tightly curled tail. She asked me if I would like to see it uncurl. I said I certainly should, so she told me then that Pug was not always a good dog; that he sometimes ran off and got into bad company, and thus caused much trouble. All the time she was talking thus, the curl was disappearing from his tail, and at last it lay quite flat and drooping on the floor. 'But,' said the lady, 'then, he quite often, almost always, in fact, is a dear little fellow, very intelligent. He is a "good watch dog, and obeys me beautifully,' and when she had finished, his tail was all bunched up again."

"We had a dog once,' said Ted, "who barked at people when he thought father wasn't around. One night the vestrymen came out and Mac didn't see father, so he barked at the biggest vestryman. They were all in a row on the walk—it was slick from a sleet storm—so father ran around in front of the frontest man to try and get at Mac, but his feet slipped and he fell against the frontest man, and he against the next, till they all fell down like ten-pins"—

"There come father and mother," called out Molly, who was nearest the window, and instantly the Bishop found himself deserted by all but Dummy Dee, still sound asleep on his shoulder. Through the open window came the sound of many voices.

"I choose to tell;" "No, let's all tell." Then a composite shriek smote the air:

"He's here! the Bishop's here!" Presently, bits like this drifted in:

"He's real nice, if he can't write."

"But how he can laugh! When we told him about his writing, and old Mrs. Smithers, and the chicken for his supper, he laughed the greatest lot."

"And mother's hair not curling when it rains."

"He makes be-youtiful poetry; it put Dummy Dee to sleep, just like father's sermons. He's holding Dummy Dee now."

"O hurry, mother, and make the frosted cake; he's expecting it, I told him; and don't forget to make it big."

"Are you sick, or scared at anything, mother? Did Mr. Jones' horse and buggy cut up? You look kind of pale. We've been awful good children; you ask the Bishop!" —*The Living Church*.

MARRIAGES.

WATT-SLOAN.—In Greensboro, N. C., Jan. 12th, 1898, by Rev. D. I. Craig, at the residence of the bride's grandmother, Mrs. M. Lindsay, Mr. P. Dillard Watt, of Reidsville, N. C., and Miss Sarah J. Sloan, formerly of Reidsville, and recently of Winston, N. C.

STOKES-WILLIAMS.—At the residence of the bride's father, D. J. Williams, Esq., Dec. 29th, 1897, by Rev. R. V. Lancaster, Mr. W. S. Stokes and Miss Lizzie G. Williams, all of Duplin county, N. C.

SHUPING-McLEAN.—In Thyatira Presbyterian Church, Mill Bridge, N. C., on December 28th, 1897, by the Rev. J. A. Harris, Mr. J. H. Shuping to Miss Eugenia McLean, both of Rowan county.

GOODMAN-HOUCK.—In Thyatira Presbyterian Church, Mill Bridge, N. C., on December 29th, 1897, by the Rev. J. A. Harris, Mr. Jno. F. Goodman to Miss Sallie Houck, both of Rowan county.

GREEN-ECTOR.—At the Presbyterian Manse, east of Greensboro, N. C., on the 23rd of December, 1897, by Rev. J. McL. Seabrook, Mr. W. A. Green and Miss Leonora J. Ector, both of Guilford county, N. C.

POOL-McNAIR.—On January 12, 1898, at the home of the bride, by Rev. A. K. Pool, Mr. Calvin J. Pool of Moore county, to Miss Sallie C. McNair, of Mont, gomery county.

BONITZ-BURNETT.—In St. Andrew's Presbyterian Church, Wilmington, N. C., Wednesday, January 12, 1898, at 5:30 p. m., by the pastor, Rev. A. D. McClure, assisted by Rev. Dr. P. H. Hoge, Mr. Henry E. Bonitz and Miss Katherine Lee Burnett, both of Wilmington.

McLAURIN-WILLIS.—At the home of the bride's father, Mr. J. Furman Willis, of McColl, S. C., on Wednesday, January 12, 1898, by Rev. C. E. Hodgin, Mr. Donnie L. McLaurin to Miss Effie L. Willis.

A Golden Wedding.

MR EDITOR:—Notices of social occasions do not often find their way into your paper. We ask, however, enough of your valuable space to chronicle a social event of unusual interest to a very large number of your readers, to-wit: the golden wedding of Mr. and Mrs. William A. Faison, which took place at their home, "Pleasant Retreat," near Warsaw, Sampson county, January 6th, 1898.

A rare treat it was to see old friends, many of whom had not met for thirty years and more, revive old times and associations amid such pleasant surroundings. Old and young mingled gaily together; happiness beamed in every countenance; liveliness and good humour reigned supreme.

Congratulations poured in upon Mr. and Mrs. Faison, who together had braved the storms of life, and were spared to rejoice after half a century, with decendants and friends. Numerous substantial remembrances in the shape of golden coin, gold and silver plate, gold jewelry and golden fruits were in evidence.

Mine host and hostess, aided by their sons and daughters, gave a gracious and hearty welcome to all. The arrangements were carried out with such forethought and good taste that the entertainment of so large a number of guests went on as smoothly as if such social functions were a daily occurrence.

Among the many pleasant features of the day may be mentioned the assemblage in the drawing room, where appropriate remarks were made by the Revs. Colin Shaw and J. D. Hufham, D. D., the former being the oldest Presbyterian clergyman in the State; the latter a distinguished Baptist divine, closely allied with the Faison family.

The subjoined tribute in original verse entitled, "After Fifty Years," was then read by the Rev. Peter McIntyre.

The tastefully decorated dining hall, with its table in the shape of a Latin Cross, lighted by fifty candles (one for each year, after the German fashion) and groaning with abundance of good cheer, prepared and served in the old Southern style, came in for its due share of admiration.

The whole occasion transported many back to the good old *ante bellum* days. Times have changed but true hearts are still the same; and no truer heart beat anywhere, then or now, than those of this beloved couple.

May they long remain with us and hereafter walk the golden streets of the golden city.

AFTER FIFTY YEARS.

Wedded hands in firmer clasp,
Wedded hearts with wider grasp,
Won through smiles and tears.
Deeper insight into truth,
Peace and rest to follow ruth,
After fifty years.

Backward goes the mind to-day,
Through time's devious, hidden way,
To first hopes and fears.
Tears dispelled and hopes attained,
Sorrow gone and sunshine gained,
After fifty years.

Deeper calm on either brow,
Raptures then but wisdom now
With gracious face appears.
Vexing doubts have taken flight,
True and steady burns faith's light
After fifty years.

Childish hands and little feet,
Voices from the dim retreat
Of memory's grey meres.
Sons, strong men, and daughters fair
Gather round the happy pair,
After fifty years.

Loving heart or willing hand
Quick to follow Love's command,
The path of life still cheers.
This day is blest by many a friend,
Though few were there who here attend
After fifty years.

Hopes of heaven clearer shine,
Earthly ties our hearts resign
As the vision clears.
Gleams of glory from beyond
Shining make the heart more fond,
After fifty years.

The guests were: Rev. Colin Shaw, Keer; Rev. Peter McIntyre, Faison; Mr. Chas. J Williams, Taylor's Bridge; Dr. Wm. I. Thompson, Faison; D. G. Morrisey, Warsaw; Rev. J. D. Hufham, D. D., Henderson; Mrs. W. Douglas Smith, Little River Academy; Mrs. Constance McIntyre, Faison; Mrs. Virginia J. Faison, Faison; Mrs. M. P. Brown, Warsaw; Mrs. E. M. Haughton, Palatka, Fla.; Matthew Haughton, Palatka, Fla.; Mrs. Alberta Faison Shaw, Southport; Mrs. C. V. Debane, Warsaw; Miss Carrie Debane, Warsaw; Kate M. Faison, Little River Academy; Nellie S. Debane, Faison; May Murphy, Morganton; DeB. Faison, Warsaw; Mrs. S. C. Faison, Warsaw; Mrs. Betsy Holmes Faison, Warsaw; India Bumgardner, Staunton, Va.; Mrs. Sallie E. Pierce, Warsaw; A. T Currie, Faison; Mrs. Sallie Grice Shine, Tallahassee, Fla.; Mrs. Laura M. Debane, Faison; A. C. Dixon, Brooklyn, N. Y.; Dr. Jno. M. Faison, Isham R. Faison, Faison; Mrs. Walter Thomson, Tuskey; Arabella Thomson, Tuskey; Belle Bryan, Warsaw; F. L. Faison, Warsaw; James Mann, Tuskey; Mrs. Hattie B. Mann, Tuskey; Mrs. Lou E. Williams, Taylor's Bridge; D. G. Shaw, Keer; Sallie R. Lee, Goldsboro; A. F. Johnson, Clinton; Mrs. Eliza F. Hicks, Faison; Mrs. Lula M. Marable, Mrs. Hattie P. Tally, Kinston; Grace Dixon, Brooklyn. N. Y.; Sue Miller, Kenansville, N. C.; David D. Tryon, Tuskey, N. C.; W. D. Smith, Little River Academy, N. C.; C. I. Thomson, Tuskey, N. C.; Martha H. Faison, Lulu M. Hicks, Faison, N. C.; Ralph R. Faison, Goldsboro; Mrs. Addie McKinnon, Mrs. Rowena Lee Micks, Clinton; Robt. J. Williams, Thos. B. Pierce, Warsaw; W. L. Hicks, Faison; Annie H. Morisey, Walker Morisey, Clinton; Wm. H. Williams, Mrs. Stella Williams, Warsaw; E. L. Faison, Elliott; Henry Lee, Mrs. Henry Lee, Goldsboro; Mrs. Ida Jackson, George T. Tally, W. T. Marble, Kinston; F. J. Taison, Greensboro; J. W. Morisey, Mrs. Eliza Morisey, Raymond F. Morisey, David G. Morisey, Jr., Winston; J. B. Marable, Kinston; W. A. Faison, Mrs H. C. Faison, Warsaw; Emma E. Faison, Dr. W. W. Faison, Goldsboro; J. F. Faison, J A. Faison, Warsaw; Wm. A. Faison, Jr., Mrs. Jennie Faison, Goldsboro; Sudie C. Faison, Morganton; Mrs. S. A. Bryan, Warsaw; Ruth Shaw, Southport.

THE NORTH CAROLINA PRESBYTERIAN adds its congratulations upon this happy occasion, and hopes that the happy pair will live to celebrate the fiftieth anniversary of the paper, ten years hence.

OBITUARY.

MANSHIP.—At Tatum, S. C., on Sunday evening, January 9, 1898, Mr. James Lonnie Manship, a young man, seventeen years of age, quietly and peacefully passed away. A young life of bright promise has been nipped in the bud. His parents both died when he was quite young, and he became the adopted son of his uncle and aunt, Dr. and Mrs. J. C. McKenzie. We sympathize with them in this sore bereavement, and commend them to the God of all comfort and consolation. C. E. H.

In Memoriam.

Mrs. Fatima Worth, widow of the late Joseph A. Worth, died at her residence on Haymount on the 10th, inst., in the 74th year of her age. The funeral services were held on Tuesday afternoon, 11th, inst., at the Presbyterian church, Rev. H. T. Graham officiating. The scholarly pen of a friend and neighbor pays the following beautiful tribute to her memory, which your correspondent transcribes for the columns of the PRESBYTERIAN:

Mrs. Worth came here with her husband in the early fifties, having four children; Albert H.; Miriam, who afterwards married the late Duncan O'Hanlon; John and Louisa, the latter marrying Edwin Anders, of Bladen county, and dying a year or two ago. After coming here were born to her Stephen, Kate, now Mrs. Thomas Murphy, of Salisbury; Irene, now Mrs. John S. Moody, of Rockland, Me., and Augusta, the wife of N. A. Sinclair, Esq. Mrs. Worth's maiden name was Walker, and her people (of Randolph county) were of Quaker origin.

As memory treads the path between this next-door neighbor's and the writer, it finds no places to step over. Her tastes, pleasures and work in life were all domestic; work was to her a pleasure, and she pitied those too proud, too lazy, or too good to work. Her word about household affairs was authority; an helpmeet was she to her husband, and home and its belongings filled her ideas of wifely duty.

Blest with a sweet voice, gentle manners and a kindly heart, the last guest who came to her home (often crowded to overflowing) received as hearty a welcome as the first. Having a keen sense of the ludicrous, she heartily enjoyed a joke, but was never so happy as when giving pleasure to those around her. Her eye fell instinctively upon the weakling, and he or she was sure to receive her delicate attentions. The sick will miss her cheerful face, words of comfort and strengthening presence; the poor will miss her liberal hand.

A useful life has run its allotted race; a sheaf of golden grain, full ripe, has gently bowed its head, and had its rich fruitage first threshed, then garnered by the reaper.

In Memoriam.

Fell asleep in Jesus, early Sabbath morning, the 26th December, 1897, at her father's home, near McLeansville, N. C., Miss Dora H. Denny, in the thirty-eighth year of her age, daughter of J. P. and Julia Denny.

Truly the Lord loves that family, for He has chastened them sorely. In the last two years He has taken two daughters from that home on earth to His home in heaven, and a third one a few years previous. Two sons are the only children left to the afflicted parents.

Miss Dora had been sick a long time. Almost two years ago she had a severe attack of measles, and consumption, as a result, soon followed them.

But, in her long illness, she let patience have her perfect work. She was full of sunshine, and spread it about her. Her faith was strong, her hope bright, and her will God's will respecting herself She suffered much during her last days, but she said: "My sufferings have not shaken my faith in Christ in the least."

For many years she was a worthy member of Bethel Church, Guilford county. Like Mary, she sat at Jesus' feet, and heard him speak, ever concerned about the one thing needful. Though gone from us, she yet speaks to us in the influence of her beautiful life.

The large number of loved ones and friends that attended her funeral was an evidence of the high esteem they had for her. Her precious remains rest in Bethel cemetery, but her sanctified spirit has entered the rest that remaineth to the people of God,

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10:15 p. m.—No. 35, daily for Atlanta and Charlotte Air Line division, and all points South and Southwest. Carries through Pullman drawing-room buffet sleepers between New York, Washington, Atlanta and New Orleans. Pullman tourist car for San Francisco Wednesdays and Saturdays, via New Orleans and Southern Pacific.

9:35 a. m.—No. 37, daily, Washington and Southwestern Vestibule Limited for Atlanta, Birmingham, Memphis, Montgomery, Mobile and New Orleans and all points South and Southwest. Through Pullman Sleeper New York to New Orleans and New York to Memphis. Dining car, vestibuled coach, between Washington and Atlanta.

5:50 a. m.—No. 8, daily for Richmond; connects at Greensboro for Raleigh and Norfork.

3:51 a. m.—No. 31, daily except Monday; New York and Florida Limited; consists exclusively of Pullman, Dining, Sleeping, Compartment, Library and Observation Cars. New York to St. Augustine; Pullman Sleeper New York to Aiken.

12:20 p. m.—No. 11, daily for Atlanta and all points South. Solid trains Richmond to Atlanta; Pullman sleeping car Richmond to Greensboro.

10:20 p. m.—No. 35, daily for Columbia and C. C. & A. local stations; Augusta, Savannah, Jacksonville; carries through Pullman drawing-room buffet sleeper between New York and Jacksonville; also Pullman sleeper Charlotte to Augusta.

9:35 a. m.—No. 37, daily for Columbia and C. C. & A. local stations.

9:35 a. m.—No. 36, daily for Washington Richmond, Raleigh and all points North Carries through Pullman drawing-room buffet sleeper New Orleans to New York; Jacksonville to New York. Pullman tourist car from San Francisco Mondays and Thursdays, via New Orleans and Southern Pacific.

8:22 p. m.—No. 38, daily, Washington and Southwestern Vestibule Limited, for Washington and all points North.

6:30 p. m.—No. 12, daily for Richmond, Raleigh, Goldsboro and all points North. Carries Pullman sleeping car from Charlotte to Richmond. Connects at Greensboro with train carrying Pullman car to Raleigh.

11:38 p. m.—No. 32, daily except Sunday; New York and Florida Limited, for Washington, Baltimore, Philadelphia and New York; consists exclusively of Pullman cars.

9:18 a. m.—No. 16, daily except Sunday for Statesville, Taylorsville and local stations. Close connection at Statesville for Asheville, Hickory, Lenoir and Blowing Rock.

4:30 p. m.—No. 62, daily except Sunday; freight and passenger for Statesville and local stations.

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North Bound.	No. 2, Daily.
Lv. Wilmington	9 00 a m
Ar. Fayetteville	12 10 a m
Lv. Fayetteville	12 22 a m
Lv. Fayetteville Junction	12 27 a m
Lv. Sanford	1 48 p m
Lv. Climax	3 47 p m
Ar. Greensboro	4 20 p m
Lv. Greensboro	4 30 p m
Lv. Stokesdale	5 17 p m
Lv. Walnut Cove	5 47 p m
Lv. Rural Hall	6 15 p m
Ar. Mt. Airy	7 45 p m

South Bound.	No. 1, Daily.
Lv. Mt. Airy	8 40 a m
Lv. Rural Hall	10 04 a m
Lv. Walnut Cove	10 33 a m
Lv. Stokesdale	11 06 a m
Ar. Greensboro	11 55 a m
Lv. Greensboro	12 15 p m
Lv. Climax	12 43 p m
Lv. Sanford	2 36 p m
Ar. Fayetteville Junction	3 55 p m
Ar. Fayettville	4 00 p m
Lv. Fayetteville	4 10 p m
Ar. Wilmington	7 30 p m

North Bound.	No. 4, Daily
Lv. Bennettsville	8 00 a m
Ar. Maxton	9 02 a m
Lv. Maxton	9 07 a m
Lv. Red Springs	9 35 a m
Lv. Hope Mills	10 20 a m
Ar. Fayetteville	10 40 a m

South Bound.	No. 3, Daily.
Lv. Fayetteville	4 50 p m
Lv. Hope Mills	5 07 p m
Lv. Red Springs	5 43 p m
Ar. Maxton	6 11 p m
Lv. Maxton	6 15 p m
Ar. Bennettsville	7 15 p m

North Bound.	No. 16‖
Lv. Ramseur	6 40 a m
Lv. Climax	8 26 a m
Ar. Greensboro	9 17 a m
Lv. Greensboro	9 35 a m
Lv. Stokesdale	11 07 p m
Ar Madison	11 55 p m

South Bound.	No. 15‖
Lv. Madison	12 35 p m
Lv. Stokesdale	1 25 p m
Ar. Greensboro	2 45 p m
Lv. Greensboro	3 15 p m
Lv. Climax	4 25 p m
Ar. Ramseur	6 10 p m

†Meals. ‖Mixed, daily except Sunday

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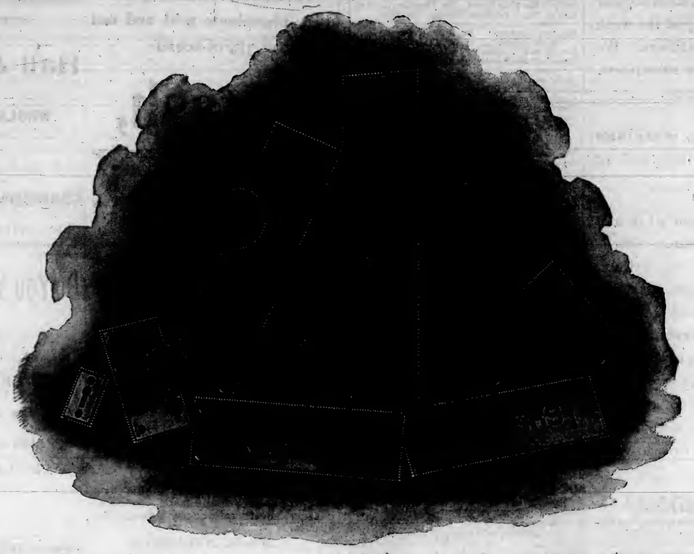
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NORTH CAROLINA PRESBYTERIAN

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INDEX.

	PAGE.
Engraving of Rev Jacob Henry Smith, D. D.	1
Memorial: *Judge R. P. Dick*	1-2
CORRESPONDENCE: Sketch of Rev. E. A. Ramsay, D. D.: *James Park, D. D.*	2
Red Springs Seminary: *Rev. W. B. Arrowood*	2
Letter from McA.	3
Dr. Houston and Louisville Presbytery: *P. H. H.*	3
An Important Question: *Ballard*	3
Note from G. L. L.	3
Heroic Christian Living: *H. L. H.*	3-4
A Word in Season: *E. B. P.*	4
Uncle Dickey: *Robert Howe*	4
HOME MISSION DEPARTMENT	5
FOREIGN MISSIONS: Annual Meeting in Korea: *Eugene Bell*	5
CHURCH NEWS	6-7
Our Church Courts	7
EDITORIAL	8
As Others See Us	9
Our Book Table	9
News of the Week	9
Sunday School Lesson	10
CHILDREN'S DEPARTMENT: Letter to the Children	10
A Suggestion. One 1897 Christmas	10-11
The Children's Letters	12
Marriages and Deaths	12
Advertisements	12-16


REV. JACOB HENRY SMITH, D. D.

The following beautiful memorial of Dr. Jacob Henry Smith was prepared by Judge R. P. Dick as chairman of a committee appointed by the session of the First Church, Greensboro, and will be of lasting interest to our readers:

In preparing the work assigned us we were deeply impressed with thoughts, feelings and emotions of sadness, sorrow and bereavement, but we were cheered with many pleasant associations and memories, and our hearts were brightened and elevated by the glorious hopes of the immortal life upon which our beloved pastor has entered, and realize the perfect bliss and precious joys promised by our merciful Lord and Master.

We had no difficulty in forming an estimate of the general life and character of Dr. Smith, for he had always in his walk and conversation so let his light shine before men that they had taken knowledge of him that he was a man of God—and public opinion on this subject seems to be unanimous.

In every community in which he resided he was regarded as an upright, useful and leading citizen. His influence was always on the side of Christian truth, virtue, brotherly kindness and charity.

He took much interest in public affairs relating to the common welfare—and as far as was appropriate to his sphere of duty as a minister of God he advocated all measures of public policy that tended to lessen or suppress the evils of vice, poverty and crime, and were calculated to promote the cause of education and enlightened morality—the elevation and material happiness of mankind, and the advancement of Christian civilization.

Dr. Smith was gifted with a high order of intellect, which was expanded and enlightened by diligent culture in high schools and colleges, by the extensive reading of good books containing the thoughts and knowledge of the ablest and wisest men of all the ages. His self-culture was chiefly derived from careful thought, patient investigation, mature reflection and prayerful meditation, in the calm seclusion of his study. He also received mental and moral training and benefit by association with scholars and cultured men, and with good men in the ordinary walks and avocations of practical business—who learned and taught wisdom by the observance of common sense.

He was a profound theologian and also a scholar of considerable attainments in science, philosophy, history and general literature, and he readily bestowed upon the public the benefits of his rich acquisitions of knowledge and refined culture by delivering many literary lectures and addresses.

There was much of the poetic element in his nature, and his refined taste enabled him to appreciate and treasure up such poetry as was pure, truthful, noble and beautiful, and apply the same in his work for the Master and his fellowmen.

He was regarded as an industrious, useful, liberal and wise Presbyter, and in Orange Presbytery and the Synod of North Carolina he won the confidence, love and veneration of his brethren, and by his labors contributed much to the advancement of enlightened Christianity.

He was a very positive Presbyterian in his views as to the correctness and wisdom of his Church creeds and polity, but he always extended the kindest courtesy, and manifested a very liberal regard for the feelings and opinions of his brother ministers in other communions; and they generously and cordially reciprocated his Christian spirit in their frequent ministerial and social intercourse.

As a preacher he was learned, logical, forceful and eloquent. His sermons were always well considered, were rich in illustrations, and in delivering them he seemed to be inspired with ardent enthusiasm to show forth the principles, truths, promises and teachings of the glorious Gospel which he so dearly loved to preach.

He prepared numerous sermons to work out and preserve some train of thought which was passing through his mind at the time. Each sermon presented Bible truths in some new phase and arrangement intended to make them definite, attractive, suited to the occasion and easily comprehensible to his whole audience. He believed that the apparent variety in the numerous truths contained in the Bible all blended in harmony and perfect unity. He was a very successful preacher, and during a ministry of more than fifty years he was, by Divine grace, made instrumental in gathering many ripened sheaves for the Heavenly harvest home.

As a pastor and friend he often visited the homes of his people, and he was always a welcome guest, as he was so genial, cheerful and cordial in social intercourse and his radiant face was a benediction. He spoke words and did acts of consolation and sympathy in chambers of sickness, suffering and death; and with the precious truths and promises of the Gospel he gave comfort to the sorrowing hearts of those who stood by the grave where loved ones, with kind hands, were laid to rest, with the glorious promises and hopes of resurrection and an immortal life of bliss and joy.

He was an admirable moderator of the Church session. He expressed his views clearly and definitely, but he was by no means dictatorial in carrying through the measures he advocated. He consulted each member of the session, and when a majority were opposed to his opinion he readily acquiesced in the adverse decision of the Church court. To further show his qualities as a presiding officer it will be sufficient to say that in the course of thirty-nine years there never were any elements of discord and dsturbance in the session, and all the members discharged their duties in harmony and warm brotherly affection.

The Sunday school was always an object of his tender solicitude and care. He visited the

school every month for the purpose of examination and instruction, and he was much gratified by this loving association with the children of his people, whom he had consecrated to the Lord by the ordinance of baptism as lambs of the fold of Christ, the Good Shepherd. He seemed to feel that there was no department of the Church in which a pastor could more surely obey the commandments and walk more closely in the footsteps of the Master, who said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

The deep pathos of his nature was always manifested at the communion service of the Lord's Supper. His voice was tenderly tremulous with emotion and his eyes were moistened with tears when he broke the bread and poured the wine in remembrance of the broken body and shed blood of Jesus the crucified.

The private and domestic life of Dr. Smith was truly blessed by God and was crowned with loving kindness and tender mercy. He had his cares and sorrows, but most of his days extending to venerable age were spent in the enjoyment of health, peace and plenty—surrounded by the sacred love of home and the devoted love of his people. His faithful, congenial and beloved wife and his loving and dutiful children—all members of the Church of God—dwelling together in the unity and harmony of mutual confidence and love, afforded him all the coutentment and pleasures of the Christian home, and their conduct and mental and moral development gave him bright hopes of their fidelity and success in the pathways of honor, usefulness and Christian duty. From such a home and from the midst of such a family he passed calmly and peacefully from earth to the higher and holier joys and blessedness of the Heavenly Home, leaving his memory enshrined in sacred veneration and love, in noble and loving hearts to be fondly cherished until all shall meet again before the throne of God and of the Lamb, near the crystal sea and by the River of Life.

The mortal existence of our beloved pastor has ended, and we cherish for him a holier love now that he dwells among the blessed immortals; and we feel sure that his earthly love for his people is still remembered by him, and is now glorified by the raptures of infinite love.

Why in gloom and sadness should we think of him as dead, when we know by faith that he has only passed in transition to a higher and nobler existence—the mortal has put on immortality and "death is swallowed up in victory"?

All of the consolations of our Christian faith and hopes are not, at once, sufficient to stop the inflowing tides of earthly sorrows for departed ones, but they will in due time be soothed, assuaged and sanctified by Divine grace imparted by the Blessed Comforter.

He will be greatly missed in the family circle, in daily association and at the altar of prayer. He will be greatly missed in the congregation of the sanctuary, and in the weekly prayer meetings, where the devout prayers and the warm throbbings of earnest Christian hearts keep in glow the life, energy, charity and brotherhood of the Church. He will be greatly missed in the homes of his people; in the entire community and the State. He will be greatly missed by his brethren in the council halls of the church courts, and by many whom he often assisted, by his presence, his sermons and his prayers.

He will be greatly missed by the young men and women of his congregation, whom he guided and strengthened by his counsels, admonitions and fatherly kindness; by visiting strangers whom he cordially welcomed to the sanctuary, and earnestly invoked God's blessings upon themselves and their homes; by the sorrowing and despondent whom he so often comforted, and by the poor whom he so often helped and cheered with kind words and deeds of benevolence and charity.

He will be greatly missed by the children of the Sunday school, whom he regarded as lambs of the fold, and watched over with a tenderness inspired by the words and spirit of the Master, by the middle aged, who were growing in divine grace under his ministry, and by the old who had long been his companions in the pilgrimage of life, as they together journeyed towards the valley of shadows where opens the gates of heaven.

He will be greatly missed by the elders and deacons, so closely associated with him in the culture of the vineyard of the Lord and the Blessed Master.

Beloved pastor, beloved moderator and beloved companion and brother of former days, you still live within our hearts, and we rejoice in the full assurance of a confident faith, that while absent from the body you are present with the Lord.

After preparing the foregoing memorial we deemed appropriate to present only a few brief resolutions.

1st. Resolved, That we deeply deplore the departure of our beloved pastor, Rev. Jacob Henry Smith, D. D., and we will cherish his memory with warm personal affection, sacred veneration and devoted Christian love.

2d. Resolved, That we will earnestly strive to follow his example and precepts, and perform faithfully the duties of our offices which he so often explained and enjoined upon us, and thus contribute more effectually to the advancement of Christianity, the progress of our Church and the extension of the sentiments and feelings of Christian brotherhood among our fellowmen.

3d. Resolved, That a copy of our proceedings be sent to the family of our beloved pastor with sincere assurance of our profound sympathies, and that we will in our prayers implore the richest blessings of Heaven upon them, and the constant presence and ministry of the Divine Comforter.

ROBT. P. DICK,
Chairman.
ROBERT M. SLOAN.
W. T. MOORE.
THOS. J. SHAW.

CORRESPONDENCE.

Rev. E. A. Ramsey, D. D., pastor of the First Presbyterian church, of Memphis, Tenn., died at Excelsior Springs, Mo., January 14, 1898.

He was a son of Reynolds A. and Ann McLin Ramsey, and was born near Ringgold, Ga., in the autumn of 1849. He was a grandson of Rev. Samuel G. Ramsey, a native Pennsylvanian, who studied divinity under Rev. Wm. Graham at Liberty Hall, Lexington, Va., and settled in Knox county, Tenn., in 1796, where he organized the churches of Pleasant Forest and Ebenezer, now known as Concord and Cedar Spring. He also established Ebenezer Academy, a classical school, on his farm 11 miles southwest of Knoxville.

Rev. S. G. Ramsey also supplied the First Church at Knoxville for about three years after the death of Rev. Samuel Carrick in 1809. He died in 1817.

Dr. E. A. Ramsey took his classical course at Davidson College, N. C., and spent two years in Union Seminary, Va. His studies were arrested by a disease of his eyes before he finished the course. He was licensed by the Presbytery of Knoxville on the 2nd of September, 1876, and was ordained by the same Presbytery on the 22nd of June, 1878. He served several churches as supply and was installed pastor of Mars Hill church, in Athens, Tenn., in 1880. In 1884 he took charge of Westminster Church, in Nashville, Tenn., for a year, and was called thence to the church in Murfreesboro, Tenn., of which he was pastor until he was called to Memphis, some four years ago. He did a great work at Murfreesboro, and was greatly esteemed and loved by all that community.

Four years ago he married Miss Wilhoit, of Shelbyville, Tenn., who was a helpmeet for him in his pastoral work. He was blessed in his work in the First Church of Memphis, and had an earnest and devoted flock! For some years past he was a member of the Executive Committee of Foreign Missions at Nashville.

Dr. Ramsey was an earnest, sound, evangelical preacher; a man of great vigor of body and mind, who grew constantly in ministerial efficiency. He was consecrated to his work, and loved to work for Christ and the good of souls. He was a man of magnificent physique, and all who knew him felt that he would live and labor until a full age. The Church has sustained a great loss by his death, and all the brethren who knew him will feel his removal as that of a beloved brother and friend. We have heard nothing of his experience in view of the approach of death, but are sure that he came off conqueror in the strife.

"Servant of God, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

J. P.

[For the North Carolina Presbyterian.]

Red Springs Seminary.

The Board of Trustees of this young and flourishing institution have heard with pleasure the semi-annual report of the president, Rev. C. G. Vardell.

The attendance has been twice as large as it was at this time last year, numbering 162, one-half of whom were boarders in the Seminary buildings.

The work has progressed smoothly and satisfactorily. This is shown by the fact that notwithstanding the hard times all the boarding students present at the Christmas vacation have entered for the third term with the exception of two, and one of these was called away by sickness in her home. The buildings are nearly full, there being room for only three or four more girls.

In spite of the hard times and the "impossible prices," (so called because they are so very low) all bills have been met, and a *safe* balance remains in bank to the comfort of the president and board.

We had almost forgotten the music department; 103 students have already been enrolled and the enthusiasm that pervades the whole department is wonderful.

Already the president is receiving letters relative to students for the next year; for the undoubted excellence of the work being done by the efficient faculty, and the delightful home air that is imparted to the Seminary under the care of our lady principal, Miss Emma C. Bonney, and the president, coupled with the very reasonable charges, offer inducements that the people are not slow to take advantage of; and this is the more so since the institution is now old enough for the public to be certain that it is able and does carry out to the fullest degree all that it promises.

W. B. ARROWOOD,
Secretary.

To the ministers and sessions of Fayetteville Presbytery and the friends of Red Springs Seminary everywhere.

The above shows us the unprecedented success and promise of our Seminary. But the Presbytery's side of the picture, to furnish and equip the institution for its great work, is by no means so bright. The present substantial commodious equipment has involved a large outlay. The payments for the same are now due, and the money is urgently needed. Under these pressing circumstances may we not expect those who have subscribed and have not yet paid to make special sacrifice, if need be, and send to the treasurer as soon as possible the amount of their subscriptions.

Will not the session of every church that has not already done so make the canvass of the congregation in behalf of *our Seminary* as ordered by Presbytery.

Will not the friends of this institution everywhere not wait for a personal solicitation, but send at once any amount they may be prompted to give that our Seminary may go forward unembarrassed in the glorious work the Lord has called her and us to do in the higher Christian education of our daughters.

W. B. ARROWOOD,
Secretary and Treasurer.

Laurinburg, N. C.

[For the North Carolina Presbyterian.]

The graceful words of greeting to the NORTH CAROLINA PRESBYTERIAN, in its new home, which appeared in last week's issue over the signature of "S.," had quite a familiar ring in them. There was the healthful

balm of the majestic pine, the delightful fragrance of the beautiful magnolia, and the swell and sweep of the mighty river along whose shores both the NORTH CAROLINA PRESBYTERIAN and the writer once lived and prospered. Indeed both were born on the Cape Fear, if I mistake not. Born amongst that people whose proud necks refused alike the yoke of imperial and Papal Rome, and who sealed with martyr blood a thousand times over the truth that "God alone is Lord of the conscience." From one who was cradled in the same clime, who played along the same shores, accept another tender greeting of longer, older, possibly stronger affection because the growth of nearly forty years under favorable conditions. There was sorrow of heart when the NORTH CAROLINA PRESBYTERIAN went down the river from Fayetteville to Wilmington; like Bro. "S." I am sorry it had to leave Wilmington; but with him I rejoice that it has come nearer to us. Our first love as a religious paper, we do most tenderly cherish it still. May the up-country Scotch-Irish be only as loyal and true as the Cape Fear Scotch! May God bless you in the editor's chair even more than He has in the pulpit, and make you and the paper a great power in the upbuilding of His kingdom! Come to our Synod next fall and ask to see all the North Carolinians—"S." did not intend his list to be complete.

We are delighted with your issues of the paper—a wise, bright woman says of the editor, after reading the story of sweet little Elva H——, "he's the man for the place"—and so say I, with very best wishes for the *retiring helmsman* of the good old journal. McA.

Dr. Houston and Louisville Presbytery.

In his communication to the PRESBYTERIAN of the 13th inst., Dr. Leyburn has voiced what I am sure many are thinking. I for one have no sympathy whatever with any of the doctrines of "higher life" that are floating in the air to-day, though I deeply sympathize with the aspirations after a higher life which gives rise to them. But entirely apart from the question at issue, it seems to me that Louisville Presbytery has failed to do two things which are *essential in every trial for heresy*. 1. To show that the deviation from the Standards, which is charged, violates the *system of doctrine* taught in the Standards. 2. To show that this deviation is contrary to Scripture as well as to the Standards. In denying the confessional statement of the creation I am not willing to hide behind the fact that the word "day" is simply quoted from the Scriptures, and therefore means in one what it meant in the other. The Scriptures contain poetry, allegory, prophetic vision and many other forms of speech that modify the use of language. The Standards were written in plain prose, and scientific statement, and "day" means, and can only mean, "day." When I was ordained I stated to the Presbytery my views on creation, as Dr. Dabney advised us to do, and old Dr. Brown said it was a well recognized principle that we accepted in our ordination vows the system taught in the Standards and not every statement they contained. On those terms I was ordained. And that is the only sense in which any one is called upon to receive the Standards at his ordination. This being so, a man is not to be put on trial for his ecclesiastical life, nor is he to run to his Presbytery and ask to be relieved from his ordination vows every time he discovers a statement in the Standards that he cannot accept. What would have become of all the brethren who were clamoring for the repeal of the "deceased wife's sister" clause all the years before they brought the Church to their views?

The other point is of equal, if not greater, importance. Dr. Dabney objected very much to the definition of an "offence" in the revised Rules of Discipline because it put the Standards in *between* the Scriptures and the conscience, whereas only the Scriptures can bind the conscience. His teachings on this subject had special reference to moral offences, but they apply with equal power to questions of doctrine. He felt that the power of the Scripture was somewhat weakened when you brought an indictment that was not the immediate interpretation of Scripture, but an interpretation of an interpretation. However that may be, I do not remember ever reading an indictment before this case that did not specify the Scriptures contravened as well as the confessional statements. The response of the Presbytery to Dr. Houston's demand for a Scriptural discussion—that the Standards were the final interpretation of the Scriptures for the Presbytery—had an air of infallibility that smote very unpleasantly upon ears trained to the sound of these words: "The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures." When Paul said, "I appeal unto Cæsar," the Roman judge said, "Unto Cæsar shalt thou go." And when a minister of the Gospel appeals from the Standards to the Scriptures that the Standards pronounce the "Supreme Judge," no court should disallow the appeal. Certainly the Church will be satisfied with no other arbiter. P. H. H.

An Important Question.

In the issue of this paper for January 20th occurs the following (see end of first page):

"The power of a court of the Lord Jesus Christ is the power of Christ. He who openeth and no man shutteth, and shutteth and no man openeth, hath given the keys of the Kingdom of Heaven into the hands of the officers of the Church. And when those officers earnestly seek the Divine guidance and plead the promised presence of Christ, they may rest assured that what they do is ratified above."

Now that set me to thinking, and a teacher who can set people to thinking is in so far a successful teacher. And preachers and editors are teachers, holding most responsible positions. So, as I said, I fell to thinking and my thoughts took the form of questions.

1. If that which people do down here is "ratified above," then is not the thing done down here infallibly right? Could the Court of Heaven possibly ratify an error on the part of an inferior court?

2. Is not this just what the Catholics claim for their councils and courts and Pope?

3. If a Baptist court sits in judgment on a Baptist minister whose further study of the Bible has led him to believe in sprinkling as a mode of baptism, and to believe in open communion and to practice it; and if this Baptist court prayerfully considers the case and then admonishes the brother to abstain from putting his beliefs into practice, and reduces him to the rank of a layman, is that action ratified above?"

4. Have we any Divine warrant for believing that just *our* "doxy" is "orthodoxy," and that courts whose members hold *our* views are the only ones that "earnestly seek the Divine guidance and plead the promised presence of Christ?"

5. Suppose a considerable body of Southern Presbyterians should adopt Dr. Houston's views, and form a Church and appoint a court to consider his case; and suppose this court of the Lord Jesus Christ should reinstate Dr. Houston, would the great Supreme Court ratify that action? If so, would not the previous decision be reversed?

Mr. Editor, I'm your pupil. Help me out.

BALLARD.

The Difference Between Fatal Sickness and Homicide.

NEW BERNE, N. C., January 17, 1898.

DEAR BROTHER:—Some time when you are "hard up" for an editorial, please tell us "in a few plain words"—as old Dr. Wm. Brown, of *Central Presbyterian* memory, used to say, the essential difference between "Dying ecclesiastically" and "Being virtually deposed." I would like to know, and I think it would "bother" the wits of even a bright editor to make the difference plain. If I had known I had so much to say I would have written a *letter*. But *this* just struck me this (Monday) morning.

Your brother, G. L. L.

Heroic Christian Living.

I have been asked to put in print my recollections of Lieut. James McKensie, a young officer of infantry in Stonewall Jackson's command. And this not so much with reference to his military record, though that was most commendable, as to the beauty and power of his daily life. He was, as his name indicates, of Scotch-Irish descent. He belonged to that branch of the Presbyterian Church known as Seceders, and when I first knew him was about twenty-three years old. He was over six feet but well proportioned and very athletic. His face and hair and complexion proclaimed his Scotch descent, and of course he could not be called handsome. But there was no truer friend or braver soldier or more consecrated Christian than James McKensie.

His knowledge of the Bible was remarkable indeed, for one whose education had been limited to what he could pick up in the "old field" school. He studied it much and was much in prayer. He would read and explain it to all who would hear. Many a night when we went into camp long after dark, wet with drenching rain and worn by a long march, his voice would be heard, as he knelt in the mud, and bared his head to the rain, saying: "Now boys, a word of prayer." Then after repeating a passage from the Psalms, he would offer a fervent prayer. Morning, noon and night, this stalwart young Christian seemed ready and eager for prayer. He was the right hand of the Chaplain. He would organize Sunday schools as soon as winter quarters were established, and it was hard to resist his urgent invitations to attend. With all his Christian activity, he showed so much modesty and amiability that no one could find fault with him, nor was there ever a question as to his sincerity. Once only was he insulted on account of his religious zeal, and that by a new recruit, whom he had urged to join his Sunday class, and who did not understand the situation, and thought it beneath his manhood to go to Sunday school, now that he had become a soldier. McKensie did not resent the insult, and turned quietly away. As soon as he was round the corner, half a dozen rough fellows who had witnessed the scene, shoved their dirty fists in the insulter's face and swore they would thrash him, each in turn, if he did not apologize to McKensie and attend his class too.

His behavior under fire was quiet and cool, but undaunted and thoughtful. When his regiment, under a murderous hail of minie-balls and bursting shells, was struggling, straining and staggering up the heights of Gettysburg, and men were falling like leaves in autumn, and Southern manhood was bursting young hearts with supreme endeavor to do the impossible, then you saw the heroic in Christ's young soldier. His tall form was a few feet in front of the advancing line. With his face turned, now half to the right and then half to the left, his splendid voice rang out his familiar battle cry, "Come on boys, trust in the Lord God, the strength of our salvation. He will cover our heads in the day of battle."

He was captured late in the evening of the first day's fight in the Wilderness, and remained a prisoner at Fort Delaware to the close of the war, but he was no less earnest, active and zealous in his Master's work in prison, than he had been in his regiment. He soon made the acquaintance of the Rev. Dr. Handy, a Presbyterian minister, who was confined in the same barracks as a political prisoner. By his help the doctor organized a theological class among the prisoners which did excellent work in starting for the ministry a number of young men who are preaching the Gospel. An incident, or rather a coincidence connected with McKensie's capture may be of interest. Late the next day, I captured a Yankee sergeant, and as darkness came on early and I had so few men left, it seemed best to keep him with me rather than detail a man to take him to the rear. He was a rather bright young fellow, and made himself amusing to the boys. He was anxious to see General Lee, and made many inquiries about Jackson, when he found that we belonged to what was left of his old command, especially as

to the religious character of the famous Confederate leaders, and presently asked "if all our men and officers were praying Christians, because he said: "I captured a lieutenant last night not a hundred yards from this spot, and he prayed for an hour before he would lie down." It turned out that he had captured James McKenzie. H. L. H.

Words in Season.

In the far Sunny South a brilliant young life was fading away. The last hope of lengthened days in the genial climate had been sadly resigned, and the noble young Christian knew that he must die far from home and friends with only his devoted Aunt to go with him to the brink of the river.

Going into his room when the end was very near to read and talk with him as usual of sacred things, she found his usually bright face very sad, and asked the cause. The answer came sadly, "Ah Auntie! I have been reviewing my work, and my whole life is *such a failure*. I see now that the good I tried conscientiously to do, was *all wrong*. I longed to do *much* for the Master and neglected little opportunities, hoping the work was all before me, and now I see that is all *behind* me, and so much that I might have accomplished is left undone! It was the 10th of January 1888. Dr. Miller's most admirable book of instruction and comfort for all classes, was in her hand, and she answered "I have just exactly what you need dear, in our lesson today in "Come ye Apart." Dr. Miller uses an illustration of a perplexed mother who thought *her* work for the Master a sad failure. In turning the garment she was mending, her eye caught an odd little piece of patch-work. Her little daughter had been trying to help her.

"Her heart grew tender as the truth flashed over her, then a voice whispered, "art thou tenderer for the little child than I am for thee?" Then came the verses quoted from Mrs. Herrick Johnson's sweet little poem.

"For I thought when the Master Builder
Comes down His temple to view—
To see what rents must be mended
And what must be mended anew.

Perhaps as He looks o'er the building
He will bring my poor work to the light,
And seeing the marring and bungling,
And how far it is all from the right,

He will feel as I felt for my darling,
And say, as I said for her,
Dear child! she *wanted* to help me
And love for me was the spur.

And for the true love that was in it
The work shall seem perfect as mine,
And because it was willing service
I will crown it with plaudit divine."

Like that mother he "understood it all in a flash, and his perplexed faith brightened into peace."

I wished that Mrs. Johnson could know how her sweet verses were used by God to cheer that dying youth. The cloud she had been instrumental in dispelling never returned, and with "Scripture fear nots" as the last earthly sound falling upon his ear, he passed gently into the unclouded light of Heaven.

How glorious the reward will be to the writers of religious instruction and encouragement, as they meet through the ages of eternity, the ever increasing numbers whom their words in season have cheered on their heavenward journey. E. B. P.

Goose Creek, Ky.

Uncle Dicky.

When I was a student at Columbia Theological Seminary, South Carolina, I spent one of my vacations supplying a church in a little country town in S—— county. There I met a Baptist preacher, celebrated throughout all that country for his eccentricity, and familiarly known as "Uncle Dicky." He sat in the amen corner on the first Sabbath I preached there, and came up to greet me after the service. He had a head of red hair sprinkled with gray, closely cropped, a stubby beard of the same description, was blind in one eye, and the half of his mustache opposite the blind eye had been eaten away by a cancerous sore. I had preached on the text, "Let your light so shine," etc. Said he: "My young brother, ever since they's been preachers, they's been fathers. Now I want to be a father to you. The next time you preach on that text, you preach a little more on the "*so*." In your prayer you said, 'O Lord, Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in the midst of them, *and that to bless.*' Now if you'll git your Bible you'll find *them words aint thar*."

The next Sunday afternoon he invited me to preach for him at a little Baptist mission in the country, where he had a Sunday school. After the sermon I called on him to pray. In the course of his prayer he said:

"O Lord, Thou knowest that this little preacher is a right smart young feller, but then, Lord, *he knows it himself*. If you don't look out, Lord, he'll git spilt. If You'll jest give him a good dose of humility, we think he'll make a right useful man."

He was preaching one day to a large country congregation on the death of Christ. He had been preaching for nearly an hour, and had been doing his best to get up some emotion in his hearers, but had signally failed. The old women had gone to sleep under their sun-bonnets, the men were chewing tobacco and spitting out of the window, and the boys on the back seats were shooting spit-balls, playing tit-tat-too or scuffling. Finally Uncle Dicky stopped. He stopped a long time. The silence awoke the old women, and they pushed back their sunbonnets and looked up to see what was the matter with Uncle Dicky. Still he stood silent with folded arms. The men stopped chewing and looked around at him. Even the boys got still and looked straight at Uncle Dicky. When he had thus secured the attention of the whole congregation, he began to tell a story of a lady on shipboard, who had a little dog that she was very fond of. The ship sprung a leak. The leak gained on the pumps. The captain gave orders that everything except human freight should be thrown overboard. Among other things the little dog had to go. The lady begged for its life, but the captain was inexorable. He described the scene how the little dog followed its mistress with its piteous eyes as it disappeared in the darkness in the wake of the vessel. He described it with so much pathos that several began to snuffle and wipe their eyes. Then Uncle Dicky waved his arm over the congregation, and said with the utmost contempt:

"Now aint y'all ashamed of yo'selves. Here I've been preachin' on the death of Christ for an hour, and nary one on you shed a tear, but jest as soon as I begin to talk about a *mizzerble little dog*, y' all go to cryin'!" With that he dismissed the congregation.

Uncle Dicky's eccentricities were such that in his later days he conld not get a regular charge, and only preached when an opportunity presented itself. Once he circulated a notice that if the people would come to hear him on a certain Sabbath in an old abandoned country church he would tell them something they had never before heard from the pulpit. Public curiosity was aroused, and he had an immense congregation, some of them from several miles distant. He went through the usual preliminary service. Then he arose and said: "I told y'all I was goin' to tell you some'n' you never heard befo' from the pulpit in yo' lives, an' I'm goin' to do it. An' it's this, *I aint goin' to preach nary a word.*"

With that he stalked down from the pulpit, went out and mounted his horse and rode off.

One afternoon at a funeral he announced that he was going to hold a prayer-meeting in the Baptist Church that night, to pray for a revival in all the churches, and to pray for rain.

After supper he came by Dr. W's, where I was boarding, together with Welles Simpson, one of my elders, and his wife.

"Waal," said he, "I've come around to see how many of y'all are goin' to my pra'r-meetin'."

One and all declined to go.

"Good Lord!" said he with a snort of contempt, "lemme git out o' sich a crowd."

After he had gone Simpson repented of what seemed to be discourtesy to the old man, and decided to go. He entered just in time to hear Uncle Dicky say:

"I said we was a goin' to pray for a revival in all the churches, but as the Presbyterians and Seceders are not represented here to-night, we'll jest pray for Bethel."

With that he knelt down and prayed. In the course of his prayer he prayed for rain. The summer had been a very dry one, and the crops were suffering. A few days before there had been a rain extending down the river about a mile on each side, which had just sprinkled the outer fences of Uncle Dicky's farm. In his prayer he said: "O Lord, we heard on putty good authority that they had a right good rain down about Enoree river the other day; for which *them that got it* are duly thankful. But when you send another, let it rise in the same place and spread out a *le-e-etle* further."

After his talk he called on Simpson to pray. Simpson declined. Then he called on Chamberlain, a Baptist deacon. He declined. Then he called on Mr. Tyne, an Episcopalian. Then the following colloquy ensued:

"No, Uncle Dicky, I'm neither a Baptist, Presbyterian, nor Seceder, and I aint takin' any part in this meetin'."

"Waal, is thar any prayin' man over thar you kin git to take yo' place?"

"Yes, here's Mr. Simpson, a Presbyterian elder, and Mr. Chamberlain, a Baptist deacon; you ought to make them pray."

"Waal, but I've asked them to pray, an' they wont pray for me; you ask 'em and see if you can't git 'em to pray."

"No sir, that is not my place, I'm not leadin' this meetin'."

"Waal, Brother Simpson, wont you change yo' mind, and lead us in pra'r?"

"No, Uncle Dicky, I never pray in public."

"Humph! Brother Simpson says he never prays in *public*. We infer from that that he prays in *private*. Waal, he's got good authority for that. The Lord says, When you pray, go into yo' closet and shet yo' do'. Now Brother Simpson (pointing to the dressing room) we've got a closet right back thar, will you go in thar an' shet the do' and pray for us?"

Uncle Dicky's style of preaching was of the old order—a great deal of grunting, a great deal of shouting, and a great deal of pulpit thumping. Sometime after the incident of the prayer-meeting, he called to see Simpson, his wife and myself, as he said, on very particular business. Said he: "I want to git yo' opinion on my style o' preachin'. I want to know whether you think a man oughter preach like he was in *airnest*."

I said something to the effect that I thought a man ought certainly to preach as if he were in earnest, but that earnestness did not consist in noise.

"Waal, Sister Simpson, what do you say?"

"Well, Uncle Dicky, since you have asked my opinion, I'm going to give it to you. I think you had better stay at home and hoe your cotton, instead of leaving your wife and daughter to do it while you are lazying around at protracted meetings. I think you can do a great deal more good that way than by such preaching as you do."

"Waal, Brother Simpson, What do you say?"

"Well, Uncle Dicky, I think every man must be the judge of his own style of preaching."

"Humph! I like what Brother Simpson says the best! Good bye."

I never saw him again. He has gone to his reward now, but his fame will live in that section for a long time. Many stories are told of him, but I have only told those that I know to be true. ROBERT HOWE.

If death separates us from those with whom we have lived in peace, we shall be in an instant joined to those who have gone before and who as the years pass become the majority. So heaven grows into Home whereof the door is death.—*Selected.*

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. McKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

The article in this department on Mormonism and Home Missions should be read by every one who is interested in the evangelization of this State, and in the preservation of our institutions. It is difficult to add anything to the force of the appeal except to say that our own faithful home missionaries are not paid the salaries which our committee promised them on its faith that the churches would pay up their pledges and raise their apportionments. Surely the Presbyterian Church does not need to take lessons from Mormon zeal.

The explanation given by Mr. Currie was requested by the Superintendent from the fear that an impression might be made of unbusinesslike transactions in the treasurer's office. All the vouchers were presented except two—for cheques just sent out and for which there was no opportunity to secure receipts.

We have some good news from the field this week.

SPENCER.—The congregations are steadily growing, the Sunday school is increasing in size and a Ladies' aid society has been organized. The railroad men are attending in increasing numbers and Mr. Wakefield hopes to organize the church at an early day.

At China Grove the first communion was observed last Sunday. The new church was filled to overflowing, and three persons were received on certificate.

ATKINSON MEMORIAL CHURCH, KINSTON.—Bro. Black, our Synod's Evangelist, has just been with us for ten days faithfully preaching the word every morning and night.

Presbyterians are scarce here, but the other denominations of the town, and especially our Methodist brethren, co-operated with us heartily. Our church was filled almost every night and sometimes to overflowing, and truly we have had a "season of refreshing from the presence of the Lord."

Some one has said that Bro. Black, in his preaching, "takes the sinner and tries him." If so, he always *convicts* him. The Lord has wonderfully blessed his preaching here and the sweet singing of Bro, A. K. Pool, who was with us the last four days. Christians were revived and strengthened and forty made a profession of faith in Christ. "The Lord hath done great things for us, whereof we are glad." To His name be all the praise. D.

In addition to this work of ingathering, several family altars were erected, and an offering of $40.00 was made for the Synod's work. A friend writes: "The revival goes right on. Numbers are still interested."

Mormonism and Home Missions.

Two thousand Mormon missionaries, we are told by the secular press, are making their headquarters at Chattanooga, Tenn., and from this place as a centre, they are sent throughout Georgia, Mississippi, Alabama, Virginia, North and South Carolina. Of the whole number two hundred, it is estimated, are now busily employed in our State. They have recently made a canvass of Winston, of Concord, of Charlotte, and of sundry other places in the State, and it is evident that they mean to wage an active campaign for the capture of the ignorant and gullible among our people.

It is useless to deny that we are confronted in these facts by a crisis in the Home Mission work of our Church. There must be an active anti-Mormon work done, or these sly and cunning proselyters will have it largely their own way with the very classes we are trying to reach, the neglected people who are not affiliated with any other church. Already they have made startling gains, and it is their success that has emboldened them to undertake to storm the very centres of Christian culture in our State. In Franklin, Wilkes, Surry and Randolph, and perhaps in other counties in our State, they have organized strong churches, and have erected substantial church buildings. They have come to stay.

They are actuated by a zeal which is as genuine and as sincere as that of our own missionaries to the heathen. It is part of their religious belief that the salvation of all souls under this dispensation depends upon their acceptance of the new revelation which they claim is contained in the book of Mormon. There must be a concerted effort to turn on the light. And in this we cannot hope to be altogether successful. The mere whisper that there is in the Mormon faith a belief in polygamy will be of itself sufficient to attract to their standard some lewd fellows of the baser sort, and their talk of a new revelation will gull multitudes of the ignorant. It is one of the possibilities of the near future that there was be as many Mormons as Presbyterians. They are working night and day. While our Church is neglecting the sections off the railroads, and our preachers are selecting fields of labor with reference to school advantages and railroad conveniences, these zealous missionaries of a false creed are walking, like genuine apostles, and are visiting from house to house, going out into the highways and hedges, which, alas! no other church is successfully doing. We must awake out of our sleep and meet them by using their own tactics. Our ministers must also canvass from house to house, and wherever the Mormon missionaries have left their literature, and wherever they have failed to leave it, we must leave anti-Mormon literature.

The Presbyterian Committee of Publication, at Philadelphia, publishes a valuable list of anti-Mormon tracts, and any pastor in our Assembly can obtain five dollars' worth of these publications simply by writing to Dr. Hazen for them. I would recommend especially six tracts: "The Mormon God not the God of the Bible," and "Mormon Articles of Faith Explained," "Facts on Mormonism," "A Story of Utah," "A Mother in Mormondom," and "A Utah Sketch," all of which will be helpful. The writer broke up one Mormon appointment, at a place where they were getting a favorable hearing, simply by sending to the man at whose house the Mormon elders were being entertained a batch of these tracts. He read them and announced his intention to have nothing more to do with Mormons. A PASTOR.

An Explanation.

The minutes of the last Synod show that the report of the committee to audit the books of the treasurer of Synodical Home Missions to have been as follows:

"The committe has examined and audited the account of the treasurer and found them correct. Also in most cases the disbursements are sustained by proper vouchers." I was the chairman of that committee and desire to say that the language of that report is unfortunate and liable to be misunderstood by those who did not hear the report made on the floor of Synod. Then verbal explanation was made as to the disbursements being sustained by proper vouchers "in most instances," but such explanation should have been embodied in the report. The committee failed to use what has become the sterotyped form for such reports ("all disbursements are sustained, etc.,") simply because a few receipts were not yet in the hands of the treasurer, and by no means because the members of the committee had the *least sort of doubt* as to the correctness of every disbursement.

DAN'L J. CURRIE.

Chapel Hill, N. C., January 21, 1898.

FOREIGN MISSIONS.

Annual Meeting of the Southern Presbyterian Mission.

The sixth annual meeting of the Southern Presbyterian Mission in Korea was held at Kunsan from October 27th to November 1st. All the members of the mission were present except Rev. W. M. Junkin, who was confined to his bed by sickness, and Mrs. Bell, who was unable to leave Seoul. In addition, one new member was welcomed. Miss Mattie B. Ingold, M. D., of South Carolina, comes to take up medical work among the women at Chun-ju. We also had the pleasure of having with us the Secretary of our Executive Committee of Foreign Missions, the Rev. S. H. Chester, D. D., of Nashville, Tenn. Having returned from visiting the China Mission, he gave us much valuable information in regard to mission work in general, and many useful suggestions in regard to the policy we should pursue in our work here. It was largely due to his assistance that the sixth was the most interesting and helpful annual meeting we have yet had.

All the reports, both personal and general, showed gratifying progress along the various lines work is being conducted. The force at Chun-ju, consisting of the Rev. L. B. Tate and Miss Tate, Rev. W. D. and Mrs. Reynolds and Rev. W. B. Harrison, reported an increased interest in the work at that place, manifesting itself in a number of applicants for baptism, some eight or ten of whom had been received. The medical work that has been done under the management of Mr. Harrison is thought to be a valuable assistant in setting forth the nature of the Gospel we come to present. A new dispensary is in process of construction on one of the principal thoroughfares of the city, and this means of reaching the people will be utilized more in the future. Miss Tate and Mrs. Reynolds have done a large and encouraging work among the women and children. There is a gratifying attendance at all the meetings for the women and also Sunday school for the children. At the regular preaching services at the chapel, attended by both men and women, there has been a very encouraging increase in the regular attendance.

The work at Kun-san, conducted by Dr. A. D. and Mrs. Drew, Rev. W. M. and Mrs. Junkin and Miss Davis is also encouraging. Dr. Drew reports a large number of patients treated, who came from all parts of the province. Provision was made for the coming year for dispensary work and also for taking in patients. The meetings for women and children, begun last year by Miss Davis, have grown in interest and numbers. Miss Davis has also visited some of the neighboring villages where she told the story of the Cross to numbers of women.

The subject of Bible translation received considerable attention and was discussed at length. Mr. Junkin and Mr. Bell were elected to represent the Mission for the coming year on the Permanent Executive Bible Committee of Korea. Mr. Reynolds, our representative on the Board of Official Translators, was directed to give a good portion of his time to Bible translation, with permission to spend a month of spring and a month of autumn in Seoul in attendance upon joint sessions of the Board.

Dr. Chester stated that in case of such an arrangement going into effect they would strain a point to send out a substitute to take up the regular work of the Mission.

On Sunday morning Dr. Chester made an address to the Koreans, being interpreted by Mr. Reynolds. In the afternoon he preached a much appreciated sermon to the Mission on the Call of Abraham, administered the sacrament of the Lord's Supper and baptized the infant daughter of Dr. and Mrs. Drew.

For the coming year Rev. W. B. Harrison was elected Chairman and Rev. Eugene Bell Seretary and Treasurer.

EUGENE BELL.

[We are sorry to hear that Mr. Junkin is still sick.—ED.]

CHURCH NEWS.

ACADEMICAL AND INDUSTRIAL INSTITUTE.

MR EDITOR:—Please allow space in your columns to say to the many friends of the Academical and Industrial Institute that we are passing under a shower of spiritual blessings. The school is in a flourishing condition. So it is with no small degree of pride that I labor with increasing zeal and hope upon more than 30 bright and promising boys and girls, who are themselves obedient, faithful and anxious to make their lives useful, valuable and glorious for their Master and their fellowmen.

The zeal and devotion of these, the Sunday school, Prayer meeting and the Y. P. S. C. E. abundantly attest a moral and spiritual influence an account of which I have before given in these columns, and only mentioned it by way of introduction to what I shall say and believe to be effects.

On Thanksgiving day, after summarily enumerating some of the many blessings and signal favors upon the institute from the hand of the great and bountiful Giver, and we felt especially called upon to render thanks and grattitude, we announced our purpose to prepare for holding a series of meetings at the Institute and to begin on the second Sunday in January, from which time this meeting had been eagerly and prayerfully looked forward to, being frequently mentioned in subsequent prayer meetings as an object of prayer. Accordingly, on the second Sunday the meeting was begun, having two preaching services on that day, one in the morning at eleven and the other in the evening at seven, with a meeting of the Y. P. S. C. E. in the afternoon at three o'clock, all of which were well attended.

And much interest was manifested, particularly on the part of students. The services of Rev. C. W. Robinson, the zealous, active and indefatigable preacher, the Bishop of Wilkes, and beloved pastor of the Presbyterian churches of the two Wilkesboros and at Elkin, had been previously engaged for the remainder of the week, who preached five powerful, Gospel-filled, plain and easily understood sermons up till Friday night. It was decided to continue the services into the following week. On Sunday we had two preaching services, one in the morning at eleven and another in the evening, with the meeting of the Y. P. S. C. E. intervening as on the Sunday before, with increasing interest. There was preaching again on Monday night. Rev. Mr. Robinson came to our rescue again on Tuesday night, and preached that and the following night with much earnestness and acceptance accompanied by the Holy Ghost, thus closing the services of a season of refreshments and blessings from the Lord. There were more than a dozen persons who testified of their faith in Christ and their purpose to live for the glory of God. The spiritual condition of the community has been much improved. To the Master be the praise.

Yours for Christ, S. G. WALKER.

January 21, 1898.

NORTH CAROLINA.

Chapel Hill.—I wish to ask the earnest prayers of the readers of the NORTH CAROLINA PRESBYTERIAN for our meeting here. Rev. J. W. Stagg has been with us preaching each night, and we need the Holy Ghost power to save the many precious souls gathered at this seat of learning. Many of them are earnest Presbyterian boys and some at work in our little church here. Some are careless and indifferent, all are away from home and home-ties. How we do need a grand old revival here!

We lately had the rare treat of a visit from Dr. Walter W. Moore and two rare sermons by him, Sunday morning at the Presbyterian Church and that night at the chapel as the monthly sermon before the Young Men's Christian Association. Both were soul-stirring, strengthening, uplifting. "He that is joined to the Lord is one Spirit," was his morning text, expressing the ideal and true union to mean holiness, love and consecration.

The monthly visitations of the preachers at the University will be hereafter lengthened into a stay of a week each. It is the desire and invitation of the University that the University preacher preach several times to the boys, conduct the chapel exercises and mix in with University life for a whole week and meet the boys socially and as chaplain or pastor in conjunction with our excellent local pastors.

The trustees will confine the invitations to Rev. Robert Strange, of Wilmington; Rev. Dr. Turnbull, of Durham, Rev. Dr. Byrd, of Asheville, and Rev. Dr. Carter, of Raleigh. Thus four leading denominations will be represented this spring term.

Enrollment to-day reached 500 for the current catalogue, and President Alderman is happy. This is exclusive of all duplicates and of the entire summer school of 185 teachers. The largest ante-bellum enrollment was 461, in 1857 and 1858.

The new "PRESBYTERIAN" is excellent in every respect. Long may it continue to live and bless.

E.

Bethphage.—On January 2nd, 1898, Rev. W. M. Shaw preached his last sermon at Bethphage Presbyterian Church. It was a sad day for his many warm friends, to think that perhaps these were the last words from the lips of him who had endeared himself to these people—words of comfort and cheer from the Sacred volume, also the words of admonition so gently and appropriately rendered. His sermon was based on the Epistle of Jude, in which he beautifully exhorted the people to earnestly contend for and continue in the faith once delivered to the saints, also showing the certainty of the execution of judgment upon all the ungodly, with all their wicked deeds.

And showing the abundant sufficiency of the Lord Jesus Christ to present all his followers faultless before the presence of his glory with exceeding joy, he commended his hearers unto the only wise God, to whom only we should give all the honor and glory, and closed his discourse.

Mr. Shaw afterwards read a short account of his labors at Bethphage, and from a report taken from the record it was shown that during the six years labor there were received into the church sixty-two by examination, twenty-two by letter; a total of eighty-four members. Infant baptisms about fifty-seven.

The congregation has contributed to all causes, including pastor's salary, $3,678.00; an average of $613.00 each year.

Present membership, 200. Thus closes his labors among us. May the blessing of Almighty God go and abide with him and his dear ones to his new field of labor.

A MEMBER.

Charlotte.—A Good Example:—When a little Missionary Society was formed in the Presbyterian College last fall with dues only 5 cents a month, it was more with the hopes of arousing interest in the subject than with the hopes of raising enough money to send on even to the treasurer. Yet so eager became the anxiety to help a little towards the debt, that last Sabbath there was a special meeting, and when the dues and contents of the mite-boxes were added up there was the sum of $11—a sum beyond the most sanguine expectation of the girls themselves.

Can't some more mites be rolled up to batter down that debt?

Oxford.—Five new members were added to the church January 2nd. The week of prayer was observed, the pastor, Rev. A. S. Caldwell, being assisted by Rev. J. H. Tuttle and Rev. W. T. Walker.

Lowell.—At the communion season at Lowell Church there was one addition to the church, and at the service at Belmont, on the third Sabbath, there were two. At the communion at New Hope, the mother church, there was a delightful service, and the new year opens with bright prospects.

REV. R. A. MILLER, Pastor.

Raleigh.—The Ladies' Foreign Missionary Society of the First Presbyterian Church, Raleigh, held a praise service on Sunday evening. Addresses were made by Rev. E. Daniel, D. D., Rev. Mr. Owen, who expects to go out soon as a medical missionary, and Leo D. Heartt, a ruling elder in the Durham Church. A collection for benefit of the deficiency in Foreign Mission Treasury amounting to over seventy dollars was taken, and which has been forwarded to Nashville office.

A.

Charlotte.—Rev. J. A. Dorritee was installed pastor of the new church of Westminster on Sunday afternoon, Rev. J. W. Stagg presiding and preaching the sermon; Rev W. A. Wynne charging the pastor and Rev. J. R. Howerton, D. D., charging the people. The services were very impressive and interesting, and the outlook is encouraging. The Sunday school at Westminster passed the hundred mark Sunday.

There was a union service in the First Church Sunday night, the Presbyterians of the city being addressed by Rev. T. H. Law, D. D., on the Bible cause.

SOUTH CAROLINA.

Greenwood.—Sabbath, January 16th, was communion day with the church at this place, and it was a delightful occasion. The attendance of communicants was unusually large, as it was at the preparatory service preceding the Sabbath. There were two additions to the membership on profession of faith, and three by letter. The services, as we are informed, were very solemn and impressive, and were greatly enjoyed by the Christian people present.

Rock Hill.—It has been our pleasure to receive, in the last six weeks, fifteen members into White Memorial Church, which adds to our church four or five influential families. Some of these brethren who come to us have been for years honored officers in the churches from which they come.

J.

Union.—At a congregational meeting on December 26, 1897, seven hundred and seventy-five ($775.00) dollars was raised, liquidating all debt on the Sabbath school room; and on the Sabbath following the school conducted a memorial service in honor of its late beloved superintendent, William A Nicholson, singing some of his favorite hymns and submitting a communication expressive of their esteem for his memory.—*Southern Presbyterian.*

VIRGINIA.

Makemie Church, Accomack.—The year has ended very happily for all, and we are sanguine as to the future. The Lord has blessed us in manifold ways and graciously crowned our days with His rich mercies. We have received many tokens of His presence and favor. An excellent spirit pervades our congregation, commendable zeal is exhibited in the various departments of church work, and the brethren dwell together in unity. We trust that pastor and people are bound by a tie of mutual affection that shall not easily be broken. At Christmas the Ladies' Aid Societies of Makemie and Clark Chapel expressed their good will toward the pastor by handsome presents that were gratefully appreciated.

At the latter place we celebrated for the first time the sacrament of the Lord's Supper, January 9th, the necessary vessels, table and linen having first been procured.

The chapel Sunday school, owing to the efficient management and tireless zeal of the superintendent, R. W. Harding, ably assisted by several faithful workers, is in most prosperous condition. This school is situated in a needy and formerly destitute field, and has truly done great things there toward the advancement of truth and righteousness and peace. It stands as an unanswerable argument for the establishment of "Mission" schools as one of the best and surest means of building up the kingdom.

J. H. H.

Newport News.—A white disk for church attendance has its place on the honor roll of the First Presbyterian Sunday school of Newport News, Virginia. This is a "star" roll. Opposite the name of the scholar a gold star is placed for attendance at Sunday school every Sunday of the quarter, a silver star for twelve Sundays, a red star for eleven, equal credit being given when the scholar is out of town, if he attests that he attended a school where he was. Four gold or silver stars at the end of the year, standing for the four quarters, entitle the scholar to public award. In addition to this, a white disk is placed upon the centre of the quarter's star when the scholar has attended at least one church service in his own church on each of ten Sundays of the quarter.—*S. S. Times.*

Belle Haven, Northampton Co.—We observed the Week of Prayer at Belle Haven Church, the Methodist congregation uniting with us. Quite an interest developed during the week. Large congregations were present. A Woman's Foreign Missionary Society was organized the first of the year and has already forwarded a goodly offering to the committee. We begin this week a preparatory service for a series of meetings beginning January 23rd, to be held by our Synodical Evangelist, Dr. F. J. Brooke.

Immanuel Church, Rockbridge Co.—The pastor of this church gratefully acknowledges the recent kindness of this good people in sending a wagon load of good things. Wheat, corn, meal, beans, dried fruit, canned fruit, jellies, apple butter, fowls, and many other useful things too numerous to mention in this space. The pastor and his family fully appreciate the value of these things, but ever much more do they appreciate the loving spirit which prompted this action. May God in return give them in full measure his best gift, the Holy Spirit.

W. W. C.

Newport News—Sabbath, January 9th, was a notable day in the history of the Newport News Presbyterian Church. At the morning service there was the largest addition yet made at any one time to the membership of the church. Last October 26 new members were added to the church, and the pastor and members rejoiced greatly. Yesterday they had the pleasure of receiving 30 new members. Of this number 22 united by letter and 8 on confession of faith. The church building, which was erected four years ago and was then much too large for the congregation, was again crowded and seats had to be carried in to accommodate those who attended. Rev. E. T. Wellford, the pastor, stated that half of the interest on the money required for a new church had been subscribed and asked that others subscribe so as to expedite the building which is greatly needed. The new church will cost not less than $20,000. About two barrels of miscellaneous articles and a check for $34.50 was for warded to the Thornwell Orphanage as a Christmas reminder.

Amelia.—On last Sabbath, January 9th, we had our quarterly communion. There was a large congregation of communicants, and four adults were reported as having been received by the session since our last communion. Our congregations have continued good notwithstanding bad roads, and the Sunday night services especially so, for which we thank God and take courage.

J. R. R.

Wytheville.—The people of this congregation did not fail in their usual Christmas greetings to their pastor and family, for which he is most grateful. A store-room well filled with such substantials as meal, flour, lard, hams, sugar, coffee, apples, potatoes, etc., produces a feeling of solid comfort which is exceedingly agreeable And then the nice, new overcoat which was placed at his disposal is an everyday reminder of the thoughtful kindness of its donors. May the blessing of Him who said, "it is more blessed to give than to receive" rest upon the donors of these good things and upon their families, enriching them in things spiritual and temporal.

WEST VIRGINIA.

Ronceverte, Greenbrier Co.—This church has heroically with earnest effort discharged a depressing debt, newly painted and made other repairs on the manse, and are putting forth energetic efforts toward making substantial improvements in the church building the coming summer. Several members recently formed a conspiracy to surprise their pastor, the Rev. Ben. Harrop, which they successfully did in the presentation of a handsome and serviceable mackintosh overcoat. The pastor has found it as heart-warming in its texture as in the manner of its bestowment.

Springfield, Hampshire Co.—Springfield group, in Winchester Presbytery, consists of Springfield, Patterson's Creek and Mt. Bethel Churches. The field is twenty-nine miles long, by thirteen wide, with five preaching points. With one exception, a mountain separates each point from the rest. They had no resident pastor until the present pastorate was formed a little over two years ago. During that time they have had regular and uninterrupted ministrations of the word, and pastoral oversight. Twelve persons have been received upon profession of their faith, and five by certificate. We trust that this is but the beginning of the harvest. We earnestly desire and look for fruit. Contributions to all causes have increased, and an eight hundred dollar debt upon the manse has been reduced to less than two hundred.

MARYLAND.

Mount Washington Church, Baltimore.—In answer to the urgent appeal from Dr. Chester and the Foreign Missions Committee, this church took an extra collection of sixty dollars ($60) on Sunday, January 16, for Foreign Missions. Rev. Byron Clark is pastor.

LOUISIANA.

New Orleans—Sabbath evening, January 23rd, will be a memorable date in the history of the church at Carrolton, in the upper part of our city. At 7:30 the dedication service of the new and beautiful church building of that congregation will be held. The pastor of the church is Rev. J. W. Caldwell, Jr., the grandson of the Rev. Dr. B. M. Palmer; and he will be assisted in the service by his grandfather, who is to preach the sermon, while others of our pastors will take part in the services. This old church, which is thus renewing its youth, has a bright and promising future before it; it is growing and will do so, no doubt, more rapidly than heretofore, now that it has so attractive a place of worship.

Another event of more than ordinary interest, is just at hand, in the fact that the venerable Dr. Palmer will, on Tuesday of the comming week, enter upon his 81st year. His own people, and all of us as well, can never be thankful enough that such a life has been so long spared, and that such a man goes out and in among us, so full of power and grace, standing so uncompromisingly for the old Gospel, and preaching it so eloquently and convincingly.

New Orleans Bethel.—God's Word tells us that *all* things work together for good to His children. The yellow fever, preceded by a long spell of drought in north Louisiana, and an unusually high stage of the Mississippi, combined to drain the resources of the New Orleans people to such an extent that the charitable institutions of the city have suffered greatly. Yet we firmly believe that great good will come of these disasters to the Bethel. Its financial affairs had reached such a crisis that the abandonment of the work was almost necessitated. And then it was that the Lord made his plan manifest, and in humble reliance upon Him, and to the end that His name might be glorified and the unbelieving world shown that He is a living God of the present, the writer proposed to the Board of Directors to release them from all salary obligations to himself, and to personally assume the entire finanancial burden of the work. To this they agreed and have entered into a written arrangement to that effect. This went into operation on the 6th of January. The plan proposed for 1898 involves an absolute confidence in the verity of God's promises to care for His work and workers. No further appeals will be made after the publication of this article, either to individuals or churches. Nor will the Bethel make known its troubles or cares other than to Him who cares for all his children. In other words, the news will always be good news that comes from this part of the vineyard of the Lord. Before the adoption of the plan we had begun our canvass of the city for subscriptions, and had issued an appeal to the churches. But this income is by no means a certain or an adequate one, and even these appeals are not to be made again. In other words, we propose to do the Lord's work as faithfully as possible, and commit the question of its support to Him.

Our financial rules for 1898 are as follows:

1. Commit thy way unto the Lord; trust also in Him; and he shall bring it to pass. Ps. 37:5.
2. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke 12:32.
3. Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12:11.
4. Owe no man anything.—Rom. 13:8.
5. Render to Cæsar the things that are Cæsar's, and to God the things that are God's.—Mark 12:7.
6. Cast thy burden on the Lord, and he shall sustain thee.—Ps. 55:22.

R. E. STEELE, Chairman of the Bethel.

TEXAS.

Houston.—Rev. George G. Woodbridge, pastor of the Second Church in this city, has been called to the pastorate of the Washbourne Memorial Church, Russellville, Ark. We are not yet informed as to his decision, or whether he has reached one. But we are assured that his present charge will be very unwilling to have him leave them.

FLORIDA.

DeFuniak Springs.—We have just passed through a great meeting conducted by Dr. Gurreant, of Kentucky, who began with us on the 17th and left us this morning for eastern Florida. Many confessed Christ, but have not yet been gathered into the membership of the various churches. The church was crowded to overflowing, and there were many confessions. Probably more than fifty gave their hands to the evangelist, and, we trust, their hearts to Christ, at the morning service the day before the meeting closed.

Yours in Christ, E. E. ERVIN.

ALABAMA.

Daphne.—This is the county seat of Baldwin, the largest county in area in the State. It lies on the eastern shore of Mobile bay. A church was organized there in July, 1897, with only ten members; but they went to work at once, and engaged a young man to supply them with the means of grace. He has gone out into the waste regions throughout the county, visits seven points regularly every month, and has established six Sabbath schools.

Rev. B. F. Bedinger visited this field in the present month, and held services at two points, Daphne and Bromley, the latter 13 miles from any church of any denomination. There were two additions on profession at Daphne, and seven at Bromley; at this latter place the people desire to organize a church and erect a building for worship.

KENTUCKY.

Campbellsville.—Rev. B. M. Shive, recently pastor of the Second Church, Augusta, Ga., has declined the call to the church at Owensboro, and has located at this place, to which he has removed from Lewisburg Tenn., where he has been since leaving Augusta.

GEORGIA.

Atlanta.—The Presbytery of Atlanta has dissolved the pastoral relation between Rev. R. O. Flinn and Kirkwood Church, in the suburbs of Atlanta, and has dismissed him to the Presbytery of Macon, in order that he may accept the charge of the church at Cordele, Ga.

NORTHERN PRESBYTERIAN.

Chicago.—On the first Sunday of January, at the Irving Park Church (Reformed), Dr. Jesse W. Brooks conducted a "Recognition Service" for the baptized children of the church. All who in infancy were baptized in the church and who during 1897 passed their eighth birthday anniversary were assembled in front of the pulpit. The pastor after explaining the significance of their baptism and of the covenant which their parents had taken for them, offered a special prayer for the children, and then presented to each an Oxford Bible.—*Interior.*

Foreign Mission Committee Notes.

The Executive Committee of Foreign Missions met in regular session on Tuesday, January 11th. The Treasurer's report showed the receipts for December as $13,144.25, being a gain of $1,383.64 on those of December, 1896.

The Auditing Committee reported that a loan of $4,000.00 had been made to meet the immediate necessities of the Missions, in two notes, one falling due March 15-18, 1898, the other March 28-31, 1898. A previous loan of $2,393.09 had been made, making the present amount borrowed $6,393.09. The loss in receipts for the fiscal year to January 1st, as compared with 1896-7, was reported to be $7,267.00.

In view of this condition of the treasury, all candidates now under appointment, and those seeking appointment, were notified that there is no prospect of being sent out during the present year. The committee will continue to appoint qualified candidates for the work, on the understanding that they are to be sent out when the way is clear.

It was ordered that Rev. I. H. Yonan, of Persia, and the Rev. L. B. Jureidini, of Syria, be informed that inasmuch as the Executive Committee has no prospect of being able to open missions in those countries in the near future, their applications were declined.

The secretary presented to the Executive Committee as a gift from Mr. and Mrs. C. N. Caldwell, of the China Mission, a copy of the New Testament, bound in red morocco, printed from the same plates as the one presented about two years ago by the Christian women of China to the Empress Dowager.

A letter was received from Dr. Houston, asking that definite action be now taken with reference to his future relations with the Committee. In response to this request it was ordered that Dr. Houston be informed that the present condition of his relations to the Presbytery requires that his relations to the committee as a missionary under appointment, should be severed. Regret was expressed at the cause making this action necessary, and the committee also expressed its high esteem and sympathy for him, wherever his lot may be cast.

The secretary presented a report of his visit to eastern Missions, this report dealing principally with the business aspects of the work; and copies of the report were ordered to be sent to the members of the committee for consideration.

After the usual routine business, the committee adjourned to meet the second Tuesday in February.

S. H. CHESTER, Secretary.

NORTH CAROLINA PRESBYTERIAN.

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REV. A. J. McKELWAY, - - - EDITOR.

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As was anticipated, Dr. Houston's difference with Louisville Presbytery has brought out many questions relating to his case, while his distinguished services to the Church, the affection and honor in which he is universally held, and the natural regret at his proposed retirement from the ministry, have thrown these questions into clear relief. Believing that only good could come from a temperate discussion of the subject, our columns have been opened to both sides, while we have limited the expression of our own views to the special points involved. "Truth is truth, no matter where it leads!"

In this issue P. H. H. reinforces Dr. Leyburn's positions with quotations from the fathers (with his own applications of them), and raises the separate question of a minister's liberty in non-essentials. Our good friend, "Ballard," asks some thoughtful questions that open the whole subject of Church-power, while G. L. L. raises a point in English grammar.

P. H. H. makes the initial mistake of supposing that a court sitting in judgment is bound to "show" somebody something. Whom shall it try to convince, Dr. Houston or P. H. H.? To convince one on the subject of sanctification, for instance, is to fail to convince the other, for they differ widely, and let us say are equally versed in Scriptural knowledge. It is the business of a court to *judge*.

No one denies that the point to be decided by the court is whether a deviation from the Standards violates the *system of doctrine;* and that was precisely the judgment of Louisville Presbytery, that Dr. Houston's "views on the doctrine of sanctification are at variance with the Standards and affect one of the vital elements of the system of doctrine set forth in the Standards." Dr. Houston sincerely thought otherwise while affirming that "the teaching of the Standards is fatal to the highest attainments in a holy life" but the Presbytery was the judge of that question.

As to the second point, P. H. H. answers himself in well chosen language. If it is true that "the Scriptures contain poetry, allegory, prophetic vision and many other forms of speech that modify the use of language" while "the Standards were written in plain prose and scientific statement," then the Presbytery was wise in drawing its indictment "upon the charge of holding and teaching principles and practices contrary to the Word of God as interpreted in the Confession of Faith," etc. There was no "interpretation of an interpretation" because there was "plain prose and scientific statement."

Suppose we go from questions which the Church has practically decided are unimportant, such as the meaning of the word "day," to more serious ones. A minister comes before his Presbytery stating that he does not believe in the doctrine of election, but still holds to the "system of doctrine." Must the Presbytery thresh over the straw of the age-old controversy between Calvinism and Arminianism, with quotations from Scripture, in order to "show" the man his error?

As to the question of Christian liberty, it rests with every man's conscience as to whether he should make known to the Presbytery any departure of his from the Standards. It is of course possible to be morbidly conscientious. But when once he has stated his views to his Presbytery, the Presbytery and not himself becomes the judge.

We suspect that P. H. H., in anticipation of his ocean voyage, is already "at sea." We do not want him to carry the Church with him, but hope to hear from him again when he touches *terra firma*—and on most interesting subjects.

The statements that form the basis of "Ballard's" questions were not made with any reference to Dr. Houston's case. But the statements are composed almost entirely of scriptural phrases, as is indicated below. As the questions are so important, we are going to ask "Ballard" as well as our other "pupils" to study with us the following Scripture passages, in preparation for the "lesson" next week. We write the passages in full:

Matt. xvi:19—"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shalt be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven."

Matt. xviii:17-20—"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

"Verily I say unto you, *Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.*

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

"For where two or three are gathered together in my name, there am I in the midst of them."

I. Cor. v:4—"*In the name of our Lord Jesus Christ,* when ye are gathered together, and my spirit, *with the power of the Lord Jesus Christ*—"

MORMONS IN NORTH CAROLINA.

There is every evidence that there is an organized effort on the part of the Mormon Church to establish its faith in our own State. It should be remembered that their missionaries have rights under our laws which we are bound to respect. In some sections they have been met with violence, which always strengthens the opposite cause, and is to be deplored from every point of view. It should be remembered also that they have absolutely no claim upon our people, as ministers of the Gospel, or even as Christian men. They are hypocritically denying their real doctrines; their tracts do not represent the articles of their faith, and they are enemies of our social order as well as of the religion of Christ. Their presence in a community is an insult to its intelligence and morality.

We have no fear that the readers of this paper are in danger of being turned into Mormons. Unhappily parts of our State must be fertile soil for any seeds of dangerous doctrines. A quarter of a million of our white people are unable to read. We owe them a duty in preserving them from deception, and we urge our readers to counteract the evil results of their teaching as far as possible.

To that end we give a few facts of their history. Their founder, Joseph Smith, was a worthless, whiskey-drinking vagabond, who swindled ignorant neighbors by a pretended knowledge of places where gold could be found. His discovery of the Book of Mormon, and of a huge pair of spectacles, by which it might be read, was the boldest imposition ever perpetrated. But he was able to deceive a number of followers with his visions and revelations, one of which made polygamy a virtue, in order to excuse this "prophet's" shameful life. He was arrested in Illinois, thrown into jail and lynched by a mob.

Brigham Young, his successor, was a man of more force of character, and he planned the exodus, partly forced by the action of the Illinois Legislature, to what is now Utah and Salt Lake City. Sixteen thousand Mormons were in this emigration, and we hardly know whether the folly or lust of that multitude is more to be wondered at. The rule of the Mormons in Utah was a reign of terror. Their history is written in blood. The gross deception of thousands of unfortunate women from Europe and our Eastern States, the political assassinations, the Mountain Meadow Massacre, all belong to the Dark Ages and to barbarous lands, rather than to our own country and century.

In the Mountain Meadow Massacre a party of Indians and Mormons set upon a train of 136 emigrants, who were passing through Utah on the way to California. Men, women and children were butchered, only 17 of the youngest children being saved from the slaughter, and some of them, doubtless, to a fate worse than death.

Utah is now one of the States, but the Mormon Church is in control, and the tyranny of the Church as great as in former times. And it is this Church, through its missionaries, that is establishing itself in North Carolina.

But there is one thought that should stimulate the followers of a Divine Saviour. Why should not Christ's servants, in the spirit of loyalty to their faith, go up and down the length and breadth of our State, teaching men those truths of Christianity that are the antidote to every form of error? And why should not this great State so undertake the work of educationas to remove from us the reproach of illiteracy with all its dangers and evils to the individual and to society?

A pastor, in our Home Mission Department, calls attention to this as the only remedy of the evil.

The people of Charlotte and vicinity have a treat in store for them in the lecture at the Y. M. C. A. on Friday night by Rev. Bartholomew Soulier, on "The Story of the Waldenses." Mr. Soulier is, as is well-known, the pastor of the Waldensian colony in Burke county, and a member of our Synod. The story of the Waldenses is one of the most thrilling records of heroic times.

We have heard with regret of the death of Mrs. M. J. Fullerton, mother of Mrs. J. R. Howerton, of Charlotte. She had nearly reached the age of four-score when the summons came on Monday the 24th instant. She died at her home in Corpus Christi, Texas, and the Presbyterian Church there, of which she was a member, owed almost everything to her zeal and energy. A longer notice of her life will appear later. We extend our sympathy to the bereaved ones here and at her own home.

Dr. John Hall's people unanimously refused to accede to his resignation and the announcement is made that he has withdrawn it. It is probable that an assistant pastor will be elected.

On the first page of last issue read W. M. Shaw instead of J. S. Shaw.

Our old neighbor, the *Southern Presbyterian*, changed its management on the same day that the NORTH CAROLINA PRESBYTERIAN moved its office. The paper is much improved in appearance and general make-up and contains much, more matter in the shape of contributed articles and church news. We can remember the day when the *Southern* was easily the first of our religious papers, and we hope for a revival of its ancient prestige.

News of the Week.

There has been some excitement manifested in this country over the sending of the battleship, Maine, to Havana. The incident has received more attention than it deserved. The vessel was saluted on its arrival by the Spanish guns and its stay in the harbor will probably be short.

The news this week is favorable to the Spanish cause, General Masso, brother of the president having laid down his arms.

There have been interesting debates on the subject of Cuban belligerency in the House. In the heat of the debate, Mr. Bailey, the leader of the Democratic side, charged Speaker Reed with violation of an agreement, and apparently sustained his point by reference to the Record the following day.

The fight over the senatorship in the Maryland Legislature was ended by the election of Judge McComas, (Republican). The deadlock in the Tennessee Legislature still continues.

President Dole, of the Hawaian Republic, is on a visit to this country in the interests of the annexation scheme. He is now in Washington.

Dr. Byron Sunderland, the veteran Presbyterian minister of Washington, and lately co-pastor with Dr. Talmage, has resigned his charge and stated the fact to his congregation on Sunday last. This is the second pastor who has resigned sinnce Dr. Talmage's call to the Washington Church. Once there were three and now there is one. We suspect that financial difficulties are at the bottom of the trouble. The people who are fond of preaching of the Talmage variety have generally as shallow purses as minds. This was demonstrated by the bankrupt condition of the Brooklyn Tabernacle Congregation, which was little short of scandalous.

The subject of Southern competion with the New England mills is still an absorbing topic in the manufacturing centres. It is only a question of time when the cotton manufacturing industry will be transferred to the Southern States, and this may be followed by the transfer of the sugar refineries. Only unjust legislation can prevent the final triumph of the natural advantages of the Southern States.

There have been turbulent scenes in Paris during the week, which have affected in part other cities in France. About two years ago Alfred Dreyfus, a French soldier, was court-martialed and exiled for betraying the plans of the French forts to the German authorities. Many persons believed him innocent at the time, and it is now charged that he was the victim of a governmental conspiracy. Zola, the French novelist, has espoused the cause of Dreyfus and has succeeded in convincing many that the latter is an innocent man. Dreyfus is a Jew. And the Parisian population has arrayed itself into the two parties of Jew and Anti-Jew. There was a riot on the 17th instant, with a free fight between the students and the anarchists. At Marseilles, Jewish shops have been broken into. The government's majority in the House of Deputies is waning and the present administration may go to pieces on this issue.

The anti-Jewish feeling has extended to Algiers and it is unsafe for a Jew to be seen upon the streets. In the meantime Von Buelow, the German Ministers of Foreign Affairs, exhonorates Dreyfus of the offense charged against him.

To the Friends of Union Theological Seminary:

The Union Theological Seminary in Virginia, which for nearly three quarters of a century has been the most important agency in training the Presbyterian ministry of the South, is about to enter upon a new era in its history by its removal to the city of Richmond in the fall of 1898. It will occupy a beautiful lot of eleven and a half acres in the suburbs of the city, upon which have been reared, or are in process of erection, imposing and substantial buildings for the accommodation of students and professors and their work, as follows: Watts Hall, containing lecture-rooms and dormitories; Westminster Hall, containing dormitories and refectory; the Spence Library, and five professors' residences. This magnificent plant, worth $150,000, has been secured without any appeal to the churches, but has been accomplished wholly by the citizens of Richmond, and by two liberal gentlemen, with a few gifts from others.

It is the purpose of this circular to invite our stronger churches to undertake the furnishing of the students' rooms, according to the time-honored plan of the Seminary. There are sixteen sets of furniture, purchased for the cottage dormitories a few years ago, that we can use in furnishing the new dormitories, but the rest is so old and dilapidated that, had the Seminary not been moved, it would have been necessary to replace it.

The Westminster Hall, or dormitory building, contains eleven suits, consisting each of a study and two small bed-rooms, or in one case, of a study and double bed-room. This is the most improved plan of college dormitories, and may ultimately be carried out in all dormitaries of the Seminary. At present the upper floors of Watts Hall are divided up into dormitories, nearly all of which are large enough for two students, but some of which we shall class at present as single rooms. (Five smaller rooms on Plan A.)

It is not proposed that churches or societies shall purchase the furniture, as we can get it at wholesale prices, and can secure uniformity. We estimate that we can furnish the suites for $85, double rooms for $70, and single rooms for $45, while the sixteen rooms for which there is furniture can be provided with other things for $20 or $25 each. This includes iron bedsteads, oak furniture, china, bedding and bed clothes, rugs and window-shades. For five or ten dollars additional more durable rugs can be gotten. The ladies can add, if they choose, table covers and other articles of their own work, pictures of their church or pastor, or ornamental pictures. The room or suite will be designated by the name of the church furnishing it.

Will the pastor who receives this circular present the matter to the ladies of his church at the earliest possible date, and inform the committee as soon as possible, stating style of room and money that will be raised? The rooms will be assigned in the order the responses are received; and if a church has any choice as to location, it can be designed by an "X" on one of the plans and the plan returned to the committee. If the one chosen has been assigned, the nearest one corresponding to it will be selected.

For further particulars, address

HENRY LOUIS SMITH, Davidson, N. C.

Literary Note.

Southern Soldier Stories is the title of a book by George Cary Eggleston, which is announced for early publication by the Macmillan Company. *Southern Soldier Stories*, like other of Mr. Eggleston's writings, present the Southern soldier of the years 1861-1865 in all his stubborn patriotism, his pertinacity, his humor and his dire poverty. Women also took hand in the strife. The stories are rapid, vigorous, terse and epigrammatic after the manner of soldier speech. In their very detail of incident they illustrate better than any formal history can what kept the men in heart through years of fighting and starvation. The stories are illustrated with six spirited and characteristic drawings by R. F. Zagbaum.

AS OTHERS SEE US.

From the Christian Observer.

The NORTH CAROLINA PRESBYTERIAN comes to us this week in a new dress, and with a new editor. The veteran John McLaurin for many years has conducted this paper with singular prudence and skill. He is entitled to high praise for his work and management. As he lays down the control, the paper is transferred from Wilmington to Charlotte—a better distributing centre—and Rev. A. J. McKelway becomes editor. He is a man of energy and success, holding the confidence of his fellows. His first issue is characterized by articles of strength.

From the Southwestern Presbyterian.

The first number of the NORTH CAROLINA PRESBYTERIAN under the new management and issued in beautiful Charlotte, is before us. It is every way worthy of the old North State and of her Presbyterianism. A fellow-student at Columbia, a native, used to say of North Carolina, "It is a good State to come from, but a poor one to go to." Our visit last spring leads us to dispute only the latter half of the proposition. We welcome the old friend in its new and becoming garb.

What the Central Presbyterian Said About Us.

From the Trans-Mississippi Presbyterian.

Rev. A. J. McKelway, the new editor of the NORTH CAROLINA PRESBYTERIAN, makes a polite bow in the last issue and says, "We set our faces toward the morning. With the help of friends, new and old, this paper will endeavor to make itself indispensable to every loyal son of North Carolina and the Presbyterian Church." The initial number is very attractive.

From The Presbyterian Journal, Philadelphia.

The NORTH CAROLINA PRESBYTERIAN, now of Charlotte, North Carolina, came to us last week, greatly improved in appearance, printed on better paper and illustrated. We present our best wishes for larger success.

GASTONIA, N. C.

The NORTH CAROLINA PRESBYTERIAN takes its place at once among the very best of our church papers. S.

MONTGOMERY, ALA., January 19, 1898.

DEAR BROTHER:—As a native of North Carolina and a minister in the Southern Presbyterian Church, I write to express my deep interest in the NORTH CAROLINA PRESBYTERIAN, and in you, its editor. You have possibilities of extensive influence and splendid opportunities to do good. I predict success to you by God's blessing; and although I am delightfully located away down in Alabama, will study with interest your career, and expect from you a weekly visit. Yours fraternally,

E. P. D.

BUCHANAN, Va.

You are more like an experienced editor, as you appear in the general preparation of the paper, than a new one at the business. I am truly delighted with your work and congratulate you cordially. P.

Its Better Two-Thirds.

DAVIDSON, N. C.

The NORTH CAROLINA PRESBYTERIAN is at present the recipient of unnumbered compliments in our community. In appearance, arrangement and contents it is certainly quite attractive. The young people and old, among other wishes and hopes, indulge the one that "J. R. H." will write some more "true stories," even if only half as good as the first one. His warm friend and quondam teacher would warn the talented editor, McKelway, that he will have to look to his laurels if he does not wish the editor of the "Children's Department" to prove to be "the better half" of the NORTH CAROLINA PRESBYTERIAN.

On the Other Side.

"Please stop my paper."

SUNDAY SCHOOL LESSON.

First Quarter, Lesson VI., February 6.

OUR FATHER'S CARE—MATT. VI: 24–34.

CONNECTION.—Our Saviour, after giving the Lord's Prayer, emphasizes the condition upon which we receive forgiveness of sin, namely, our forgiveness of others. He teaches the same principles with regard to fasting that he had laid down as to prayer and alms-giving. Then he passes to the subject of single-hearted service, which is continued in the lesson to-day.

Vs. 24. No man can be the slave of two masters. The condition supposed is one of hostility between the masters, which must leave the servant with hatred or contempt for one of the two. *Mammon*, primarily wealth, then worldly ambition, power, position. The claims of the world and of God are each exclusive. We must give up one or the other. Our service must be whole-hearted or unacceptable.

Vs. 25. *Therefore.* If we are the slaves of God, He and not we are responsible for our provision and comfort. *Take no thought*; be not anxious. Anxiety is only another name for unbelief. Our single care should be to serve our Master.

The life, more than meat. He who created us soul and body can certainly clothe us and feed us.

Vs. 23. If the Creator so evidently cares for his humblest creatures, shall not our Heavenly Father care for his children?

Vs. 27. *Stature.* Better the "measure of one's life." God in His providence has determined the limit of our days, and no effort of ours can prolong that limit. Hence anxious care is foolish as well as sinful.

Vs. 28-31. Lilies of the field. Probably the rich purple lilies of Palestine, reminding one of the royal color. Man's art is beneath comparison with God's wonderful works. God's care is so much better than our own.

Vs. 32. *The Gentiles.* The heathen. The contrast is several times drawn between the citizens of Christ's Kingdom and the citizens of this world. There is a wide and absolute difference between Christian and worldly standards. We are required to do "*more* than others."

Your Father knoweth. Infinite wisdom and infinite love.

Vs. 33. Seek *first.* Earnest service of God is the great cure for anxiety as to earthly things. The Master will take care of his servants' actions and food and clothing are unimportant when our hearts are full of the Lord's work.

Vs. 34. "Be not anxious for the morrow," the Revised Version says, "For the morrow will be anxious for itself." Do not borrow trouble. It is enough for us to do and to endure to-day. The future is in God's hand. Each day is full enough without adding the things of the coming days.

"Reasons for avoiding anxiety. 1. Apart from God it is futile. 2. Trusting in God it is needless. If He cares for the life He will care for the food. If He feeds the birds He will feed His children. If He clothes the lilies He will clothe us. 3. It makes God's people no better than the heathen. 4. It is adding to-morrow's evils to those of to-day." BROADUS.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: Did any one ever have sweeter little letters than have come to me this week, I wonder! We are delighted with these and want you to keep right on as you are doing, only be *sure* not to let mamma have too much to do with it. The mammas are apt to be so anxious that their little ones should say and do the right and proper thing that sometimes they make the little letters too grown-folksy. Now this page is *children's* page, and if any grown folks find things they do not like, why we shall just ask them to keep out, if they will be so kind. We intend to be entirely free and easy here, and say and do what we please.

What about the treasures we were going to talk about, children, and the homes we are building for ourselves up yonder? This is such a very important thing for us to think about and plan for that I must keep talking to you about it until you answer me. Every little boy and girl thinks and plans about the home here on earth, and what he will have and how he will live, and all that, for a home he can only live in a *few* years! Think a minute. We live in our papa's and mamma's homes till we go off to college or school, and then often do not make nests of our own till we are twenty-five or thirty years old. Then we may stay in those nests for about fifty years at the outside—few people stay that long—and after that comes a little flitting from this nest to that, and then the flying away to the "house not made with hands eternal in the Heavens," or the sad, sad going to another house which I cannot bear to even speak about to little children. Now, my little ones, which is worth most thought, and which should require most careful planning? The home which is to last a few short years or the home which is to last forever and ever more? Just try to think about forever and forever and ever and ever and on and on and on without any end or any stopping place at all. Oh, dear me, how it staggers our minds to even try to think of it!

But oh, little children, the glory of it all! The grandeur of it all! The great and wonderful love of God in giving us this thing which we call eternity, eternal *life*, *everlasting happiness!*

Now, do you know what is the truth about these things? *Nothing* is really worth our time and our thought but the getting ready for these homes of ours! *Nothing*. Don't you think that a thing which God could prepare *for* us before the foundation of the world is worth all *our* time during the few short years we live *in* this world? Why of course you do.

Here are a few things the most wonderful book says about our home—"A city which hath foundations, whose builder and maker is God." "A house not made with hands *eternal* in the heavens." "God is not ashamed to be called their God, for he hath *prepared* for them a city."

Then our own dear Saviour himself said when he was telling all those dear friends goodbye; "In my Father's house are many mansions. I go to prepare a place for you."

Won't *all* of you find some more of these beautiful texts about Heaven? I want to see how many you can find, and please write them out in full and then put the reference.

A Suggestion.

We are so much gratified at receiving the sweet little story about the little child in the Dallas Hospital. It is a great pleasure to write over our own stories "For the NORTH CAROLINA PRESBYTERIAN," and it is our earnest wish that a great many other friends who are interested in the paper, and in this especial department, will follow the example of this friend, and send us such good contributions.

The children are doing their part nobly, and seem so much interested in their work; now let some of the mothers and sisters and aunts, or any others who think about the children, lend a helping hand, too, and we shall have a nice and original Children's Department.

[For the North Carolina Presbyterian.]

One 1897 Christmas.

Most children of all ages like a "really truly" story best, and one that commences with "On last Wednesday morning," better than "Once upon a time."

So I want to tell the wee ones in the PRESBYTERIAN family of Annie Shepherd, a dear little motherless girl, now in the Parkland Hospital, at Dallas, Texas. Her father is a farm hand on one of the big Texas ranches, eighteen miles from Dallas, and when Annie was taken sick with a disease in her left arm and leg, she was brought as a charity patient to the hospital, and two days before Christmas the poor little foot had to be taken off.

When not in too much pain, she talked gleefully of Santa Claus and her Christmas stocking. Now good Dr. Armstrong was afraid that old Santa would not know that she had come in from the tiny country home just before Christmas, so he wrote a little letter to him, and not knowing where to find him so shortly before he was to start on his Christmas journey, he had it printed in the *Dallas News*. The letter told about how bravely she had borne the pain, and how badly she wanted him to come down the hospital chimney and bring her a doll.

Other people were rude enough to read Santa's letter—among the first was a big-hearted drummer who had no little girlie of his own, and who had never even bought a doll, but he hurried off to a store and bought one—a big one—and carried it, with three dollars to some young lady friends and asked them to dress it for him.

Next the clerk at the Oriental Hotel read the letter—then he cut it out and pasted it on the lid of a cigar box, made a "slot" in the lid with his knife, and tacked it down. Everybody who came in all the day long looked at the queer little bank, read the letter, and put a piece of silver in it.

At one of the down-town stores a tot so little that on tip-toe she could not reach the top of the counter, came in. Her mamma too had read the letter.

"What is it?" asked the clerk.

"I dess want a 70-cent doll—a big one for the little dirl ats sick."

The little Samaritan's looks were more eloquent than her short speech, and a $2.00 doll was given her for her very own 70 cents.

Mamas and papas, some with little girls of their own, and some without, young men and young ladies, school boys and girls, whole lots of folks "peeked" into Santa's letter, and the funny part of it was that each one thought that nobody else would see it, each one was afraid that Santa might be too busy to read the *News* and each one decided that Annie should have a doll.

On Friday morning, when Dr. Armstrong went into his office, his desk was hid from sight, loaded down with letters and bundles of every size and shape, all marked "For Little Annie," or "The little sick girl, care of Dr. Armstrong". Now if it had been your mamma or mine, she would have clapped her hands in delight, and have opened three packages, while the surprised doctor was taking off his spectacles to rub them and look again. Being a man, he sat down and gasped, and great drops stood upon his forehead. Being a brave man, he at last begun to untie and unseal the various bundles. When his work was done, he had found $70 in money, (all to buy dolls) 60 dolls, costing from 25 cents to $25, and almost a wagon load of toys of every kind that you and I ever saw, with apples, candy, oranges, figs, nuts, and everything good to eat.

What did he do with it all? Well, twenty of the dolls he gave to other sick children in the hospital, and the fruit and candy he divided out among poor children who did not get any, and after giving Annie as many dolls and toys as she could take care of, he sold the others at auction (I expect mamma will have to tell you what that means) on last Saturday, and put the money he got for them, with the $70.00, in bank for her. If she ever gets so she can leave her bed a new cork leg will be bought with some of it.

On Christmas morning she was sitting propped up with pillows, with her bed covered with the pretty, loving gifts; the door opened, and in walked a long, slender man, dusty and tired looking, whose coat was a thin seersucker, but there was love in his face.

"Oh Papa," Annie cried, and half laughing and half crying, she kissed him again and again. Her happiness was complete then, and the tired father who had walked 18 miles to see his baby girl on Christmas, and the glad child spent most of the day playing with the toys.

Since Christmas her arm has been taken off, and if she lives she can never run and jump and play like she used to, but, anyhow, she has had one Christmas that made even old Santa Claus open his eyes. CORNIE SHAW.

THE CHILDREN'S LETTERS.

No Sunday School.

RIVERTON, N. C.

DEAR PRESBYTERIAN:—I will write to you. I am a little girl ten years old. My grandma takes the PRESBYTERIAN. I am going to school. My teacher is Miss Mattie Livingston. We have examinations at the end of every month. We write letters every other Friday, and so none of our folks help us. We have thirteen scholars. I have a brother and a dear little sister; her name is Mary Patterson. We haven't any Sunday school or preaching at our church. I know the 23d Psalm and I know the Ten Commandments. When we had Sunday school our teacher had us to learn them; she said whoever learned them she would give them a Bible. We are all writing at the school house. One of my cousins is staying at our house and going to school with us. Santa Claus brought me a vase, a little bottle of cologne, and apples, candy and oranges. I will close, hoping to see my letter in print. Your friend,

JENET LIVINGSTON.

A Descendant of the Covenanters.

ALMA, N. C., January 15th, 1898.

DEAR PRESBYTERIAN.—I will write to you. I had a very nice time Christmas. Santa Claus brought me several presents. I am a little girl ten years old. My papa takes your good paper and we all enjoy reading it. There were a great many nice pieces to recite in the PRESBYTERIAN that came from Wilmington. I hope there will be some nice ones in the Charlotte paper I have two brothers and three sisters. I go to school to Miss Mattie Livingston; we have two new scholars; they came Monday. I enjoyed the talk on Synodical Home Missions at Centre Church; I rode seven miles in the cold and rain. I will close my letter. Wishing you much success,

Your little friend, EVELINA MCGIRT.

A Little Seamstress.

WILMINGTON, N. C., Jan. 12th, 1898.

DEAR PRESBYTERIAN:—I am a little girl 11 years old. I go to the Union School. My teacher's name is Miss Cameron. I like her very much. I study geography and history and fourth reader and speller, and I go to the Emanuel Chapel to sewing school. My teachers name is Miss Sallie Ennett. I like her ever so much. I am making a shirt waist at sewing school. I think I will close now.

Yours truly, ANNIE SMITH.

A Dear Little Friend.

IDAHO, N. C., January 17th, 1898.

DEAR PRESBYTERIAN:—I never have written to you, so I think I will write. I spent last Christmas in Smithville, and had a delightful time. I have a box of crayon pencils, and I enjoy drawing with them very much. I belong to the Ladies' Missionary Society, of Bethlehem. Mr. Hassell is still our pastor. With good wishes, I am your little friend,

CLARA SMITH.

A Little Baby Sister.

GASTONIA, N. C., January 15, 1898.

DEAR PRESBYTERIAN:—I have written to the PRESBYTERIAN once, I thought I would write again. I have a sweet little baby sister about six weeks old. Her name is Mary Jennings. I have three sisters and three brothers. I go to school every day; I study geography, spelling, dictionary, first reader and arithmetic. My school teacher is Miss Lizzie Adams. I go to Sunday school every Sunday. My Sunday school teacher is Miss Mamie Love. I like them both very much. Our pastor is Rev. M. McG. Shields. I have recited the Child's Catechism, the creed, the names of the books of the Bible, and the Beatitudes, the 23rd and 24th Psalms, and all except a few verses of the 14th chapter of John. I will close for this time. Your friend,

MINNIE V. COSTNER.

Loves the Presbyterian.

MEBANE, N. C., January 20, 1898.

DEAR PRESBYTERIAN:—I love the PRESBYTERIAN very much. I was very sorry when Mr. McLaurin gave up the paper. I thought nobody could make such a nice paper. But I think I will like the new editor just as much when I get acquainted with him. I like the talks to the little folks. I hope the little girl that got the thimble in her throat will soon get well. I am anxious to hear more about her. Hoping to see my letter in print, Your little unknown friend,

ADDIE C. SCOTT.

A Young Geologist.

BARIUM SPRINGS, N. C.

DEAR PRESBYTERIAN:—Old Santa Claus brought me two dolls Christmas and a limber jack. He can throw up his hands and feet, and can do many funny things. My clothing people sent me a box with a beautiful quilt with my name worked in the middle of it. My teacher took our class to walk Tuesday exening. We saw rotten logs turning into soil, and we saw rocks crumbling into sand. Frost had gotten into the rocks through the little holes in them. We saw a little ant hill that had been tramped down and the ants were building it up. I will close for this time. Your little friend,

SUSIE BLAYLOCK.

Memories of Santa Claus.

BARIUM SPRINGS, N. C., Jan. 21, 1898.

DEAR PRESBYTERIAN:—Old Santa was very kind to us all this Christmas. He brought me a tea set, two dolls, a stove, and a game of puzzles One of my dolls is dressed in yellow silk. I have a laundry set to use when I wash my dolls' clothes. I don't have to wash for them very often. I like to read the nice letters in the PRESBYTERIAN. I have a play house for my dolls. My dolls' names are Mary Ellen, Elsie, and Cornelia. Cornelia is the least of all my dolls. I enjoyed reading the letter that was written to the little folk. My clothing people sent me a beautiful card for a Christmas present. I stay at the Annie Louise Cottage now. All of the little girls that used to stay at the Infirmary stay at the Annie Louise. I lived in Charlotte before I came to the Home. Your little unknown friend,

ANNIE ALEXANDER.

The Happy Circle.

DALLAS, N. C., January 17, 1898.

DEAR PRESBYTERIAN:—I have just finished reading the nice letters in your paper, and have a desire to join the happy circle.

We are all much pleased with the PRESBYTERIAN in its new dress, and appreciate it being so near us, even in our own Presbytery.

I am little boy ten years old, and have three brothers and two sisters. All of us except the youngest attend Sunday school every Sunday. Papa is our superintendent, and Mr. W. T. Love is my teacher. I am memorizing the Shorter Catechism, and hope to be able to recite it before my eleventh birthday, which is April 7th.

I go to school at Gaston College. Miss Mabel Bulwinkle is my teacher, and we all feel much attached to her.

Rev. R. J. Johnston is pastor of our church, and has been for more than twenty-five years. We little folks all love him so much. He has such a nice way of putting his hand on our heads and speaking so kindly and pleasantly to us.

We put up a Christmas tree and Santa Claus came and put so many nice things on for us.

I will close by answering E. Myrtle Wilkinson's question and asking another. Lamech was Noah's father and Methuselah his grandfather.

When, where, and by whom was the first altar erected and sacrifice offered?

With good wishes for the PRESBYTERIAN and much happiness for all the cousins,

Your unknown friend,
W. HERMAN HENDERSON.

From the Old Church.

FAYETTEVILLE, N. C., January 21, 1898.

DEAR PRESBYTERIAN:—I like the PRESBYTERIAN so much. I am so glad you are going to write to us every week. I will try to answer the questions you asked in your letter. You asked "what treasures we sent to Heaven before we go." I think they are our loved ones. I think you told "Little Sister" that God would let her have just as many dolls as He thought she needed. Please tell me how the little girl that swallowed the thimble is. I have thought a great deal about her. We miss you and Mr. McKelway and little Benjamin so much. How I long to hear your sweet voice in the choir and to hear Mr. McKelway preach. I love Mr. and Mrs. Graham very much, and dear little Alice. Your devoted friend,

ZULA RANKIN.

Looks Better Without the "Fixing."

GREENSBORO, N. C., Jan. 22, 1898.

DEAR PRESBYTRIAN:—I thought I would write to you. I thought I would try to write this all by myself. I am seven years old. I go to shool. I study third Reader and Arithmetic and Spelling. My little sister studies the first Reader. I love the PRESBYTRIANS. My papa reads them to me. I go to Sunday school and my teacher is Mrs. Briggs. Mr. Seabrook is our preacher. I like to hear him preach, but I get tired and I expet he sees me wigling on my seet. I am going to try to do better. has the little girl got well who swallowed the thimble I hope she has. this looks mighty funny but I no you will fix it nice sister is laughing at my spelling but I'm going to do better next time. ONNIS M. WHITSETT, N. C.

A Young Reporter.

RED SPRINGS, N. C., Jan. 24, 1898.

DEAR PRESBYTERIAN.—I write to say that I wish you much success in your new home. I love to read the PRESBYTERIAN, and once I got a new subscriber for Mr. MacLaurin, and got an "Oxford Teachers' Bible" as a premium. I go to school at "Red Springs Seminary." I study arithmetic, English, geography reading and Bible. Fayetteville Presbytery meets in our Church here to-morrow. Rev. H. T. Graham will preach in our church Tuesday night. Rev. C. G. Vardell will preach here Sunday morning. Our pastor is Rev. D. W. Fox, whom we all like very much.

Very truly yours, ROSCOE D. MACMILLAN.

A First Attempt.

RED SPRINGS, N. C., January 24, 1898.

DEAR PRESBYTERIAN:—I have never written to you before. I am a little boy seven years old. We moved up here to Red Springs in September. I go to school at the Seminary. I study arithmetic, spelling, reading, Bible and writing. My teacher is Miss MacFadyen. She is such a good teacher, and I love her very much. I go to Sunday school. Our pastor is Rev. D. W. Fox. Your little friend,

B. FRANKIE MACMILLAN.

The Happy Home.

GREENSBORO, N. C., Jan. 21, 1898.

DEAR PRESBYTERIAN:—I want you to tell me about that little girl that you wrote about in the first new PRESBYTERIAN. My papa has gone to that happy home in heaven, and I had a brother to go a half a year after he did. Papa has been dead six years. I have got a brother going to Davidson College now; he is studying for the minister. I will close, hoping that the new editor will be blessed in his work. And I will answer the questions that was asked in the Jan. 13 number: Lamech was Noah's father and Methuselah was his grandfather. CORNIE SIKES.

A Little Boy.

MAXTON, N. C., Jan. 22d, 1898.

DEAR PRESBYTERIAN:—I am a little boy, six years old. I go to school. I'm in the second reader, and can write just a little, but not well enough to write a letter. I have to get some one else to write them. I have one sister and two brothers. My big brother is taller than papa. He got him a fine dog yesterday. We all think a lot of it. I go to Sunday school every Sunday. Miss Ann Lizzie Patterson is my teacher. I study the small Catechism. I enjoy the children's letters every week in your paper. My mamma reads them to me. Well, I think I have said enough this time for a little boy. My mamma thinks I talk too much sometimes. Your little friend,

GEORGE HALBERT MCLEAN.

Small Dorothy had just been stung by a wasp. "I wouldn't a' minded its walking all over my hand," she said, between her sobs, "if—if it hadn't sat down so hard."

Johnnie had been accused of crying, "I des I ain't," he maintained, gulping. "What are you doing, then?" questioned Uncle Henry. "Lettin' my eyes leak."—*The Presbyterian.*

MARRIAGES.

MARTIN-CLODFELTER.—On January 19th, 1898, at the residence of the bride's father, Mr. J. S. Clodfelter, of Catawba Station, N. C., by Rev. W C. Brown, Mr. J. Hoyle Martin, of Hiddenite, N. C., and Miss Mamie Clodfelter.

SHEPPARD-PRICE.—At the residence of the bride's father, Dr. R. B. Price, near Grover, N. C., on January 4th, 1898, Mr. R. C. Sheppard, of Coleville, Va., and Miss Jennie Price, Rev. R. J. McIlwain officiating.

SWINK-HEARNE.—On January 13, at the Lutheran Church, by Rev. Mr. Kimble, Mr. W. J. Swink, of China Grove, and Miss Annie Hearne, of Albemarle.

OBITUARY.

SCOTT.—James Sidney Scott was born near Haw Fields Church, Alamance county, N. C., December 8th, 1827, and died at Graham, N. C., December 21st, 1897. The son of godly parents, his father being an elder in Haw Fields Church and his mother a devoted Christian, the subject of this sketch was early brought under religious influences. In his early manhood he gave his heart to the Savior, and connected himself with the Church of his fathers. By nature diffident and retiring, and by grace most humble in his sense of personal demerit, Mr. Scott was a man that did not say much about his religious experiences. His Christian character was manifest, not so much by his professions of joy as by his evident repentance for sin, his steadfastness in duty, his punctual and regular attendance upon all the means of grace, his unfailing liberality, his warm affection for his Christian brethren, and especially for the ministry of the Gospel, and his unswerving loyalty to the church. In private life he was singularly gentle and guileless, abounding in kindly humor and seeking to cheer all who came within his reach, and yet his cheerfulness never savored of irreverence for things sacred. He was no fault-finder, and every pastor of his church found in him an unfailing friend, upon whose support and sympathy he could count always. His home was ever open to the Lord's servants, and they found a warm Christian welcome awaiting them whenever they chose to avail themselves of his hospitality. In his eyes a vile person was contemned, but he was notwithstanding always charitable in speech and free from strong personal resentments. If at any time he was wronged, he remembered the word, Vengeance is mine, I will repay, saith the Lord. He was at the same time strong in his attachments. He loved his friends, and linked them to him as with hooks of steel.

In business life he was well-known as a man of unbending integrity and transparent truth. His success was achieved by strict industry and economy, and to the last he maintained the frugal habits that he acquired in his early struggles with adversity.

Trusting humbly in the all-sufficient merits of our Lord and Savior, counting himself a sinner saved by grace, he was able to meet the last enemy triumphantly. His sufferings were long continued and at times excruciating, but never for an instant did he exhibit any spirit of rebellion or murmuring. When it became evident that his days were numbered, he surrendered every care, and as far as his sufferings permitted, he gave himself up to the contemplation of his heavenly inheritance. His testimony to the sustaining and comforting power of Divine grace was clear and joyful. He told more than once of his turning to God when a mere lad, working in the old cotton mill at Big Falls, how he began to pray in secret, and kept up the habit or a long time before he ventured to confess his faith, and he was able to say that from that time he had endeavored to be a follower of the Lord Jesus Christ. His mind reverted joyfully to the scenes of pentecostal power which he had witnessed in the camp-meetings at Haw Fields in the old days, when Presbyterians shouted aloud for joy, and sinners cried aloud for mercy. "They say we are more progressive now, but I tell you," he said with ardor, "the old-time religion was good enough for me."

Thus rejoicing in his memories of Divine grace and in his hope of the Divine glory, he spoke freely from day to day of his approaching end. He recalled the names of many friends and relatives whom he expected soon to greet in the better land, and calling them by name, and dwelling upon the joys of reunion, he seemed exulting in his glorious hope, until to those who were privileged to be with him, his sick chamber seemed fragrant as with breezes blowing from the heavenly shore, and bright as with the presence of attendant angels. And in all of this testimony there was no touch of self-sufficiency. Indeed, nothing was more manifest than his humility. He freely confessed his backslidings, and let it be known that he counted himself less than the least of all saints, but he bore his testimony for the glory of God and for the support and comfort of his family. "I have trusted everything to Jesus," he said, and having put his house in order, he found comfort in the thought that when he was able to think, he was privileged to think of Jesus, and when he was too sick to think, he knew that Jesus was thinking of him. When he was almost too weak to utter a word, he desired his beloved physician to lead the family in prayer, and declared that he felt that Jesus drew nearer to him as his weakness increased. At last, after some days of intense suffering, he relapsed into unconsciousness, and from this passed into a quiet sleep, from which he awakened with a radiant smile, as

"His spirit with a bound
Left its encumb'ring clay."

In 1851 Mr. Scott was most happily married to Miss Elizabeth Donnell, of of Guilford county, who, with two sons and one daughter, survives to mourn his death. His children, and most of his grandchildren, who are old enough, are consistent members of the Presbyterian Church. May God sanctify to them this sore affliction, and enable them to follow this father in Israel as he followed Christ. PASTOR.

WICKER.—At his home near Pocket, N. C., on January 17, 1898, Mr. George Green Wicker, in his 38th year. Mr. Wicker was a godly son of pious family. For more than twenty years he had been a member of the church militant, faithful and beloved. He served White Hill and also Pocket Church—at a later period up to the time of his departure—as a ruling elder. In this relation he was efficient, wise, conscientious and faithful.

"Blessed are the dead who die in the Lord."

HINES.—At Alma, N. C., November 27, 1897, Atlanta McKinnon, daughter of Mr. and Mrs. E. M. Hines, aged a little more than two years.

This precious child, never physically strong, was always the object of the most loving care and tender solicitude.

By her sweet, winning ways she had, in her short life, endeared herself to many, and was almost the idol of her fondly devoted parents. Her death leaves an aching void in their hearts, a sad vacancy in their home.

AMES.—January 12th, 1898, Dr. W. N. Ames, a ruling elder and clerk of session of the Presbyterian church at Starkville, Miss.

MCNAIR.—In Laurinburg, N. C., on January 2nd, 1898, J. W. McNair, son of J. F. and M. J. McNair, of Laurel Hill, N. C., departed this life suddenly, in the 26th year of his age. He was a child of the Covenant, the seal of the Covenant being placed on him in infancy through the ordinance of baptism. In early youth on public profession of his faith in Christ he was received by the session of Laurel Hill Church into full communion. He ever honored his parents through most affectionate devotion to them, and as a brother, was kind, gentle and loving.

He was a young man of unusual promise and of great popularity. The very high esteem in which he was held by all classes was impressively manifested in the *vast* congregation who paid their last tribute of respect, in sympathetic and reverent attendance upon the funeral and burial services.

He was a young man of strict integrity and honest dealings. Consequently he readily gained the full confidence of those who had any business transactions with him. And this number was by no means small. For in the short time of two or three years in which he was engaged in the business of general merchandise he made such rapid headway that at the time of his sad and sudden exit from this life he was doing the most extensive business of any merchant in his adopted town.

He was much loved and admired in life, and his extremely sad and untimely death is greatly lamented. May the God of all grace comfort the sorely bereaved family and the many sorrowing relatives and friends.

TEMPLETON.—At the residence of her daughter, Mrs. J. S. Morrison, of Pressley, Iredell county, N. C., on January 10th, 1898, Mrs. Susan Bryson Templeton, aged 83 years, 4 months, 29 days.

The many friends that came through the rain from far and near to pay a last tribute of respect testify to the high esteem in which she was held by those who knew her.

In her last moments she could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

LYNCH.—At her home in Alamance County, N. C., November 4th, in 62nd year of her age, Miss Belle Lynch, daughter of late Rev. Thos. Lynch. She had been a professor of religion for more than 45 years.

LYNCH.—After a painful illness of more than a year, Mrs. John Lynch, daughter of Rev. Thos. Lynch, passed quietly to rest December 15th, in her 56th year. She had been a member of the Presbyterian Church for nearly 40 years. She often spoke of her future home. "How sweet to wake in the arms of Jesus." She leaves a husband and four children.

Dear friends, think of your darling as not lost to you; an angel pure and bright, she awaits you in the Heavenly home. The good Shepherd has taken the little one in His bosom, and there she is safe, so lovingly, tenderly cared for; a "lamb of the upper fold."

A FRIEND.

ENTERED INTO REST:—At the home of Capt. J. W. Lewis, on Sunday evening, December 19th, 1897, the soul of Mr. J. W. Richmond left its tenement of clay and ascended unto the God who gave it.

This beloved friend was born in Milton, N. C., Jan. 12th, 1874, making him at his death nearly (24) twenty-four years of age.

Mr. Richmond was a Christian gentleman of sterling worth. Brave and patient, unselfish in all he did and said, kind, generous and true, careful and thoughtful of the comforts and pleasures of others. These Christian virtues, combined with good business qualifications, won for him many true and lasting friends. The writer visited him several times during his last illness, and was impressed with what fortitude and patience he bore his pain and suffering. A few days before his death, at his request, the 23d and 32nd Psalms were read to him. No doubt he realized in his last moments the truth in these words: "Blessed is he whose transgression is forgiven; whose sin is covered," and we feel sure, could he have spoken he would, with his latest breath, have whispered, "I am better now."

Our friend will be keenly missed from both the social and business circle in which he moved, but we know God is wise and good, and have the assurance that this loved one is to-day enjoying that peace and rest that await those who put their trust in Him. And while we deeply mourn the untimely death of this noble young man, we feel that our loss is his eternal gain. Now, to the bereaved ones we extend our deepest sympathy, and commend them to Him "who is too wise to err and too good to be unkind" A. FRIEND.

BIRDSALL.—Entered into rest, after a brief illness at her home in Fayetteville, Miss Mary E. Birdsall, on the morning of January 6th, 1898. She had been since her youth a devout and consistent member of the Presbyterian church. Her faith was strong and her godly life known to all. She was one of the gentlest and sweetest spirits of the community, unselfish to a degree, with a love for her Saviour and her Church that was marked, and with a piety as genuine as it was unassuming. She was beloved by all, but especially dear to those who had known her ministrations in the chamber of sickness and death. While the end came suddenly, she had been long prepared. Death had no terrors for her. It was in her faith as in fact the gateway into Life The funeral services were conducted at the residence of Mrs. P. H. Lutterloh, by Rev. H Tucker Graham, and she was buried in Cross Creek cemetery.

"For I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others that have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."

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IN EFFECT JANUARY 16, 1898.

This condensed schedule is published as information, and is subject to change without notice to the public.

Trains leave Charlotte, N. C.:

10:15 p. m.—No. 35, daily for Atlanta and Charlotte Air Line division, and all points South and Southwest. Carries through Pullman drawing-room buffet sleepers between New York, Washington, Atlanta and New Orleans. Pullman tourist car for San Francisco Wednesdays and Saturdays, via New Orleans and Southern Pacific.

9:35 a. m.—No. 37, daily, Washington and Southwestern Vestibule Limited for Atlanta, Birmingham, Memphis, Montgomery, Mobile and New Orleans and all points South and Southwest. Through Pullman Sleeper New York to New Orleans and New York to Memphis. Dining car, vestibuled coach, between Washington and Atlanta.

5:50 a. m.—No. 8, daily for Richmond; connects at Greensboro for Raleigh and Norfork.

3:51 a. m.—No. 31, daily except Monday; New York and Florida Limited; consists exclusively of Pullman, Dining, Sleeping, Compartment, Library and Observation Cars. New York to St. Augustine; Pullman Sleeper New York to Aiken.

12:20 p. m.—No. 11, daily for Atlanta and all points South. Solid trains Richmond to Atlanta; Pullman sleeping car Richmond to Greensboro.

10:20 p. m.—No. 35, daily for Columbia and C. C. & A. local stations; Augusta, Savannah, Jacksonville; carries through Pullman drawing-room buffet sleeper between New York and Jacksonville; also Pullman sleeper Charlotte to Augusta.

9:35 a. m.—No. 37, daily for Columbia and C. C. & A. local stations.

9:35 a. m.—No. 36, daily for Washington Richmond, Raleigh and all points North Carries through Pullman drawing-room buffet sleeper New Orleans to New York; Jacksonville to New York. Pullman tourist car from San Francisco Mondays and Thursdays, via New Orleans and Southern Pacific.

8:22 p. m.—No. 38, daily, Washington and Southwestern Vestibule Limited, for Washington and all points North.

6:30 p. m.—No. 12, daily for Richmond, Raleigh, Goldsboro and all points North. Carries Pullman sleeping car from Charlotte to Richmond. Connects at Greensboro with train carrying Pullman car to Raleigh.

11:38 p. m.—No. 32, daily except Sunday; New York and Florida Limited, for Washington, Baltimore, Philadelphia and New York; consists exclusively of Pullman cars.

9:18 a. m.—No. 16, daily except Sunday for Statesville, Taylorsville and local stations. Close connection at Statesville for Asheville, Hickory, Lenoir and Blowing Rock.

4:30 p. m.—No. 62, daily except Sunday; freight and passenger for Statesville and local stations.

All freight trains carry passengers.

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F. S. GANNON, 3d V. P. and Gen. Mgr.
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CONDENSED SCHEDULE.

IN EFFECT NOVEMBER 28, 1897.

North Bound.	No. 2, Daily.
Lv. Wilmington	9 00 a m
Ar. Fayetteville	12 10 a m
Lv. Fayetteville	12 22 a m
Lv. Fayetteville Junction	12 27 a m
Lv. Sanford	1 48 p m
Lv. Climax	3 47 p m
Ar. Greensboro	4 30 p m
Lv. Greensboro	4 30 p m
Lv. Stokesdale	5 17 p m
Lv. Walnut Cove	5 47 p m
Lv. Rural Hall	6 15 p m
Ar. Mt. Airy	7 45 p m

South Bound.	No. 1, Daily.
Lv. Mt. Airy	8 40 a m
Lv. Rural Hall	10 04 a m
Lv. Walnut Cove	10 33 a m
Lv. Stokesdale	11 06 a m
Ar. Greensboro	11 55 a m
Lv. Greensboro	12 15 p m
Lv. Climax	12 43 p m
Lv. Sanford	2 36 p m
Ar. Fayetteville Junction	3 55 p m
Ar. Fayetteville	4 00 p m
Lv. Fayetteville	4 10 p m
Ar. Wilmington	7 20 p m

North Bound.	No. 4, Daily
Lv. Bennettsville	8 00 a m
Ar. Maxton	9 02 a m
Lv. Maxton	9 07 a m
Lv. Red Springs	9 35 a m
Lv. Hope Mills	10 20 a m
Ar. Fayetteville	10 40 a m

South Bound.	No. 3, Daily.
Lv. Fayetteville	4 50 p m
Lv. Hope Mills	5 07 p m
Lv. Red Springs	5 43 p m
Ar. Maxton	6 11 p m
Lv. Maxton	6 15 p m
Ar. Bennettsville	7 15 p m

North Bound.	No. 16‖
Lv. Ramseur	6 40 a m
Lv. Climax	8 25 a m
Ar. Greensboro	9 17 a m
Lv. Greensboro	9 35 a m
Lv. Stokesdale	11 07 p m
Ar Madison	11 55 p m

South Bound.	No. 15‖
Lv. Madison	12 35 p m
Lv. Stokesdale	1 25 p m
Ar. Greensboro	2 45 p m
Lv. Greensboro	3 15 p m
Lv. Climax	4 25 p m
Ar. Ramseur	6 10 p m

†Meals. ‖Mixed, daily except Sunday

CONNECTIONS.

At Fayetteville with Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk & Western Railway.

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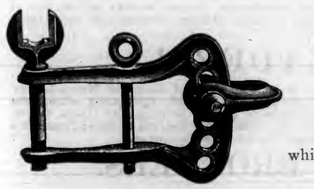
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NORTH CAROLINA PRESBYTERIAN

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INDEX.

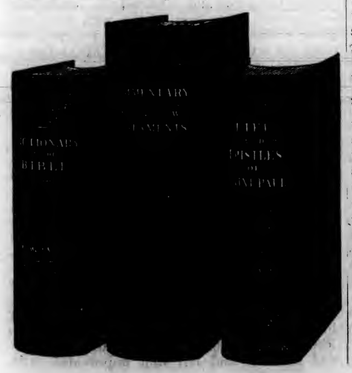
	PAGE.
The Presbyterian Church of Fayetteville	1
Engraving and Sketch	1
CORRESPONDENCE:	
Rev. Chas. Phillips, D. D., L. L. D: *Mrs. Cornelia P. Spencer*	2–3
The Cynic's View	3
Cheerful Giving	3
Some Facts on Mormonism: *Rev W. P. McCorkle*	3–4
A Letter from "Gnat"	4
A Note from P. H. H.	4
From the Pastor of our Largest	4
Country Church: *A. A. L.*	4
HOME MISSION DEPARTMENT	5
CHURCH NEWS	6–7
Our Church Courts	7
EDITORIAL	8
FOREIGN MISSIONS	9
SUNDAY SCHOOL LESSON	9
News of the Week	9
CHILDREN'S DEPARTMENT	10–11
Letter to the Children	
The Children's Letters'	
Stories for the Young Folks	
Marriages and Deaths	12
News from Cuba and Spain	14
Among Our Exchanges	14
Wit and Wisdom	15
Advertisements	13–16

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THE PRESBYTERIAN CHURCH OF FAYETTEVILLE.

There has been preaching in Fayetteville by Presbyterian ministers since the year 1755. The first preachers were from Scotland, Campbell, McLeod, Crawford, Lindsay, with Tate and Kerr from North Ireland. Most of these served country churches near by, and preached in Fayetteville as opportunity offered, sometimes in private houses, more often in the "State House." George Whitfield, Calvinistic Evangelist, held services there more than once. A congregation was gradually gathered together, and in the year 1800 the church was organized by Rev. John Robinson, of Cabarrus county, who became the first pastor. There were 150 communicants at the first celebration of the Lord's supper.

Rev. John Robinson's successors in the pastoral office have been: Andrew Flinn, John Robinson (a second time), W. L. Turner, Jesse H. Turner, W. D. Snodgrass, Robert Morrison, James G. Hamner, Josiah Kirkpatrick, Henry A. Rowland, Jas. Douglas, D. M. Turner, Adam Gilchrist, John M. Sherwood, H. G. Hill, A. L. Phillipps, T. P. Barclay, A. J. McKelway, H. T. Graham. The last five are living. Their predecessors have gone to their reward.

Among these special mention may be made of Rev. W. D. Snodgrass, who went from Fayetteville to the Independent Church, Savannah, and traditions of whose wonderful eloquence still linger; Rev. Robert Morrison, one of the founders of Davidson College and the father of Mrs. Stonewall Jackson; Rev. Henry Rowland, through whose labors the church was rebuilt; James Douglas, who died in harness, after a brief but most successful pastorate, during which there was a great revival of religion and a marked quickening of the liberality and activity of the church, and whose memory is preserved in many families by the children that were named for him; Rev. Adam Gilchrist, who served for nearly 20 years, a rare scholar, an evangelical preacher, and a man of marked piety and humility; and Rev. John M. Sherwood, the war pastor, resigning in 1867 to become the editor of the NORTH CAROLINA PRESBYTERIAN.

Among the prominent elders of the church were Robert Donaldson, Henry Potter, George McNeill father of the first editor of this paper, Jesse George Shepherd and Bartholomen Fuller, for a time co-editor with George McNeill. It is a grateful task for the writer to bear testimony to the zeal and efficiency of the present officers and members of this historic Church. The membership is the largest in its history, about 450, five mission stations are kept up with their Sabbath Schools, steps are being taken to secure an assistant pastor for this special work, and with the new life that is coming to the city through its manufacturing interests, the church seems determined to preserve the position of prestige and of influence it has held for a hundred years.

The church building represented here is of historic interest. The corner-stone of the main building was laid in 1816, and the money was raised by the sale of shares in the property, by which the pews were deeded to the stock-holders. During the last pastorate nearly all these pews were deeded back to the church and by congregational action declared free. Among the contributors to this building were James Monroe, President, $25,00; John Quincy Adams, Secretary of State, $10.00. In 1831 nearly the the whole of the town was destroyed by fire and the church was left with bare walls. But these had been so substantially built that the present building was erected upon them, a special prayer-meeting being held for the workmen, while the heavy rafters were being put in place.

The use of the church was granted for the funeral ceremonies in honor of Thomas Jefferson and John Adams in 1826, and again in 1845, for the delivery of a eulogy on Andrew Jackson, "because he was a professor of religion and a member of our communion," and again in 1894, for the same reasons, the Presbytery of Fayetteville then in session, adjourned to hear a memorial of Zebulon Baird Vance. The bell now in use was the gift of the church in Troy, New York, and, such are the mutations of time, was offered to the Confederate Government "to be cast into cannon for the immediate use of the Starr artillery." The silver communion service was presented to the church in 1828 by a society of young ladies.

The part of the building in the foreground was erected and dedicated in 1895 and the edifice has the double advantage of the hallowed associations of an honored past, with all modern conveniences. The church hopes to celebrate its centennial in 1900 at the meeting of Synod there.

CORRESPONDENCE.

Rev. Charles Phillips, D. D., LL. D., 1822—1889.

Charles Phillips was born in Harlem, N, Y. on the 30th July, 1822. He was the oldest of the three children of the Rev. Dr. James Phillips, forty-one years professor in the University of North Carolina, and was not quite four years old when in 1826 his parents removed from New York to North Carolina, and made their home in Chapel Hill. His training and education in childhood was much that of other boys in the village at that day, perhaps more strict than most.

There was no school for children in Chapel Hill or near it. Such education as is gained from books was given at home, father and mother each contributing to the work.

When Adams' Latin grammar, and Mair's Introduction, Fisk's Greek grammar and the Greek Testament, Bonnycastle's algebra and the ancient geographies had been well conned in the father's study, the mother had Rollin, Shakespeare's Historical Plays, the English poets and the Bible ready. Children, however, had quite as much of out-door life as of study, so that no harm was done by the above array. The taste that the mother gave of English literature in those early days settled for their lives the bent of her children's minds.

Charles soon became, and continued to his death, an omnivorous reader. He was distinguished among his mates by his activity of mind and body, easily foremost in all games, running eagerly into all dangers, first in all scrapes, and not a little inclined to be over-bearing.

In after life he gave his influence against home education, believing that it tended to narrowness of feeling and fostered conceit and arrogance.

He graduated at the University in 1841, in his 19th year, taking first honor with several others. The class of '41 was the largest that up to that time had ever left the University, and contained an unusual number of young men of promise, most of whom achieved distinction in after life. Charles Phillips was specially distinguished in mathematical and scientific studies. His college career was seriously interrupted by a long and unusually severe attack of pneumonia, from the effects of which his constitution never wholly recovered. Though, through a life often thereafter assailed by long and dangerous illnesses, he retained to the last a bright eye, a florid complexion and unfailing vigor of mind. After this wasting illness he developed a corpulence, unusual at his age, of which he was never afterwards rid.

After graduating he began the study of medicine in the office of the late Dr. Johnston B. Jones, then beginning a notable career as a physician in Chapel Hill. Paying a visit to Raleigh during a revival in the Presbyterian Church there, conducted by the Rev. Dr. Lacy, his mind was for the first time seriously impressed. The great change was begun in him and he resolved to devote his life to the ministry. For a year he read theology with his father, and in 1843 entered the Princeton Theological Seminary, then officered by Drs. Alexander Hodge and Miller. To these fathers in the church, and lights of their day, Mr. Phillips was zealously and loyally attached thenceforth.

The weakness in one lung which resulted from his long illness while in college gave his friends uneasiness, and induced them to advise him to postpone his purpose of preaching. He was over persuaded to return to Chapel Hill, and take, for awhile, at least, a place in the University as assistant to his father. He began his work there as mathematical tutor in the fall of 1844, supposing it would be but temporary. There he remained, however, with the exception of six years spent at Davidson College, for the rest of his life. It may be added that this step was a life-long regret to him.

In 1847 he married Miss Laura C. Battle, youngest daughter of Joel Battle, of Edgecomb, and sister of the late Judge Wm. A. H. Battle. This marriage secured his happiness and gave his life added usefulness and reputation. To a good wife and mother it is that husband and children, under God, owe everything.

The faculty of the University of North Carolina, between the years '45 and '65, formed a strong body of scholarly and faithful teachers. Gov. Swain, Dr. Mitchell, Dr. Deems, Judge Battle, Dr. Green, Dr. Phillips, Dr. Hubbard, Dr. Shipp, Dr. Wheat, Prof. Fetter, and their assistants were conscientous, painstaking and (most of them) singularly devout in the performance of their duties. The methods of that day in pedagogy were not in accordance with the lights of the present. All things have received a new impulse, have advanced, have improved. We who have lived to see the new day and rejoice in it must still acknowledge our debt to the past, and still revere the men who in their day did well a hard work, gave a dignity to their profession, and raised a standard in North Carolina which is floating yet. Faithful work in the University made Wake Forest, Davidson, Trinity, possible.

Charles Phillips was not at first a good teacher, certainly not a popular one. He lacked deference, amiability, insight. But, being all his life a keen student, necessarily he learned; and he learned patience as he went on, learned how to impart what he knew; how to recognize and respect, how to aid another's efforts. He learned to magnify the teacher's office and to glory in his work, placing it next in dignity and vital importance to that of the ministry.

In 1853 the chair of Civil Engineering was established in the University, and Mr. Phillips was elected professor of the department. He spent the summer and winter at Harvard in the study of this growing science, and with the duties of his professorship he divided with his father the teaching of the higher mathematics. His activity in the service of the University was incessant, his scheme of duties ever the fullest. He loved to work and whatever he undertook he made interesting by the enthusiasm with which he viewed it. For many years he was secretary of the faculty, and the labor of preparing the annual catalogues—a most thankless and depreciated piece of work—was imposed on him. Gov. Swain, though doubtless their notions of discipline often conflicted, gradually loved, consulted, and relied upon him, recognizing, as did others, the *man* apart from his work, honest, fearless, able, and in the main, right.

In 1860 the mathematical department of the University was arranged in two chairs, Charles Phillips taking that of pure mathematics, while his father retained the professorship of mixed.

In 1856 he was licensed to preach by the Presbytery of Orange at a called session in Pittsboro, Chatham county. At the same time Rev. Mr. McGilvary was ordained to the work of Foreign Missions, and he has been now these forty years the honored and useful missionary of our Church in Siam. In 1866, at New Hope Church, in Orange county, Mr. Phillips was ordained along with Rev. Calvin Wiley, so long associated with the common school system of the State. During all the years of his life as tutor and as professor he was unceasingly active in religious work. He taught the Bible in regular college recitation, and for many years was superintendent of the village union Sunday school, and afterwards that of the Presbyterian Church. He inaugurated, and with his good wife's help, taught a large Sunday school for the colored people. All through his life we may say that he was in labors abundant. He loved work. He loved to impart, to write, to teach, but he especially and above all delighted to preach the Gospel.

Neither as writer nor as speaker was he either graceful or polished, though always original, forcible and instructive. He excelled in letter-writing where occasional peculiarities of expression are pardonable, and serve only to give flavor. He disdained too much the arts of rhetoric, insisting that if a man had anything to say, let him say it straight along without considering the manner or form. One word was as good as another, so it gave the full idea, and in the torrent of vehement and impetuous speech, he would use the readiest word or phrase that occurred to him—even the merest colloquialism—thus often marring or weakening the presentation of a fine thought by some jagged inelegance. The story was told of him once that having preached in a city in a neighboring State, where he was not known personally or by reputation, a lady, returning from the service, expressed her hearty appreciation of the sermon, but added: "What a pity such a preacher should not have been educated."

Mr. Phillip's attitude when attacked for these awkwardnesses of expression was much the same as that assumed by the late Judge Badger. On one occasion when having just delivered one of his finest speeches at the bar, he was accosted by a newly fledged lawyer: "Judge, what is your authority for such and such a grammatical phrase?" (quoting some *lapsus* from the morning's speech). "None at all sir," said the Judge calmly.

A man quite sure of himself might take this position. None other. Mr. Phillips was sure of himself. His mind was broad and full to overflow. His learning was beyond all question very great, and covered a vast range in literature, science, ethics, politics, as well as in ecclesiastical and religious matters. He was an original investigator in theology—broad and sound and firm in his views. He accepted no creed without examination. His contemporaries said of him, that in his knowledge and appreciation of the plan of salvation, and of the work of the law on the soul, he was unequalled. His own sense of sin, his humility, his adoring love for his God and Saviour were marked characteristics. He loved grand themes. Among oug his most striking sermons were three most widely remembered—one on "The Scape-goat," (the atonement); one on regeneration, "Ye must be born again;" and one on the self-existence of God—"I am that I am."

When the Presbyterian Church ceases to love such themes, ceases to feed upon the marrow and fatness they afford, when hearts no longer burn and eyes remain dry under preaching that shows man to be a great sinner, and Christ an all-sufficient Saviour, then we may write Ichabod on her walls.

The doors of the University were closed in 1868 under Gov. Holden's *regime* and the members of the faculty, being compelled to find new homes, were scattered, many of them far abroad. Dr. Phillips thankfully accepted the chair of mathematics offered to him in Davidson College. In February, 1869, he removed with his family to that excellent institution. There he labored faithfully for over six years—in class-room and pulpit. His heart and mind were greatly comforted by such an environment of elect Presbyterians as that community and that section of North Carolina afford.

When the reorganization of the University took place, Dr. Phillips' former chair of mathematics there was tendered to him by the unanimous vote of the trustees. Reluctant to leave Davidson, still he felt that his *alma mater* had a prior claim and the best right to his services. He returned to Chapel Hill in 1875—his friends hoping that many years of vigorous work were yet to be his in his old home.

But he was in truth worn out. The fearful disease which had so often laid him low, and so long hampered and hindered his usefulness—rheumatic gout—assailed him with more and more violence, and in 1879 he resigned his chair and sought and found some alleviation of his sufferings for a year in the Presbyterian Hospital of New York City. The trustees accepting with sorrow his inevitable resignation, continued his name on the college catalogues as *Professor Emeritus* to the end of his life.

A few years of suffering remained to him. When not on a sick bed, he was always found cheerful, conversational, keenly interested in all matters public and private, and giving an example rarely met with, of singular patience, silent endurance, and unfeigned humility. He must needs be teaching, and he taught when prostrate in the grasp of inexorable disease. When able to be up, he was confined to a rolling chair for the last few years, and that chair was the centre of attraction for many friends, the scene of many gracious, helpful, invigorating interviews. Nobody ever went to Dr. Charles Phillips for information, for friendly sympathy and interest, and left him unprovided with

either. He had the genial, generous, manly nature which belongs with a great heart. Nothing that pertained to humanity was a matter of indifference to him.

During the last spring of his life he conducted a Bible class of young men, connected with the University, through the letter of the great Apostle to the Church in Rome—his exegesis as exhaustive, his commentary as luminous as in his best days.

The end came May 10th, 1889, in Columbia, S. C., where he was at the house of his son-in-law, John S. Verner, of that city. He was not yet 67 years old, but he had lived a full life. He had not done all that he had hoped, not all he had promised himself to do. How many of us have done so? But he had been diligent, fervent, useful. He had been a tender, thoughtful husband, a careful father, a good master. A letter received from an old servant of his, this winter, says that her memory of his comments on the Bible at family prayer serves yet to support and comfort her soul. And he had lived to see all his children leading Christian lives in Christian faith, his youngest son an enthusiastic and successful preacher of the Gospel. We, in these later days, are privileged to see his oldest grandson at work in the same field in heathen lands.

The last struggle, if sharp, was short. On the 11th of May, Chapel Hill opened its bosom and received him to rest by the side of his parents. Rev. Mr. Wilhelm, of Hillsboro, late pastor of the Presbyterian Church in C. H., performed the funeral services in the presence of a sorrowing crowd.

"'Rest,' we call it," are the closing words of Hon. R. H. Battle's noble tribute to his memory, "but surely to such spirits it means but a passing on and upwards to still higher planes of service, where with vision undimmed and flight that knows no faltering they press forward to know more and more forever of the fulness of God. We are proud to record him on the walls of our memorial hall among those who have conspired to build the name and fame of Chapel Hill—one of the most widely successful and brilliant students and teachers, and one of the most gifted names upon our register of a century's achievements."

CORNELIA P. SPENCER.

The Cynic's View.

The skill to which some have attained in the art of begging is really much to be admired. Because persistently to obtain more than is one's due is quite profitable, and when coupled with high respectability is not dangerous. And when one can manage withal to maintain one's self-respect the Cynic counts it quite a feat.

To go into a store and call attention to one's coat (especially when it is made out of good cloth and is of generous length) as a reason for obtaining goods at a discount of ten per cent. is an accomplishment much envied by men of shorter coats and purses.

To have the knack of making a poor blacksmith feel as if he was a great sinner if he failed to shoe your horse at half price, and all because you are in a calling that pays only about three times as much as he is able to earn, is truly a sublime exhibit.

Always to expect favors, and then to begin to demand favors, and then to look upon yourself as the most injured of men when favors are not liberally granted—is not this the beautiful union of Christianity with true manliness?

The whole system under which the minister lives is such as to make it an imperative duty on his part to watch with all the jealousy of a lawful self-love, every enticing attack upon his integrity and self-respect.

[For the North Carolina Presbyterian.]

Cheerful Giving.

The Book says the Lord loves a cheerful giver. One who gives because he loves God. But who loves God? A Christian. But do all Christians love God? Of course they do. Love is greater than faith or hope. In proportion to our love for God will be our cheerfulness in giving for His glory. Is not this in accordance with reason as well as revelation? Do not we give to and do for those we love? Should an aged mother ask a son to give to her, and he refuse to give, and give cheerfully, could he claim he loved his mother? He might lay claim to this virtue, but his conduct would refute his assertion. Is it not exactly the same case when one professes to love God and will not give to Him cheerfully?

But some one may say, it won't do to make such practical tests. But this is a mistake. Christianity is most intensely practical. The truth is, if one be a Christian—a lover of God—he will be a cheerful giver. But do you say this logic will exclude a good many Church-members? The writer is not responsible for the effect the truth has. If it is not true that every Christian is a lover of God, then we acknowledge our entire ignorance as to what Christianity is. One without love for God has no faith in Jesus Christ. But to have faith in the Son of God is to be a Christian. But remember that the faith that unites to Christ is that which works by love, purifies the heart and overcomes the world; therefore, any one without love to God is not a Christian, it matters not how much faith, so-called, he may have. Well let it be settled that all Christians love God. It must follow that all Christians give of their substance to God cheerfully. Because it is both reasonable and scriptural that we give cheerfully to any whom we love. We do not suppose any one would undertake to deny this assertion. Would it not be well for all those who propose to be Christians to ascertain whether or not they love God, by an examination as to whether or not they give cheerfully to God? The writer thinks so.

But does one reply, I give the nickle or copper, I do give cheerfully. But can it be called cheerful giving when we give a nickle when we are able to give a dollar? Ponder this question prayerfully. Would the son referred to above, be regarded as a cheerful giver, when he had not done all he could to relieve his aged mother? Suppose the aged mother should say, "Son, I want you to give me one-tenth of your income; this amount will supply my wants." But the son should, instead, give one one-hundreth part of his income. Would you say that boy is a cheerful giver to his aged mother? No, indeed; you would say he was too mean to be called a son—and you would not miss it far. Did not God tell his Church, as recorded in the last book of the Old Testament, that they were cursed because they had failed to bring the tithes into the store house? But some one is ready to say, "Oh! yes, God required the tithe of his people before the Son of Righteousness arose, 'with healing in His wings,' but now that Christ has come, we may have God's love and be cheerful givers without any manifestation of our love for Him." Things have changed, you see! We can be called Christians and do and give just what is convenient, whether it is one twenty-fifth or one-hundredth of our income. Our love for God don't constrain us to give to Him as our love for our fellow-men constrains us to give to them.

The good Book does not say, in exact terms, that God does not love any except a cheerful giver, but let us be on the safe side. Let us become cheerful givers, and then one may know God loves us, because he loves cheerful givers. Remember there were ten virgins with lamps—professors of religion—but only five had oil. The Bridegroom is coming and all the cheerful givers, methinks, will go in with Him to the marriage. But what will become of those of us who are not cheerful givers, I do not know. It is better to be on the safe side, and you know the Book says, "God loves a cheerful giver." And if God loves us, it will be well with us when the Bridegroom comes. These thoughts are jotted down with a prayer to God that their perusal may redound to his glory. Let us not claim to be Christians unless we love God; and do not let us profess to love God unless we give cheerfully to Him. And cheerful giving means giving all we are able to give. Am I right or am I wrong?

J. S. S.

Some Facts on Mormonism.

BY REV. WM. P. MCCORKLE, GRAHAM, N. C.

Our readers are doubtless familiar with the origin of the Mormon superstition. The ill-repute of Joseph Smith, the first "Prophet" of the Mormon faith; his acquaintance with Sidney Rigdon, a renegade Baptist and Campbellite preacher; their joint composition of the Book of Mormon out of the unpublished manuscript of the schoolmaster, Solomon Spaulding; the organization of the Mormon Church in Fayette, Seneca county, New York, in April, 1830; the settlement of the Mormon colony at Independence, Missouri, and the expulsion of the Mormons from that State because of their outspoken determination to subdue all Gentiles to themselves; these and other facts are so well-known that they need not be recapitulated. To relate some things about the "Kirtland State of Zion" in Ohio, and the events which led to the flight of the Mormons from Ohio is our present purpose.

Nothing is surer than that persecution short of actual extermination is adapted rather to help than to hinder the progress of any new form of error. This fact is strikingly shown in the early history of Mormonism. After their first return from Missouri to Kirtland, Ohio, Smith and his followers set to work to proselyte as many as possible to their new faith. In the intervals of his labors as translator of a new "inspired" edition of the Bible, which he needed as an adjunct to the Book of Mormon, Smith was particularly active in his missionary efforts. At Hiram, a village some six miles south of Kirtland, and afterwards famous as the site of the college over which James A. Garfield presided, Smith opened up a store, and to his efforts in merchandising he added a considerable expenditure of zeal in preaching. Two preachers, one of them a Campbellite, named Ryder, and the other, Ezra Booth, a Methodist, professed conversion to the new faith, but with the mutually avowed purpose of apostatizing if they afterwards came to the conclusion that they had been deceived. The work at Hiram was getting well under way, and the tide was running strongly in favor of the Prophet, as Smith was called, when Booth and Ryder both made public acknowledgment of their error, were received back into the fellowship of the churches which they had left, and henceforth joined forces against the Mormons.

Not satisfied with checking the tide which had begun to set in so strongly in favor of the new doctrines, they fomented persecution, and Ryder led a party which tarred and feathered Smith and Rigdon one night after they had preached in a meeting at Hiram. This, of course, put a stop to the preaching of the saints at Hiram, but it gave them new influence among their followers. It aroused sympathy for them, and gave a new impetus to their cause. Inflamed with new ardor, Smith and Rigdon continued to preach and others caught the infection of their fanatical zeal—a zeal all the more intense now that hatred of all Christian organizations was grafted upon it as never before. The labors of Mormon missionaries, never unfruitful, were abundantly successful, and very soon, we are told, Kirtland presented the appearance of a religious Mecca. People came hither to settle, travelling in carriages, in wagons, on horseback, on foot, multitudes flocking from every direction, and filling on their arrival, every house, shop and barn in the town. They were all required to dedicate all their property to the church, and received back from the bishop such amounts as they needed for immediate sustenance. With the capital thus acquired and an enforced levy of one-seventh of his time for labor, made upon each male of proper age in the town, the first Mormon temple was built. It was one of the largest and costliest religious edifices in the United States at that time, costing forty thousand dollars. Four hundred and sixteen elders, priests, teachers and deacons met in the temple the day of its dedication, and the services were characterized by all the extremes of excitement that were common to the religious movements of that

time, when, even in Presbyterian camp-meetings, trances and attacks of "the jerks" were not uncommon. These great "blessings" were heralded abroad as evidences unmistakable that the Lord was pouring out his blessing upon Zion, and the new religion continued to spread.

A large city was laid off, and many improvements projected. Handicapped by want of capital to accomplish the great works in hand, and encouraged by the general confidence reposed in private banking concerns in that day, Smith determined to establish a bank, and this venture became the means of his overthrow at Kirkland. Notwithstanding the refusal of the Legislature of Ohio to grant them a charter, Smith and his accomplices, with that regard for the law of the land which to this day is such a patent characteristic of Mormon operations, started a bank. To evade the law prohibiting the assumption of banking powers by unauthorized parties, the notes of the new bank were altered after they had been printed. As originally printed, the notes bore the words, "The Kirtland Safety Society Bank will pay," etc., but after Smith and Rigdon began to fear prosecution, these notes, samples of which are still to be found neatly wafered in an ancient volume of the County Records, of Geauga county, Ill., were altered so as to read: THE KIRKLAND SAFETY SOCIETY anti-BANK-ing Co. The new bank was popular, and its notes were regarded as even preferable to most of the "wildcat" currency then so much in vogue. For a time the printing-press was kept busy printing bank notes, which were used unsparingly in fitting out wagon trains for the West, and in buying all manner of merchandise, horses, farming utensils, etc. Within less than a year the bank suspended payment, having floated many thousand dollars of its notes, and this sounded the death knell of Mormonism in Ohio. Finding themselves at last about to be prosecuted for fraud in connection with the bank, Smith and Rigdon, mounted on fleet horses, bought with their fraudulent bank notes, at 10 o'clock at night, January 12th, 1838, fled over frozen roads toward the West.

The settlement at Independence, Missouri, had been meanwhile broken up by order of the citizens, after they had given the Mormons a sufficient taste of violence to convince them that further resistance would be useless. The formation and history of the Army of Zion, organized to avenge the injuries inflicted upon the brethren in Missouri, is amusing. Hearing of the disaster in Missouri, Smith had immediately issued a flaming proclamation, commanding the saints to get them into the Lord's land and avenge themselves upon their enemies, to break down their walls, "throw down their tower and scatter their watchmen." Smith required that every man should bring five dollars who would enlist in this Army of Zion, and as soon as they had started, he had himself appointed treasurer and pocketed the cash. He was armed himself with a splendid brace of pistols, and wore a sword four feet long, and was mounted upon a fine horse, bought on credit. The total enrollment of the army was only two hundred and five, and the men and their arms were of a motley description. They were of all ages and all sizes. Some were armed with pistols, some with rifles, some only with swords, and many with old-fashioned shot-guns.

As soon as the Mississippi was reached and the enemy—certain citizens of Missouri, who wanted no more Mormons in that State—came in sight. Smith changed his tactics. The brave commander-in-chief disguised himself, changing his disguise frequently, and kept a fierce bulldog close to his sacred person! When within a few miles of Liberty, Clay county, Missouri, Smith was waited upon by a delegation of citizens who wanted to know the meaning of his warlike array, and gave him to understand that the citizens of several counties were acting in concert, and that the slightest act of violence on the part of his army would get him and his followers into trouble. Thereupon he was promptly delivered of a revelation commanding the disbandment of his army. But he kept their money. After encouraging the faithful few who had been left in Clay county, after the failure of the settlement at Independence, Smith had returned to Kirtland, where occurred the events we have detailed.

While Smith and Rigdon were making history in Kirtland, the little band in Clay county, Missouri, after some two or three years of respite, were again ordered by their Gentile fellow-citizens to move on. Turning their faces once more westward, they sought out a new location in the wilderness, and founded the town of Far West, in what is now Caldwell county, Missouri. During the respite from persecution enjoyed by the Mormon settlers, the town of Far West grew rapidly until it numberen its thousands of inhabitants, and could point to its shops and factories, its church and its schools. To this settlement, after their hurried flight from Kirtland, Ohio, in January, 1838, came Smith and Rigdon.

Here again, Smith attempted to found a grand city. The foundations of a second temple were laid, with imposing ceremonies, and the temple walls were carried up to the height of two feet when another storm of persecution broke upon the heads of the Mormons. Sidney Rigdon preached a sermon the day, July 4th, 1838, when the corner stone was laid, in which he unfolded the Mormon view of the future supremacy of the saints. In this famous sermon, preached from Matt. v:33, and known among the Mormons as "Sidney's Salt Sermon," he he warned all men that if any further attacks were made upon the Mormons they would follow them till the last drop of blood was spilled, or until the one party or the other should be utterly destroyed. No little exasperation was excited by this outburst, and when the Mormons began to take an active part in political contests, the flame was still further fanned. At last the quarrels between opposing factions led to the apostasy of many prominent men, among them the president of their twelve apostles, Thomas B. Marsh, who with others accused the Mormon leaders of treason against the State, of cospiracy with the Indians, cattle stealing, immorality, etc., and now public indignation was stirred to white heat.

Collisions ensued between armed Mormons and citizens of Missouri, also armed, and a number of lives were lost. Joseph Smith, with his brother Hiram, and several others, were finally arrested on a warrant charging them with murder, and lodged in jail at Richmond, where they were kept for five months. During their imprisonment most of their followers left the State, and the prisoners having asked for a change of venue, the sheriff was ordered to take them to Marion county. On the way he kindly allowed them to escape, and they followed their flock across the Mississippi to Quincy, Illinois. Sympathy for the Mormons had been created by the persecutions they had endured, and the citizens of Illinois were not averse to allowing them to settle among them. Of the great city of Nauvoo, "the place beautiful," as the Mormons termed it in their pride and joy, and of the sad fate of the city and its founder, I will speak in another paper.

For the North Carolina Presbyterian.

RANKIN, N. C., Jan. 25th, 1898.

MR. EDITOR—*Dear Sir:* In your issues of 6th and 13th, inst., Brother Moore in his articles on "Presbyterianism," etc., uses language the consistency of which with our form of government I am unable largely to discover. He says: "Presbyterianism is republican in its form and spirit." I am at one with him that it *should be* so, but am seriously at a loss to *find* it so.

Again he says: "Presbyterianism holds that church power rests not in the clergy but in the people, and that church government is administered not * * * by a privileged class, which would be obligarchy, * * * but by representatives of the people chosen by the people. * * * It is popular government by representative majorities. In short, the Presbyterian Church is an ecclesiastical republic," etc. Here also I readily admit such should be the case, but how to attain such a finding in our present form of church government, I willingly betray stupidity enough not to see.

It is an open secret, patent to all perhaps, that our church government, in its presbyterial courts (Presbyteries) is administered efficiently by the clergy, a privileged class, the validity of whose authority in Presbytery is vouched for solely by the free pass arrangement by which they enter there, while on the other hand the Church through its lawful and regularly appointed delegates are scarcely in it efficiently in any distinctive sense.

I see clearly that a member of any particular church, elected, ordained and installed as presbyter (pastor or elder) therein is a representative of the people so far as the government of that particular church is concerned, but that "other" arrangements by which ministers glide into presbytery instead of entering by the regular presbyterial door of delegates is, scripturally considered, irregular and unpresbyterial to the best of my limited knowledge and belief, and I would be glad to have Brother Moore explain how it is. Yours and his truly,

"GNAT."

P. S. Presbyterianism technically considered refers solely to the *government*, as Calvinism does to the *doctrines* of the Presbyterian Church, and while it is maintained, by some at least, that Presbyterianism, in its extancy, is colossal only in name, it is fully realized that Calvinism is a tremendous reality and overshadowing in its influences and destiny throughout the world.

[The principle of representation is of the essence of Presbyterian government. The details are matters of expediency. If it is inexpedient for the ministers alone to be *ex-officio* delegates to Presbytery, it is in the power of the ruling elders alone to change the law. If all churches send delegates to the spring meetings of Presbytery then the ruling elders can carry by a vote of two to one overtures to the General Assembly, where representation is exactly equal, to have the law changed so that all ruling elders would be members of Presbytery. Of course the next meeting of the Presbyteries would adopt the overture, and the next Assembly make it a law. Then the Presbytery of Mecklenburg would consist of 33 ministers and 272 elders, and would naturally expect our correspondent's church to entertain the body. As to the postscript, Calvinism is larger than Presbyterianism, but the Presbyterian churches of the world are the largest branch of Protestantism. Doubtless the efficiency of Presbyterianism would be greatly increased if all the churches were to be represented by their ruling elders according to our present law. As there are twice as many churches as ministers, the ruling elders could always check any designs of the "privileged class." We hope that they always will.—ED.]

DEAR PRESBYTERIAN:—I am not yet "at sea," but am still on solid ground. It is true a Presbytery as a court is not called upon to "show" anything, but I spoke of the Presbytery as the prosecutor; as the prosecution was an official one instituted by order of the Presbytery. The more precise language would have been "The prosecution failed to show" that Dr. Houston's departures from the Confession were contrary to the system of doctrine. We are all after the truth, and not after victory in this matter. J. H. H.

[The Presbytery was the prosecutor only in the sense of having appointed a prosecuting committee. During the trial the Presbytery was the judge and the prosecuting committee showed to the satisfaction of the Presbytery "that Dr. Houston's departures from the Confession were contrary to the system of doctrine." Otherwise the judgment of the Presbytery would have been different. *Bon voyage.* —ED.]

From the Pastor of Our Largest County Church.

MY DEAR BROTHER:—Allow me to congratulate you on your excellent paper. It is a credit to our Synod. I am sure your subscription list will continue to increase in my congregation. I am especially pleased with your defense of Louisville Presbytery. A. A. L.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. McKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

The month of February is set apart for collections for Presbyterial Home Missions. Every church in North Carolina should give at least one collection to this cause this month. It is for the work of sustaining feeble churches and opening new fields in the Presbytery to which each church belongs. To cripple the Presbyteries by small collections is to cripple the work conducted by the Synod as well and to stop the onward march of our Church in North Carolina at a time when her influence was never more needed. Let every reader of this page contribute, not nickles and dimes, but dollars to this cause this month, that our Presbyteries at their meetings in the Spring may report a full treasury and an enlarged work instead of a hampering, discouraging debt.

Below we give a brief summary of the work of each Presbytery which we hope will be supplemented by statements from the Presbyterial Chairmen. The churches should have the facts, and without them the offerings will not be liberal. We are glad to publish what is sent us.

Mecklenburg Presbytery supplies four groups of churches and three mission schools, with the the aid furnished by the Presbyterial Fund, beside supporting Rev. R. P. Smith as General Evangelist, aiding in manse and church erection, and giving $500 to Asheville Presbytery.

Orange Presbytery supports four groups of churches with its Home Mission Fund and in one of its Mission fields there is a pressing need for four new churches. Fayetteville needs the money for two evangelistic fields, Johnston county, and the factory village near Rockingham, and for sustaining the work in two groups of churches.

Concord Presbytery aids eight local evangelists in its work, and Rev. C. A. Munroe gives a fourth of his time to general evangelistic work.

Wilmington Presbytery aids in the support of five evangelists.

Asheville Presbytery, with its large mission territory, is supporting eight evangelists.

TEXAS.—"The Coast Country" has become a newly coined expression in Texas. I speak only of the portion within the bounds of Eastern Texas Presbytery, between the Sabine and Trinity rivers. Its development is phenomenal. Where cattle ranged at will a few years ago are now prosperous towns and cities. Railroads have taken the places of dimly marked cattle trails. Our dear old Church is keeping up with the progressive development of the wide awake section. We are organizing and erecting churches as occasion demands. The writer favors constant and not high pressure. Texas has many a "burnt district" and many a "staked plain" resultant from self-appointed, irresponsible evangelists.

We are erecting a two thousand dollar church at Sabine Pass, a place rendered memorable by the disastrous storms of '86.

I will gladly answer any communications relative to this section addressed to me at New Birmingham, Texas.

THOS. WARD WHITE.

ROCKY MOUNT, N. C., Jan. 29, 1898.

DEAR BRO. MCKELWAY.—Brothers Black and Pool began services at LaGrange after three day's services held by myself. They remained with us five days. We had large congregations. There were about 25 professions, 4 were received into our church, and some 15 will join the other churches. The members of the church were much revived. We raised $25.33 for Synod's Missions.

We have gotten back the mortgage on our church held by the Building and Loan, for which there was sent them $762.00, of which sum Presbytery gave us from Reade bequest, $561.00. We have now a *very* pretty building, worth close to $3,000.00.

This leaves the church practically free of debt, and we are all glad. Fraternally yours,

F. D. THOMAS.

We also raised $10.50 for Bro. Pool.

[For the North Carolina Presbyterian.]

To the Members and Church Sessions of Concord Presbytery:

DEAR BRETHREN: As February is the month for contributions to Presbyterial Home Missions, allow me to make a few plain statements:

(1.) On the basis of the apportionments of our churches for this cause, the Presbytery at the Spring meeting made appropriations to nine Home Mission fields, and to the erection of two church buildings.

(2.) Notwithstanding repeated statements of our dire need of funds, enough funds has not yet come into the hands of the treasurer to pay more than one-third of these appropriations.

(3.) In order to meet the urgent need for one of these appropriations the borrowing of $200 on the credit of the Presbytery has been authorized—something that has not been done in our Home Mission work for the last fifteen years.

(4.) Of our fifty-four churches, eleven have sent no remittance whatever for this work to our treasurer; and twenty-four of the remainder have not sent as much as one-half of their respective apportionments.

(5.) We are in great danger of ending this ecclesiastical year with the largest debt to this cause that ever hung over us as a Presbytery. In view of these stubborn facts you are *most earnestly* requested, in the name of the Great Head of the Church, and of our venerable Presbytery, which for five score years and two has borne the reputation of an honest, debt-paying body, to give special attention to the special appeals and statements now being sent to all our preachers and churches.

In behalf of the committee,

C. A. MUNROE, Ch'mn.

A Letter From Rev. Wm. Black.

MONROE, N. C., Jan. 26th 1898.

At Kinston there were some 40 or more professions and several reclamations, and four or five promised to hold family worship. Of all these only four or five indicated a preference for the Presbyterian Church. In a letter from the Methodist pastor, he says 24 joined his church Sunday; the others go to the Baptist, Disciple or Episcopal churches. It was a great meeting, and the meagre results in additions to our church only serve to emphasize our former neglect of this region, till all the families are inclined to other churches and of course the children naturally so inclined likewise. The collection there was $42.29.

We will get a few members there soon, as a result of our meeting, who could not get their letters in time.

Kinston is a prosperous town of some 3500, and our church building is one of the prettiest in town and the Church in in good condition and the outlook encouraging.

LAGRANGE.—Just closed there Monday night. The attendance was good throughout. There were 23 professions; 3 had been received when I left. Brother Thomas decided to continue the services a day or two and I do not know whether he will get other members or not, but I incline to the opinion that of those who had already made profession and indicated no preference, he would get at least two or three more.

Our church building here is a beauty, good officers too; but LaGrange is only a small town of town of 500 and there are 6 white churches there of which number ours is the youngest. The collection here was $25.33.

FOREIGN MISSIONS.

Letter From Dr. Chester, XII.—The Koreans.

The Koreans are a nation of *mourners*. On the death of a member of the royal family the nation is required to wear mourning apparel for twelve months. This accounts for the white costume which has become the permanent and universal dress, varied only by the pink or green wrap worn by some of the women, and the pink vest worn by boys engaged to be married. The occasion for the white costume came so often, and the expense of changing to it was so burdensome that the custom obtained of wearing it all the time, so as to be in readiness for the emergency when it might arise.

When a member of a family dies they are expected to become mourners for three years, and to wear as an outward sign an enormous bamboo hat, of conical shape and scolloped edges, shading the face and shoulders like an umbrella. The signification of this is that "Heaven is angry with the mourner and does not wish to look upon his face."

In funeral processions mourning is reduced to the finest of fine arts. The pall-bearers carry the coffin hoisted on poles, singing a woeful dirge, ever and anon turning and retracing their steps, or stopping and marking time as though they could not go on their melancholy errand. It is contrary to "a custom" for one to marry during the mourning period, and many are the cases of those who, by a succession of family bereavements, find themselves carried on beyond middle life and at last, as some writer says, "stranded on the sad sands of celibacy." The tragic feature of this condition is that until a man is married or betrothed, no matter what his age, he is considered and treated as only a boy, entitled to no respect from his fellows and always to be addressed in only "low talk."

They are also a nation of *burden bearers*. There are no wagon roads, and no canals to take the place of them as in China; hence all overland transportation is on the backs of bulls, ponies, or coolies. The latter have a wooden rack, fitted to the back, called a *chee-kai*, on which one will carry a load of 400 pounds from the river landing to Seoul, a distance of three miles. (I know this sounds incredible, but I have the word of several unimpeachable witnesses for its truth.) When I landed at Chemmlpo, a boy, seemingly about fourteen years of age, carried my two steamer trunks, and another only a fraction larger carried a cooking stove I brought over from Shanghai, on their *chee-kais*, up a steep hill from the wharf to the hotel. A coolie will carry 100 pounds of baled cloth from the capital 200 miles across the country. On the other hand, I saw one man guiding a shovel by the handle and four men grunting over lifting one shovel full of dirt by ropes attached to the blade.

Polygamy in the strict sense does not prevail. Only one lawful wife is recognized, but concubinage exists just to the extent that men are able to afford it. The women, except the lowest class, live in total seclusion. When those of the higher class go out in the day time they go in a closed chair. The coolies bring the chair and set it down in the yard and then retire. When the "coast is clear" the woman comes out and takes her seat in the chair and closes all the openings. Then the coolies come back and carry her to her destination. Churches are built with two wings, so arranged that the women are invisible to the men.

The masses are wretchedly ignorant, but as a people they are not lacking in intellectual capacity. Men like Mr. Yun, our former Vanderbilt student, and Dr. Jaisohn, editor of the *Independent* newspaper, who have gone out and seen the world and gotten a Western education, in intelligence and character would be a credit to any country. But the nation inclines more to Chinese conversation than to Japanese progressiveness in its attitude towards civilization and enlightenment. And this is not an unmixed evil, for it makes it possible for Christianity to go in the lead of western science and material civilization, and thus to forestall in Korea the present most deplorable religious condition of Japan.

CHURCH NEWS.

THE INNER SPIRITUAL LIFE OF PEACE INSTITUTE.

Who without a feeling of awe can stand at the shrine of girlhood's devotion to Christ? Where is piety so modestly beautiful as in the opening loveliness that the bud of womanhood offers to the Lord.

These questions come to me as I think of the unobtrusive work for the Master carried on by the President, the teachers, and the young Christian girls of Peace Institute.

The President acts as one who understands that for his spiritual influence over these young women he must give account to God. He impresses upon them the ethics of God's Word. On Sabbath afternoons he holds services for them; he counsels them in face-to-face talks about their souls, inviting and winning their confidence, and luring them to Christ and to Heaven. Almost without exception the pupils are Christians.

The ladies in the faculty are not less zealous in keeping awake the Christian activity of those under their charge. Several classes of Bible reading are conducted; the teaching of the Word of God progressing *pari passu* with other instruction, with the indispensable difference that the very teaching of God's Word is made an act of devout, reverential worship.

The growth of youthful piety in this atmosphere is shown by its fruits.

The Young Woman's Christian Association has its room set apart for social devotional meetings, for the reading of good books, of religious papers and magazines placed upon the table every week. A weekly prayer meeting is held by the young ladies amongst themselves every Friday night. And with their prayers, their alms come up as a memorial before God. On Thanksgiving Day, of their own free giving, in a little while they raised $25, and sent it on to furnish a room at Barium Springs. They responded willingly when asked for a special contribution to relieve the stringency now felt by our treasury of Foreign Missions.

Who can estimate the value to Christianity and to Presbyterianism of such a school as Peace Institute?

On what shore nearer than Eternity's shall break the influeuce of womanly lives thus consecrated to Christ and trained for God? E. DANIEL.

Raleigh, N. C., January 31, 1898.

NORTH CAROLINA.

Concord.—Seven new members were added to our Patterson's Mill Church on last Sabbath.

CHAS. F. RANKIN, Pastor.

Burlington, N. C.—Evangelist Robt. V. Miller, of Asheville, N. C, has just concluded a two weeks' series of sermons in our church. A more interesting, a more instructive and a more *orthodox* series of sermons I have never listened to. Mr. Miller is a wonderful teacher of the Bible. The church was thoroughly crowded from first to last, oftimes many being turned away. At several of the services every inch of standing room was occupied by men and *women* who stood quietly through the whole service, so interested were they in these simple but clear Bible talks.

During the entire meeting there were about 35 professions of faith. There was no sensationalism or excitement, and yet men and women were deeply moved.

Mr. Miller uses no machinery, and certainly shows no anxiety about material results. He simply and plainly but powerfully presents the Word and then leaves the whole matter in the hands of the Lord. I feel that this meeting has done in my church and in the community a vast deal of good, from which we will continue to gather fruit for many months to come. M. W. DOGGETT.

First Church, Asheville.—On Sunday, January 23rd, a meeting was held in this church in behalf of Home Mission work in Asheville Presbytery. Addresses were made by Rev. R. P. Smith, Evangelist of the Presbytery; Rev. A. Walker White, pastor of Bryson City and Dillsboro churches, and Rev. R F. Campbell, pastor of the First Church. At the close of these addresses a collection was taken, amounting to six hundred dollars. Over one hundred dollars was contributed, in addition to the above sum, towards cancelling the debt on the church building at Bryon City.

The First Church has also decided to put a man at Southside Church, Asheville, for the whole of his time. This church has been served most faithfully for several years by Rev. H. M. Parker, who, however, could give only one-half his time to the work in Asheville on account of his growing work at Quanda, five miles from the city.

The Raleigh Church has had the pleasure of occupying their splendid new Sunday school building. On Wednesday evening a religious service was held, with a crowded audience. On Friday evening the Westminster League gave a reception to the church and congregation, with light refreshments. It was a social season of great pleasure. On Sunday morning the Sunday school held their first session in the new building. The Superintendent, Herbert W. Jackson, arranged a special programme of music and addresses in place of the usual services. Rev. E. Daniel, D. D., gave a talk on the lesson. Three of the elders, W. S. Primrose, W. L. Whiting and Prof. D. H. Hill, made capital addresses, and the music committee favored the audience with fine selections.

The accoustic properties of the building are perfect, the ventilation and heating arrangements are all that can be desired. The ladies parlor, and the library room, in the front part of the building, are gems, and will be appreciated by the church workers. It has not yet been decided when the work on the church portion will be commenced, but the Church will no doubt be completed in time for nieeting of Synod in October, 1899. A.

First Church—Wilmington, N. C.—Communion on Sunday. Seven on profession and one on certificate Delightful farewell recepti n last night. Mamie Mitchel (9 years) recited Church Catechism perfectly, Sunday before last, before the School. P. H. H.

February 1st.

Ashpole Church.—The history of Ashpole has been quiet and full of interest during the past year. In December 1896 Rev. William Black conducted a series of revival services, and preached the gospel with his usual power and success. There were many additions to the church, and the membership experienced a genuine revival. Then came twelve months of quiet work in the ordinary way, preaching, teaching and pastoral visitation. We trust that God has blessed this work to the good of many souls. During this period the church suffered the loss, by death, of two most highly esteemed and valuable officers, Mr. D. P. McKinnon, elder, and Charles McRae, deacon. Their end was peace, and the church's loss was their gain. Revival services were conducted in December 1897 by Rev. A. M. Hassell, whose searching and powerful sermons led many to seek the better life. The congregation will ever look back with gratitude to those revivals and the blessings of God bestowed through the preaching of the Word by His faithful servants.

An interesting feature of progress in Ashpole is the revival of pastoral work by the elders. Visitation and general pastoral oversight have been accepted by the elders as duties of their office, and they have pledged themselves to discharge the same. The field has been divided into districts, and each elder has his own particular territory and families. As this work increases it will undoubtedly be productive of great good. The pastor of this church was taken ill on the 20th of December, and has been off duty since that date. The congregation granted him a vacation, with cash to defray the cost, and he is at present enjoying the same on the heights of Carthage.

SOUTH CAROLINA.

Cheraw.—Messrs. Robert M. McKay and Donald S. Matheson were ordained and installed deacons Sunday, January 16th. Both belong to households of faith. Each has a brother in the ministry, and their fathers were for many years honored and useful elders.

A. H. MCARN.

VIRGINIA.

Alexandria, Va.—Rev. J. Ernest Thacker, pastor. Three other members were received into this church on profession of faith in Christ Sunday, January 30th, 1898.

Lynchburg.—The church work in Lynchburg among Presbyterians is in good working order. There are five organized churches here, as follows: (1) The First Church, with a membership of about 390 and with your humble servant as pastor, who completed the second year of his pastorate on January 31st. (2) Westminster Church, numbering 340 members, with Dr. R. H. Fleming as pastor. Dr Fleming has been pastor for ten years, and has done excellent service. (3) Bethesda, which has a membership of 194. This is a colony from the First Church. It has no pastor at present. A call has been extended to Mr. W. C. Underwood, of U. T. Seminary, and he has signified his desire to accept. (4) West End Church, which has 126 members, had Rev. J. A. McMurray as its efficient pastor. This church is a colony from Westminster Church, and has itself a promising work three miles from the city. (5) The Third Church, with Rev. T. M. McCorkle as its pastor, who has done good work. The membership is 75. This is also a colony from the First Church.

These have been mentioned in the order of membership. It should have been stated that there is a chapel four miles from the city where part of the Bethesda congregation worship and which is under the charge of the Bethesda pastor. A new mission work is also being looked after by the First Church. You will thus see that the place is well supplied with Presbyterianism in some respects. The work here, as in all places, has advantages, and labors under some disadvantages. It is not my purpose to speak of these.

Wishing you the best of success in the editorial work. Most cordially, F. I. MCF.

Rev. G. G. Sydnor has been called to the Second Church, Augusta.

Richmond.—Rev. Donald Guthrie, of Guelph, Ontario, Canada, has been secured as assistant to Rev. M. D. Hoge, D. D., pastor of the Second Presbyterian Church, Richmond, Va. Dr. Hoge is the only pastor this church has ever had, and has filled its pulpit without assistance for 52 years.

Richmond.—At the First Church, on Sunday morning, a very impressive service was held in connection with the ordination of additional ruling elders. Dr. Kerr preached on Hebrew xiii:17, "Obey them that have the rule over you, and submit yourselves, etc

The following persons, lately elected by the congregation were solemnly ordained ruling elders, James G. Tinsley, G. Raldolph Cannon, Dr. Charles A. Blanton and Dr. Paulin A. Irving, a very valuable addition to the church session.

At the Second Church last Wednesday night the congregat on elected Mr. John S. Munse and Captain John A. Coke to be ruling elders. Another congregational meeting will be held on Wednesday night of this week for the election of six additional deacons. On Sunday morning Dr. Hoge preached on Romans i:6-7, "To all that be in Rome, beloved of God, etc.," dwelling on Paul's love for Christian believers in Rome. The Rev. Donald Guthrie preached in the afternoon on the relation of the Cross of Christ to the conscience.

At the Grace Street church on Sunday night Mr. Guthrie preached for Mr. Witherspoon, to a congregation that filled the large audience room

To the Presbytery of Abingdon—DEAR BRETHREN—The month of February is one of the months in which contributions are sought from all the churches for Presbyterial Home Missions. Our receipts since September have fallen far short of expenses. It is of the utmost importance that all the churches unite in February in an effort to meet arrearages, and provide for future work. We want to put more men into the field this summer than we had last year Please, one and all, attend to this matter. Send all funds to A. B. Hunt, Pulaski, Va. Cordially,

ALFRED JONES,
Chairman of Home Missions.

Staunton.—Last Sunday was communion day in the Second Church, a large and solemn congregation participating. Two young people were received on examination and Rev. J. M. Wells, the pastor, announced the names of eight who had been received into the membership of the church since last communion, two months ago. Rev. Robert Gilmore, the pastor-elect, will begin his labors with the Third Church this week and preach his first sermon to the congregation next Sunday, the 6th.

The Board of Directors of the Mary Baldwin Seminary have held their annual meeting and re-elected as principal, Miss Ella C. Welmar, and as secretary Mr. W. Wagt King. The reports were very satisfactory. This is one of the best sessions this famous institution has had, and in some remarks made to the school the other day, Rev. Dr. Finlay, president of the Board, paid a just tribute to the wise and successful administration and complimented the pupils for their excellent deportment and fine scholarship.

T. C. M.

Hampton.—On January 16th, three new members were received and baptized, and on January 23d two members were received on certificate. On Friday, the 21st, the Ladies' Aid Society gave a large reception at the manse in honor of their pastor and his wife who have been most cordially received by the members of the church.

Pryor Memorial Church, Nottoway Co.—Four applicants for church membership, to be received by letter in the Crewe church at next appointment, February 13; making a sum total of 37 new members since beginning of pastorate, November, 1895.

Alexandria.—At a congregational meeting held in the Second Church, Alexandria, Wednesday night, January 26th, Messrs. H. C. Ausley and A. G Uhler were elected elders, and Geo. B. Kennedy, Alonzo Houck, Wm. Campbell, Jno. R. Chapman, deacons.

WEST VIRGINIA.

North River Church, Hampshire Co.—"The Rev. Mr. Thomas held a meeting at our North River Church, beginning on December 6th, he continued the meeting until Monday night following; had large and attentive congregations; preached splendid sermons, and while there was only one profession, an old man over sixty years old, yet he came forward in in such a manly way when he received the sacrament of baptism that we all felt our meeting had been blessed, and we have great encouragement to hope there are many others that will unite with us in the near fut re. We want to build a new church nearer the centre of our congregation this coming summer."

Gerardstown.—Our ladies have rendered statements of the work in their societies for the past year. These two bands, "The Guild" and "The Mite Society," are to be commended for their faithful efforts. They have raised over one hundred dollars, and most of it by self-denying energy and exertion. This money is divided between home and foreign missions and the needs of our own church. During the fall the pastor was assisted in a meeting by several brethren, mainly Rev. A. E. Laird, of Front Royal. We never had better preaching than these ministers gave us. Several united with the church on profession of their faith. Much good was done to many souls. All who were faithful in attendance and attention must have been blessed.

LOUISIANA.

Gueydan.—This is a new point in Southwest Louisiana, about 23 miles from Crowley, on a branch of the Southern Pacific railroad. It is in the rice region, and owes its existence to that industry, which is one of great importance in that portion of the State, and is becoming more so. There is a population in the little town of Gueydan, and immediately about it, of some 150. There has been no church organization there hitherto, but Rev. Dr. George Fraser, of the Presbytery of Louisiana, who resides at Crowley, has been doing missionary work at Gueydan for some time, and at Garland, about six miles distant. Rev. W. E. B. Harris, of Arcola, La., was appointed by the Presbytery of New Orleans at its last meeting to go to the assistance of Dr. Fraser and, if they should find the way clear, to organize a church at Garland. But, meantime, the population has shifted mostly to Gueydan, on account of the better water facilities for the cultivation of rice, and consequently it was deemed wiser to organize at Gueydan, including the material at Garland also. On Sabbath, January 23rd, services were held at Gueydan, despite the high water, which made it almost impossible to get out at all. In the morning, after a sermon by Mr. Harris, an organization was effected with eight members, one of whom, Mr. L. A. Smith, was made elder of the little church. Others who were unable to be present, and some who had not received their church letters, will unite later with the church, and one of this number, it is expected, will be added to the eldership

New Orleans.—One of the most interesting occasions which have occurred in this city in a great while was the celebration of the 80th birthday of the Rev. Dr. B. M. Palmer, the venerable pastor of the First Presbyterian Church. It took place on Tuesday, January 25th, and was made by his people and friends generally the opportunity for a Congratulatory Reception, gotten up and managed by the Ladies' Association of his church, and extending from 4 to 10 p. m. of that day, at his residence. Seldom, if ever, has any minister received such an ovation in any community. Not only from the people of his own church and congregation, but from all of our Presbyterian churches, and the people of all denominations, Methodists, Baptists, Episcopalians, Lutherans, Roman Catholics and Israelites, and those of no religious convictions; they came in a long continued stream, to pay their respects to him, whom all delighted thus to honor. Literally they were to be numbered by the thousands who called to express their good wishes. Many notes of congratulation were sent by those who could not call in person. Numerous associations were present, some of them in large numbers. It was a wonderful tribute to the greatness and the goodness of the man, the citizen, the minister; it was from the heart of every one, and it was most richly deserved.

ALABAMA.

Mobile.—Rev. F. K. Sims, of Lowreyville, S. C., has been called to the pastorate of the S. Franklin Street Presbyterian Church, in this city. He has accepted the the call, it is announced in the city papers and was expected to arrive in Mobile on last Saturday, and to enter upon his work on Sabbath, January 30th.

FLORIDA.

De Funiak Springs.—At Communion January 30th, following Dr. Guerrant's meeting, we announced 42 names added to the roll of communicants; eight by certificate, and 34 by confession. This is the second series of fruitful evangelistic meetings with us since last Spring meeting of Presbytery. Then we reported 45 communicants on our roll. We are able now to report more than a hundred. "The Lord hath done great things for us, whereof we are glad."

Yours in Christ, E. E. ERVIN.

MARYLAND.

Baltimore Notes.—Last Sabbath was a beautiful day in Baltimore, and large congregations greeted our pastors, all of whom occupied their usual places.

At the Franklin Street church Dr. W. U. Murkland preached an able sermon on the claims and methods of the Higher Critics, one of a series of sermons which he has been preaching on this subject on recent Sabbath mornings. The sermons are very timely, in view of the recent lectures of Canon Cheyne, of Oxford, at the Johns Hopkins, and have doubtless done a great service for the congregations which have heard them. Dr. Murkland has kept at his work continuously since he resumed it last fall, and will take a rest of ten days at the sea-side during the latter part of February.

TENNESSEE.

Shelbyville.—The Rev. R. C. Anderson, Jr., entered upon his work here January 1st, and with the beginning of the new year and new pastoral relation, the church seems to be entering upon a new era of interest, activity and usefulness. The Sacrament of the Lord's Supper was administered on January 16th, and the service was very solemn and impressive. Three persons united with the church. The congregations are large and the Sabbath school growing steadily. The new pastor and his wife were tendered an elegant reception in the large and commodious basement of the church, and the congregation further expressed their good will by completely renovating the manse, repapering it and repainting it inside and out, filling the pantry with good things, and supplying the coal and wood houses with sufficient fuel to last all winter. The roomy manse with its large and beautiful lawn and fertile garden makes an ideal home. A call meeting of Nashville Presbytery convened in the First Church, Nashville, Monday, January 24th, to receive Mr. Anderson and take steps for his installation.

Clarksville.—Dr. Summey has been called to North Carolina by the illness and death of his mother. Thursday morning special exercises were held in the chapel of the University to express sympathy for the bereaved friends. The exercises were conducted by Drs. Price and Lupton.—*Christian Observer.*

ARKANSAS.

Rev. J. S. Van Meter, D. D., of Missouri, has accepted the call of Arkansas Presbytery to evangelistic work. We understand he is to make his home in Little Rock.

Lonoke.—"Thursday night, January 13, Rev. S. G. Miller, of Little Rock, came up and preached for us one of his usual fine and practical sermons, after which Mr. J. O. Hardeman was installed an elder, and Mr. S. E Webster and Mr. T. A. Hester were ordained and installed deacons. Mr. Miller then delivered a charge to the new officers and also to the members of the church, exorting them to support these brethren whom they had chosen to lead them. We now have two elders and two deacons, all earnest, God-fearing men, and our church is in a more prosperous condition than it has been or some time.—*T. A. Clagett in Christian Observer.*

KENTUCKY.

Dr. E. W. Bedinger has been elected as assistant Synodical Evangelist in Alabama. He has entered upon his work here, and writes that he "found a hearty welcome and many tokens of kindly feeling from Christians of all the churches and people of no church."

Elkton.—Rev. G. E. Thompson has entered upon his work here, and writes that he "found a hearty welcome and many tokens of kindly feeling from Christians of all the churches and people of no church."

Flora Heights.—Rev. J. H. Hopper began a meeting at this mission last Friday night, and expects to continue through this week.

Portland Avenue Church.—Rev. J. H. Morrison, D. D., of the Second Church, Nashville, Tenn., was providentially detained in the city over last Sunday, and preached both morning and night to large congregations in this church, of which he was pastor for nine years, resigning the pastorate just ten years ago to enter the evangelistic work of our Synod. Both sermons were a fitting preparation for the special services which this church will enter on next week, when the pastor, Rev. David M. Sweets, will be assisted by Rev. J. H. Hopper.

Guthrie.—Rev. Henry Miller, the Synod's evangelist, has just held a successful meeting at this place, and on Sabbath, January 16, organized a church with two elders, two deacons and fourteen communicants. He was assisted in the meeting by Mr. H. E. Glenn, a ruling elder of Mizpah Church Rev. Mr. Thompson, who is in charge of the field, continued the meeting through last Sabbath, and will be assisted by Dr. Irvine, of Bowling Green, this week. It is hoped that a number of others will be added before the meeting closes.

At Lagrange there have recently been four young people, and at Westport two, received on profession, under the ministry of Dr. W. W. Evans.

Ridgewood.—"Ten miles east of Henderson, and about one mile west of Spottsville, in Henderson county, is a Presbyterian Church, called, because of its location, Ridgewood. For more than forty years there has been an organization here. A little more than a year ago a new and handsome house of worship was completed and dedicated. Recently the house has been seated with beautiful walnut pews. So that now we have the prettiest and most comfortable country church in Western Kentucky A series of meetings began at this church October 31st, last, and continued till November 14th. God's people were greatly revived and strengthened, and three men, heads of families, professed faith in Christ and united with our church. On account of serious illness in his family, a brother, whom we had expected to help us, was unable to come, and the pastor (Rev. R. H. Adams) had to do all the preaching. Mr. J. T. Elder, of Marion, Ky., tendered valuable assistance in conducting the song service and in visiting the people."

Corydon.—"We began a meeting here January 2, which was continued till January 19. After a few days, Rev. W. H. Miley, of Marion, Ky., came to our assistance, and did all the preaching. He preached the Gospel most earnestly, forcibly, and sweetly. The Holy Spirit was present from the beginning. Large congregations attended, and at times the house was packed and many were turned away. Methodists, Baptists and others took an active part in these services. Many who had never been touched before became serious and concerned about the salvation of their souls. Visible results: Eight accepted Christ as their Saviour, and three were reclaimed. All are adults. Of these, three have united with our church here, and four or five others expect to join soon. To God be all the praise. Mr. Elder was also with us in this meeting, and led the song service. Rev. R. H. Adams is the stated supply for the Corydon Church."—*Christian Observer.*

OUR CHURCH COURTS.

Fayetteville Presbytery.—At a called meeting in Red Springs, January 25th, Licentiate K. A. Campbell was dismissed at his own request to the care of North Alabama Presbytery. Order was also made for the installation of Rev. H. Tucker Graham as pastor of the Fayetteville Church the second Sunday in February. Rev. J. S. Black is to preach, preside and profound the constitutional questions, Rev. D. W. Fox to charge the pastor and Rev. C. G. Vardell to charge the people. S. C

Winchester Presbytery.—Every church and missionary field but one in Winchester Presbytery is now statedly supplied; and provision is made for the supply of that one in the early spring.

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WITH PROFOUNDEST APOLOGIES.

(From the Central Presbyterian of January 5th.)

"At the beginning of the New Year, there are two changes in the papers of the Southern Presbyterian Church. The *North Carolina Presbyterian* is removed from Wilmington to Charlotte, a strong centre of Presbyterianism. Under the management of John McLaurin for twenty-five years this paper has been the trusted representative of the strong Synod of North Carolina. Mr. McLaurin retires from a service rendered to the churches with sacrifice and zeal. The Synod has acknowledged that service in the warmest terms of gratitude and appreciation. The paper will now be edited by the Rev. A. J. McKelway, until lately the pastor at Fayetteville. He has unusual gifts for the editorial work and management, and great energy and courage. His very active and effective work in the management of the Synod's evangelistic work has given him extensive acquaintance and the confidence of the churches. He will make a bright and forceful paper, and have the sympathy and encouragement of the *Central* in every possible way."

Having known and loved the *Central* from our childhood, we eagerly scanned its pages after our first issue to see what it thought of us; valuing its opinion especially for many personal reasons. We were disappointed and *reserved a space* for its notice in our last issue. To our mortification and at the same time to our gratification we received the enclosure from a copy of the *Central* we had not seen, published before our first issue.

Newspaper work is more or less competitive, but the *Central* is more of an ally than a rival, and is most generous in its treatment of our paper. We believe it to be the duty of North Carolina Presbyterians to take their own paper. But if they can afford two religious periodicals we most sincerely commend the *Central* for its general excellence.

CHURCH POWER AND DIVINE GUIDANCE.

"The power of a court of the Lord Jesus Christ is the power of Christ. He that openeth and no man shutteth and shutteth and no man openeth hath given the keys of the kingdom of Heaven into the hands of the officers of the Church. And when these officers earnestly seek the Divine guidance and plead the promised presence of Christ, we may rest assured that what they do is ratified above."

This is the statement in our issue of January 20, upon which "Ballard," following the Socratic method, bases his questions, which were published in our last issue and promised an answer in this.

First, let us define: A court of the Lord Jesus Christ is a church meeting in the name of Christ. "In the name of Christ" in this connection means a great deal. In scriptural usage the name represents the character; it is often put for the person himself. To believe in the name of Christ is to believe in him. To meet in the name of Christ is to meet as Christians, actuated by Christian motives. Perhaps the best rendering is *in the spirit of Christ*. Paul declares that such a gathering together in a particular case was "with the power of Christ." "He who openeth and no man shutteth" is Christ's description of himself to a faithful church. "The keys of the Kingdom of Heaven" were given not to Peter alone (unless we are Papists), nor to the Apostles as such (unless we are Prelatists), but to the Church which, in its simplest form, consists of two or three disciples meeting in Christ's name, but which may exist in organized form as well. In the Congregational Churches the power of the keys is retained by the people. In Presbyterian and Episcopal Churches it is in the hands of officers. When these earnestly seek the divine guidance they agree as touching something that they ask, and to say that what they do is ratified above is a paraphrase of the Saviour's words, "Whatsoever ye shall bind on earth shall be bound in Heaven." The power of binding and loosing is the exercise of judgment upon conduct, the power of exclusion and admission.

Christ in His teaching, and Paul in his exposition, each have in mind a body of Christian men, meeting in Christ's name and exercising his power, in the exclusion of an offender from their society as representing the Kingdom of Heaven.

Question 1. If that which people do down here is ratified above, then is not the thing done down here infallibly right? Could the Court of Heaven possibly ratify an error on the part of an inferior court?

Let us beware of our legal phraseology here. A court of the Lord Jesus Christ is hardly an inferior court. There was a Jewish idea of an earthly and heavenly Sanhedrin which Christ may have used as a figure for his teaching. But the Supreme Judge presides in person in the earthly court. He can not approve an error, for the error is made when his voice is not heard. When He approves, what is done is right. "Infallibly" is an unconditional word. Christ lays down conditions. The word should carry with it some proof of itself. These conditions are moral and spiritual. But those who consciously fulfill the conditions may rest assured that what they do is ratified above. That was the only claim. With these explanations we answer the first part of the question, *Yes;* the second part, *No.*

Question 2. Is not this just what the Catholics claim for their councils and courts and Pope?

No. They claim far more than this. They claim legislative power. We, declarative only. They claim magisterial, or the power of force. Witness the Inquisition. We claim ministerial. They claim infallibility, independent of Christ's conditions, and they expressly violate them.

As an illustration of these answers take the case described by Paul, a case of open, shameless sin. The offender was a member of the Corinthian Church. Paul commanded the church to assemble in Christ's name and with Christ's power and to deliver the offender to Satan, that the offender's spirit might be saved. A member of Satan's kingdom professes to belong to the Kingdom of Heaven. The Church is divinely guided in declaring the truth about him, by putting him in the category where he belongs, as Satan's subject. Such discipline is a means of grace, and upon the offender's sincere repentance the Church may be divinely guided to restore him to its membership, thus declaring him a citizen of the Kingdom of Heaven.

In the case given by Christ; exclusion was justifiable if the offender "neglect to hear the Church," where the authority of the Church is most emphatically stated.

Now it is readily seen that the discipline of such an offender is a very different question from the case of the beloved brother whom "Ballard" had in mind. We could wish that the difference might be sharply drawn by a difference in the phraseology of our book. Such terms as "trial," "indictment," "guilty" and the like with their inferences in criminal law always awaken sympathy for a godly man whose doctrines are adjudged out of harmony with his Church. And the further distinction is often forgotten —that a credible profession of faith in Christ and obedience to Him should entitle any one to membership in a church, while the authoritative teachers of a church should believe her distinctive doctrines and be able to expound them. We gladly hold fellowship with an Arminian brother, and rejoice in his usefulness in another denomination. But we cannot ordain him as a Presbyterian minister. And if one of our ministers becomes un-Presbyterian we simply try and ascertain the fact and then deny his right to represent our Church. That is the whole of it.

And so there is a sense in which a church court may be Divinely guided in matters of mere expediency and where the "power of the keys" is not involved. If ever a court could claim Divine guidance and authority it was the assembly of Apostles and elders that met in Jerusalem to decide what we may call a denominational question. The decree for the Gentile churches under their care was in these words: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols and from things strangled, and from blood—" They did not decide upon the abstract truth involved in these outward observances, but they did what was best for their time and circumstances, for the peace and the welfare of their Church.

In this light the difficulties about "reversed decisions" disappear. No sane court would condemn a man to-day for eating a hare snared by the neck. But the decree of the Synod of Jerusalem is not reversed because a case in this day and age was not the case they decided. One court acting under its obligations, voluntarily assumed, may do what another court may not do, and each case be ratified above because the difference of circumstances destroys the identity of the cases. Therefore, always presupposing that the conditions of Christ-likeness and prayerfulness are fulfilled in the remaining suppositions we may dismiss them with monosyllables.

3. If a Baptist court sits in judgment on a Baptist minister whose further study of the Bible has led him to believe in sprinkling as a mode of baptism, an ! to believe in open communion and to practice it; and if this Baptist court prayerfully considers the case and then admonishes the brother to abstain from putting his beliefs into practice, and reduces him to the rank of a layman, is that action ratified above?"

Yes.

4. Have we any Divine warrant for believing (*a*) that just *our* "doxy" is "orthodoxy," and that (*b*) courts whose members hold *our* views are the only ones that "earnestly seek the Divine guidance and plead the promised presence of Christ?"

(*a*) *Yes.* (*b*) *No.*

5. Suppose a considerable body of Southern Presbyterians should adopt Dr. Houston's views, and form a Church and appoint a court to consider his case; and suppose this court of the Lord Jesus Christ should reinstate Dr. Houston, would the great Supreme Court ratify that action?

Yes.

If so, would not the previous decision be reversed?

No.

The initials J. H. H., on page 4, should be P. H. H.

Early History of the First Church, Charlotte.

Extract from the first Record book of the Session, Recently Discovered.

"The Rev. Abner J. Leavenworth arrived in Charlotte with his family, January 11th, 1832, being invited from Connecticut, his native state, for the twofold purpose of conducting the Female Seminary, and of preaching the Gospel to the Presbyterian congregation. At this period there was no regularly organized church in Charlotte, but the few individuals of the town who had publicly professed the name of Christ had joined themselves to the church at Sugar Creek, then under the pastoral care of the Rev. R. H. Morrison.

During the summer of 1832, while the congregation enjoyed the preaching of Mr. Morrison once in three weeks, an interesting revival occurred among the people, in which he was assisted by Messrs. Furman and Barnes, of the Baptist Church and by the Rev. Mr. Leavenworth On the 4th Sabbath of August, 36 persons connected themselves with the church, which was at that time organized, and David Parks and Nathan B. Caroll were appointed elders.

1833. In January 1833, the Rev. Mr. Leavenworth, having previously received an invitation from the Presbyterian Church and congregation to supply them with the Gospel ministry, the Rev. Mr. Morrison having also withdrawn his service, gave them an answer in the affirmative; and from that period commenced his weekly labors among them. Wm. E. McRee and Joseph Sumner, having been duly elected to the office of ruling elders, signified their acceptance, and were accordingly ordained.

A prayer-meeting for the especial benefit of the church has been established on Friday night of each week, which, I hope, will continue till the consummation of all things.

During this year, the interesting excitement which commenced last summer has measurably subsided, although no open defections have yet been witnessed among the hopeful converts. The monthly concert of prayer for missions has been regularly attended since the beginning of the year.

March, 1834. The church and congregation, desirous of having the pastoral relation constituted between them and the present incumbent, have taken measures accordingly. A call was prepared in due form and presented to Presbytery at Poplar Tent, which being put into the hands of Mr. Leavenworth, was thereupon accepted, when arrangements were made for his installation in May ensuing.

May 1834. On Saturday May 3rd, 1831, the Rev. Abner J. Leavenworth was duly installed as Pastor of the Presbyterian Church and congregation in Charlotte, being the first minister who has ever sustained a pastoral relation to this church and people. Rev. R. H. Morrison preached the sermon, Dr. Robinson gave the charge, etc."

In the fall of 1834 Elder N. B. Caroll removed to Montgomery, Ala., and in the spring of 1835 Elder Jos. Sumner removed to Brooklyn, N. Y. In the fall of 1835 R. S. Dinkins and Alex Graham were elected elders. Before their installation Mr. Dinkins died. Another election was held, resulting in the election of John Blackwood and Winslow Alexander. Mr. Alexander declined to serve. The record says: "And when in May 1837, the time for ordaining the others had arrived, and it was confidently expected that both would be inducted into the office, behold, both, without an assigning any reason, peremptorily declined." In April 1838 Dan Alexander and Jos. Sumner were elected ruling elders, and were installed June 2nd of the same year.

Here the record as kept by Mr. Leavenworth closes, and is not resumed until May 1841. Up to this point it was approved by Presbytery at Back Creek, Sept. 24, 1840, Cyrus Johnston Moderator. J. R. H.

(TO BE CONTINUED.)

A Compliment to the Devil.

Such compliments are supposed to be rare. True, his industry and tireless activity and perseverance would merit all praise if they were only employed in a good cause. But I doubt whether in the last thousand years the Devil has had as direct and sincere a compliment to his veracity and intellectual honesty as was recently paid him by an excellent Christian woman who is rich in good works, and I trust is rich in faith also. It happened on this wise.

We were in a Bible class studying the lesson about the Temptation, which lesson was to come on the following Sunday. The lady in question wanted to know how to reconcile the sixth verse of the fourth chapter of Matthew, with the eleventh verse of the ninety-first Psalm. That verse in the Psalm says: "For He shall give His angels charge over thee, *to keep thee in all thy ways,*" and Satan did not quote the words that are in italics; and the difficulty was, how to reconcile the one passage of Scripture with the other. Do you see where the compliment comes in? She seemed to take it for granted that Satan could not possibly misquote Scripture, or even *abridge* any passage any that he otherwise quoted correctly. And so the teacher of the Bible class was called upon to explain the discrepancy between the two passages of Scripture!

However, there was more back of that than is at once apparent, and it opens up an interesting and important question in regard to the proper interpretation of the Bible. You try the experiment of asking a devout believer in the Bible: Do you believe that everything in the Bible is true? The answer will very likely be: "Why of *course* I believe that. In what sense true? How do you mean? If it is in the Bible, it *must* be true. Well, how about the statements of the Devil and of bad men, and the wrong statements of good men? For example, the book of Job has in it a great deal that God disapproved of. It surely would not do to take all the statements of Job and of his friends and make them rules of faith and practice, would it? No, but I thought the *whole* Bible was inspired. Certainly, but that only means that the inspiration proves to us that we have a faithful account of things that were done and said, and not that all the things said and done were in themselves necessarily right or true. I never thought of that before, but it sounds all right. You think of it, then, as you read the Bible, and you will get light on some parts of it, and will see that some alleged "discrepancies" are not such at all. All right, I will.

News of the Week.

DOMESTIC.

The Teller resolution to pay bonds in silver, adopted in the Senate on the 28th by a vote of 47 to 32. Party lines were broken. Many who voted in affirmative, claim that it did not commit them to the free and unlimited coinage of silver. On the 31st, after five hours debate in the House, the resolution was defeated by 182 to 132. It is evident that no currency reform legislation will be effected by the present Congress. The silverites will block the efforts of the sound money adherents, knowing they cannot effect anything themselves. Appropriation bills are now occupying both branches of Congress.

President Dole, of Hawaii, has arrived in Washington and is being treated as the nation's guest. He and President McKinley exchanged formal calls. The Hawaiian executive says his visit is to study the annexation situation and supply any information that may be desired. The general opinion is that his mission is to promote annexation, as he refuses to give direct answers concerning the proposed annexation plan.

For the past six days an intense cold wave has swept over central and northern United Stafes and the whole of Canada. The Mercceny is twenty to thirty degrees below zero in New York and Pennsylvania and snow is three feet deep in many places. Great destruction to property and many lives lost throughout the New England States. It is the worst blizzard that has swept over Canada and New England in twenty-five years. In New York and to the South no storm since '88 has equaled it.

The deadlock in the Tennessee legislature was broken on Tuesday by the election of Thomas B. Turley, of Memphis, to fill the unexpired term of the late Senator Harris.

FOREIGN.

Rev. Geo. H. Hepworth in a letter from Erzeroum, Armenia, tells of the brutal tortures the Turkish officials employ to extort confessions from the Armenian prisioners; of the partiality in the courts; of suppression of Armenian history; the expunging of the word Armenia from hymn books and all printed matter. The Armenians are still being tortured and persecuted. Dr. Hepworth says they attribute their ruin to the treaty of Berlin and the interference of England.

The Dreyfus affair still occupies the attention of France and it is now intimated that Russia may have been his customer.

The birthday of Emperor William was more generally celebrated than usual in Germany.

Indications are that serious trouble is brewing between Peru and the Argentine Republic, over the boundary line between the two countries. War seems imminent.

Owing to financial troubles and misrule in Salvador, a revolution is threatened.

The United States Nicaragua Canal Commission will complete its work and sail for home on February 15. They are optimistic in regard to the conditions along the canal route between the lake and the Pacific.

Indications point to an early settlement of the present difficulties in the far East, in West Africa and in the upper Nile to the satisfaction of England. However the daily papers are full of conflicting reports concerning these situations and the settlement of each one may be in the far distant future.

As the anniversary of Emperor Francis Joseph, of Austria-Hungary, approaches, the affairs of this dual monarchy do not seem to improve. Riots and German and Czechs demonstrations continue. The inevitable fate of this country "of confusion of tongues" appears to be to never see another Ausgleigh and in the near future to be divided between Germany and Russia.

Australia is suffering from an excessive spell of hot weather. The mercury has been 132 in the shade and 160 in the sun. Spontaneous combustion has caused the destruction of growing crops. Business has been suspended almost all over the island.

From a Distinguished Baptist.

There has been a marked change in the matter of Church discipline for infraction of the traditional communion rule. In former days, a Baptist who was known to have joined in communion with a Church "not of the same faith and order" would have been put under discipline, as if he committed a serious moral offense; and if he did not profess patience and promise not to offend again, the hand of fellowship would surely be withdrawn. Covetousness, which according to the apostle is idolatry, might go undisciplined in a Baptist church, but not communing with a Methodist or Presbyterian Church. The churches are few in which a member would be disciplined now for occasionally communing with a church of another denomination, especially if he were temporarily residing at a distance from any Baptist church.
—*Dr. Henry C. Vedder, in Independent.*

A Result of Catholicism.

IT IS AT LAST creditably asserted by those who have the opportunity of kuowing the facts that the French masters of Madagascar are busily pursuing the policy which, for a time, was only a threat, and are clearing the island of Protestants by simple examination. In some of the central provinces of the island, persons have been shot without legal forms and solely because their connection with the churches founded by the London Missionary Society is to be taken as sufficient evidence of disloyalty. The methods by which the Republic of France elects to govern Madagascar constitute an enormous crime against civilization. In the nineteenth century the massacres of St. Bartholomew's Day are repeated under the plea of a political necessity.

SUNDAY SCHOOL LESSON.

First Quarter, Lesson VII., February 13.

THE CALL OF MATTHEW—MATT. IX:9-17.

GOLDEN TEXT:—Follow Me.

Vs. 24. *As Jesus passed by.* Opportunity. Matthew must have known who Christ was. May have heard His words and seen His miracles; but now Jesus comes near to him. It is the crisis in his life. Whether he is to remain a publican or become an apostle. Matthew calls himself in the catalogue of the apostle. "The Publican." He was here at his work, taking toll. It was a business almost necessarily dishonest, always disreputable and branded with treachery to one's own people by league with the Roman power. During the days of reconstruction the Southerner who joined hands with the oppressors and robbers of his own people was called a scalawag. He was a very good type of the publican of Christ's day.

Follow Me. Christ called and Matthew immediately obeyed. It reminds me of the conversion of Saul of Tarsus.

Vs. 10. *As Jesus sat at meat in the house.* Matthew in his modesty leaves out the statement that he himself made a great feast in honor of his Lord, but the natural touch "in the house" indicated that he was its possessor, thus confirming the other Evangelists.

Many publicans and sinners. Matthew's companions. He had none else who would have accepted his invitation but the members of his own caste. One of the great truths that Christ came to teach was the equality of men, the value of manhood itself, apart from circumstance or occupation. These publicans seemed to have excited his peculiar interest, because they were most in need of sympathy and help. They were outcasts from society, but not from him. They were that much nearer the Kingdom than the Pharisees, because they realized their need. So it was the publican who went down to his house justified rather than the Pharisee, it was Matthew who was made an apostle and Zaccheus who received forgiveness. And whenever the spirit of Christ is formed in his disciples, it is the helpless and abandoned who appeal most strongly to them. This is the spirit of the Gospel.

Vs. 11. The Pharisee could not understand that speech. They were offended at that in Christ which we feel to have been the crowning glory of his character, his divine compassion. Christ identified himself with the outcasts in order that he might win them, and the surest method of such identification was eating with them. We have much the same supersensitiveness about our guests at the table that the Pharisee had. We draw the line there at least.

Vs. 12. *They that be whole.* There is almost bitter irony in our Saviour's words here. We know what he thought of the wholeness and righteousness of the Pharisees. But they are put at a disadvantage. If they are whole they need not be coming to him. If they are sick, why are they not on the same plane with the poor publican.

Vs. 13. Christ here quotes from Hosea vi:6. He shows the Pharisees that their ignorance requires a teacher's instruction even if they do not need the Physician. Mercy is better than the most scrupulous observance of ceremonies, and a heart of love is more acceptable than a gorgeous ritual.

Vs. 14. *Why do thy disciples fast not.* Christ's disciples had learned from him that there was nothing meritorious about the prescribed feast of tne Jews. Fasting should be voluntary and with no outward proclamation of itself. Formality had no part in the religion of Christ.

Vs. 15. *The son of the bridechamber.* An oriental wedding feast was the symbol of greatest rejoicing. Christ teaches here that outward signs of devotion are valueless unless they express the true feeling within. It is wrong to fast when the heart is glad.

When the bridegroom shall be taken amay. A reference unmistakably to Christ's death. *Then will they fast.* Perhaps "then" is meant here their being compelled to fast, in the persecution that should follow His death.

Vs. 16. *No man putteth a piece of undressed cloth upon an old garment.* The new cloth in shrinking will tear out the margins of the old, and make the rent worse.

Vs. 17. The new wine in the process of fermentation will burst the old and stiff wineskins.

The truth of these illustrations is that spiritual Christianity could not be grafted upon formal Judaism. The attempt was made after Christ's death by the Judaizing Christian and it failed. The lesson is one that should be remembered by both conservatives and progressives. The unnatural union between the old and the new is damaging to bcth. No matter how much better the new is than the old, there will be those who say "The old is better." Let new movements be contained in their proper environments.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—So many of you have wanted news about the little girl who swallowed the thimble that I must not keep you waiting any longer.

We all think she is getting well, but it is a very tedious and trying time she is having, for what do you suppose is the trouble about her swallowing, and in fact was the trouble before the doctors found the thimble? Well, I shall tell you so you, may see how important it is that the tiniest things about these bodies of ours should do their work faithfully and well. You remember that I told you the thimble was in the crotch of the little tree that grows upside down in people's breasts, and of course your papas or mammas have explained all about that.

Well, this little tree is hollow like a reed and the root, I might say, is the part in which Adam's apple stuck fast. Now when people go to school and study books about this hollow tube or tree, they learn the most fearful names for the Adam's apple, simply dreadful to say, and they find that all that knotty part of the tree is called a larynx. And, by the way, it will make some of you big children laugh to know how I pronounced that word when I was a little girl—*larnix*—was'nt that funny? At the upper part of the larynx is what the books call the glottis; it is simply the end of the hollow tree and the glottis is the name of the little hole. Now, of course if that stood open all the time, bread and butter and such things going down headlong in the dark and trying to find the Red Lane, which is just back of the larynx —let's call it *wind pipe*—would make mistakes very often and start down through the glottis and into the wind pipe, and oh my! how that does choke one!

Now you see that little glottis has to be covered up, so on it fits a nice little lid which stands open when we want to use the wind pipe and breath, and which shuts just like a trap door when we want to use the Red Lane and swallow. So the way that naughty thimble got lost down inside of the little tree was that the trap door failed to close, so that the thimble went down into the breast. For a while afterwards the little lid did its duty and shut up the wind pipe;so little Ellen—I gave you the wrong name before—could swallow just as she had always done, but all at once the little lid quit doing its part and just refused to shut any more, and dear, dear, how much trouble that has given! It will not work yet, and can not be forced to, as bad children can sometimes be made to do, but it just has to be let alone till Old Time—that famous Doctor—makes it work well again.

Did your mamma ever tell you a tale and then say, "That has a moral to it?" This tale has one too,and something may be learned from this little lid, (it is called the epiglottis—the on-top-of-the-glottis—can you say that?) which will be a good thing for little children to remember. Something about the power and *importance* of little things, and little people too. You know that the Bible says the tongue is a *little* member, but what can it do? Who will tell me?

Little Ellen rides on the porch in a carriage now, and enjoys the sunshine and can be wheeled in this way from room to room; which makes quite a nice change for her.

I wonder how many of our little circle say every night at mamma's knee, "Our Father in Heaven, please make this dear little girl well very soon." I am sure that most of you remember it.

The letters please us so much. Little Onnis Whitsett has just the kind I want, a dear little child's letter, just exactly as he wrote and spelled. Is *he* a boy or is *she* a girl? He must have another letter to tell us. The little letters are all sweet, children, and we shall soon learn to know each other very well indeed.

Won't some of you write to me now about things you think of and wonder about?

A minister's little son, who was in the habit of going about in the congregation a great deal with his father, used to remember all the sick and afflicted ones in his prayers at night. Once he went to a wedding, and that night he prayed, "Bless all these people that are getting married, and *help them to keep their promises.*"

This same little boy has very original ideas as to the *location* of a joke. He ran in one day and said, "I'se got a joke on the pig. I hid behind a tree so I could cut the pig with a switch when he passed by, and he went so far off I could'nt reach him;" and he considered that a joke on the pig.

THE CHILDREN'S LETTERS.

From a Nine-Year-Old.

GREENSBORO, N. C., Jan. 26, 1898.

DEAR PRESBYTERIAN:—I thought I would write, as I have never written before. I am a little girl nine years old. I go to the graded school in Greensboro, and study geography, language, reading and spelling. My teacher's name is Miss Annie Pittman.

Yours truly, DOUGLAS HENDRIX.

Her Own Words.

FAYETTEVILLE, N. C, January 24th, 1898.

DEAR PRESBYTERIAN:—We all miss you and will never forget you. I hope you will be happy wherever you go. I go to school to my aunt Eliza Rankin I am in first-reader and I have a Bible lesson every morning; I like it very much. I go to Sunday school and church every Sunday. I like Mr. Graham very much. I like the letters in the PRESBYTERIAN. Mamma reads them to me. I am trying to do better every day. My teacher says I am learning so well I will soon be able to write myself. I forgot to tell you I write in a copy book. I must close. Hope you are all well.

Your little friend, LIZZIE E. RANKIN.

Composed entirely by Lizzie.

A First Letter.

CLARKTON, N. C., Jan. 25th, 1898.

DEAR PRESBYTERIAN:—I am a little girl 11 years old, and have four sisters, one older than I. The baby is two years old, and we all pet her very much. I am going to school and like to go ever so much. This is my first letter. Santa Claus come to see me "Xmas," and I had such a nice time.

Your little friend, KATIE A. MCKEE.

A Young Disciple.

CLARKTON, N. C., Jan. 25th, 1898.

DEAR PRESBYTERIAN:—I have been reading the letters in the Children's Department, and enjoy them so much I wish to write one also. I am going to school now. I study reading, writing, grammar, geography, and spelling and arithmetic. I go to Sunday school and am half through the Shorter Catechism. I am a member of the Presbyterian Church and love to go to church. Rev. A. McFadyen is our pastor. Mamma read to us the story of the poor little girl in the hospital at Charlotte who swallowed the thimble. I hope that she will soon be well again, and will write a letter to the PRESBYTERIAN also.

Your unknown friend, BLANCHE MCKEE.

"Best Wishes" to Her.

BENSALEM, N. C., Jan. 24, 1898.

DEAR PRESBYTERIAN:—As I have seen so many nice letters from the dear cousins, I thought I would write one too. I am going to school to Prof. T. M Langley. I like him real well. I have two sisters and one brother. My father takes your nice paper, and I enjoy reading the letters from the cousins so much. Rev. K. M. McIntyre is our pastor. I go to Sunday school nearly every Sunday. Mr. Langley is our Sunday schoo teacher. I guess I had better close. With best wishes to your paper, I remain

Your unknown friend. MAGGIE SEAWELL.

A Little Mountaineer.

BANNER ELK, January 20, 1898.

DEAR PRESBYTERIAN:—This is my first letter. I live up in the mountains, about 4,000 feet above the sea level. I go to Sunday school; Miss Annie Morgan is my teacher. Rev. Mr. Tufts is our preacher. We all like him very much. I have built me a little house to work in; I am going to learn how to make wagons. I have a little sister; she is learning the Child's Catechism. Your little friend,

WILLIE PROFFIT.

Gone to Sea.

WINSTON, N. C., Jan. 31st, 1898.

DEAR PRESBYTERIAN I am a little girl 9 years of age. Our preacher is going over the great waters tomorrow our preacher is Rev. R. E. Caldwell. I saw so many letters I thought I would write to you. I have never written to you before. do you have to pay to put these letters in the paper if not please put this one in very truely

JANIE V REVELLE

[There would be something to pay if we didn't.—ED.]

A Little Friend.

MAXTON, N. C., Jan. 29th, 1898.

DEAR PRESBYTERIAN:—I hope I will hear how the little girl is in the Hospital through your paper this week. I feel very sorry for her. Hope she will get well soon. I'm going to try to write you a letter every week. Hope I will see a good many from the rest of the children who write to your paper. With many good wishes, your little friend,

GEORGE HALBERT MCLEAN.

A Rose Bud.

MORGANTON, N. C., Jan. 31st, 1898.

DEAR PRESBYTERIAN:—I enjoy reading your nice letters to the children. I especially like your talks about Heaven. Here are some beautiful texts about Heaven:

"At Thy right hand there are pleasures forevermore."—Psalm xvi-11.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.—I Cor. ii-9.

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi-23. I am your little friend,

WILLIE CUMMING ROSE.

Snow Balling.

BARIUM SPRINGS, N. C., January 31, 1898.

DEAR PRESBYTERIAN:—I had a nice time Christmas; old Santa Claus brought me two dolls and a game of fox and geese. Our mother sent us a trunk Christmas. Mr. Watts sent us a new piano. I take music lessons. Did it snow in Charlotte yesterday? It snowed up here. We had snow cream for dinner. We had a nice time snow-balling each other this morning. The boys took some of the little girls to ride on the sled. Our teacher read us a nice story this week about Circe's Palace. I liked it best where Pe-weep was turned back into a king. I used to live in Charlotte before I came to the Home. I am sorry for the little girl who had to have her leg and arm cut off. I hope she will get well. I read about how we walk on streets of gold, and would need no sun to shine in Heaven. From your little unknown friend, MARIANA MANN.

A Good Beginning.

BARIUM SPRINGS, N. C., Jan. 31, 1898.

DEAR PRESBYTERIAN:—I had a very nice time Christmas. We boys had a good time this morning snow-balling the girls. We just had a good time and I enjoyed it very much. And we went hunting the same morning and we killed eight rabbits. I had a big time with Mr. Rice and the boys, and we all had a good time hunting with Mr. Rice. We took our matrons and teachers to ride on the sled. We took old Jack and the sled and went off riding, and we had a good time The first rabbit we jumped up Mr. Rice put up his gun to shoot it, and he pulled the wrong trigger and he said oh how hard,an I put up his gun and knocked the rabbit over The boys have a Missionary Society and we have got up a dollar and we are going to send it to the people in India. The boys are going to have a new building. Somebody sent five hundred dollars to begin with. I found this verse about Heaven Revelation xxi: 23, And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Your friend,

JOHN RICHARD PETTUS.

A Christmas Gift.

CONCORD, N. C., January 17, 1898.

DEAR PRESBYTERIAN:—I am so glad to write to you all. I like so much to read the PRESBYTERIAN. I was so glad to see that about Elva. It was very wonderful about dear little Elva. I hope she is well by now. I have a little sister; her name is Lucie Harris Alexander, Born December 24, 1897.

SALLIE CABELL ALEXANDER.

A Mother Elephant and Her Baby.

I wonder if any of our little people have seen a mother elephant put her baby to bed?

I saw it, once, and it was such a pretty sight. I should like to tell you about it. It was sunset time, in summer, and the gentler animals of the Zoo in one of the great cities of the world were in wards and folds outside the buildings; when I reached the inclosure belonging to Mother Elephant, there was a large number of men, women and children standing along the fence. They were very quiet, as if they were afraid of disturbing some one. As I stopped by the fence and looked in the yard, a small girl touched my skirt, pursed up her mouth, and, giving me a solemn look of warning, pointed to the elephants.

Mamma Elephant had her trunk around her baby's neck, and seemed to be whispering and encouraging him, as he rubbed his head against her knee. He stood a moment, then raised his head, flapped his big little ears, gave a flirt of his little cord of a tail, and trotted off by his mother's side to the centre of the yard. There she left him, and went to a pile of hay that stood in a corner; this she took up, bunch by bunch, with her trunk, so nicely that she did not drop a wisp of it, and spread it around her child, who had not stirred from the spot where she had left him.

When the hay had been all spread around the baby, the mother stepped into the centre, and began to tread it down with her feet, the little one following her motions exactly, till a perfectly even space had been trodden down; then Mamma Elephant stepped out again, went to the further side of the yard, and fumbled about the ground with her trunk. As she came back her baby flourished his small trunk and flapped his ears, making at the same time a soft grunting sound, as if he knew what was coming and liked it.

This time Mamma stood outside the baby's bed, and, beginning with the back of his ears, blew a small cloud of fine dust into the folds of skin behind them; then into those around his legs, and under him, till he was thoroughly powdered for the night. This done, she again put her trunk about his body, the little fellow dropped to his knees on the carefully trodden bed, and, after a few soft pats and a few soft grunts from his mother, he lay as a well trained child of the elephant family should.

The mother's work, however, was not yet done; she took up delicately the hay from the edge of the bed and began tossing it lightly along his sides and up toward his back till its ridge no longer showed.

When all was done, the small girl who had warned me not to disturb the proceedings, heaved a great sigh, and, turning to me, said: "I would just like to know what they do it for!" So I told her, explaining the habit wild animals have of treading their beds, to make sure there are no snakes in the grass; the necessity of dust powdering the young, whose skin is tender in the folds, and who are troubled by insects; the piling up of dry grass around them to conceal them from the possible hunter.

"My! don't they know a lot! more'n some folks, I fancy!" said the little girl. "And she never punched nor pushed him, neither, though he wasn't very quick," she added, speaking to a tired-looking woman who stood by, smiling. "No, dear," said she. "She has but one child at a time to put to bed."—*Outlook.*

Two Little Girls I Know.

I know a little girl,
(You? O no.)
Who, when she's asked to go to bed,
Does just so;
She brings a dozen wrinkles out,
And takes the dimples in;
She puckers up her pretty lips,
And then she does begin;
"O! dear me! I don't see why!
All the others sit up late,
And why can't I?"

Another little girl I know
With curly pate,
Who says, "When I'm a great big girl
I'll sit up late;
But mamma says twill make me grow
To be an early bird."
So she and Dolly trot away
Without another word.
Oh, the sunny smiles, and the eyes so blue,
And—why, yes, now I think of it,
She looks like you.

—Baltimore Methodist.

Afterwards.

MATTHEW iv:11

The vision ceased. The Kingdoms of the world
W th all their glory, that His mighty foe
With subtle power had shown the Son of God,
Faded from view as fade the wondrous cloud forms
Of a summer sunset sky,
The audacious hopes
Of victory that had filled the Tempter's brain
Had vanished too; His power ceased and he,
With blended hate and adoration, disappeared.
And then!—methinks it was at eventide
When, after the long, sultry day, the air
Was cool, and gentle dews began to fall,
And birdlings slept beneath their mother's wings.
Then 'twas that "Angels came and ministered."
O happy angels thus to bring the Christ
The nourishment His weary body craved;
Perchance they sang the songs of heaven the while
Some joyous chant of praise, or some sweet strain
That brought to mind the holy Long-ago
Ere He had been an exile from His home,
Cheered by their presence and the food they served,
His mighty heart revived, and he went forth
To win for us a kingdom through his death.
Remind us, when we faint and falter, Lord,
Worn with temptations and heart-hunger sore,
Of Thy ll-perfect, god-like sympathy.
Touched with the feeling of Thy peoples' woes,
Thou who has fasted, hungered, wept, and Thou
Hast shown us how to meet these ills, and whence
Our comfort comes.
We too, in weary hours,
May look for angel visitors who bring
The hidden manna for all hungry souls,
And happy are the hungry ones who thus
Are comforted of Thee, and fed with angel food.

—O. H.

Vanished Years.

Could we recall the vanished years
Flecked with bright hopes and pallid fears,
Would we appreciate the joys
That crowned our lives when we were boys?

Could we bring back the forms that sleep
Where trailing willows sadly weep,
Would we repeat each unkind word
That wounded like a keen-edged sword?

But buried years will ne'er come back
Across time's rugged, winding track;
The years that shone with hope's bright gleam
Have vanished like a beauteous dream.

Then let the past forgotten be!
The present all that we can see—
So let us live, while here we roam,
That we may reach our Father's home.

And see our Savior face to face
In that eternal dwelling place,
That house beyond the changing sky
Where none shall pine away and die.

—H. D. LEQUEUX.

The Debt We Owe Our Mothers.

The debt we owe our mothers! But who can tell what that is? How can any child enter into the mother's soul and know what she has borne for him? There are depths of mother love and suffering which no line can ever sound. No daughter can understand what she owes to her mother until she bends over her own little ones with a mother's yearning. No son can ever fully understand it. Some right conception of it he may form, through the love he bears the mother of his own children, when he sees her bending with fond and happy look over the nursling at her breast, or hears her wail over the cold form of her darling. Only the experience of life can teach us this lesson. What a pity it seems that son and daughter can only realize a mother's love when they have left her home, when all those daily opportunities for requiting her love are gone forever! As the son in his occasional visits to the old home looks upon the whitening hair and wrinkling face, with what deep regret he remembers the rude words, the disobedience and waywardness that has whitened those hairs, or many little things left undone that might have stayed the ageing process of time! Oh, if boys and girls could only be made to realize something of all this now! How many life-long regrets it would save them!

What your very being has cost your mother you cannot conceive. There are mysteries of motherhood which I might not reveal, even if I could, I could not if I might. Hers has been all the sacrifice, hers all the anguish, like to no other human suffering. She has not only given you of her heart's blood, but she has imparted of her very soul to you.

Come, young man or woman, go back through the years of your past life, and look upon the pictures which, if memory cannot recall, imagination may paint for you. See her as she sits rocking her babe to sleep and giving her own strength to feed its growing life. See her as she rises night after night without a murmur to still its crie sand hush it to slumber. See her as she sits with one foot on the cradle of sleeping child, busily hemming the little garments for the one object of her thoughts. If you could look now into her thoughts what bright dreams and earnest hopes you might see of your own future. Or see her again, in the dimly lighted room, as she has watched through many a weary night, watching beside your sick-bed, passing her soothing hand over your fever heated brow, or moving softly about the room in her gentle ministrations. As the years pass on, see her solicitude as she watches every stage of the development of your body and mind and soul. How she delights in every bud of promise in you, how carefully she would destroy every worm that would threaten to blight its beauty. Your dress, your food, your school, your companions, your sports, how closely she concerns herself with every little detail of your lives. Then when the time comes when her boy must pass out from her controlling influence into the world, how anxiously she warns him against its temptations! When her girl begins to cross the line into womanhood, how she trembles lest some unworthy hand should pluck the flower that she has so carefully nurtured into bloom! If at such times as these we could enter into the mother's heart, into the secret places of her life, what agonies of prayer we should witness! Travail of soul to which the travail of birth is not to be compared. Yes, and it may be that some of us would have to look upon sadder pictures than these. You would see the mother pacing her room all night long, or watering her sleepless pillow with her tears, while she listens for the returning footstep of the boy who is out in the world that night—out in the world, with all its sin and danger. See her as she bends over the besotted form, and kisses the defiled lips,—oh, think of it, think of it, young man, and turn steps back into the paths of virtue which your mother has taught you.

"What does it give to us, this mother love,—
In verse and tale and legends glorified,
Chosen by lips divine as type above
All other passions? Men have lived and died
For sisters, maiden queens and cherished wives,
Yet, sealed by God, the one chief love survives.

Yet what is it it gives us? Shrinking dread,
Peril and pain and agony forgot,
Because we hold the ray of gladness shed
By the first cry from lips that know us not
Worth all that has been paid, is yet to pay,
For the new worship, born and crowned that day.

Then nursing, teaching, training, self denial,
That never knows itself, so deep it lies,
The eager taking up of every trial,
To smooth Spring's pathway, light her April skies;
Watching and guiding, loving, longing, praying,
No coldness daunting, and no wrong dismaying."

Such is the mother's song.

H.

The Christless Home.

With what grave apprehension do we look upon the establishment of a family which is not founded upon the Rock of Ages! The Christless home! Think of it! Think of a husband and wife whose hearts are not bound together by that only imperishable tie, a common union with the Life of the world. The husband and wife who have never known what it is to kneel together in close communion with their Savior, and to pour into His ears their confidences, their joys and sorrows, and to look to Him for the care of their little ones, have never known the highest joy in earth or heaven. Think of the little ones born into such a home! Into a house upon whose lintels the blood of the Passover Lamb has not been sprinkled, over whose sleeping hours the Spirit of peace does not brood! Think of the children whose own father and mother cannot teach them the way to God! Their little hearts hungry with that deep longing which is common to all our race, yet father and mother cannot feed them upon the bread and water of life. When their minds are awakened to anxious questionings about the supreme concerns of the soul, father and mother can give them no help. And if they find what they seek elsewhere, how sad it is to them to know that they owe nothing to their parents for the highest blessings of life! Is it any wonder that the children of many such homes grow up to establish homes just like their own, and thus on through the generations?

I know that in many of what we would call irreligious homes there is not indifference about this matter. Many fathers and mothers would have their children Christians, if they are not themselves. This is shown in that they often seek the seal of baptism for them, that they send them to the Sabbath school for religious instruction, that they themselves teach them the child's prayer. Yes, and many a prayer goes up from what we would call unsaved fathers and mothers that at least their children may be saved through the blood of Christ. But of what avail would it be to baptize a child whose father and mother are not Christians? Baptism has no value of itself. It is only the seal of a covenant. But how can parents enter into a covenant with God for their children when they have not entered into it for themselves? How can they perform the vows of that covenant? Do you teach your child to pray? Good. But have you taught them the *spirit* of prayer? Do you send your child to Sabbath school? Good. But do you expect the influence of one hour in the Sabbath school or church to outweigh all the days and hours at home in their influence upon your child? Ah, friends would it not be far better if you would come to Jesus' feet yourselves as little children, and learn of Him to teach your own little ones! Let yours be a Christless home no longer. If only now for the first time, acknowledge that *God* has joined you together, and invested you with a sacred office.

H.

MARRIAGES.

HARBISON–PRIMROSE. — In the First Presbyterian Church of Greenville, Miss., on the evening of January 27th, by Rev. Dr. Jno. W. Primrose, the bride's father, Mr. Sidney Wilson Harbison and Miss Sarah Primrose.

YOUNG–FOUST.—At the residence of the bride's parents, January 20, 1898, by Rev. H. D. Lequeux, Mr. David W. Young and Miss Mamie M. Foust, both of Guilford county.

FREEMA -BYRUM—At the residence of the bride's father, Steele Creek, N. C., January 20, 1898, by Rev. A A. Little, Isaach H. Freeman and Emma C. Byrum.

BYRUM-GARRISON.—At the residence of the bride's father, Steele Creek, N. C., January 26th, 1898, by the Rev. A. A. Little, Cyrus H. Byrum and M. Alberta Garrison.

OBITUARY.

McKELWAY.—Mrs. Mary McKelway, widow of the late Dr. A. J. McKelway, died at her home in Philadelphia, on Friday, January 28th, in the 86th year of her age.

She was one of the purest, gentlest, sweetest spirits of earth. Although the great majority of her loved ones had passed over the River before her, children, grand-children, and great-grandchildren, she would often say in her last days: "It seems to me that I have had a very happy life." She knows now the happiness of the life unending.

JOHNSTON.—William Craig Johnston was born near Hawfield Church, in April, 1814, and died the 20th of January, 1898, lacking only a few months of being eighty-four years of age. In early life he connected himself with the Church, and was for many years a Sabbath school teacher. In 1866 he was made a deacon of the church; during all these long years he was a quiet, earnest and faithful worker in his church, and watchful and careful of its interests and zealous for its prosperity.

While a young man, he married Miss Amelia Faucette, a sister of Rev. Thomas U. Faucette. Their union was a happy one. In my early life, some fifty years ago, I was several months a member of the family of the deceased and can bear testimony to the firm, gentle discipline he had in his family. Not one harsh, bitter or unkind word was spoken by him to his family. His rule was such as the Apostle recommends for a deacon. "Ruling their children and houses well."

The deceased left a family of three sons and four daughters, all of whom connected themselves with the Hawfield Church while young. One son is now a deacon of the Hawfields and another an elder in Dancyville Church, Tennessee.

For four years the deceased has been laid upon a bed of affliction, but bore his affliction patiently, and with humble submission, knowing that he had in heaven a better and enduring substance, and that our "light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Psalmist says: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

The writer is forcibly reminded of this when he looks back for the last few years that not less than eight members of the Hawfield Church have died who were more than four score years of age, and while their years brought the troubles of old age, yet it is a pleasure to think that they were spared so long and their end was so peaceful and full of hope. They departed with a faith that they were going to take that rest which "remaineth for the people of God."

"Life's duty done, as sinks the clay,
Light from its load the Spirit flies,
While Heaven and earth combine to say
How blest the righteous when he dies."

W.

LYNCH.—After a painful illness of more than a year, Mrs. John Lynch, daughter of Rev. Thos. Lynch, passed quietly to rest December 15th, in her 56th year. She had been a member of the Presbyterian Church for nearly 40 years. She often spoke of her future home. "How sweet to wake in the arms of Jesus." She leaves a husband and four children.

HINES.—At Alma, N. C., November 27, 1897, Atlanta McKinnon, daughter of Mr and Mrs. E. M. Hines, aged a little more than two years.

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Dear friends, think of your darling as not lost to you; an angel pure and bright, she awaits you in the Heavenly home. The good Shepherd has taken the little one in His bosom, and there she is safe, so lovingly, tenderly cared for; a "lamb of the upper fold."

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AMONG OUR EXCHANGES.

Our Spiritual Adviser.

The *Christian Observer* noting the change of management of the *Southern Presbyterian*, takes occasion to lecture us on the publication of comments on current events, on our first page. It says:

"Some of our religious exchanges of late have been filling the first page of each issue with themes that are entirely secular—discussions of politics and business, money-making and governmental plans. These are themes which ought not to be entertained on the Sabbath day. Yet the people will read the editorial pages of their religious journals on the Sabbath. And by this practice, the sanctity of the Sabbath has been marred by those who ought to defend it. Now we find, in one of our Southern Presbyterian papers, discussion, on its first page of "Southern Mills," "Cuba," "Trans-Siberian Railway," and "The Eastern Problem." We trust that this evil practice may not become prevalent within our Church."

We desire to call attention to the *Observer's* last page, on which we find discussed, among other secular topics, the following: "The strike in Great Britian," "The Chinese Loan," "The Case of Kiao Chou," "The Soudan," etc. We do not condemn the *Observer* for discussing these topics, but we fail to see how it can consistently condemn us for "this evil practice," when it is guilty of the same crime. People who live in glass houses should never throw stones. We cannot see that printing the matter on the last page, rather than the third page, affects the question. Surely the readers of the *Observer* read through to the last page. It would be a sad commentary on a religious paper to say that its readers could not wade through it to the end. We feel sure that the *Observer* is quite too interesting for the last page to pass unnoticed.—*Southern Presbyterian.*

[The North Carolina Presbyterian will stand off and see fair play.]

There are many persons who aver that crime and immorality are on the increase in our country and are greatly troubled over the matter. There are seeming evidences, at least, of it. One of our largest Presbyteries last week appointed a committee to consider and report upon this "apparent great increase." Is it then all a dream—a picture of the imagination—that with the passing years our land is growing better and its people purer? Are crime and vice gaining a firmer hold upon the body politic? We do not think so, but rather that never in history was a higher general standard set up and lived up to than now. We may hear more and see more of the seamy side of life nowa-days, but that is doubtless due to the strong light of publicity that is turned upon it, and our newspapers are largely responsible for that. Of course no optimistic views of the matter excuses the load of individual responsibility resting upon each citizen to do everything in his power to lessen evils undoubtedly far too prevalent.—*Presbyterian Journal.*

Negro education immediately after the War in most cases was begun too nearly at the point where New England education had ended. Let me illustrate. One of the saddest sights I ever saw was the placing of a three hundred dollar rosewood piano in a country school in the South that was located in the midst of the "Black Belt." Am I arguing against the teaching of instrumental music to the Negroes in that community? Not at all; only I should have deferred those music lessons about twenty-five years. There are numbers of such pianos in thousands of New England homes; but behind the piano in the New England home, there were one hundred years of toil, sacrifice and economy; there was the small manufacturing industry started several years ago by hand-power, now grown into a great business; there was ownership in land, a comfortable home, free from debt, a bank account. In this "Black Belt" community where this piano went, four-fifths of the people owned no land, many lived in rented one-room cabins, many were in debt for food supplies, many mortgaged their crops for the food on which to live, and not one had a bank account. In this case how much wiser it would have been to have taught the girls in this community how to do their own sewing, how to cook intelligently and economically, housekeeping, something of dairying and horticulture; the boys something of farming in connection with their common school education, instead of awakening in these people a desire for a musical instrument which resulted in their parents going into debt for a third-rate piano or organ before a home was purchased. These industrial lessons should have awakened in this community a desire for homes and would have given the people the ability to free themselves from industrial slavery to the extent that most of them would have soon purchased homes. After the home and the necessaries of life were supplied could come the piano; one piano lesson in a home is worth twenty in a rented log cabin.—*Booker Washington, in the Independent.*

The Church and Churches.

The other day Rev. John W. Baker, vica of St. Ambrose, Everton, read a paper on "The Union of the Churches; Is it desirable?" In the course of his remarks he said most men felt that the unhappy divisions of the Christian Church were not only a source of weakness, but also a contradiction of real religion, The Church of Christ was split up into three hundred sects or bodies; was it desirable that the whole body of the Church should be gathered into one huge corporation? If it were possible it would be the greatest moral lesson that could be produced to show the unity of the Christian faith, and would form a mighty defence for truth, and become a tremendous power against all sin. We shall see what we shall see. It is a huge wonder that the Church should be in its present condition and that men should love to have it so. Every man at his best estate is "altogether vanity." Every man wants his own way. After awhile, with the larger gifts of the Spirit, every man will want God's way.—*Southern Churchmen.*

Nothing to Be Proud of.

The Princeton Alumni dinner in this city, last week, was an ovation to Professor Shields. What was his merit? Simply that he had signed a petition for the license of the sale of intoxicating liquors in the Princeton Inn, and when he was criticised for it in Presbyteries and Synods he resigned from the Presbyterian ministry. We see nothing grand or creditable in that. It was also an ovation for President Patton; and he raised cheers by declaring that Princeton University would hold itself independent of all ecclesiastical dictation, and that "prohibition will not stop drinking in Princeton," but "will only increase the trade in corkscrews." That is hardly a pretty way to talk to a crowd of young men over their champagne. If prohibition is so injurious why does the University renew its prohibition? We have had great respect for President Patton's ability and for his general wisdom since he became connected with Princeton; but this last speech of his will not help good morals. Presidet Patton intimated that the pronouncement of the General Assembly on signing petitions for liquor license "has no binding authority" and might be disobeyed. Very true, and so the pronouncements of the Synods on the signatures of the Princeton professors were not authoritative and need not be resented. In each case the right of expressing an opinion was indulged and a good right that is.—*The Independent.*

A Pointer on Organic Union.

The decision of the Supreme Court of California in the matter of the Presbyterian church in Los Angeles, is in line with that of the United States Supreme Court in the case of the Walnut Street Church, Louisville. It is to the effect that in the case of a Presbyterian church, the ruling of a superior court — Presbytery, Synod or General Assembly — will govern in deciding the tenure of church property. In this case the Presbytery divided the church into two and decided that the proceeds of the sale of the old church property should be divided between the two. This decision was, on appeal, sustained by the General Assembly, and the Supreme Court decides that the property must be divided according to this decision.—*Christian Observer.*

Cuba and Spain.

Cuban war affairs remain unchanged. The Maine has arrived at Havana and Capt. Sigsbee visited the acting captain general, Gen. Parrado. Parrado received Sigsbee in a courteous and cordial manner and expressed himself as well pleased with the interview.

The Spanish account of the capture of the rebel headquarters in the town of Esperanza proves to be a fabrication. Agramonte is the seat of the rebel government and all Spanish attacks upon it have been repulsed with heavy losses.

On the 27th the Brigadier General Nestor Aranguren, of the rebel forces, was surprised and killed while visiting a lady friend. His place of concealment was forced from one of his own men by the Spanish torturing him into betraying his leader. It is claimed by the capturers that they found papers upon Aranguren's body which prove that he ordered the execution of Ruiz.

It has been decided to concentrate the Spanish navy at Havana. The United States officials discredit this report and it is viewed with unconcern by the authorities. However, is known that the Spanish cruiser, Vizcoya, will visit the United States ports and the different naval commanders will exchange visits, which will be made the occasion of festivities in honor of the Spanish sailors.

General Arolas is quoted as saying that Spain cannot carry on the war in Cuba beyond July for lack of resources.

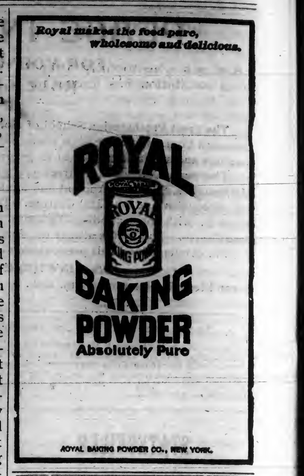
President McKinley has decided to send a relief commissioner to Havana, whose special duty will be to distribute the supplies sent there by the Cuban relief committees of this country.

The Carlist movement in Spain is evidently growing. Don Carlos and his followers are taking advantage of the concentration of the attentions of the Spanish officials upon Cuban and Phillipine affairs, by endeavoring to arouse popular discontent against the present government.

Weylerism has been out-Weylered by the new edict issued by Fernando De Rivera, governor general of the Phillipines. All the property of the enemies to the imperial government will be confiscated unless they remain peaceably at home.

The severity of the edict appears as an official confession of the untruth of the frequent announcements from the government at Madrid that the Phillipines have been suppressed and the people pacified.

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Wit and Wisdom.

A person who recently attended an art exhibition has drawn up a set of rules to enable the novice to know what kind of a picture he is looking at. He says that if a painter paints the sky gray and the grass brown he belongs to the old school. If he paints the sky blue and the grass green he belongs to the realistic school. If he paints the sky green and the grass blue he belongs to the impressionish school. If he paints the sky yellow and the grass purple he is a colorist. If he paints the sky black and the grass red he is an artist of great decorative talent and may make posters if he perseveres.—*Chicago News.*

As as amusing example of the genuine "Irish bull," Cardinal Manning used to relate the following: An Irish waiter, on being asked at what o'clock the first train left in the morning, answered: "You see, sir, the seven o'clock train now goes at eight o'clock, so there isn't no first train at all, at all." "I got up at seven," said another Irishman, "and I thought it was eight, but on looking at my watch I found it was nine." An Irish valet, seeing his master fill the waste paper basket with torn up letters, exclaimed ruefully: "O, why did you go for to tear them up? They might have come in so useful for me, who am always so bothered when I have to write a letter.—*The Presbyterian.*

Professor Woodrow Wilson, of Princeton University, told to the members of the Quill Club the other evening a story of Dr. McCosh. The venerable President of Princeton on one occasion was in a company where the proposition was made to have the Apostles' Creed read.

"No! no!" he exclaimed emphatically. "I'll not descend into hell with the Episcopalians."

"Not that he really feared they were going there," added Prof. Wilson, when he could be heard above the general laughter.

A boy being asked to describe a kitten said: "A kitten is remarkable for rushing like mad at nothing whatever and stopping before it gets there." It must have been the same boy who thus defined scandal: "It is when nobody ain't done nothing, and somebody goes and tells."—*London Tit-Bits.*

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Southern Railway.

IN EFFECT JANUARY 15, 1898

This condensed schedule is published as information, and is subject to change without notice to the public.

Trains leave Charlotte, N. C.,

10:15 p. m.—No. 35, daily for Atlanta and Charlotte Air Line division, and all points South and Southwest. Carries through Pullman drawing-room buffet sleepers between New York, Washington, Atlanta and New Orleans. Pullman tourist car for San Francisco Wednesdays and Saturdays, via New Orleans and Southern Pacific.

9:35 a. m.—No. 37, daily, Washington and Southwestern Vestibule Limited for Atlanta, Birmingham, Memphis, Montgomery, Mobile and New Orleans and all points South and Southwest. Through Pullman Sleeper New York to New Orleans and New York to Memphis. Dining car, vestibuled coach, between Washington and Atlanta.

5:50 a. m.—No. 8, daily for Richmond; connects at Greensboro for Raleigh and Norfork.

3:51 a. m.—No. 31, daily except Monday; New York and Florida Limited; consists exclusively of Pullman, Dining, Sleeping, Compartment, Library and Observation Cars. New York to St. Augustine; Pullman Sleeper New York to Aiken.

12:20 p. m.—No. 11, daily for Atlanta and all points South. Solid trains Richmond to Atlanta; Pullman sleeping car Richmond to Greensboro.

10:20 p. m.—No. 35, daily for Columbia and C. C. & A. local stations; Augusta, Savannah, Jacksonville; carries through Pullman drawing-room buffet sleeper between New York and Jacksonville; also Pullman sleeper Charlotte to Augusta.

9:35 a. m.—No. 37, daily for Columbia and C. C. & A. local stations.

9:35 a. m.—No. 36, daily for Washington Richmond, Raleigh and all points North Carries through Pullman drawing-room buffet sleeper New Orleans to New York; Jacksonville to New York. Pullman tourist car from San Francisco Mondays and Thursdays, via New Orleans and Southern Pacific.

3:22 p. m.—No. 38, daily, Washington and Southwestern Vestibule Limited, for Washington and all points North.

6:30 p. m.—No. 12, daily for Richmond, Raleigh, Goldsboro and all points North. Carries Pullman sleeping car from Charlotte to Richmond. Connects at Greensboro with train carrying Pullman car to Raleigh.

11:38 p. m.—No. 32, daily except Sunday; New York and Florida Limited, for Washington, Baltimore, Philadelphia and New York; consists exclusively of Pullman cars.

9:18 a. m.—No. 16, daily except Sunday for Statesville, Taylorsville and local stations. Close connection at Statesville for Asheville, Hickory, Lenoir and Blowing Rock.

4:30 p. m.—No. 62, daily except Sunday; freight and passenger for Statesville and local stations.

All freight trains carry passengers.

JOHN M. CULP, Traffic Manager,
W. A. TURK, Gen Passenger Agent.
S. S. GANNON, 3d V. P. and Gen. Mgr.
Washington, D. C.

S. H. HARDWICK, Asst'n Gen. Pass. Agent, Atlanta, Ga.

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CONDENSED SCHEDULE.

IN EFFECT NOVEMBER 28, 1897.

North Bound.	No. 2, Daily.
Lv. Wilmington	9 00 a m
Ar. Fayetteville	12 10 a m
Lv. Fayetteville	12 22 a m
Lv. Fayetteville Junction	12 27 a m
Lv. Sanford	1 48 p m
Lv. Climax	3 47 p m
Ar. Greensboro	4 30 p m
Lv. Greensboro	4 30 p m
Lv. Stokesdale	5 17 p m
Lv. Walnut Cove	5 47 p m
Lv. Rural Hall	6 15 p m
Ar. Mt. Airy	7 45 p m

South Bound.	No. 1, Daily.
Lv. Mt. Airy	8 40 a m
Lv. Rural Hall	10 04 a m
Lv. Walnut Cove	10 33 a m
Lv. Stokesdale	11 06 a m
Ar. Greensboro	11 55 a m
Lv. Greensboro	12 15 p m
Lv. Climax	12 43 p m
Lv. Sanford	2 36 p m
Ar. Fayetteville Junction	3 55 p m
Ar. Fayetteville	4 00 p m
Lv. Fayetteville	4 10 p m
Ar. Wilmington	7 20 p m

North Bound.	No. 4, Daily
Lv. Bennettsville	8 00 a m
Ar. Maxton	9 02 a m
Lv. Maxton	9 07 a m
Lv. Red Springs	9 35 a m
Lv. Hope Mills	10 20 a m
Ar. Fayetteville	10 40 a m

South Bound.	No. 3, Daily.
Lv. Fayetteville	4 50 p m
Lv. Hope Mills	5 07 p m
Lv. Red Springs	5 43 p m
Ar. Maxton	6 11 p m
Lv. Maxton	6 15 p m
Ar. Bennettsville	7 15 p m

North Bound.	No. 16‖
Lv. Ramseur	6 40 a m
Lv. Climax	8 25 a m
Ar. Greensboro	9 17 a m
Lv. Greensboro	9 35 a m
Lv. Stokesdale	11 07 p m
Ar. Madison	11 55 p m

South Bound.	No. 15‖
Lv. Madison	12 35 p m
Lv. Stokesdale	1 25 p m
Ar. Greensboro	2 45 p m
Lv. Greensboro	3 15 p m
Lv. Climax	4 25 p m
Ar. Ramseur	6 10 p m

†Meals. ‖Mixed, daily except Sunday

CONNECTIONS.

At Fayetteville with Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk & Western Railway.

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CHARLOTTE, N. C.
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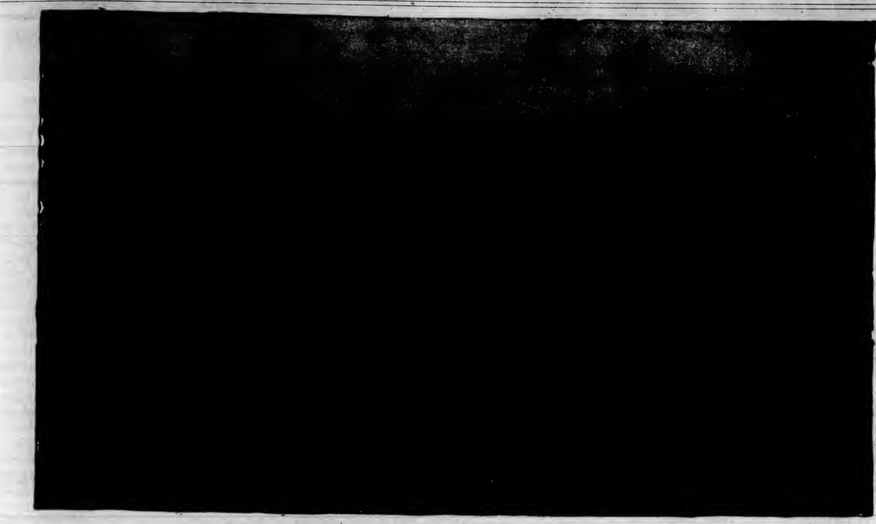
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NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., FEBRUARY 10, 1898. VOL. XL.—No. 6.



DAVIDSON COLLEGE—MAIN BUILDING.

DAVIDSON COLLEGE—MAIN BUILDING.

INDEX.

	PAGE.
Davidson College.—Cut of Main Building	1
Davidson College—Historical Sketch	1–2
Cut of Philanthropic Society Hall	2
Cut of Eumenian Society Hall	2
Cut of Y. M. C. A. Building	3
CORRESPONDENCE:	
Acts of Pilate: *P. P. Flournoy, D. D.*	2
The Sin Against the Holy Ghost: *W. M. Doggett, D. D.*	3
A Timely Request: *Annie M. Coit*	4
Not a Stem-Winder: *Eugene Daniel, D. D.*	4
HOME MISSION DEPARTMENT	5
FOREIGN MISSIONS	5
CHURCH NEWS	6–7
Our Church Courts	7
EDITORIAL	8
SUNDAY SCHOOL LESSON	9
News of the Week	9
CHILDREN'S DEPARTMENT	10–11
Letter to the Children	
The Children's Letters	
Stories for the Young Folks	
Marriages and Deaths	12
CURRENT OPINION	12–14
Among Our Exchanges	13
Wit and Wisdom	16
Advertisements	13–16

Historical Sketch.

It is not too much to say that Scotch-Irish Presbyterianism is the real author of higher education in North Carolina, though much of it has passed from under its control. The Presbyterian Church has in the main moulded and conserved state education down to a recent date. In 1760 were founded Rev. Jas. Tate's school in Wilmington and the Crowfield Academy in Mecklenburg county, and many of the great men of revolutionary fame were trained in these schools. In 1766 Rev. David Caldwell, D. D. founded his famous classical school near the present site of Greensboro and for more than fifty years there he taught large numbers of the noblest sons of the Church and the State.

In 1767 Queen's College was founded by Presbyterians near Charlotte and became the nursery both of piety and patriotism, though under the ban of royalty. Its name was changed to Liberty Hall Academy in 1775 for obvious reasons, under the supervision of Orange Presbytery. It was afterwards moved to Salisbury as Salisbury Academy.

Rev. Henry Patillo's school in Orange county, Granville Hall in Granville county, Clio's Nursery and the Academy of Sciences under Rev. Jas. Hall, D. D., Science Hall, Zion Parnassus, Kerr's School in Fayetteville, and a number of others attest the prominence of Presbyterians in the higher education of the last century. These schools were not generally under ecclesiastical control but were none the less Presbyterian, and the Scotch and the Scotch-Irish were satisfied that education was largely in their own hands.

Between 1782 and 1799 the desire for education spread more rapidly and a number of schools and academies were chartered in other parts of the State and some under other religious auspices, but the historian has been unable to find that they made any considerable progress in the promotion of sound learning except where Scotch and Scotch-Irish names are prominent among their founders and teachers; and such seem to be the state of things during the first quarter of the present century.

It is a matter of history also that the foundering and fostering of the State University was due to the efforts of the Presbyterians of the State. The University started in 1795 with two professors and one pupil, probably all Presbyterians. Under Rev. Jos. Caldwell, D. D., Presbyterianism maintained its ascendency in the Faculty and even as late as 1860 the presence of Swain, Jas. Phillips, Chas. Phillips, Dr. Mitchell, just then deceased, Martin and Hepburn had made Presbyterians feel that they held State education largely in their own hands; and such Presbyterian schools as Wilson's, Bingham's, and Graves's were perhaps the best feeders of the University. The Church, however, grew restive at her helpless condition in the embrace of the State and anticipating the loss of power, that must needs come of such a connection sought safety in a series of movements which culminated in the founding of.

DAVIDSON COLLEGE,

under the joint control of Concord and Morganton Presbyteries in North Carolina, and Bethel Presbytery in South Carolina, and named in honor of Gen. Wm. Davidson, the hero of the battle of Cowan's Ford, where he fell. This movement took shape in 1835 and such was the enthusiasm that Drs. Morrison and Sparrow raised over $30,000 within five months in a few contiguous counties. Their motto was, "The Cause of the Lord." The College was located on its present site and the first buildings were four rows of brick dormitories (two of which remain as Oak Row and Elm Row), the Old Chapel, a Steward's Hall, a President's house, and a house for the language professor. For the first three or four years the expenses of the students were met in part by a manual labor system which served a good purpose for a time, but soon passed away, as elsewhere. Rev. Robt. Hall Morrison, D. D., president and professor of Mental and Moral Philosophy, Rev. P. J. Sparrow, D. D., professor of Ancient Languages, and M. D. Johnson, tutor of Mathematics, opened the College March 1st, 1837, with 66 students. In 1840 Dr. Morrison resigned the presidency because of poor health



Philanthropic Society Hall, Davidson College.



Eumenean Society Hall, Davidson College.

and retired to his farm in Lincoln county, N. C., where he lived to a great age, beloved, honored and revered. "A grateful people will not soon forget his eminent services."

In 1841 Rev. Samuel Williamson, D. D., was made president of the college until 1854, assisted usually by only two professors. These were the dark days of struggle and anxiety to which new institutions of learning are seldom strangers, when friends grow weary and sometimes jealous and enemies grow bold, and success seems to depend on the waning strength of a heroic few. The crisis came in the closing year of his administration, and the trouble was relieved for a time by the

SCHOLARSHIP SYSTEM.

By this system $40,000 was subscribed to endow two professorships, by the sale and issuance of scholarship script, on terms which were ruinous to the college, though neither the purchasers nor the sellers ever intended it should be so. The 400 scholarships thus sold in 1853 no doubt gave the college a new lease of life for a little season, but the result was to cut off tuition fees and thus defeat the very end to be accomplished. In the darkest day of her sorest needs good Providence raised up a friend to whose munificence is due the ever advancing success of the college down to the present time.

MAXWELL CHAMBERS, ESQ.,

a native of this region of country conducted a prosperous mercantile business in Charleston, S. C., and removed to Salisbury where he died in February, 1855. "He was a man of great business sagacity, prudent, far-sighted, and possessed of perfect self-controi in difficult situations. He was kind to the unfortunate, hospitable, and most liberal to the Church of his preference; in principle a thorough Presbyterian, he died in the enjoyment of a comfortable hope of eternal life through Jesus Christ." One half of his estate of half a million of dollars, he gave to his kindred and friends and the other half to the cause of Christian Education.

This munificient legacy enabled the trustees to provide a magnificent building, apparatus, cabinets, etc., and also to employ a satisfactory corps of professors for more effective work. Rev. Drury Lacy, D. D., was the next president for five years and Rev. J. L. Kirkpatrick, D. D., succeeded him in 1860 and resigned in 1866. The exercises of the College were not entirely suspended during the war, but a large proportion of the endowment was lost by the failure of banks and the depreciation of securities, and the funds of the College were reduced to about $70,000.

The next president, Rev. G. Wilson McPhail, D. D., L. L. D., died in office in 1871, having served five years; under his administratton the college was again restored to prosperity. The largest graduating class and the largest number of matriculates in any one year of the first half century of her history were enrolled during this time; the conditions were, however, exceptional, for the State Universities for North and South Carolina were closed.

CHAIRMANSHIP.

Prof. J. R. Blake, professor of physics was then appointed chairman of the Faculty which position he filled from 1871 to 1877, and the administration of the college was eminently successful and satisfactory. The Board returned to the old plan of electing a president, not because of any dissatisfaction with the internal workings of the college, but with the hope that a president would more effectively represent the College abroad.

Thereupon Rev. A. D. Hepburn, D. D., LL. D., was promoted from his chair in the college to the presidency, which place he filled until 1885—eight years. On his resignation Rev. Luther McKinnon, D. D., was elected to succeed him. His initial career was one of great activity and promise, but in the mysterious providence of God he was stricken by disease, under which he still languishes, a patient, cheerful sufferer. His resignation was regretfully and sadly accepted in May 1888.

He was succeededed by Rev. J. B. Shearer, D. D., LL. D., who will soon finish the tenth year of his presidency. He came to the college from Clarksville, Tenn.. where he was for eighteen years connected with the Southwestern Presbyterian University from its first inception to its final equipment. He is associated with a homogeneous faculty of vigorous and earnest men whose untiring efforts and faithful work have secured for the College within ten years past a larger success in all directions than ever before in its history. There have been registered this year 188 students in all departments. The North Carolina Medical College which is located here at Davidson, of which Dr. J. P. Munroe is the head, is in close relations to the College and many of the students pursue scientific and other studies in the College. A fuller notice of this school, however, will be given to the readers of the North Carolina Presbyterian later on. The organization of the College and the personel of the Faculty will be found in the advertisement of the College on another page of this paper.

During the years 1875 and 1876 the constituency of the College was enlarged so as to include the Presbyterian Church in South Carolina, Georgia and Florida, and the several presbyteries took part in the control of the College by electing trustees, and the most of the presbyteries in these States have since been represented in the Board of Trustees. All the Presbyteries in North Carolina had some years before united in the management of the College.

The commencement last June completed sixty years of the work of Davidson College, and a noble record is hers. In that period there have been eight presidents and forty-four professors, besides a number of tutors. The total number of matriculates is about 2260, and the total number of graduates is 763. She has educated nearly three hundred ministers of the Gospel and a fair proportion for the other learned professions, and for the various walks of life. Many of her sons have filled high positions of honor and trust in the State and country. Many have won distinction as teachers in high schools, colleges, universities and the theological seminaries. Many have proved themselves brave in battle, prudent in counsel, and gallant defenders of truth as they learned it in their college days.

It may be well to note two things which have added largely to the increasing success of the college. First, the faculty and trustees spare neither pains nor expense in keeping all departments of college work abreast of the times. This is the more noticeable, of course, in the Scientific departments. The best apparatus is secured and laboratory facilities supplied so as to keep in the very front of modern progress in these things, and the wide-awake professors have made for themselves and the college no small reputation along these lines, and the same may be said of the less showy departments of language, literature and mathematics. And second, the college is committed more thoroughly than ever to Church and Christian education, for this is the very reason of her existence. The most noticeable feature is the prominence to the study of the English Bible, which department is assigned to the president, whose life work has been to place the Bible on the pedestal in liberal education. The theory at Davidson is that a thorough and comprehensive knowledge of the English Bible is essential to all true education.

Space forbids any detailed account of the Christian work among the students under the auspices of a thoroughly organized Young Men's Christian Association. Sunday Bible classes, mission bands, Sunday school mission work in the country around, prayer meetings, and other religious services, both in and out of College, are all sustained with wonderful zeal and regularity. May the alumnus who reads this sketch be inspired with new love for his alma mater, and may every Presbyterian be quickened to new zeal and effort for this heaven-blessed school of the Church. J. B. S.

CORRESPONDENCE.

The Acts of Pilate—Alleged Discovery of the Report of Pontius Pilate to Tiberius on the Trial of Christ—The Fraud Exposed.

It will be remembered by all who read the *New York Journal* of the 7th of November, '97, that in it was announced quite a startling discovery.

For more than seventeen centuries and a half it has been thought that a report of the trial of Christ was sent to Tiberius Cæsar by Pontius Pilate, the Roman Procurator of Judea; but the original, which Tertullian spoke of as having been laid before the Roman Senate by the emperor and deposited in the archives, having, as was supposed, long since perished, and all the many writings purporting to be copies of the document, bearing the evident marks of forgery, it has been thought that this report was irrevocably lost, till the publication in the *Journal* just referred to. What purported to be a translation of a Latin manuscript found in the Vatican library was given in this issue of the *Journal*, the advance sheets having been sent from the publisher in London. The discoverer and translator, of whom the *Journal* speaks as "the Rev. Dr. W. D. Mahan, an English clergyman and palæographer," writes the paper a note, of which a fac-simile appears, and of which the following is the exact reproduction:



Y. M. C. A. Hall, Davidson College.

The first Y. M. C. A. building erected on a Southern college campus.

TO THE EDITOR OF THE JOURNAL:—The Report of Pilate which is now being published in London has been through the mills of scolastic criticism and has emerged untarnished. It is destined to stand side by side with the New Testament. W. D. MAHAN.

It is altogether probable that Pilate *did* send to Tiberius, his imperial master, a report of the trial of Christ. Only about forty years after the death of the apostle John, Justin Martyr, writing to the Emperor Antoninus Pius, refers to such a document as accessible to him, and from which he tells the emperor he might find evidence of the truth of the things which he was telling him about Christ. In two places in this communication, (1st Apology, 35 and 48) he tells Antoninus that he may learn the truth of his account "from the Acts of Pontius Pilate."

The learned philosopher Justin was not likely to be misinformed about a matter of this sort, and his willingness to die for his faith, as he did, is pretty good evidence that he would not be guilty of *wilful* deception.

In view of this fact, it may not be thought very unnatural that, when the *Journal* submitted the translation of the document to the two highest ecclesiastics of the Catholic Church in America, they should have considered the discovery a very interesting and important one.

Mgr. Martinelli, the papal ablegate, is reported in the *Journal* as saying: "Regarding this recent discovery, which has been brought to my notice for the first time by the *Journal*, I would say: It is extremely interesting, as bringing to light two facts hitherto unknown to Biblical history; first, the private interview that Pilate had with Christ, and, second, the fact that Pilate would have prevented the crucifixion of Christ had he had sufficient soldiery."

Cardinal Gibbons, while not pronouncing upon the genuineness of the manuscript, says that "to pronounce it genuine would require a long scholarly investigation;" yet he says: "It is an important discovery from every standpoint."

The article in the *Journal* of November 7th occupied two whole pages, and presented on one side the scene of the interview from Munkaczy's famous painting, "Christ Before Pilate," and on the other a view of the part of the interior of the Vatican library, where the manuscript was said to have been discovered, while a fac-simile page of the manuscript was presented also.

In a subsequent issue of the *Journal* (Nov. 14th) quite a number of opinions of men eminent in the Catholic and Protestant churches is presented. Space cannot be taken to give them in detail. It is sufficient to say that they all speak of the discovery as very interesting, though, they, of course, cannot decide upon the genuineness of the manuscript without seeing it.

Dr. McGiffert is represented in a large illustration as lecturing on it to his class in Union Theological Seminary, New York, and holding in his hand the *Journal* of the 7th, in which the translation had been printed. He is represented as saying of it:

"I cannot give an opinion as to the date or authenticity of the interesting document published in the *Sunday Journal* until I have an opportunity to examine the original Latin from which it has been translated. It is remarkable in many ways, giving evidence of considerable antiquity, and is especially noteworthy from the fact that it is not written merely in opposition to the anti-Christian documents current during the fourth and fifth centuries. It is a new document, differing altogether from the spurious *Acta Pilati* known to most scholars, in the total absence of fanciful features, in its simplicity and directness.

(Signed)

ARTHUR CUSHMAN MCGIFFERT, Ph.D., D.D.,
Washburn Professor Church History, Etc.

Among opinions of other eminent scholars, the following was given:

"By Daniel Quinn, of the Catholic University, one of the most eminent schorlars in America."

"I have read the *Journal* story with the greatest interest. I have no hesitation in saying that I consider its publication of the utmost importance, from the standpoint of scholarship. No matter whether it prove to be original, a copy of the original, or simply an ancient document detailing the traditional contents of Pilate's report, it is worthy of serious attention of men of culture, and I am happy to predict that so it will be considered." He then proceeds to say how unreasonable he thought the critics of the *Journal's* story were.

A communication was written to the *Christian Observer*, Louisville, which appeared in the issue of December 15th, in which the very decided opinion was expressed that the document was a forgery, and there were pointed out indubitable proofs of it in the publication itself. In the next week's *Christian Observer* a communication from Rev. J. A. Quarles, D. D., L.L. D., professor in Washington and Lee University, appeared, in which he asserted that he had personal knowledge of the forgery and the forger, who had been suspended from the ministry of the Cumberland Presbyterian Church for publishing this *Report of Pilate* along with other pretended discoveries several years ago. "Cæsar's Court" was the title of the forger's book. We need not dwell on the mistake of the learned gentlemen to whom the so-called discovery was submitted by the *Journal*. The immortal Jove is said sometimes to have nodded, and these, after all, are only mortals; but there need be no great tenderness shown the "palæographer," whose sensibilities are by no means delicate. The Rev. E. A. Smith, of Mississippi, was kind enough to send me a copy of the "*Cæsar's Court*" which he had purchased. It is a very remarkable production, supplying all that the New Testament and profane historians have *not* given us about Christ.

One would think that the discovery of the *Acta Pilati* would have been enough to satisfy the ambition of any ordinary palæographer, considering how many of them are on the search and how few are rewarded by such remarkable discoveries as this; but *this* is a mere trifle to the other hitherto unknown and unheard of ancient documents brought to light by this great scholar who cannot spell scholastic, as we see from his note to the Journal, and begins his book with an ungrammatical sentence. He presents us with "A letter of Melker, who was priest of the Bethlehem Synagogue when Jesus was born;" "Jonathan's Report of his Interview with the shepherds of Bethlehem;" "Gamaliel's Report of his Interview with Joseph and Mary;" "Caiaphas' Report of the Sanhedrin, giving his reasons for the execution of Jesus;" "Caiaphas' Secoiid Report in Regard to the Resurrection of Jesus;" "Herod Antipater's (sic) Defense before the Roman Senate concerning his conduct at Bethlehem;" "Herod Antipas' Defense before the Roman Senate concerning the Execution of John the Baptist;" "The Hillel Letters Regarding God's Providences to the Jews."

It is evident that this is no ordinary palæographer. With regard to the report of Caiaphas he tells us:

"The letters are almost as plain as the advertisements of patent medicines on a plank fence." Happy palæographer! How different is the experience of most of them; that of Mrs. Lewis in deciphering the Sinai palimpsest, for instance.

Of the rolls of parchment or papyrus in the Vatican, he tells us: "There are multiplied hundreds of these placed along in rows just like rolls of carpet, only they are not so rude. They are all lettered and numbered with their dates on them. This makes it easy to find anything you want, but I tell you you must understand hieroglyphics to read it."

As explanatory of his wonderful success beyond all others in this line, he tells us among other things of his "engaging two experts, who are fine scholars, Drs. McIntosh, of Scotland, and Twyman, of England, and going to the city of Rome, and paying our way through the Vatican; and then to Constantinople, and there going through those ancient records; thus sparing no time nor expense to acquire a knowledge of these things. He then triumphantly asks:

"Where is another man that has done this? Then it may be asked again: May not I be deceived? May not these men have fooled me? To this I would say: That would be impossible." This is wonderfully convincing, and so like an English clergyman and palaeographer!

Hillel's third letter begins with the astounding assertion, "Man is essentially a human being." But it will not do to begin quoting from these documents, which contain some truly remarkable statements. Enough has been said to show the great "*scolastic*" attainments of the great palaeographer who has played such a hoax on the wide-awake *Journal*, and its choice selection of scholars, while he, the breezy Western man that he is, has manipulated this machinery so as to procure sensational, gratuitous advertising by which he will doubtless utilize these frauds for filling his pockets at the expense of the ignorant and unlearned more rapidly than for the past twelve years already spent in the business. PARKE P. FLOURNOY.

Bethesda, Md.

"The Sin Against the Holy Ghost," or "The Unpardonable Sin."

BY REV. M. W. DOGGETT, D. D.

The expressions "The Unpardonable Sin," "The Sin against the Holy Ghost," in their exact verbiage cannot be found in the Bible. They are expressions used of men to name a doctrine which is unquestionably taught in the Bible.

The scriptural text which comes nearest the verbiage with which we name this doctrine may be found it Matthew xii:32. "Whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world

to come." This scripture certainly speaks of *a sin* which is an unpardonable one, a sin against the Holy Ghost which is unto death. But this text does not teach that there is *one single sin* herein described which is isolated from all other sins, different in kind, and for heinousness high above all others to which is to be given the name of "*The* Unpardonable Sin" or "*The* Sin against the Holy Ghost." However a great many good people seem to so understand it, and therefore feel that humanity in general is in no especial danger of the commission of that dreaded and dreadful sin. Just like the deadly adder of the East that lies unseen because it is of the color of the soil upon which it crawls, so this sin is unrecognized because it bears the complexion of the most common sins that insinuate themselves into every day life.

Let us look at this sin as to its effect upon the soul. It is conceded that with the commission of "The Unpardonable Sin" comes the closing of the door of mercy against that soul. It is called unpardonable because by it the soul is cut off from pardon. It then logically follows that *whatsoever* closes that door of mercy, or forever cuts a soul off from pardon must be "The Unpardonable Sin."

Again it is conceded that "The sin against the Holy Ghost" drives forever the Holy Spirit from that soul. It is called "The sin against the Holy Ghost" because of that which it effects, namely, the final expulsion of the Holy Spirit. Again it logically follows that *whatsoever* effects that end *is* "The Sin against the Holy Ghost."

When the Holy Spirit withdraws himself from a soul that soul is then left without hope. With the withdrawing of the Holy Spirit comes the closing of the door of mercy. When we speak of that fatal sin as cutting the soul off from all hope, or, as closing against him the door of mercy, we call it the "Unpardonable Sin," but when we speak of that fatal sin as driving from him the agent upon whom he is dependent for salvation, namely, the Holy Ghost, we call it the "Sin against the Holy Ghost." Hence these expressions serve to name exactly the same thing looking at it from a somewhat different point of view.

Whatever act when done by a soul effects this sad end must have given to it the one or the other of these names, according as we look upon it, as closing the door of mercy, or driving away the Spirit.

It may be an open opposition to the truth, as in the case of Elymas, Acts xiii:11.

It may be an attempt to use religion to gain a selfish end, as in the case of Simon the Sorcerer, Acts viii:18–19.

It may be an act of lying, as in the case of Ananias, Acts v:3.

It may be an act of theft, as in the case of Achan, Joshua vii:21.

Every sin which man doth commit is a sin against God, any one of which sins may at any time serve to exhaust the patience of God toward the sinner and he thereby be forever cut off.

Now let me call attention to a still more common source of incurring this awful judgment. I refer to the sinner's conduct toward that agency upon whom he is dependent for the gift of life. He who ungratefully rejects a kindness voluntarily and in good faith offered by another, rejects and insults him who offered it. The Holy Spirit operating through the word of truth convinces the sinner of sin, and enlightens his mind in the knowledge of Christ, and freely offers to seal the redemption of Christ to his eternal salvation. No soul can attentively listen to the word of truth without having a deep conviction as to his own duty toward that truth. Instead of yielding to that conviction he strives against it, he shakes it off, he stifles it. As that conviction is but the voice of the Spirit speaking to his soul through the Word, his own conduct is a "grieving," "quenching," "vexing" of that Spirit. This slighting the Spirit persisted in will eventually drive the Spirit from him. Thus driving the Spirit from himself, he has closed the door of mercy against himself, by which he has both committed the "Unpardonable Sin" and the "Sin against the Holy Ghost."

The words of Christ, Matt. xxiii:37, "Ye would not," is certainly the judgment which at the last day will consign more souls to ruin than any other one. The "would not" then will be the thing which will close the door of mercy against more souls than any other one thing. As that which closes the door of mercy against a soul is the "Unpardonable Sin," it will be found in that final day of accounts that this "would not," this neglecting privilege, slighting opportunities, sinning against light and knowledge, grieving away the Spirit of God will be, possibly, above every thing else, "The Unpardonable Sin," "The Sin against the Holy Ghost."

A Timely Request.

SALISBURY, N. C., Jan. 22, 1898.

DEAR PRESBYTERIAN:—A year or so ago our NORTH CAROLINA PRESBYTERIAN was dealing some earnest, well-deserved blows at the dark ways and underhanded conduct of Romanism. Isn't it now time for a few well-directed whacks at Mormonism?

These ill-looking elders(?) are visiting *every* home in *every* town in this part of the country, and they make it a rule to go *twice* if their tracts are received.

Please write something on the subject, and let us have it quickly, and then more of it.

We want some historical notice of their rise and progress and obnoxious tendencies. We have a few *general* ideas, but that isn't enough. I do not know where to find a correct account of their doctrines. It seems to me that just now available information on that subject is much needed. Great mischief may be done by waiting. Please excuse my presumption. Being only a woman, as I sit at home and watch these men on their rounds, I muse—and my spirit burns—and—well, then I write to you, an old family friend, a weekly visitor in my father's house and mine ever since I can remember.

Sincerely and respectfully,

ANNIE M. COIT.

We have received a letter from the Presbyterian Committee on Publication, saying: "We have been flooded with communications from North Carolina asking for donations of tracts on Mormonism. It seems that there appeared in your paper some two weeks ago a communication signed "Pastor," which stated that we were prepared to make (these) donations. We will probably have a supply in a few days but under our rules are not able to make donations of them."

[For the North Carolina Presbyterian.

Not "a Stem-Winder."

"I believe I will sell this watch and get me a stem-winder."

The watch lay in my hand and heard what I said. The ticking went on with measured motion of self-control. But a voice full of suppressed feeling made straightway to my heart. The watch said:

"Well, you have the power to do as you say. Here I lie, helpless. But before you send me an exile from your bosom and your heart, let me remind you of some things you seem to have forgotten.

"You will remember the young friend from whose hand I went to yours twenty-one years ago. You will recall with what evident pleasure he sold me to you at a very moderate price because he and you were friends. And afterward, the day you felt the chill of yellow fever creeping over you, you walked along the street, paused at this same store, pulled ajar the door and asked this young friend to send to your home for your physician; and he did it. And when, about a week afterward, consciousness came back to you, your friend whom you had last seen in his usual health, was under the sod. Now, I am the last visible link binding you to genial, happy-hearted George. But all this is nothing. You must have a 'modern' watch. I am not 'a stem-winder.'"

I began to feel uneasy. And the bright little time-piece ticked on and talked on.

"Do you forget that your friend put me before you exactly as I then was and as I now am? He told you that I was not 'up-to-date' in the one respect you have mentioned. But he said that I was pure and true; that the body covering me was 18-karat gold; that my inmost soul was full-jewelled; that my hands were clean and honest, and would ever work true to the time of my tireless heart.

"Now, I am not a boastful watch. But even that Paul you are always talking about at times had to 'become a fool in glorying.' You know that I am genuinely just as described. The rare deviations that you have found in me are the result of your own neglect. You sometimes almost jar the life out of me. You give me no rest, day or night. Your abrupt, jerking way of winding me makes me quiver in every nerve of my sensitive soul. I have no invigoration from the repairer for months and even years. And with all this, I have heard you say that, whilst I am fallible (as *you* are!), I am one of the best time-pieces you ever saw. But what do you care for purity and honest work? You want 'a stem-winder'!"

I had thought my quiet, modest watch was an unfeeling time-server. Never before had it given expression to any emotion. But every spring within it seemed on a tension as the next words came in quivering agitation:

"Hold me up a little closer now; I *must* speak, or I will lose my balance-wheel. You asked me to help you in your ministry. You told George, in substance, that you wanted a watch as a fellow-servant of Christ. Well, I have worked right along with you. You know that you cannot depend upon those round, loud, bare-faced, clacking church-clocks! When the sanctimonious church-bell followed them and sang out to the whole town that you were late, did I not invariably convict it of blatant mistake, and set the whole mendacious party right? Have you missed a train by trusting me in all these twenty-one years?

"Hold me closer still. Do you forget that you and I have entered many chambers of death together? that I always told you in breathless confidence what the time of the sick man's heart-beats revealed? that it was I who warned you that the end was near and whispered, 'what thou doest, do quickly?'

"That night when you thought your child was dying, long years ago, do you remember how you sat with one hand on her pulse while in the other you held me, and how long and eagerly you watched my face until you read in it my expression of congratulation and joy? I have been all this to you; but what of it all now? Nothing, *nothing!* I am not 'a stem-winder!'

"And, sir, I never intend to be. I respect my Calvinistic Genevan maker. I want no changes in his honest work which has proved itself on land and sea. If you try to transform me, you will ruin me. I am just what I am—a true, clear-faced, gold-covered, ruby-jewelled watch. If intrinsic *character* is nothing to you; if faithful service is valueless; if holy memories and associations are despised, and all sentiment is to be held as weakness, then *sell me.* I shall never be a 'stem-winder.'"

* * * * * * *

The voice ceased. The clear face looked full into mine. The pure gold gleamed in modest glory. The honest, old-fashioned hands worked away; the Calvinistic watch ticked on. I softly apologized, and penitently put it in my pocket, not far from my heart. Soon I sent it "on to Richmond," and placed it under care of a scientific physician of watches. A very slight surgical operation entirely removed the cause of its temporary depression, and it came back to me in the best of health.

And so long as my heart throbs I hope the watch will beat next to mine. I am cured of my whimsical, stem-winding foolishness.

So may you be, all ye restless lovers of change for the mere sake of change; the stem-winding, circumstantial element in society, in politics, in religion, in the Bible, in the Confession, in the ministry, in pastorates, in pastors, in choirs, in churches and in church services.

EUGENE DANIEL.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. McKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

Rev. William Black reports a great meeting at the Cannonville Church, one of the new churches erected by the Concord Church. There were about 80 professions of faith and 45 persons expressed their preference for the Presbyterian Church, with eight or nine undecided. The results of the last night's service should be added to this. A collection of $50 was taken up for Synodical Missions.

Rev. Charles Rankin is the successful pastor of this vigorous young church.

February is the month for collections for church and manse erection in Mecklenburg Presbytery. This is an important branch of Home Mission work.

R. A. MILLER,
Chairman.

The Pastor and Home Missions.

Once again it has been my pleasure to-day to sit at the feet of one of my old teachers, for I have just finished reading "Early Presbyterian Missions in the States and Colonies," a lecture delivered by Dr. James D. Tadlock at Columbia Theological Seminary, on Mission Day in February 1895. The reading of that lecture brought to my mind a thought which I venture to give with the belief that, if put into action, it will be of practical value.

Dr. Tadlock clearly shows that the Presbyterian Church deserves to be called "a live church" because that from the beginning it has been a missionary church. Our ecclesiastical forefathers made energetic efforts to keep up with the westward and southward course of emigration, and to give the Gospel to the settlers on the frontier. To do this the General Assembly, the Synods and the Presbyteries worked together in sending men to labor in the destitute settlements. But this was not all. Men sent themselves. Ministers would go out for three or four months to preach at the outposts, and thus by their missionary tours they did much to help along the grand work of building up the waste places.

There are still waste places within the bounds of the Synod, and the thought that came to me while reading Dr. Tadlock's lecture was this: How these waste places might be built up if we had more of these missionary tours to-day! Much of the destitution in North Carolina could be overtaken during the coming summer if our Home Mission Committee could only draw *wholesale* on our ministers for missionary tours in those destitute parts. Most of our pastors take some vacation from their charges, and if at least a portion of that vacation were spent in preaching some of their already prepared, gospel-filled sermons in the mountains of Western North Carolina (where the Synodical Committee thought best,) they would get the best sort of a rest and at the same time do lasting work for the Master.

Thus, it seems to me, might the arduous labors of Home Missionaries be easily and profitably supplemented. D. J. C.

Chapel Hill, February 3, 1898.

The Superintendent will be glad to arrange for such tours, for two reasons; for the direct good to be accomplished by such work, and for the interest in the work that would certainly be aroused among our ministers by actual contact with the needs of the field.

Home Missions in Fayetteville Presbytery.

February is one of the months set apart for contributing to the above mentioned object. It is also a better month for making contributions than August, the other month appropriated to Presbyterial Home Missions. I would therefore remind the officers and churches of our Presbytery of the needs of this branch of our Lord's work and urge them to make adequate and liberal contributions to it during the present month.

To support our Presbyterial Home Missions as at present conducted requires $1,000 per annum. We need in the Johnston county field $400 for evangelist, $100 for paying on parsonage and $100 for an assistant evangelist during the summer months, making $600 for this county.

In the Rockingham field, embracing the adjacent factory villages, $200 are required. In the Richmond and Montgomery counties' field, $100 are absolutely necessary to employ an evangelist. In two fields in Moore and Chatham counties, $100 more are needed. To sustain the work there on its present scale we must raise $1,000 by the February and August collections, and by special pledges made by individuals and churches. Last spring at the meeting of Presbytery between $700 and $800 were pledged for this work during the current year. But many of these pledges have not been fully paid, and therefore we are in arrears to our local evangelists.

Let me urge the churches to pay up in full the pledges for 1897, and to make liberal contributions to Presbyterial Home Missions during the present month, so that we may close the financial year without debt to our evangelists. I would also suggest to the church sessions to send delegates to the spring meeting, next April, prepared to pledge a definite amount for conducting Presbyterial Home Missions' work for 1898. We cannot depend upon the basket collections alone to raise the sum needed. To direct a committee to conduct Home Missions' work without providing the essential means is like the old Egyptian demand upon Israel to "make bricks without straw."

Another matter attended to by your Home Missions Committee and claiming attention is the *needs of the Invalid Fund.* Thirty-eight infirm ministers and 107 families of deceased ministers are largely dependent upon this fund; $15,300 are needed to pay the appropriations asked, and without which these beneficiaries must suffer. More than $5,000 of the necessary amount is lacking; 40 churches of our Presbytery report contributions to this fund up to October 1st, 1897. Of the remaining 37, can't those who have taken a collection and such as have taken none in 1897, forward a contribution very soon to our treasurer for these Wards of Jehovah? H. G. HILL,
Chairman of Home Missions.

FOREIGN MISSIONS.

Mission Work in Japan—Letter From Dr. Chester. XIV.

Bidding farewell to Mr. Bell, the ever cheerful and genial companion of my Korean travels, and to Semenge, whose imperturbable good humor and assiduous efforts to make our journey as comfortable as the conditions of the case would allow, had quite won my heart, I left Chemulpo on November 9th, feeling no small elation at the though of being, at least, actually started in the direction of home. It was good to have a second sight of the beauties of the Inland Sea, and to enjoy another day at the hospitable home of Rev. and Mrs. Albertus Pieters, who have charge of the excellent school of the Dutch Reformed Board at Nagasaki. It was in the theological department of this school that Mr. Grinnan, of our Mission, taught for one year. But the falling off of missionary contributions, and the adoption of what is known as the "Nevius Plan" of self-supporting work, both of which involve the employment by the Mission of fewer native workers than formerly, have resulted in something of a surplus of native preachers on the hands of some of the Missions. For this and other reasons the theological department of this school has been temporarily suspended.

The next stop was at Kobe, where I received another missionary welcome at the hands of the Prices and McAlpines, who now represent our mission at that important centre. Kobe is a great, busy, commercial centre of about 150,000 population, and is growing at the rate of about 20,000 a year. It is the southern terminus of the railway which extends for several hundred miles to Tokyo, in the north.

In and around the foreign concession it looks quite European or American, with its fine stores, schools, hospitals and modern dwellings. But much of it also is old time Japanese and thoroughly heathen. Its heathenism, however, has learned some lessons from, and is adopting some of the ways of Christian propagandism.

The Shintoists have a sect here which conducts its services in a very aggressive way. Mr. Price and I followed one of their processions led by two priests, one of whom was a woman, and were told in answer to our inquiries that it was a sect of Shinto "something like the Salvation army." Moreover, we also saw at Kyoto, near one of the great temples in which that city abounds, some handsome stone buildings, which, we were told, were a Buddhist Theological seminary, where several hundred young men are being trained for the priesthood. It may be true, as we often see it stated, that Buddhism and Shintoism in Japan are moribund. But if so they are being galvanized by some influence that causes them to give forth the signs of renewed vitality in quite a remarkable way.

But will not the light of education and western civilization banish these superstitions? and thus make the way easier for Christianity? Let us see. In the enclosure of another great temple at Kyoto, several hundred years old, we saw some very modern looking machinery at work, which we were told, was an *electric light plant,* which was being used to furnish light to some carpenters who were repairing the roof of the temple.

Japan has a splendid and elaborate system of public schools, culminating in the Imperial University for whose support the government appropriates about a half million dollars. But by far the most formidable enemy Christianity has to contend with in Japan is the educated Atheism that comes out of this University.

The vainest hope the Church ever indulged is that education, civilization or any other human influence is going to do any part of the work which God has commissioned her to do in the conversion of the nations. "When, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them to that believe."

Even in Tokyo, where both mission and government schools abound, and questions of state are daily illuminated by parliamentary eloquence, and street cars and water works, and all the conveniences of modern civilized life are plentiful, the masses of the people are much as they were, morally and socially, before these things came, and the temples, as of old, are thronged with worshippers. The 40,000 Protestant Church members in Japan have been mainly gathered from one class, the Samurai, or old feudal retainers of the daimios. Of these many have been, and are now, figuring in public life, and at one time much was hoped from their influence. But there, as here, the political church member finds the path of consistency hard to travel, and on the whole it is a question whether the contingent of Christian judges, lawyers and members of parliament is not a source of weakness rather than of strength to the native church. The class mentioned were first reached with the Gospel, because, owing to Providential circumstances, they were the most accessible. The laboring classes, merchauts, farmers and artisans of every kind, are, as yet, largely unreached.

To evangelize these is the work we now have before us, and it will have to be done by a slow, toilsome, hand to hand process, in which no speedy or brilliant and spectacular results are to be expected or desired. In Japan as elsewhere, the Kingdom of God will not come with observation. The future of the work is "bright as the promises of God." But we have need of patience, that, *after we have done the will of God,* in preaching the gospel to the poor in Japan, we might inherit the promise.

CHURCH NEWS.

RED SPRINGS SEMINARY NOTES.

Friday and Saturday nights, January 28th and 29th, were both nights that will long be remembered with great pleasure in the Seminary. On the former Maj. Hale, of Fayetteville, gave us a great treat—he took us to India with him. For an hour he spoke with ease and grace and in the most faultless English, of his experience in that land of wonder. Many travelers know neither what to tell about, nor how to tell it—the Major knows both, and we have never felt more in the presence of the thing spoken of than when listening to his lecture. The other notable event was a reception given by the Epsilon Chi Literary Society to the Zetesian Literary Society and the faculty. The program consisted of "Literary Tables," music, vocal and instrumental, by members of the Society, the "Meeting of the Celebrities," and then refreshments that had been prepared were served by the Epsilon Chi. The conception and execution of the above events were most excellent, and were fully enjoyed by all.

LETTER FROM HAMPDEN-SIDNEY, VA.

The students in both college and seminary have been astir before sun-up during the past week enjoying the season of skating we have just had. Bass' pond, and Eggleston's and Venable's have been crowded with an eager, scurrying multitude of lads and lassies, at early morning, late afternoon and even moon-lit evening hours.

In addition to this Willoughby Read gave an excellent entertainment before the Y. M. C. A., which was pronounced by all the best of its kind. The Y. M. C. A. State Convention meets in Lynchburg, February 17-19. Several from the college and seminary will attend. The work of the association has been progressing. Dr. Strickler delivered a stirring talk on the text, "Be Strong." Preparations are being completed for the societies intermediate celebrations, which promise to be edifying both mentally and physically in the oratoricals and gymnastics.

The regular monthly Missionary meeting was held in the Seminary chapel on the evening of the first Sunday. The country of Korea, its people and religions, and Protestant mission work there, were the topics of instructive addresses by J. W. Goodman, W. S. Wilson and Prof. W. W. Moore. A neat sum was contributed for the cause of Foreign Missions.

The members of the Senior Class are being located very quickly. Quite a number have accepted work, to begin soon after the close of their studies here. Indeed, there seem to be more calls than can be supplied, especially for "home mission workers." A most successful session is drawing quickly to its close.

Dr. Harding, of Farmville, returned home last week to conduct the funeral services of Mr. S. B. McKinney, well known to the students of the two institutions here for the past few years.

THE MISSION TRAINING SCHOOL.

Two former students of the Assembly's Training School at Fredericksburg, Va., are now working in South America and two in China. Four missionary candidates are now attending classes besides three other regular and twelve special students. This is but the third year of this institution.

RICHARD M. HODGE, Dean.

NORTH CAROLINA.

Red Springs.—On Sunday afternoon, February 6, under the auspices of the Ladies' Missionary Society, a praise service was given in the Presbyterian Church. Addresses were made by Revs. J. D. Moore and A. R. Moore, of the Baptist denomination, and by the pastor, Rev. D. W. Fox. Beautiful anthems, solos, etc., were rendered by the choir. The object of the meeting was to help relieve the financial distress of our Foreign Mission work. A collection was taken amounting to $44.33, which will be forwarded at once. Thus it is demonstrated that women can work, pray, give and suggest in church work. Let all our churches try the plan. J. McL.

North Wilksboro.—As a result of our meeting which closed on the 19th ult., there were nineteen professions of faith in Christ, seventeen of whom have given their names to unite with our Church. These were given some literature of the Presbyterian Church that its doctrine and government be more fully understood preparatory to receiving the sacrament of baptism; there are several others who will join by letter when we organize. We need an organ that we may be able to hold our influence upon the young people. $25 will buy one even upon the installment plan. Who will help us?

S. G. WALKER.

Gibson.—The carpenter work of our new church at Gibson is done, and we expect to have it seated and to occupy it the third Sunday in February. We are confidently expecting Rev. Mr. Black in March

Yours in Christ,

W. B. ARROWOOD.

Chapel Hill.—The five nights of service conducted by Rev. J. W. Stagg, beginning January 17th, were very much enjoyed by our people, who will be glad to see him again at any time. We very much regret his inability to stay with us longer to deepen the interest which began to manifest itself under his clear pointed preaching. D. J. C.

Philadelphia Church, on last Sunday, at a congregational meeting, made out a call to Rev. J. A. McMurray, of Smithfield, now evangelist of Fayetteville Presbytery.

Morganton, N. C.—An interesting service was held in the Presbyterian Church at Morganton yesterday, Sunday, February 6th. The morning hour was devoted to the children and young people, and the pastor preached an appropriate sermon, which all the children, even the youngest could understand. The church was full to overflowing. But the most interesting part of the service was the public reception into the communion of the church and the baptism of a young man, a pupil of the School for the Deaf, located at this place.

One of the teachers, Prof. E. G. Hurd, interpreted the services for the young man, and so the solemn vows were assumed. Though denied the blessing of hearing the speech of his fellow-man, this youth has been enabled "to hear the voice of the son of God," and now knows by experience "they that hear shall live"

God bless the noble charity of my State, which opens the world to this needy class of our youth, and brings the Gospel, too, within their reach. Numbers of them have within the past few years, professed faith in Christ, and united with one or the other of the churches of this place.

The readers of the PRESBYTERIAN would doubtless be interested in a detailed description of the institution and its work. With the editor's permission, the writer will undertake, at some early day, to render this service. PASTOR.

Morganton, N. C.—Under the leadership of brave and kind men and women, (the brave are always kind,) the whole congregation, almost every man, woman and child, invaded the manse at Morganton, N. C., last Friday evening, February 4th. The pastor and his family were taken by complete surprise. The congregation soon gained the mastery. The inmates of the manse surrendered unconditionally, but only after capturing a large quantity of *supplies*. The scene of the victory soon after resounded with songs and merry laughter, and an hour or two were spent in friendly companionship.

It was a glad sight to see how cheerfully the children participated in the events of the evening. The pastor's home was subsequently abandoned to its former occupants, but they were left behind with glad and thankful hearts.

R.

Fayetteville.—Rev. Jas. R. Graham, D. D., and his wife arrived in the city on Wednesday night and are on a visit to their son, the pastor of the Presbyterian Church. Dr. Graham has been pastor of the Kent Street Presbyterian Church of Winchester, Va., for more than 47 years, and though a veteran of more than three-score years and ten, he retains in full measure his physical activity and the force and vigor of his splendidly equipped intellectual powers. He filled the pulpit of the Presbyterian Church on Sunday last.—*Fayetteville Observer.*

Dr. Graham passed through Charlotte to-day on his way to Davidson, where he will spend some time with his son, Rev. A. T. Graham.

Greensboro, First:—Two weeks ago Rev. A. R. Shaw, brother of one of our ruling elders, spent eight days with us, holding three services a day. His preaching was clear, scriptural, powerful. His visit was a blessing to our Church. Christians were edified Many backsliders and impenitent were reached. Five have joined the church on examination since the meeting. Others will probably be added.

V. D. M.

SOUTH CAROLINA.

Spartan Mills, Spartanburg, S. C.—A two weeks' meeting at the Spartan Mills Presbyterian Church closed last Sunday. Rev. L. C. Vass had with him Rev. N. J. Holmes, who preached twice a day during this time. The services were very well attended, especially considering the numerous cold rainy days we had. We feel certain that the Lord was with us, and that the meeting was blessed, Christians being strengthened and souls saved.

Six gave in their names to unite with the church by profession of faith in Christ, and seven by letter.

May the Lord bless and prosper this work.

Whitney, S. C.—The Whitney Church is a young one and not as large as we expect it to be, for it is growing. Last Wednesday night another young man was received into the church on profession of faith, making three by profession and one by letter since Rev. L. C. Vass took charge of our church last summer.

VIRGINIA.

Richmond, Va.—At the First Church the communion service was held on Sunday, the 6th of February, and 12 were received into the church by certificate, and 1 on profession of faith.

ALABAMA.

Mobile.—I have accepted a call to the Franklin Street Church of this city. Congratulations to the PRESBYTERIAN on its new improvements. Please change my address from Columbia, S. C., to 205 St Emmanuel Street, Mobile, Ala.

Yours, F. K. SIMS.

ARKANSAS.

Junction City.—This Church has been receiving the services of Rev. J. C. Williams for one Sabbath in the month. It was organized in 1894. It has now called its pastor for one-half of his time. Mr. Williams accepts the call. He has been devoting a part of his time to teaching, and will now resign his position in that connection, and give himself wholly to the ministry. Prof. R. G. Brown, who has been associated with Mr. Williams for the past two years, will succeed him as principal.

Ebenezer.—This Church has been without a pastor for three years, but the members have been steadfast and faithful. During the last summer they were visited by Messrs. Ginn, Hammock and Williams, and they were very much encouraged and revived; nine members were added to the church, and they are now trying to perfect plans to secure a resident minister who will take charge of the church in connection with a school.

LOUISIANA.

Thibodaux.—Rev. Dr. C. N. Atkinson, of Centreville, La., has recently exchanged pulpits with Licentiate J. W. Todd, who is supplying the field temporarily, and has administered the sacraments, receiving five members into the church, and baptized one adult and one infant. This is very encouraging tidings from this point in our bounds. Rev. E. J. Young, who has been in charge for some years, is absent for the winter, hoping to recruit his health, that he may resume his work in better physical condition for it.

New Orleans.—Sabbath was the regular Communion day with the Canal Street Church, as with others of our churches in this city. There was a very encouraging number of additions to the membership of the church, the majority of them on profession of faith in the Lord Jesus Christ, among these two gentlemen who were brought up in the Roman Catholic Church, whose experience has been of peculiar interest; there were several additions, from other denominations, of persons who could not present letters and who were received on renewed profession.

KENTUCKY.

Lexington:—The First Presbyterian Church of this city has recently been renovated in very beautiful style, as well as enlarged; it will now seat almost 1000 people. The pastor, Rev. Dr. W. F. V. Bartlett has ministered to this people for more than 20 years, and is greatly beloved. The church is more than 100 years old, and has a membership of some 700. It is expected that services will be resumed in the enlarged and beautified edifice during the present month.

Elizabethtown.—"There have been three additions to the church at Elizabethtown this year—one each Sunday—all adults and by examination. Two of these were baptized, and the third, a mother reared in the Baptist faith, presented her infant for baptism. During a pastorate of two years and two months there have been ninety additions to this church. All the lines of work are taking on new life, to the encouragement of pastor and people. The pastor and family received some substantial tokens from the people during the Christmas holidays, all of which were great y appreciated. The congregation's new year's gift to the pastor was a very handsome suit of clothes, not only a suitable gift but a most acceptable one "—*Christian Observer.*

Greenville.—Early in the New Year Rev. M. B. Porter received a generous and happy greeting from his people, who came and left the manse pantry much fuller than it had been. A pleasant social evening was also enjoyed.—*Ib.*

Hawesville —"Rev. Mr. Greenelle, assisted by Rev. J. H. Hopper, closed a most profitable meeting on Thursday night, January 20, at this place. The constant rain and storm was very much against us. However the Lord was with us, and a blessing came upon His people. There were eight additions to the church. The pastor and people are encouraged, and we trust that still greater results may flow from the meeting."—*Ib.*

Carrollton.—During and since the recent communion service the Rev. W. W. Evans, D. D., has received into the Carrollton church seven members on profession of their faith.—*Ib.*

TEXAS.

Texarkana.—This city lies on the State line between Texas and Arkansas; and the church is on the Texas side, and in connection with the Presbytery of Paris. Rev. J. M. Clark, who was recently called from Denton, Tex., was installed as pastor on Jan. 30th. The services were of a very interesting nature, and were greatly enjoyed by the very large congregation which was in attendance. Mr. Clark enters on his new work with much encouragement.

Texarkana, Texas.—Rev. J. M. Clark was installed pastor of this church, January, 30. Rev. A. W. Wilson presided; Rev. J. H. Wiggins, D. D., preached the sermon; Rev. W. H. McCollough charged the pastor and Elder J. W. Harle charged the people.

This is an important field. It is gratifying to know that Mr. Clark is giving evidence of being an earnest, faithful and successful pastor, a worthy successor of those who have before labored in this field.

I am delighted with the new dress which the PRESBYTERIAN has donned, and I heartily wish you great success in your new enterprise.

I was on last Sabbath installed pastor of the First Church, Texarkana, Ark. and Tex. I think, however, the chairman of the commission has already sent you an account of it. I am very much pleased with my new work. It is the most important work I have ever had. I have the largest Church in Paris Presbytery, in a growing city of 15000. J. M C.

MISSISSIPPI.

Synod of Mississippi.—It will interest many of your readers, who are well acquainted with him, to be informed that Rev. Dr. W. D. Morton, Synodical Evangelist of the Synod of Mississippi, is still earnestly, vigorously and successfully engag d in the work of the Lord in his own peculiar department of it. He is shortly to go into the Presbytery of Louisiana; and, after a few weeks spent there, he will come into the Presbytery of New Orleans. Already, those churches and ministers, desiring his services, are sending in their applications; and several of these are listed by the Committee for careful consideration, when the time for decision shall be reached, so as to dispose of the labors of the Evangelist to the best advantage.

OUR CHURCH COURTS.

Mecklenburg Presbytery.—At a meeting of Mecklenburg Presbytery in the First Presbyterian Church of Charlotte, yesterday, Rev. T. M. Lowry was given permission to labor, for one-fourth of his time, in the interests of the Academical and Industrial Institute at North Wilkesboro, N. C. It is hoped that with the financial aid Mr. Lowry can secure, a great work can be done for the colored people within the bounds of our Synod, in the preparation of some for Stillman Institute, and of many more for a useful life-work.

Montgomery Presbytery will meet at the First Church, Lynchburg, February 16th, at 4 p. m.

1. To receive Rev. H. H. Hawes, D. D., and arrange for his installation.

2. To receive the resignation of Rev. G. G. Sydnor, as pastor of Otterwood, Academy and Leesville Churches and cite these congregations to appear, etc.

3. To receive the resignation of Rev. W. A. Hall, as pastor of Rocky Mount, Piedmont and Bonbrook Churches.

4. To appoint time and place for an adjourned meeting to hear from these citations, and if the way be clear to dissolve these relations and dismiss Mr. Sydnor to Augusta Presbytery and Mr. Hall to Lexington Presbytery.

A series of services will be held in Westminster Church beginning last of February.

Messrs. Theo. Low, N. B. Handy, J. D. Moose and A. S. White were elected deacons in the First Church on last Sunday.

Concord Presbytery met in special session in the Presbyterian Church, Salisbury, N. C., Jan. 28th, 1898. Rev. John Wakefield was received from Wilmington presbytery. Mr. Wakefield was assigned to work at China Grove, Spencer and Mission points in Salisbury.

W. R. MCLELLAND.

Foreign Mission Receipts for January. A thousand thanks, dear friends, for your noble response to our cry of distress.

The receipts for January were $20,090.22, an increase over last January of $10,949.80.

This encourages us to hope that we *may* reach the end of our fiscal year without a debt. But in order to do so it will be necessary that this way of doing things during January be continued a little longer. Our obligations from now to the 31st of March are, as nearly as we can estimate them, about $27,000.00. Of this amount about $8,300.00 is the money the committee has been compelled to borrow. Excluding $8,000 of legacies and special donations which are not in sight for this year, the receipts for last February and March were about $24,000 00. It will therefore take an increase of about $3,000.00 over the contributions of last February and March to bring us safely through. Having thus laid plainly before you this statement of our need, we cannot but hope and believe that you will do what is necessary to meet it.

Fraternally yours,

S. H. CHESTER.

Small-pox Epidemic of 1850-51.

From the record of the session of the First Presbyterian Church, Charlotte, dated March 10th, 1851.

In the month of September last, a very loathsome, contagious, eruptive disease made its appearance among the inhabitants of our town. For several weeks the progress of the disease was slow—it awakened little or no attention and excited no alarm. In the month of November a reverse took place in both of these particulars. A portion of our people, and some physicians among the number, pronounced the disease *small-pox*. Another portion of the citizens, and several physicians, dissented from that opinion, and called the disease *Varicella*. In this divided state of opinion, the disease was allowed to spread itself far and wide, and to fix itself in many a family, both in town and country, as a radiating point upon the circle around. In the meantime, the contagious nature, the loathsomeness and malignity of the disease, became fully developed. It has proved fatal to some eighteen or twenty colored persons and three whites. Those who have died were mostly children or persons very aged or infirm, or persons otherwise diseased. In evidence of the malignity of the disease, the fact is well worthy of record, that some persons who have recovered have had the skin almost entirely peeled off their body, have escaped with the loss of the hair of their head, and the loss of the nails from their fingers and toes, and very distinct marks on their face. Other instances were so slight that the parties were convalescent the whole time.

To our view the overruling Providence of God seems striking in the fact that we were all so slow to believe that the heavy hand of God was upon us. Every mind seemed to resist that conviction—*it was so adverse to our interests.* It was owing to this state of things that the disease was permitted to spread itself, and thus proved to be so heavy a scourge.

When the disease had fully developed itself in the month of December, the alarm suddenly became very general and very great, both in town and in the surrounding country. Those who found it practicable with anything like convenience, left town, and took up their secluded abodes in some retired spot in the country. A number of our merchants removed a portion of their goods to different places in the country. Persons actually became fearful upon meeting one another. Efforts were made to secure a high degree of non-intercourse; but still the disease continued to prevail, and spread in all its loathsome nature and fatal effects.

A portion of the officers, and other members of the church, still remaining in town, thought it prudent as a precautionary measure, to suspend the services of the Sanctuary, lest by our meeting together, the disease might be spread by the presence of some infected, though convalescent person. Under the prevalence of this view, the doors of the church were closed, and the fourth Sabbath of December was a solemn day in town by reason of its silence. This was our only silent Sabbath. One week from the date of that silent Sabbath, at the pressing solicitation of some, the third day of January, 1851, was appointed as a day of fasting, humiliation and prayer. By reason of the inclemency of the weather—*the snow being twenty-four inches deep*—we could not meet for worship at the church; but the day was observed by a number in their families, and in their private devotions. With the exception of the Sabbath before mentioned, service was regularly performed in the church; attendance was small; and with pleasure we record the fact that no case is known in which the disease was communicated by our meeting together for worship.

In evidence of the alarm excited we record the fact that public meetings were held in the surrounding country and neighboring villages, and stringent resolutions adopted, the prominent feature of all which was, to cut off all communications with our town and its inhabitants. Intercourse was interdicted by the town councils of neighboring villages under severe penalties. Among the tendencies of all these measures, we mention not merely a suspension of all activity of business, but also the cutting off of our usual and necessary supplies of provisions. A number of families felt this latter effect. But Providence inclined the hearts of some to think and feel for us, and provide for our wants. Here it is no more than a just tribute to mention the names of John Kirk* and A. A. Kenedy of this county, C. Phifer and R. W. Allison, of Cabarrus, who generously proposed and actually did procure and send provisions to our town, selling the some at cost prices.

Though seasons of more fatal sickness have occurred, yet in a business point of view no visitation of so much severity has ever been felt in the past history of Charlotte.

In a social, religious, and moral point of view, the results have been deeply marked. The exercises of the Sabbath School, weekly prayer-meeting, and all the schools and academies of town were suspended, none of which were resumed till about the first of March.

Under this visitation, we have had clearly developed the abounding iniquity of the human heart. When the heavy hand of God in his providence is brought to bear upon men, they often discover a most unyielding, stubborn and rebellious spirit. Even the people of God are slow of heart to learn a calm, quiet and submissive spirit under God's providential dealings with them. Under this visitation our town has displayed cases of every variety of spirit. It should be unceasing prayer of the church that the visitation may be blessed of God to our spiritual good and the advancement of his kingdom. Finally we record with special gratitude and thankfulness to God that each member of our church has been mercifully preserved, and that the disease has so greatly abated that it will will soon be spoken of as a thing that was.

CYRUS JOHNSON, Moderator.

S. NYE HUTCHISON, Clerk of Session.

*John Kirk is still living, and is an elder in Mallard Creek Church.

NORTH CAROLINA PRESBYTERIAN.

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REV. A. J. McKELWAY, - - - EDITOR.

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CHARLOTTE, N. C.

We owe our acknowledgement to friends who helped to issue the paper in our absence last week. In the successful effort to go to press on time, some things were unavoidably overlooked which may be set straight now. We intended to give Rev. A. L. Phillipps, D. D., credit for most of the material used in the sketch of Fayetteville church. The sketch was written from a history of the church which he prepared. The article on "A Result of Catholicism" should have been credited to *The Presbyterian* (Philadelphia.) The two original poems, "Afterwards," by the long-time friend of this paper, "O. H.," and "Vanished Years," by Rev. H. D. Lequeux, should not have been placed in the Children's Department, though doubtless they were read with the interest and profit they deserved by children of a larger growth. The "Compliment to the Devil" was by a valued contributor and not by the editor, and the "News of the Week," was taken hurriedly from the secular press and contained one or two unfortunate expressions of a partisan nature.

It is our intention to make the "News of the Week" an interesting and valuable department of this paper. So many people have lost confidence in the reports of the sensational and partisan press, that they do not know what to believe. Take the case alluded to in Dr. Flournoy's article this week. A man who could not spell, poses as a learned paleographer, and the *New York Journal* exploits him and his forgery. Dr. Flournoy is too charitable in supposing that the *Journal* was imposed upon. The *Journal*, the *World* and the rest of yellow journalism trust to the evanescense of the interest they excite to escape criticism for their sensational falsehoods. It is a pity that these papers should ever find their way into decent Southern homes.

It is our purpose to prepare a carefully edited summary of the events of each week, so that our readers who take no other paper may know what is going on in the world, and may understand something of the relation of these events to the Kingdom of Jesus Christ.

There is a feeling on the part of many of our ministers that the important vacancies in our Church are generally filled by those who are most skilled in manipulating the wires and exerting "influence." It is true that the application for these positions by ministers themselves or through their friends, has come to be an unseemly thing, but the evil is working its own cure. A knowledge of the inside facts about the consideration shown to such applicants, would serve to dissipate the impression that they are the ones to secure the places. The very number of the letters received is often so bewildering to the committee of correspondence that a general rule is passed which might be expressed, "no applicants need apply."

Account should be taken of the fact that the average Presbyterian Session is a hard-headed body of men, with a pretty accurate knowledge of ministerial human nature. And they have old-fashioned ideas about the place seeking the man, and not the man the place, and they prefer a man who can't be spared to one who is anxious for a change.

It is generally true that a man is called on his record, the greater part of which is official, and on his general reputation with his brethren rather than because of the enthusiastic encomiums of some zealous friend. The best way to make a good record is to stick to one's work with an ardent love for it. The poorest way is to brood over the lack of appreciation of one's own merits, and the unjust advancement of less gifted men. A man will always find his work too big for him when he gets too big for his own work.

He that is faithful over a few things, is made ruler over many things. The work of the ministry is glorious enough in the smallest sphere, and the humblest field is sufficient to fill the heart and hands of any man.

Of course all general rules have their exceptions. We know of one large church that called a man upon his own frank letter to the Session, stating his circumstances. It is often a favor to a vacant church, when a man's friends can point the church to him as "movable." It sometimes happens that greatness is thrust upon an ecclesiastical politician. But when a man writes to another about a vacancy before the news comes of the death of the former incumbent, and when applications for a large field are often numbered by the score, it is time for the churches to adopt measures of self-protection and for self-respecting ministers to allow Providence some hand in determining their fields of labor.

JAMES MINOR RAWLINGS.

Many readers of this paper will feel a sense of personal bereavement at the announcement of the death of Rev. J. M. Rawlings, D. D. He passed away from earth, after a brief illness, on the first of February a little after noon. We give a brief summary of his career taken from the *Central Presbyterian*.

He was born in Louisa county, Virginia, December 19, 1846. At the age of 16 he entered the Confederate army, serving in the Rockbridge Artillery to the surrender at Appomattox. He then studied at the University of Virginia, and for a time engaged in farming in Fauquier county, but returned to the University to prepare for the ministry. He graduated from Union Theological Seminary, Hampden-Sidney, in the class of 1872. Was ordained pastor of Appomattox Church by West Hanover Presbytery, September 20, 1873. He had a strong and fruitful ministry as pastor of the Second Church, Lynchburg, from 1877 to 1884. He then served as Chaplain of the University of Virginia for a term of two years. After a year's service at Spartanburg, S. C., he became Chancellor of the Southwestern Presbyterian University, Clarksville, Tenn In this work his friends anticipated from him a career of great usefulness and honor. But he was soon prostrated by a long and serious illness, from which he partially recovered, to be stricken down with paralysis, which disabled him seriously to the end of his life.

It was as editor of the NORTH CAROLINA PRESBYTERIAN that he was best known to our Synod. He strove first of all to do good. He often sacrificed a pungent paragraph or a sharp criticism to his desire to promote the spiritual interests of all his readers.

He regarded himself as the pastor of his constituency, and not seldom he received loving messages from some he had helped. He loved to preach, and even with his editorial work and his physical infirmity he for awhile took charge of Immanuel Chapel, Wilmington. He did a great deal of pastoral visiting among his people there, and was always grateful when he believed that he brought some word of life or hope or comfort to one of his flock. Later he inaugurated the custom of having a preaching service on the Beach every Sunday during the summer months, preaching generally himself.

Many will remember his strong and helpful discourses during the Elders' and Deacons' Institute at Red Springs in the summer of '96. His companionship was sought by old and young, and his cheerfulness was the life of many a circle.

After giving up the PRESBYTERIAN, he returned to Virginia, and with indomitable energy he began the work of preaching at Scottsville, then at Keswick, Gordonsville and Mill's Memorial Churches.

He was on his way to an appointment on the last day of his life, when he was compelled to retrace his steps to his home, and soon afterwards closed his eyes upon earth's sufferings. But "His servants shall serve him," yonder, free forever from the weaknesses and sufferings that hinder us here.

His last letter to us a few days ago was a benediction. After expressing his interest and cordial good wishes, he asked permission to say that there was danger that the intellectual side of the paper might be developed at the expense of the spiritual. We trust it shall never be.

The last letter but one was a tender and beautiful expression of sympathy in a personal bereavement. To his devoted wife and the son and daughter who survive him, we, now, in the name of many whom his words have comforted, send our assurance of fellowship in a common sorrow.

"Leaning Backwards."

A recent editorial in the *Brooklyn Eagle*, commenting on worldly amusements, says: "There is such a thing as being too upright. When one leans over backward he is even more apt to lose his balance than if he bent forward."

That might be true if one were not pulling against something. In the game called "tug-of-war" two sides take hold of each end of a long rope. At the signal those on each side plant their heels firmly in the ground and *lean backward*. If either side stand upright they will instantly be pulled forward and over the line, and their game will be lost.

The Church and the world are pulling against each other. No Christian need be afraid of *leaning backward*. If he doesn't do it he will be pulled across the line into the side of the world and his game lost. The Christian who *leans backward* by refusing to play progressive euchre is not in much danger of being pulled across the line of gambling. The Christian who *leans backward* by refusing to touch alcoholic liquors will not be pulled across the line of drunkenness. The Christian who leans backward by refusing to dance and go to the theatres is in less danger of being pulled across the line of unchastity of thought, speech or behavior. In this game the one nearest the line is often saved from being pulled across by the one near the end who is *leaning backward* with all his might.

Many of these so-called "questionable amusements" might be safe to the Christian if the world were not pulling on the other side. But those on the other side are leaning backwards, and the Church must *lean backwards* or her game is lost.

H.

We have received a handsome colored lithograph of the business house (said to be the largest grocery establishment in North Carolina) of our friend and patron, Mr. R. W. Hicks, of Wilmington.

SUNDAY SCHOOL LESSON.

First Quarter, Lesson VIII., February 20.

THE TWELVE SENT FORTH—MATT. X:2–15.

GOLDEN TEXT—"Freely ye have received, freely give."

Vs. 2-4: *The names of the twelve Apostles.* With one or two exceptions little is known by us to-day of the Apostles except their names. But these men in their deeds and words have done more for the world than any other men that ever lived. There are other catalogues of the Apostles given, but it is probable that our Lord sent them out two by two, in the order named.

Simon Peter, the first who made a clear confession of the Messiahship of Jesus; who afterwards denied his Lord; who preached the sermon on the day of Pentecost; who was delivered from Herod's prison by the angel; and according to tradition suffered martyrdom by crucifixion at Rome. *Andrew*, his brother, a man of fewer gifts, but who had a faculty of introducing people to Christ; (first his own brother Simon; then the lad with the barley-loaves and fishes; then the Greeks, who would see Jesus.)

James and John.—Boanerges—James, the first of the Apostles to suffer martyrdom, John the last to die in extreme old age. *Philip*, of whom almost nothing is known save his bringing Nathanael to Christ; *Bartholomew*, the same as Nathanael. *Thomas*, the doubter, and *Matthew the Publican*, the first said to be the founder of the Thomas Christians in India, the other the writer of this Gospel. James, the son of Alphaeus, and Thaddeus, are utterly unknown.

Simon the Zealot, an interesting name as showing Christ's hold upon this puritanical sect. *Judas*, the traitor, the accursed of mankind.

These are sent out two by two, and it is probable that one in each pair of names supplemented to some extent the deficiency of the other.

Vs. 5, 6. *These Jesus sent forth.* The verb is the one from which we get our word *apostle*. There is a true apostolic succession as well as a false, a succession of *missionaries* or of the *sent forth*. This is a temporary commission here as shown by the wider one afterwards given to go into Samaria and unto the uttermost parts of the earth. And this temporary restriction to the lost sheep of the house of Israel was in order to the ultimate expansion of the work.

The Kingdom of Heaven is at hand. The message of John, the message of Christ, and the message of the Church to the end. The kingdom is forever at hand, though it is still to come and is ever coming more and more.

Vs. 8. While these directions are temporary in their nature there is a principle underlying each one. *Heal the sick.* The herald of the Gospel should be a man of the broadest sympathies, ready to do any good work and thus to commend the message which he bears. The Gospel itself includes every worthy benevolence, and has been the promoter of every cause that looks to the betterment of men.

Vs. 9-10, The true missionary will care nothing for the comforts of this life and all for his work. He will have no time to make money, unless the money itself is for the spread of the Kingdom. And he will always be provided for, finding in men's appreciation of his work substantial rewards. So Christ himself was supported after He left his carpenter's bench, by those who were grateful for his untiring labors.

Vs. 11-15. There is promise of blessing here to those who receive the Gospel and its messengers and a threatened curse to those who refuse both. Sin itself is visited with destruction. But sin against light and truth is intolerable. The cities of the plain were steeped in sin. But they had no such offer of mercy as many a Judean city in the time of Christ.

It is a serious question if some hardened communities and even churches of our own day do not deserve to be left alone until they are more anxious to receive the Gospel, and more respectful to its heralds.

News of the Week.

FOREIGN.

THURSDAY.—Marquis Ito, the new prime minister of Japan, in an interview with a New York Herald correspondent, says Japan is watching events in the East and is prepared to safeguard her interests. He does not regard the Hawaiian incident as important and will cultivate friendly relations with the United States.

It is stated in London that Great Britain never demanded the opening of the Chinese port of Ta Lien Wan and, therefore, has not surrendered its policy.

Great Britain is assembling a fleet in Chinese waters capable of coping with that of "any combination opposing the British policy."

Several Austrian universities and schools have been compelled to discontinue lectures, owing to the disorderly conduct of the students.

Letters from the United States are carefully read in the Havana postoffice before delivery.

The Bundesrath (German federal council) has affirmed a decree prohibiting the importation from America of live plants and shrubs. The decree will also affect American fruits.

FRIDAY.—The German minister of agriculture declared in the Prussian Diet that American horses developed influenza after importation, and that if the importations increase a quarantine would be necessary.

An almost perfect fresco by Domenico del Chirlandajo, the illustrious Florentine painter, has been discovered in a church in Florence. It contains a portrait of Amerigo Vespucci.

SATURDAY.—British government officials were reticient as to Eastern affairs. The British public is thoroughly aroused and expressed that England will not yield on Chinese free ports.—A revolution has broken out on the west coast of Nicaragua and the revolutionists are said to be in possession of San Juan del Sur, The State department is informed that a revolution was inaugurated in San Jose, Costa Rica.

MONDAY.—Emperor William is supporting Turkey in her opposition to Prince George as Governor of Crete.—The breach between Norway and Sweden is still widening and dissolution of this dual monarchy is almost inevitable. ——Dispatches received in Havana from Madrid represent the Sagasta cabinet as disgusted with the Cuban autonomist ministry, because of its neglect of military operations against the insurgents.——Gen. Woodford, United States minister to Spain, is said to have presented another note to the Spanish government, to which Premier Sagasta replied vigorously.——The Spanish government has decided to send two additional cruisers to the United States.—— Sanguinary conflicts between Turkish troops and Greek peasants are frequent in Thessaly. The Turks are reported to have occupied several villages. A hundred persons are said to have been killed.

TUESDAY.—The trial of Emile Zola, the French novelist, was begun in Paris. He is charged with writing a letter reflecting upon high officials of the French government in connection with the trial of Prince Esterhazy.—— Two hundred buildings were destroyed by fire in Manila, capital of the Philippine Islands.—— Premier Meline, speaking in the French Chamber of Deputies, said a disruption in China would have the most terrible consequences, and therefore France was working for a peaceful development of the country.——Cuban insurgents blew up a railroad with dynamite, killing five passengers.

WEDNESDAY.—Earthquake at Bahkesr, Asia Minor, rendered 4000 people homeless, destroyed 3600 houses, 30 mosques and 15 khans. Over 120 people were killed or injured.—— Emila Zola, after the adjournment of Assizes Court of the Seine, was surrounded by a mob of students and it was with difficulty that he was kept from being injured.——The fourth session of the fourteenth Parliament of Queen Victoria assembles. The Queen's speech says measures will be introduced for a system of local government in Ireland, similar to Great Britain's; to increase the strength and efficiency of the army and prevent recognized abuses in connection with church patronage.——German authorities now blame the enforcement of the decrees excluding American fruits, to the excessive zeal of subordinate officers stationed at the principal ports and on the frontier.

DOMESTIC.

THURSDAY 3RD.—Prussia closes her doors against fresh American fruits on the ground that there is danger from imported vermin.—— General Merriman notified the Secretary of War that he had completed the details of the relief expedition to be sent by the government to the gold region in Alaska and to the Klondike.——Sun dogs, or mock suns, were visible in the Central Atlantic and New England States.—— Estimate damage done by the blizzard in New England Monday and Tuesday is placed at $2,000,000, and 21 persons drowned.——Naval appropriations and Hawaii annexation consumes the time of the Senate.

FRIDAY.—Japan withdraws all objections to the annexation of Hawaii by the United States. ——The imports of wool in December amounted to 7,500,000 pounds more than in November. ——Secretary Bliss wants the limits of Yellowstone Park extended by 3000 sq. miles.

SATURDAY.—The President nominates Ethan A. Hitchcock, now minister to Russia, to be ambassador to Russia, the Russian government having conferred similar ranks on Count Cassini, its new diplomatic representative to the United States.——The steamship Manitoba, with 530 reindeer and 87 Lapp men and women for the Klondike relief expedition, has sailed from Atten, Norway.——Secretary Gage asks for an appropriation to suppress counterfeiting.—— Bill introduced for an Exposition at St. Louis, in 1903, to celebrate the Louisiana purchase.—— The contract for carrying mail to Dyea, Alaska, from Seattle, for the next four years has been awarded.——The Secretary retary of War emphasizes that military protection is needed in the Klondike region.——MONDAY. Joseph P. Smith, director of the bureau of American Republics, dies at Miami, Fla.—— The State Department is advised that Germany is discriminating against American hams, and that excessive freight charges are imposed on American lumber.——Senator Morgan introduces into the Senate a resolution providing for the annexation of Hawaii.——The State Department authorizes the statement that no new instructions have been sent to Minister Woodford, at Madrid, in regard to the termination of the war in Cuba.

WEDNESDAY.—Strong resolutions were introduced in the Senate by Messrs. Allen, Cannon and Mason to recognize Cuban belligerency. Mr. Cannon wants the United States to serve notice upon Spain to give Cuba liberty by March 4, and if it is not done by that time to assert the independence of Cuba ninety days later. ——The cabinet orders two companies of troops to be sent immediately to Dyea and Skaguay, Alaska.——A bill passes the Virginia legislature incorporating the Fredericksburg Battlefield Park Association.

The engravings and sketch of Davidson College will be of great interest to our regular readers as well as to many of the dispersed abroad, whom this number will reach. The College is worthy of the Church that has fostered it, and its record is a glorious one. But while our Church needs and will continue to support her own institutions there is no feeling of hostility, but rather one of friendship towards our State schools. Both Church and State have a work to do in the cause of education that neither can leave to the other, and there is room for both.

The silence of the Presbyterian bodies in this State with regard to State Aid to educational institutions is perhaps misunderstood. Our ecclesiastical courts can handle nothing political. But we believe that our people have no sympathy with the attacks that have been made upon these institutions by other denominations, and that they are overwhelmingly in favor of the most generous aid that the State can furnish them.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—One little girl has asked that I tell something about Little Sister. Well, she was just a joy and pleasure to me all the time, God let her stay, but do you know the things that *now* give me most happiness to remember about her? Why the sweet little talks we used to have about Heaven. The first time she knew any thing about death was when a dear little boy cousin was called up to Heaven. She had always loved him very dearly, and only the summer before his going away, they had been down on the beach together, and as he was a little older than she, of course she thought he was wonderful. I remember so well how she would clap her hands and laugh with delight when she saw him in the water, exclaiming: "Oh mamma, look at Tom, des a washin!" But what I was going to tell you was how we began talking about Heaven after little Tom went there. She used to pray every night while he was sick, "please God make little Tom well," and when the sad news came that he had had to leave us—sad news for *us*, children—not for him—then Little Sister's mamma had the pain of telling her she need not pray any more for the dear little cousin because God had taken him home, and then followed long talks about the home up yonder, and then Little Sister learned that God had a home for us up there, a *beautiful* home, a house for us to live in, and one day she said, "Mamma, what color do you reckon our house will be?"

I told her I did not know but thought God would have it the color which would *please* us best. She thought a great deal about that home and was always asking me questions about it, and one day she said to me: "Mamma, when are we going to die?" And I answered, "I don't know, darling, but it will be whenever God is ready for us." "Well," she said brightly, "whenever *God's* ready *I'm* ready," and off she ran to some joyous play. Oh! my sweet little friends, you cannot think how much those words are to the poor mamma now. It is so precious to know that she *was* ready, that when God called her, she had hardly laid down her play things, had hardly time to feel that her dear little body was for a little while racked with pain, before she opened her sweet blue eyes in the new home and found herself away from mamma and papa and little brother, but *safe with Jesus*, and with so many others she had known and loved. The dear little body is sleeping under the green grass now, children, and clasped in the little arms is a new doll, named Bessie. She named it herself—and Bessie has on a bright, pretty red dress. I want to whisper in your ear something her mamma loves to think and does believe—that up yonder in God's beautiful sky she has "just as many dolls as she wants," only they can't be broken or injured in any way.

We have a nice story for you this time about "Bo."

THE CHILDREN'S LETTERS.

Has Had the Measles.

STATESVILLE, N. C., January 29, 1898.

DEAR PRESBYTERIAN:—I will write you a little letter. I have not written in a long time to your paper, so I will write now.

I had a good time Christmas. I got a good many presents. I have two sisters; one is nine and the other six years old. I go to the graded school; I am in the third grade. Miss Falls is my teacher; I love her; she is a good teacher.

I love to read the little letters in your paper ever so much.

I am just getting over the measles; one of my sisters has it now; my other sister has not taken it yet.

I go to Sunday school; Miss Jettie Harell is my Sunday school teacher; I love her very much. I have a wagon and a goat. I drive my goat most of the time.

Your friend, JOSEPH R. POSTON.

Hopes to See it in Print.

GREENSBORO, N. C., January 2, 1898.

DEAR PRESBYTERIAN:—I will write a letter for your paper. I am going to school at Mill Point. Our school is out the 10th of February, 1898. I have five brothers and one sister. My sister is married and one of my brothers. I go to Sunday school at Alamance; Mr. Pritchett is our teacher. Papa takes your paper and I like to read the children's column. Rev. Mr. Lequeux is our preacher. We like him very well. We had a big service last Sunday and Sunday night. I will close now, hoping to see it in print.

Your unknown, CHARLIE H. PHIPP.

Celebrates His Birthday by Writing to the Presbyterian.

GREENSBORO, N. C., Feb. 1, 1898.

DEAR PRESBYTERIAN:—As I never wrote to your paper before, I thought I would write one too. I go to school every day to Mr. W. B. Sewart at Brick School house and I like him very well. My studies are history, geography, arithmetic, language and spelling. Our school will be out the 10th of February. I go to Sunday school every Sunday. My teacher's name is Uncle John Pritchett; our pastor is Rev. H. D. Lequeu. My birthday is to-morrow and I will be 12 years old. I have three brothers and two sisters, two older and three younger. My father is dead and I live with my Uncle Henry Gilmer. My Uncle takes your paper and I like to read your letters and the children's column. Your unknown friend,

CLAUD M. PRITCHETT.

Greensboro, N. C.

Likes Our Letters.

February 3rd, 1898.

DEAR PRESBYTERIAN:—I have never written to you before. I am a little girl ten years old. I go to school at Brick school house. My teachers name is Mr. W. B. Stewart. I study arithmetic, geography, language, history and spelling. I go to Sunday school at Alamance Church every Sunday. Our pastor is Rev. H. D. Lequeux. I like to read your nice letters. I will close, wishing to see my letter in print.

From your friend, WILLIE D. PRITCHETT.

An Old Subscriber's Grandson.

LAURINBURG, January 5th, 1898.

DEAR PRESBYTERIAN.—We have six boys. Mamma says *you* have two. Sister Patte is at Peace Institute. We know Mr. McKelway. Miss Nannie Watkins is Hand's teacher. He loves her. I do not go to school yet. I am six years old. Mamma says grandpa used to read the Presbyterian to her, and she can't remember when they did not have it. Grandma reads the little stories and letters to us. Good bye.

Your friend, FAIRLY PATTERSON JAMES.

A Dear Little Five Year Old.

DEAR PRESBYTERIAN:—We live in Bryson City, Norf Tarolina. There are a lot of mountains around this place, and there is snow on them. I snow balled a lot of boys. There is a little boy up here named Jim, and I snow balled him. Papa is a Presbyterian peacher. We have a nice school up-stairs in papa's study. We use to live in Torpus Tisti, Texas, and we came to Danpapa's. It was fifteen hundred miles. I am sorry for the little dirl that swallowed the fimble. We have a little dog, and papa switched him for running the chickens. I am five years old. It is mama's littlest boy writing to you. The dog ran away Sunday morning. DAVID LAPSLEY WHITE.

A Missionary Band.

ALFORDSVILLE, N. C., February 7, 1898.

DEAR PRESBYTERIAN:—This is my first letter. I am eleven years old. I go to school every day. Our teacher is Prof. T. C. Easterling. We have sixty-seven pupils. I go to Sunday School every Sabbath. Our pastor is Mr. Hugh Craig. He is unwell and is now off on a short vacation. We trust that he will soon recover and come home for we miss him so much. We have a "Children's Missionary Band." Mrs. D. N. Oliver is our president and a good one she is. We have a collection every month for missions and orphans. Your little friend,

CHARLIE COX.

All by Herself.

ST. PAUL'S, N. C., Feb. 5, 1898.

DEAR PRESBYTERIAN:—I will write to you. I wrote to you when I was five years old, now I am seven years old, so I will write again.

My teacher is Mr. McRae. He taught here last year, and is teaching here this year. His home is in Laurinburg.

I want to try to write this all by myself. I study arithmetic, geography and fourth reader and Harrington's graded spelling book. Flora McGoogan, one of Mr. McRae's scholars, is helping Mr. McRae teach the public school, he has so many scholars.

I don't take music in this school. Papa says that he thinks it is too much for me to take music and go to school, but I will take next year and study at home.

I want to know how the little girl that swallowed the thimble is.

I can repeat the 23d Psalm and the Ten Commandments and the Child's Catechism.

Your little friend, EOLINE PATERSON SHAW.

A Good, Kind Uncle.

ST. PAUL'S, N. C.

DEAR PRESBYTERIAN:—I have never written to you before. My father and mother are both dead. I lived at Spring Hill before my father died and then we moved to St. Paul's and then my mother died there, so I live with my uncle at St. Pauls. I have a brother and a sister. My brother is going to school at Mebane, N. C., and my sister is going at Red Springs. I go to school at St. Pauls and study spelling, grammar, geography and arithmetic.

Mr. Black was our preacher at St. Pauls but he nas stopped. We were so sorry for him to leave us. I am studying the Shorter Catechism; cannot repeat it all yet.

I must close hoping to see this letter in print.

Your new friend, WALTER JOHNSON.

Our Home in Heaven.

FAIRLEY, N. C., January 29th, 1898.

DEAR PRESBYTERIAN:—As I have never written before I thought I would write to you. I am nine years old. I study arithmetic, grammar, spelling, Shorter Catechism, Maury's manual geography. My aunt is on a visit here now. Christmas I got a doll, a ring, a game, a box of writing paper and confections. I enjoy reading your paper. I was glad to see that so many take interest in the paper. Papa has been taking your paper ever since I can remember. My school teacher is Miss Kate Bryan. I go to Sunday school every Sunday. My Sunday school teacher is Miss Mattie McNair.

I send you a few Bible verses about our home in heaven.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" Rev. vii:16.

"Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures for ever more." Ps. xvii:11.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." Rev. xxi:4.

KATIE PATTERSON.

A Goat Named Billy.

WASHINGTON, N. C., Feb. 4th, 1898.

DEAR MR. PRESBYTERIAN:—I am a little Presbyterian boy six years old. I can't write good, but my mamma says she would write it if I would tell her what to write. I go to school every day. My teachers name is Miss Blosson. I love her dearly. She says I am her little pet. I have got a nice goat; his name is Billy. Papa is going to buy me a wagon so I can drive him. I have got a little sister eight years old naned Annie Latham. She goes to school with me. I forgot to tell you who my pastor is, his name is Dr. Payne. We love him dearly. He is the best preacher in the world. I hope you will print this for me as I am such a good Presbyterian boy. My name is

ALEX C. GASKILL.

Sure about the Dolls?

RIDGEVILLE, N. C., January 29th, 1898.

DEAR PRESBYTERIAN:—I thought I would write to you and answer your questions the best I could. I do not know whether I can answer them perfect or not, but hope I can. Christ says, "Lay up for yourselves treasures in heaven; for where your treasure is there will your heart be also." If we do not give God our hearts we will not have any treasure in heaven. We will not have any dolls in heaven like we little girls have here on earth. I will be ten years old next month, but like to play with them yet.

I remain your little friend,

EVA MYRTLE WILKINSON.

[For the North Carolina Presbyterian]

About Bo.

A TRUE STORY.

First I must tell you who Bo is. He is just the dearest, jolliest, funiest, solidest little chunk of sweetness you ever saw—or ever didn't see. Bo is a blessed piece of Heaven, if he does happen to live on the earth. He is a radiant sunbeam, but a sunbeam that weighed 30 pounds, so that you could catch it and hold it and kiss it and squeeze it tight up against your heart. You see then that Bo must be a little boy. Yes, and when I last saw him he was about two years old. Was Bo his real name? No; but you see Bo didn't have much sense (excuse me, Bo, you know I don't mean it,) and he was trying to call himself "boy," and "Bo" was the nearest he could come to it; and we thought that was a very sweet name for him (much shorter and easier that Nebuchadneezzar or Jedidiah), and we adopted the name right off.

Bo didn't belong to me; he was only *lent* to me for awhile to make my big house brighter and happier, and my! what fun he and I did have. Bo was mighty fond of making out that a stick was a gun, and of shooting us all. He would shoot Grandma and his old Aunty, and they would bend over in their chairs and pretend they had been killed. But he liked best to shoot *me*, because I would leap up and throw my arms around and come down on the floor flop! And then Bo would double over and put his hands on his knees and laugh till you would think he was going to split his little fat sides. This house hasn't had any such music in it since he went away. But I made Bo pay for each shot. I would lie on the floor "dead," and Bo would come and pull me and tug away and grunt his little grunts, trying to get me up again.

But the only thing that would put life into me was a warm sweet kiss from his darling little mouth. But Bo was a hard task master, for he would shoot me again almost before I was on my feet, and I had to cut all these capers once more, and he would be nearly convulsed each time, and the cheery sound of his ringing laugh would delight us all. Now, children, I'm not as young as I once was; in fact, I'm never going to see twenty-six any more; and that was hard work I was doing. So I had to make Bo "tote fair" and go back to the door each time. This gave me a little time to get some breath in my poor badly shot body.

Bo used to sit by me at the table in his little high chair—and such table manners as we two had! The others actually said we hardly had one good-sized manner apiece—but that wasn't true, was it Bo? He and I were in one respect somewhat like the early Christians; that is, we nearly had all things in common. One day I had some molasses on my plate and thought it could be made sweeter; so I stuck his little old finger in the molasses, and you know what he did next. From that time on if there was molasses on my plate, Bo would rise up on the step of his chair and stretch out that dear little forefinger and poke it into my molasses. And that's what the others called bad table manners. But Bo and I did not care; we "considered the source;" it was *my* molasses and *his* finger, and we both delighted in the performance.

However, as this is "a true story," I must confess that Bo did have one manner that might be improved upon a little. If he got in his mouth anything he didn't like, he would not send it on down "the Red Lane," but the mannerless cub would lean his head over his plate and open his mouth and—. No amount of argument could persuade him. Entreaty was utterly wasted. Expostulation was in vain. We appealed to his sense of honor, but he seemed not to have any. We tried to shame him out of such a way of doing, but he was utterly lost to all sense of shame. We tried to touch his pride, but couldn't find any to touch. Swallow that food, he just wouldn't. Bo plainly showed that on *that* one point he didn't have the very first instincts of a gentleman, as I often had occasion to tell him.

But he was, in spite of that little peccadillo, very appreciative of what was given him. I do wish you could have seen him put his head on one side and say with hearty and long-drawn-out emphasis, *dood*, when he liked anything particularly well. And how he did carry on over the first ice cream he ever had—*ish neen*, as he called it.

When Bo had had all he wanted off his own plate, down he would bustle and trot around to Aunty, where he knew he always had a warm welcome. Somehow her tea tasted better than his own, and then the sugar dish was so near, and altogether her lap was a jolly place for him to be in.

We used to have prayers after supper, but Bo was such a heathen and so completely devoid of reverence that he couldn't be allowed to stay, because he cut up so many monkey-shines that the servants (and somebody else, but I won't say who) couldn't do anything but laugh at him. So master Bo had to be captured and carried off by main force. When we were through with prayers one of his happiest playtimes would begin. Aunty was his special property then. He would take her hand and pull (and Bo had as strong a "pull" as any politician you can find) and say *mawn*. What do you think he meant? Why, he meant *Come on!* (You remember that I told you Bo didn't have much sense.) Well, this two year old colt would pull his old Aunty and she had to get down on the floor with him and do all sorts of things that no one could have made her do except that young tyrant. That boy was perfectly daft about the cars. He called them "too-toots," and there was some sense in that, I admit. So he and Aunty had to turn the chairs down on their backs, and Aunty (sometimes even Grandma) had to be the passengers. I just can't begin to tell you all the things that boy did. He certainly ruled this roost, and the "roost" was certainly ever so much happier because of the rule of its little king.

Oh, I must tell you how Bo used to do in my room in the morning. After he was dressed he would often knock at our door, and when we said, "Who's there?" (though of course we always knew his little knock), his sweet voice would say, Bo! Then we would open the door, and after he had been squeezed and kissed he always wanted Aunty's pretty box that held her buttons and spools. When he was through playing with them he wanted to sweep them up, and he did sweep with a vengeance. One strong whisk of the broom sent buttons and spools one way, and another whisk sent spools and buttons another way, and it was not Bo that picked them up either. There was one sure way of getting him to go out when it was time, and that was by putting cologne on his hands and apron, and then he would trot off to regale the rest of the household with the fragrance.

* * * * * * * * *

But as I said, Bo did not belong to me, he was only *lent*, and my home was only intended to be a temporary home for the little pilgrim; and so, when his father wanted him back I had to give him up, and the house was so quiet and empty, and everything is so proper and tidy, and I don't like it. I want to find the front porch all littered up with blocks and toy cars. I want to see the sitting room in disorder, with half the chairs turned upside down. I want to see him going around the house banging on his tin basin till the ceiling seems ready to come down, and we can hardly hear ourselves think, much less talk. And I want to go to the bed in the spare-room every night and gather up the tired little toddler and carry the precious burden upstairs and feel his weight on my arms again. But I did not murmur or complain when his father took him away. I am grateful that I had him as long as I did, and often, as I walk along, my face is in a big smile, all because of happy thoughts about lovely little Bo.

While he was with me he fattened ten pounds, and I sent his father a bill something like this:

"To fattening Son and Heir to lbs. @

$30..... $300.00

Special discount allowed, 50 per cent.. 150.00

Amount due 150.00

☞ Prompt payment requested, or the boy to be returned."

Now that was *cheap*, because one pound of Bo was worth a heap more than $30.00 to begin with; and you see I took off half even then. But his father, not being an honorable man, neither paid the bill nor returned the boy.

If you want to hear any more you must tell me, as I can talk to you a long time about my dear little friend, Blessed Boy Bo.

AT-TEE.

The Conversation Between Jonah and the Whale.

BY A LITTLE AFRICAN GIRL.

The following is a composition written by a little African girl at the mission school at Palmas, in the year 1890. Five years before that date she was an ignorant savage, running wild. —[ED. EVAN.]

HISTORY, GEOGRAPHY, AND THE EARTH.

Do you know what History is? History, you know, teaches us what is to happen in the past events. Geography tells us where the Garden of Eden is, which continent, and which division. History tells us that Adam was the first man that was created, and while he was sleeping, God took one of his ribs and made Eve. After a while she went to walk among the trees of the garden. Conversation took place between her and the Devil. The Devil told her to eat some kind of fruit, which God had told her and Adam not to eat. She took it and ate, also took some for her husband. When Adam saw it, he did not take no time to ask where she got it from.

History, Geography, and the Earth just do go together. One tells us about this, and one tells us about that. Histories are interesting to read, indeed they are.

It tells us about the whale. The whale is the largest animal in the sea. Whales is spoken of by the Bible. When God had sent Jonah to Ninevah to preach to the people about their sins, Jonah refused to go. He went into a ship with some people. He first went there to hide from God, but God caused a storm to take place. The ship went from this way to that way. The people were afraid, indeed, and they began to cast lots. The lot fell upon him, so they up and throwed him into the sea. While he was going to the very bottom of the sea, he went with this animal. So the whale said, "My friend, where are you going?" Jonah answered and said unto him, "I have disobeyed God and am trying to hide from his face." The whale said: "You ought to be ashamed of yourself; don't you know that neither I nor you can hide from his face?" Jonah said: "Oh, whale, I am afraid I do not know what I am doing or saying." The whale said: "Oh, Jonah, Jonah, hearken unto me and take heed to yourself, for indeed I will swallow you up soon." "Have mercy upon me, O whale, and if it is His will He will carry us safely to the land so I may obey Him." The whale said: "Jonah, put your head in my mouth and get ready for your life." Jonah said: "Whale, I think you had better swallow me, because I see there is no use in talking." The whale said: "Jonah, the idea of your running away from God! You will feel the consequences, that is all I got to say." At the same time he did swallow him up. Jonah thought the whale's belly was his grave, and cried. Therefore Jonah offers up a prayer to God for his sins, if he should die before he should get to the shore, if it was God's will to carry his soul to heaven. The whale did not rest, day after day, nor night after night, so after three days the whale went to the shore and vomited up Jonah. Jonah was like a drowned rat.—*Evangelist.*

Little Foes of Little Boys.

"By-and-by" is a very bad little boy;
Shun him at once and forever;
For they who go with "By-and-by,"
Soon come to the house of "Never."

"I can't," is a mean little coward,
A boy that is half a man;
Set on him a plucky wee terrier
That the world knows and honors—"I can."

"No use in trying"—nonsense, I say,
Keep trying until you succeed;"
But if you should meet "I forgot by the way,
He's a cheat, and you'd better take heed.

"Don't care" and "No matter," boys they're a pair,
And whenever you see the poor dolts,
Say, "Yes, we do care," and 'twould be "great matter,"
If our lives should be spoiled by such faults.'

—*The Commonwealth.*

MARRIAGES.

WESTBROOK—McINTYRE.—At the First Presbyterian Church, Wilmington, N. C., on the 19th of January 1898 by Rev. W. J. McKay, D. D., assisted by Rev. P. H. Hoge, D. D., Miss Mary Wilson McIntyre, daughter of Capt. R. M. McIntyre and Mr. Charles Harris Westbrook, both of Wilmington, N. C.

WALKER-McCORMICK. — At the residence of the bride's father, Mr. Nathan McCormick, February 3rd, 1897, by Rev. W. B. Arrowood, Mr. D. V. Walker, of Robeson county, and Miss Jennie McCormick, of Richmond county, N. C. W. B. ARROWOOD.

ALLEN-EARLY. — On February 2, 1898, at home of bride's parents, by Rev. W. K. Forsyth, Mr. N. S. Allen, of Sylvine, Ky., and Miss Edna F. Early, of Corbin, Ky.

WILLIAMSON-SKAGGS.— At Springfield, Ky., Sept. 30th, '97 by Rev. R. E. C. Lawson, James Williamson and Katie Skaggs.

LOE-GREY. — At Springfield, Ky., Oct. 3rd, '97, by Rev. R. E. C. Lawson, Jacob Loe and Mary Grey.

BARLOW-SEAY.—At Springfield, Ky., Dec. 22nd, '97, by Rev. R. E. C. Lawson, J. E. Barlow and Jennie K. Seay.

GRIGSBY-CHEATHAM.—At Springfield, Ky., January 19th, 1898, by Rev. R. E C. Lawson, Hamilton Grigsby and Oriella Cheatham.

WASHBURN-BARLOW.—At Mooresville, Ky., February 2nd, 1898, by Rev. R. E. C. Lawson, Jessie Washburn and Emma J. Barlow.

CHRISTENBURY-STEPHENS.—On January 11th, 1898, at the Manse, Hopewell, N. C., by Rev. R. D. Stimson, Theodore P. Christenbury to Miss Frances Stephens.

COLLINS-HENDERSON.—By Rev. R. D. Stimson, January 26th, in Mecklenburg County, N. C., at the residence of the bride, James S. Collins to Miss Mary M. Henderson.

DONNELL-HENDON. — By Rev. Daniel J. Currie at the residence of the bride's mother, Mrs. Margaret L. Hendon, in Chapel Hill, N. C., February 2, 1898, Mr. George M. Ensley Donnell to Miss Loula Hendon.

OBITUARY.

BRACKETT.—At Clemson College, S. C., January 31, 1898, age four years and three months, after an illness of one week, Richard Brandon, son of Dr. R. N. and Mrs. Bessie Craig Brackett, grand son of Rev. Dr. G. R. Brackett of Charleston, S. C., and of Rev. J. N. Craig. D. D. of Atlanta, Ga. The life of this bright, beautiful little boy was a benediction on earth. He has been taken to join the innumerable company of the children of the Covenant.

MIDDLETON.—In the city of Wilmington on the 24th day of January, 1898, Mrs. F. G. Middleton entered into rest in her twenty-sixth year. Miss Sallie Thompson was a girl of fair face and warm heart in the house of her parents near Faison, N. C. and an earnest and useful member of the Faison Presbyterian Church. Several years ago she became the wife of Mr. F. G. Middleton and an active and greatly beloved member of the Warsaw Presbyterian Church. A year ago her clothing took fire and she was severely burned. She had come to Wilmington for treatment and was so much benefitted that it was thought she would soon be comparatively well and restored to her family, consisting of her husband and too dear little boys. But this was not to be. She bore her sufferings with great patience and looked and longed to be well again, while resigned to the will of the Lord.

Throughout her whole life as a Christian she sought to do the will of the Master, and without murmuring bore meekly the suffering with which He was transforming her more and more unto His likeness. We may not understand why she was called to suffer so, and to leave this dear husband, who was noble and true in his devotion and efforts to secure her recovery, and those dear children, and her devoted kindred. We know that she loved God and trusted Him and bore her sufferings in humble reliance on Him, and was an example of patient resignation to His will. We know also that God is love, and that we will understand by and by what is so strange to us now. In that far land where she is with the Lord we shall see and know that all was for their good, who look to Him and wait patiently for Him. A. V. M.

Selections.

An obscure person may find considerable consolation in the fact that, in spite of all posturing on the part of ambitious neighbors, the vast majority are really quite ordinary people like himself, and that the roll of fame in any age is very small. Will three men out of a city of half a million be known a hundred years afterwards? Do we not see men, who seemed to be something, pass into oblivion within a year of their death? The mighty man of a town has not been heard of four stations along the line. The oracle of a coterie is unknown in the next street. As generations pass across the stage—a long, unceasing stream of men and women, each with an individual life, how few faces do we recognize. There, we say, is St. Paul, that is Columbus, here is Raphæl, and we recognize Dante. Some hundred, or, it may be, only fifty names, and the rest are dust. Let us not, therefore, repine because we share the inevitable lot of our brethren, and have no hope of the greater fame.

And as for little fame of our own time it is shorter than we imagine. Reputation was never so quickly made, never so quickly dissipated as in our hurried days. If the heroes flaunt in the sun of popular applause, they have only an ephemeral life. The preacher who had a crowd ten years ago, is heard with languid interest to-day. The writer of many editions once is thankful at last to find a publisher. Let a statesman withdraw for a short space from the front, and the people ask themselves whether he is alive. Very likely the man speaks or writes as well as ever, but his audience is fickle, and fashions change. He was once the vogue, and people hidden away in the crowd envied him, now he has disappeared and is also last. It may be on the other hand that among the crowd there is a man of the first order, whose name may be recorded in the annals of the race, but his own time knows him not or sends him to death. Time, and time here means centuries, is the alone arbiter of fame, and casts contempt on tinsel crowns.

Is it not the case that we owe some of the greatest blessings in all spheres to men whose names have perished? Who wrote the epic of Job? Who poured out the bitterness of a wounded, disappointed heart in Ecclesiastes? Who first ploughed the earth and sowed the seed? Who hollowed out a log and put out to sea? Who invented written characters? Who inaugurated commerce or created government? We do not know, and for the ordinary gifts on which our life depends, are we not indebted to obscure people? to sailors, miners, ploughmen, craftsmen, to servants, neighbors, friends? Our mother, for instance, was she conspicuous and dazzling by her talents? Perhaps she was, but what we remember was her love.

What remaineth for us obscurities—ordinary folks in every calling and place—is to accept the situation not only with submission but with perfect good nature. Granted that we are not, say, poets or painters or even millionaires, we have some work to do and some friends to love us. We have also some successes when our bit of work is finished—and some joys, when we can help a brother in the battle. If no one knows our name outside our home and office, let us do our duty there with all our might. And let us lay to heart two consolations.

If we have a talent and there be no room for it here we shall get our appointments hereafter. In this life we and our fellows, millions with vast possibilities and no opportunities, are like seedlings packed together in boxes and longing for room. By and by the gardener will prick the young plants out in the open bed and each shall have its place, where in the sunshine and before the owner's eye it can come to full height. If this world be narrow the next would be wide. Nor should we forget, that after all the greatest affair in life is the creation of character, and this can be accomplished as well in a cottage as in a palace. Finer webs, with more lasting and richer colour, are wrought in poor eastern huts than in the huge sounding manufacturies whose black smoke trails across the sky. It was in a very humble home that the perfect man lived; and he has made the great success who, by patience, and obedience in that which is least, has grown into the likeness of the Son of God.

—*MacLaren.*

For thee O dear, dear Country,
Mine eyes their vigils keep;
For very love beholding
Thy happy name, they weep.
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

Thou hast no shore fair ocean!
Thou hast no time bright day!
Dear fountain of refreshment
To pilgrims far away!
Upon the Rock of Ages
They raise thy holy tower;
Thine is the victor's laurel
And thine the golden dower.
They stand those halls of Zion,
All jubilant with song;
And bright with many an angel
And all the martyr-throng.
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.
There is the throne of David,
And there from care released;
The song of them that triumph,
The shout of them that feast.
And they who with their Leader,
Have conquered in the fight
Forever and forever
Are clad in robes of light.

O holy placid harp-notes
Of that eternal hymn!
O sacred, sweet reflection
And peace of Seraphim!
O thirst, forever ardent,
Yet, evermore content!
O true peculiar vision
Of God Omnipotent!
Jerusalem the glorious;
The glory of the Elect!
O dear and future vision
That eager hearts expect;
Even now by faith I see thee,
Even here thy walls discern,
To thee my thoughts are kindled
And strive and pant and yearn
O fields that know no sorrow!
O state that fears no strife!
O princely bowers! O land of flowers!
O realm and home of Life!
Jerusalem, exulting
On that securest shore,
I hope thee, wish thee, sing thee
And love thee evermore.

O sweet and blessed Country,
Shall I e'er see thy face?
O sweet and blessed Country,
Shall I e'er win thy grace?
I have the hope within me
To comfort and to bless!
Shall I e'er win the prize itself?
O tell me, tell me, Yes!
Exult, O dust and ashes!
The Lord shall be thy part.
His only, His forever,
Thou shalt be, and thou art!

BERNARD DE MORLAIX.

Translated from the Latin by John Mason Neale.

God Came Knocking.

God came knocking,
Gently knocking
At my heart as oft before;
And I opened,
Quickly opened,
Opened wide the bolted door:
He is welcome, O, how welcome;
Could I but have known before,
Known what richness,
Blessed richness,
He would in my bosom pour;
I could never,
Never, never,
Thus have bolted to my door;
Oh how blinded was my vision!
I lament it more and more.

Jesus taught me,
He who bought me,
He who all my sorrows bore;
It was easy,
O how easy,
When he lead me to the door;
Now I leave it part way open,
I will never close it more,
So that Jesus,
When he pleases,
May come in and sup with me;
And this Father,
God the Father,
He who ever leadeth me,
May come in and cleanse my spirit
From all sin forever free.

How I wonder,
Greatly wonder,
That God did not bar *His* door;
So unworthy,
So unworthy,
I could weep as ne'er before,
But He heals my broken Spirit,
Mollifies it o'er and o'er,
O how boundless,
Broad and boundless,
Is the love he gives to me;
May I ever,
Ever, ever,
Praise that love so full and free.
Open sinner, open, open,
God will give the *same to thee.*

—*Mrs. D. E. Stephens.*

AMONG OUR EXCHANGES.

Second Round.

Our esteemed neighbor, the *Southern Presbyterian*, reprints our comment upon the practice of putting secular matter on the *first* page of a religious newspaper, as favoring Sabbath perusal thereof. And it adds a comment upon it to the effect that the *Christian Observer* prints secular news upon its *last* page. Certainly, but we label it "*Secular* news" in order to caution our readers that it is not for perusal on the Sabbath day.—*Christian Observer.*

The Relative Sacredness of the First and the Last Pages of a Religious Journal.

The equanimity of our esteemed contemporary, *The Christian Observer*, is disturbed because some of "its religious exchanges of late have been filling the *first page* of each issue with themes that are entirely secular."

Inasmuch as the whole of the *last* page of the *Observer* is occupied by similar topics, except what is given to secular advertisements, pertaining exclusively to the welfare of the body—"Baking Powder." "Boy's Wearables," "Catarrh Cure," and "Easy Process for Securing a Cream Pitcher, a Sugar Bowl and a spoonholder free,"—the *Observer* raises a very serious question, namely: How shall we differentiate the sanctity and influence of the first page from those qualities of the last page of a religious newspaper? We confess to profound ignorance of any alchemy that will enable us to solve this momentous question.

If there be danger ahead, we are concerned for the safety of the *Observer*. We observe on its *third page* an article on "the wages paid the sailors of Columbus," and another on the "invention of a highly explosive material for the destruction of human life." The religious character and spiritual import of these themes are not readily discerned, and they have found a place in the *Observer*, *on the third page*, perilously near the sacred precincts of the *first page*. If the distinction proposed by the *Observer* be just, we humbly submit, brethren, that you ought not to use that consecrated *first page* to advertise the *Observer*, and the various secular articles, such as "Foreign News," "Fun and Facts," etc., that appear later on upon the less holy pages of your issue.

There is another count in the indictment of its contemporaries by the *Observer*. It takes exception to the *editorial discussion* of "those themes," and says: "People *will* read the *editorial* pages of their religious journals on the Sabbath, and by this practice the sanctity of the Sabbath has been marred by those who ought to defend it. * * * We trust that this evil practice may not become prevalent in our church." (Italics ours throughout.")

The objection raised by the *Observer* is not to the introduction of secular themes into religious journals, but the objection is (1st), to their appearance on the first page, and (2nd), to editorial discussion of them. The *Observer* could not object to the mere presence of the secular topics, for its own pages, barring the sacred first, and some succeeding ones, that catch an odor of sanctity by contiguity, are replete with secular items from an Irish joke to the Eastern Problem, from soothing syrup to cancer cure. Inasmuch as the element of secularity is distinctly eliminated from the question, there is nothing left to bear the brunt of the censor's criticism but the editorial discussion. Well, what is wrong in that? How is it that secularities themselves constitute proper material for religious papers, but their discussion is sinful? We are afraid we have forgotten all our metaphysics. We have to give it up. We are neophytes. As we are just beginning an untried work, we would be humbly grateful to our venerable brethren for instruction. Is it important for the conductors of religious journals to avoid all ideas, convictions, thoughts, opinions? Must we be careful to reproduce only what has been presented by others? Can we never advance, save as our sails are filled by the popular breeze? Must we be driven by the method of exclusion to the uncomfortable conviction that the sin inheres in the element of "editorial discussion?" Then our "occupation's gone," and "death borders upon our birth." Must that hope, "the nurse of young desire," that bade us help to lead the army of the Lord, become as "fickle as a changeful dream?" We do not wish to participate "in evil practices that mar the sanctity of the Sabbath." Teach us gently, brethren; we are very young? Just an infant, only three weeks old, knowing not much of good or evil.—*S. T. M., in Southern Presbyterian.*

The temperance question has been raised again and in a new form in the Presbyterian Church, by Dr. Joseph T. Smith, pastor emeritus of the Central Presbyterian Church in Baltimore. Some time ago the session of that church decided, in accordance with the permission of the General Assembly, to use unfermented wine at the communion service. During a vacancy in the pastorate Dr. Smith has been supplying the pulpit, and at the last communion, according to the reports, refused to officiate unless fermented wine was used. He based his decision on the principle that men have their individual tastes and opinions, and have a just right to them. The service was conducted by Dr. Smith's son, the Rev. J. Richie Smith, of Peekskill, N. Y. The decision to use unfermented wine in the church was made under the influence of the Christian Endeavor Society, and was cordially supported by the late pastor, the Rev. Hugh K. Walker. There are several other churches in Baltimore that use fermented wine, and these cordially support Dr. Smith's position. Dr. Smith has been for several years prominent in church matters, was Moderator of the General Assembly in 1887, and was prominent in the discussion on Church Union, being Chairman of the Assembly's Committee on Conference with the Protestant Episcopal Church.—*The Independent.*

CONTENTMENT

Is happiness, old as the hills, but true as the North Star. Men toil and dig and fret and worry, spending long weary days and sleepless nights struggling with hardships and self-denial for the upper rounds in fame's ladder, for the applause of men or riches. One wise man said it's vanity of vanities. Another, Uneasy rests the head beneath the crown. Then why fill life with that which satisfieth not, when the genuine commodity is so near at hand After all the tap root and key stone is contentment.

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Current Opinion.

It is very evident that Dr. Hoge is in a state of serious "unrest." The system of doctrine taught in the Standards of the Southern Presbyterian Church is different from the system of doctrine set forth in the "Plea," creed or formula of any other church on the face of the earth. This is the system of doctrine which Dr. Hoge accepted *ex animo*, and which he would belittle. The Presbytery of Brazos has on its table an overture to the next Assembly touching this very point, do the words "*system of doctrine*," as contained in the oath of acceptance of the Standards, embrace every statement of those Standards? At that time an opportunity will be afforded for any who are in a condition of "unrest" to declare themselves.

And, should the deliverance be clear ringing, Dr. Hoge and some others will find the Southern Presbyterian Church "too narrow" for them.— *Trans-Mississippi Presbyterian.*

There are nearly as many errors in this editorial based upon P. H. H's communication to the North Carolina Presbyterian, as there are sentences. In the first sentence there is an error in taste. A writer should be referred to by the signature he adopts. The second statement is an error of fact. Our system of doctrine does not differ from that of several other Calvinistic Churches. The third is an error of the understanding. There was no attempt or desire to "belittle" the system. On the contrary it was strongly upheld. The fourth gives news of an error of judgment—unless the overture is to remain on the table. The fifth contains an error of vision, for the condition of "unrest" does not exist except in the eye of the *Trans-Mississippi Presbyterian*, though the editorial was written to make that point in its controversy with the *Southwestern*. And as to the last sentence when our Church gets "too narrow" for as sound a Presbyterian as Dr. Hoge its sole journalistic representative tive will be the *T. M. P.*—(ED.)

"Princeton University is one of the great institutions of the Presbyterian Church; but on a moral issue the organs of that Church were not unwilling to attack it.

"We should see in Catholic circles the same courageous stand for higher ideals, where, for instance, a monastic institution is found at so indecorous a business as manufacturing beer for Pittsburg saloons."—*Catholic Citizen.*

Mr. Charles J. Bonaparte says in a late address:

"When criminal law has been so amended that a murderer or criminal of even blacker guilt shall be usually tried within a fortnight and executed within a month after his arrest, I predict that Judge Lynch will adjourn his court *sine die*."

Possibly, but we observe that in a notable number of cases the reason for lynching is the wish to save the county the expense of a trial. Why spend so much on a miserable nigger?—*The Independent.*

The *Independent* admits that 20 of last year's lynchings occurred in the Northern States, but this is an example of thrift that we had not supposed possible.—[ED.]

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Will be at his office, 509 North Tryon Street, on all days in February except Wednesdays and Thursdays. His practice is limited to the Eye, Ear, Nose and Throat.

In selecting Dr. Thompson, we do not think the Board of Home Missions has shown either special wisdom or good policy, in view of the condition of the Church and the danger of reopening some old sores. He has been distinctly identified with the minority of the Church in the great controversies which have agitated it, and he may be unable, for this reason, to rally to the Board the full and hearty support of the Church. But, as the cause is superior to any man, if he shall accept the important position, and if his election is ratified by the General Assembly, we hope, notwithstanding the fears of many to the contrary, that he may "prove the right man in the right place." He will certainly find no easy task before him. He will begin work, from all appearances, with a heavy debt on hand, estimated now, at over two hundred thousand dollars, but which, we hear, will be vastly reduced before the fiscal year closes. We do not know what executive ability he possesses, but he is full of enthusiasm and energy, and has had wide experience as a pastor in the West as well as in the East. He is an eloquent and forcible speaker. He knows all the ins and outs of ecclesiastical machinery. He has a large acquaintance with men and things. He has vigor and dash. It is said that he proposes to direct his first and main attention to clearing off the large debt that cripples the life and activities of the Board, and then to administer things so as to avoid the accumulation of future debt. If he goes on this principle, and steers clear of the rocks of old and new disturbing ecclesiastical questions and policies, and attends solely to the business entrusted to him, he will show not only wisdom but pave the way for an assured success in a most responsible office. *The Presbyterian.*

We give the Northern Presbyterian Church about three years more to find out their mistake about the establishment of Boards and the advisability of appointing Committees.—[ED.]

Liquor men would have it understood that their business is on the same plane of respectability with other lines of trade. They labor under the delusion that legal recognition is equivalent to respectability, and are so simple as to suppose the trade is dignified by the law. But for the money and the ease with which it comes, they would see their error and conclude, as would conscientious and sensible men, that a thing wrong in itself can never be legislated into dignity and respectability. No man has a right to engage in a business that is hurtful. This principle is recognized by the Government, and though acquiescing in the demand for the manufacture and sale of liquor, it throws about the traffic such restrictions and regulations, exercising such surveillance as to bring every man engaged in it under suspicion. This is done both for the safety of the community and for the revenue. Such would not be the case if the trade was respectable.—*Christian Advocate.*

The speech at Leeds last night of Mr. Gerald Balfour, Chief Secretary for Ireland, will not surprise those who are familiar with the spirit of the English people. It is an emphatic denial of the rumor that England had receded from the position which she assumed with reference to Chinese affairs. Speaking for the government Mr. Balfour declares that it has not departed in the smallest degree from the resolute policy outlined in the speeches of the Cabinet officers, and he says very plainly that there will be no reluctance to go to war should that recourse be deemed advisable. From which it would appear that the national outburst of indignation following the announcement that England was assuming a subordinate place in the race for the spoils of China was somewhat premature. There was no formol demand for the opening of Talien-wan as a free port. But the opening of the port was specified as one of the conditions on which Great Britain would be willing to help China out of her financial difficulties. As Mr. Balfour declared "the English government does not desire to possess any part of China's territory except for strategical purposes, the reason being that it does not want to have a second India on its hands. To annex Chinese territory would simply be to accept an immense additional burden without corresponding advantage."

Parliament will assemble on Tuesday next. The overwhelming sentiment of the country is in favor of a firm stand for commercial freedom irrespective of party distinctions and against this sentiment the Salisbury administration dare not run. If it does it will be smashed to atoms. China has already selected an Englishman as deputy inspector general of customs which indicates that as between the lion and the bear the lion is likely to receive the more cordial recognition. It is not probable that there will be war. England's firm attitude is the best guarantee against it. But should it come those people will not be wise who assume that "the tight little isle" backed by Japan will get the worst of it.—*Brooklyn Eagle.*

The individual named Richard Le Gallienne, who is described as "a poet, critic, writer and interpreter of Omar Knay-yam," was interviewed in a truly wonderful manner on his arrival. Among the pearls which dropped from his lips was the following: "Walt Whitman has had greater influence on me than any other American poet. * * * I consider him the most original man, except Christ, the world has ever known." Before this pert and conspicuous young person is very much older in this country he will learn that ninety-seven one-hundredths of the lecture-going class, whose dollars he comes to draw out of their pockets, regard the likening of the second person in the Trinity to any human writer, particularly to any writer of yawping obscenities, as a sacrilege and a blasphemy which they will neither forget nor forgive. If Mr. Richard Le Gallienne has a sane press agent or a shrewd lyceum manager, one or the other of them would do well to tie him up for a few days in a dark cellar, feeding him on bread and water and treating him to the gentle exercise of the Bogardus kicker four or five times a day, until he can learn that the most offensive importation to which this country has been lately subjected is his entirely too mobile mouth.—*Brooklyn Eagle.*



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Lv. Fayetteville	12 22 a m
Lv. Fayetteville Junction	12 27 a m
Lv. Sanford	1 48 p m
Lv. Climax	3 47 p m
Ar. Greensboro	4 20 p m
Lv. Greensboro	4 30 p m
Lv. Stokesdale	5 17 p m
Lv. Walnut Cove	5 47 p m
Lv. Rural Hall	6 15 p m
Ar. Mt. Airy	7 45 p m
South Bound.	**No. 1, Daily.**
Lv. Mt. Airy	8 40 a m
Lv. Rural Hall	10 04 a m
Lv. Walnut Cove	10 33 a m
Lv. Stokesdale	11 06 a m
Ar. Greensboro	11 55 a m
Lv. Greensboro	12 15 p m
Lv. Climax	12 43 p m
Lv. Sanford	2 36 p m
Ar. Fayetteville Junction	3 55 p m
Ar. Fayetteville	4 00 p m
Lv. Fayetteville	4 10 p m
Ar. Wilmington	7 20 p m
North Bound.	**No. 4, Daily**
Lv. Bennettsville	8 00 a m
Ar. Maxton	9 02 a m
Lv. Maxton	9 07 a m
Lv. Red Springs	9 35 a m
Lv. Hope Mills	10 20 a m
Ar. Fayetteville	10 40 a m
South Bound.	**No. 3, Daily.**
Lv. Fayetteville	4 50 p m
Lv. Hope Mills	5 07 p m
Lv. Red Springs	5 43 p m
Ar. Maxton	6 11 p m
Lv. Maxton	6 15 p m
Ar. Bennettsville	7 15 p m
North Bound.	**No. 16‖**
Lv. Ramseur	6 40 a m
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Ar. Greensboro	9 17 a m
Lv. Greensboro	9 35 a m
Lv. Stokesdale	11 07 p m
Ar. Madison	11 55 p m
South Bound.	**No. 15‖**
Lv. Madison	12 35 p m
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†Meals. ‖Mixed, daily except Sunday

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Wit and Wisdom.

Ten years ago when every one was talking of the Queen's jubilee, a gentleman friend of ours heard the following conversation between two Scotch women: "Can ye tell me, wummun, what is it they ca' a jubilee?" "Weel, it's this," said her neighbor. "When folk has been married twenty-five year, that's a silver waddin'; and when they have been married fifty year, that's a gowden waddin'; but if the man's deid then it's a jubilee."—*Ex.*

She had never been to a dinner party before, and so was nervous. When the ices came, small cakes were passed with them. Most of the cakes were covered with pink icing, but on the further side of the dish was one coated with chocolate. "I will take this," she exclaimed, and attempted to pick up the cake. To her surprise it seemed glued to the platter. At the same time attention from all quarters was centered on her by the remark of the sable waiter, "Beg pardon miss; but that's mine." The supposed chocolate cake was his thumb!—*Boston Home Journal.*

William Dean Howells has adopted the rule that all applicants for his autograph must furnish satisfactory proof that they read his books. A Chicago girl recently wrote to the great novelist for his autograph. By return mail came a single typewritten line, "Have you bought my last book?" To which the young women replied, "I sincerely hope so." The autograph came promptly.—*Chicago Times Herald.*

"Say to-morrow," said the devil to a man who was wrestling with a call to duty. And then he whispered to himself: "I've worked that for six thousand years and nobody has seen a to-morrow yet. What fools these mortals be."—*Bible Reader.*

In a revival the evangelist counts the professions, the pastor counts the accessions, while the Lord counts the conversions. It is like the sifting of Gideon's army—the last figures are small but they count fully as much as the first.
—*Ib.*

Find a church that pays its pastor fifty cents on the dollar, and you will find a people who are always grumbling about preachers not paying their debts. If the delinquent preacher is to be put to death, in all decency let the church that is without sin cast the first stone.—*Ib.*

HIBERNICISMS.—Sir Boyle Roche is best known to fame as the man who smelt a rat, saw him floating in the air, and nipped him in the bud; but a writer in the current *Cornhill* has unearthed some less familiar bulls from the same eminent source. For example, discoursing on the relations between England and Ireland, Sir Boyle declared that "he is an enemy to both kingdoms who wishes to diminish the brotherly affection of the two sister countries." This is, however, no better than the benevolent wish of the Governor of Georgia, in his speech at the last Atlanta Exposition, that the occasion might be an entering wedge which would bring about a more perfect unity between North and South.—*Springfield (Mass.) Republican.*

AGAINST IT.—"Well," said China to the assembled Powers, "if you want to know my ideas on progress, I can tell you flatly that I am opposed to vivisection."—*Life.*

QUEER PUNCTUATION.—"I received a letter from a Boston girl the other day," remarked Mr. Spudds, "and I noticed that she used a queer sort of punctuation." "How is that?" asked Spatts. "She closed every sentence with a glacial period."—*Exchange.*

INS AND OUTS.—Customer: "Is the cashier in?" Clerk: "Yes; he's in." Customer: "Where is he?" Clerk: "In Canada." Customer: "Is the proprietor in?" Clerk: "No; he's out." Customer: "How much?"—*Chicago News.*

SKATING.—
Over the ice she flies,
Perfect and poised and fair—
Stars in my true love's eyes
Teach me to do and dare!
Now will I fly as she flies—
Wo for the stars that misled,
Stars that I saw in her eyes,
Now do I see in my head!
—RUDYARD KIPLING in "An Almanac of Twelve Sports.

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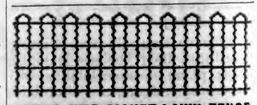
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NORTH CAROLINA PRESBYTERIAN

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INDEX.

	PAGE
Engraving and Sketch of the First Presbyterian Church, Charlotte, N. C.	1
Editorial Briefs	1
CONTRIBUTED ARTICLES:	
The Cost of Genuine Conversion: *Rev. Theodore L. Cuyler, D. D.*	2
Some Facts of Mormon History: *Rev. W. P. McCorkle*	2
Early History of the First Church, Charlotte. *J. R. H.*	2
CHURCH NEWS	4–5
CORRESPONDENCE:	
How Mother Hopewell Routed Four Yankee Soldiers: *H. L. H.*	6
An Appeal to Home Churches: *B. H. Franklin, E. Woods, Jr.*	6
Dunn Church: *H. G. Hill, D. D.*	6
Things Seen and Heard: *Rambler*	6
HOME MISSION DEPARTMENT:	
Superintendent's Report	7
The Way a Church Became Self-Supporting: *Auntie Parson*	7
EDITORIAL:	
The Waldensian Semi-Centennial	8
'Close Baptism'	8
SUNDAY SCHOOL LESSON	9
News of the Week	9
CHILDREN'S DEPARTMENT:	
Letter to the Children	10
The Children's Letters'	11
A Lesson for the Older Folks: *Flora*	11
In Grandfather's Library	11
Little Nut People	11
Marriages and Deaths	12
Selections	12
Among Our Exchanges	13
Current Opinion	14–15
Wit and Wisdom	16
Advertisements	13–16

The world gave silver money to Judas. It gave a scourge and a crown of thorns and a cross to Jesus Christ.

The world is still the enemy of Christ. It has changed its weapons and its methods; not its spirit or its aim. It uses the tongue rather than the sword, and the printing press instead of the rack. Its bribes are social honors and rewards. Its punishments ridicule and social ostracism.

But it is the same old world, and one mark of discipleship is its hatred and persecution.

He reckons ill who leaves the power of conscience out of his calculation. The furies of Grecian fable were not entirely fabulous. Conscience has two furies and men call them Fear and Shame. There are no emotions of the soul so demoralizing as these two. Fear blanches the cheek and paralyzes the faculties. Shame confuses the clearest intellect and paints the sign of confusion upon the face. So, when conscience puts its furies to their task, the biggest knave becomes the biggest coward and the biggest fool. He is the best prosecuting witness against himself and conscience is the detective that brings the testimony to light.



FIRST PRESBYTERIAN CHURCH, CHARLOTTE, N. C.

The plot of ground on which this building stands was deeded to John Selwyn by George II passed to C. Augustus Selwyn, and by his agent, Henry E McColloh was conveyed to the town of Charlotte in 1767. A building erected upon it was used as a house of worship by the town, until it was conveyed to John Irwin, who deeded it to the Presbyterian Church, March 24, 1841. The old building was used for some years, and a church was erected in time for the meeting of the Synod of North Carolina in the fall of 1857, the Synod that recommended the establishment of the NORTH CAROLINA PRESBYTERIAN. The present spire was built more recently.

In 1895 the congregation resolved to build an addition to the church and to make general repairs. But in making the changes proposed, it was found necessary to rebuild almost entirely, and with the exception of the noble spire, the most conspicuous object in the city, the present church is new. It forms, with its ample lawn and beautiful shade trees, one of the most graceful effects in church architecture to be seen in the whole country.

Since the organization of the church in 1832 it has been served by the following pastors: Abner J. Leavenworth, C. Freeman, (Stated Supply,) Cyrus Johnston, A. W. Miller, Alexander Sinclair, A. W. Miller, (a second time,) Edward Mack, (pastor-elect,) John A. Preston and J. R. Howerton. Its history is continued in this issue, compiled from records recently discovered.

CONTRIBUTED ARTICLES.

The Cost of Genuine Conversion.

REV. THEODORE L. CUYLER, D. D.

Many persons just now are revolving that most vitally important of all questions—ought I to become a Christian? And if so—how shall I become one? To such a person I would venture to say with loving frankness that to become a genuine, thorough, useful Christian is not as some thoughtless people say, "Just the *easiest* thing in the world." On Jesus Christ's side, your salvation cost the bitter agonies of the cross when He died for the sinner's redemption. He desires you to become His follower, and entreats you to do so, and the Holy Spirit is pressing you now to decide for Christ. But you must count the cost on your part. Cheap things are commonly poor things, and nothing is more utterly worthless than a cheap religion.

Jesus Christ never lowers the terms or the demands of discipleship. He provides neither palanquin nor parlor car to transport you to heaven. "Whosoever will not take up his cross and follow Me cannot be My disciple." At another time He said, "*Strive* to enter in at the strait gate." He knows human nature perfectly; He knows how hard a human heart is, and what an ugly thing sin is, and how busy Satan is with his temptations, and how many bad habits you may have to root up if you become His sincere and happy follower. Count the cost carefully. The so-called "conversions" that are the outcome of shallow sensational preaching, commonly end in shallow and short-lived religion. There are names on church registers that are not worth the paper than contains them. Do not add one more.

The first step in a genuine conversion is a thorough repentance of your sins. The rubbish must come out before the foundation-stones of a Christian character can be laid. Christ Himself began His ministry with the word "Repent!" and He never ceased to demand that all those who followed Him should quit their besetting sins. The amiable young ruler would not quit his, and that ended the matter; he went off frowning and disappointed. Mark what that clear-eyed old Christian, Samuel Rutherford, once said: "Many people only play with Christianity, and take Christ for almost nothing. If ye never had a sick night and a pained soul *for sin*, ye have not yet lighted upon Christ. Look to the right marks; if ye love your Saviour more than the world and would quit sin and the world for Him, then that proveth that the work is *sound*." You cannot cleave to your sins and lay hold of Jesus with the same hand.

When David's eyes were opened to behold the depravity of his heart and the loathsomeness of his conduct he cried out, "Create in me a clean heart; wash me thoroughly from mine iniquity." He was willing to be thrown, like a filthy garment, into a cleansing vat, and be rubbed and pounded until the foul spots were washed out of the fabric of his heart. That was thorough repentance, and is just what you need. The Holy Spirit will aid you in this vital business. Thorough repentance is proved by change of character and change of conduct; the one is what you *are*, and the other is what you *do*. The very first sin that you give up in order to please Jesus Christ is a vital step towards conversion. Pray for, and work for, a thorough conversion; it is deep ploughing that cuts up the weeds of sin by the roots, and yields a good crop of clean, useful and godly living. "Must I not have faith?" Yes; but the very essence of saving faith is to *obey Jesus Christ*. He condensed it into these two words, "Follow Me!" You have been going the wrong way. Conversion means a turning round; instead of living for self and sin, turn the other way and follow Jesus. Prayer in order to be practical must be asking the help of the Holy Spirit to do this very thing. Without that divine power to aid you, nothing permanent will be accomplished. Quench not the Spirit!

Once more let me urge you to count the cost. To be a strong, athletic, useful, happy Christian will cost you the cutting up of old favorite sins by the roots, and the cutting loose from sinful associations and bad habits; it will cost you some fights with the tempter, and the submission of your will to the will of Christ. This is the only road to peace of consience and solid happiness. A man is always happy when he is right—happy in doing right and in the satisfaction of Christ's approving smile. "I get more solid satisfaction in teaching my mission-school class," said a converted man to me, "than I ever got out of my theatre goings and all the social gayeties of my whole life." He had got a new idea of life; it was not living to please sinful self, it was living to please Christ and help others.

If it costs much to be a useful and effective Christian, it will cost you infinitely more to go back into thoughtless impenitence and live and die an unforgiven sinner. Genuine conversion to Christ costs self-denial; a falling back into sin will cost you self-destruction! There is a way that seemeth easy and pleasant to a man; but it leads down to death. Look at this mighty question calmly and make the honest reckoning. Put into the one scale some self-denials and conflicts and oppositions, and at the end of them *heaven!* Put into the other scale self-indulgence and a life of sin—and at the end of it *hell!* Weigh the two; and weigh them for eternity. Then *decide!* What shall a man give in exchange for his soul?

Brooklyn, N. Y.

Some Facts of Mormon History.--II.

BY REV. WM. P. M'CORKLE.

April 26, 1839, as we have seen, Joseph Smith arrived at Quincy, Illinois. He was welcomed as one restored from the grave, and his presence and authority filled his followers with new hope and courage. Within less than a week he had concluded the purchase of a large tract of land sixty miles above Quincy, and had chosen a site for a new city. He called it Nauvoo, coining a name which he explained as meaning "a beautiful site." Nauvoo rose from the prairie as if by magic, and was indeed a beautiful city. Thousands flocked thither as they had before flocked to Kirkland, and the city with its broad and regular streets, its magnificent hotel, and its beautiful temple in course of erection, was speedily the wonder of the West. Joseph had received, as usual, specific revelations directing all public building operations. The hotel was to be built on land furnished by him, and he and his family were to "have place therein from generation to generation." These revelations, touching the building both of the temple and the hotel, were specific, enjoining it upon certain individuals by name to subscribe "according to their means." Joseph was, no doubt, consulted by the brethren in their perplexity, and he graciously advised each man how much to give, and his advice was followed.

A new doctrine was at this time specially devised by Smith to hasten the completion of the temple. It was, so Smith's pretended revelation informed the saints, to be an house in which baptism for the dead was to be performed; and to all other Mormon superstitions was now added the Popish desire to get their departed friends out of purgatory. Smith was now, as always, careful to lay strong foundations for his own authority. A revelation published about this time was as follows: "When a messenger comes, saying he has a message from God, offer him your hand and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If it be the devil as an angel of light, when you ask him to shake hands, he will offer you his hand and you will not feel anything; you may therefore detect him." As a matter of course, angels appeared frequently to the saints in those days, and their messages were such as to increase the public respect for the prophet. The devil, too, was discreetly absent, as the saints would be able infallibly to detect him in his every appearance!

As the population of Nauvoo increased, it soon transpired that Smith found himself at the head of a community numbering three thousand voters. He went promptly into politics, and was able from the first to control the elections both in his county and in the Congressional district. The politicians feared his opposition and courted his influence, and the immediate result was that he was able to dictate the provisions of the charters for the city of Nauvoo, for the Nauvoo Legion, a body of troops which he had organized, and for the great hotel which he had built. The powers granted to the city of Nauvoo by its charter were the most remarkable ever heard of under our republican form of government, and yet such was the timidity of the politicians that this charter, which established an independent despotism within the State of Illinois, passed both branches of the Legislature unanimously. In the course of time, as might have been expected, Smith was elected Mayor. Hence we find him in 1841 presiding in the Common Council of Nauvoo, and assisting in making the laws of the city, which he, as Mayor, proceeded at once to enforce. He is also Judge, *ex-officio*, of the Mayor's Court, and Chief Justice of the City Court, and—last, not least—he is also Commander-in-Chief of the Nauvoo Legion, with the title of Lieutenant-General. Thus had he become the autocrat of a despotism, legalized by the State of Illinois, and had a standing army to carry out his will.

A great university was speedily founded, which numbered its hundreds of students, and in the course of a marvellously short time the new temple was approaching completion. The estimated cost of this fourth Mormon Temple was one million of dollars, and it was built of white limestone, polished till it shone like marble.

The corner stone of the new temple had been laid with most impressive ceremonies, and with large display, civic and military. Amid salvos of artillery on that occasion, the Nauvoo Legion, now numbering fourteen companies, and arrayed in the full panoply of war, had been reviewed by Smith, who was clad in full regimentals and escorted by an elegaatly uniformed and mounted staff. On that day thousands had stood with uncovered heads as he passed along. The well-digger's son had reached the pinnacle of his greatness. Held in high esteem as the prophet of the Most High, his power absolute in a constituency numbering many thousand souls, he enjoyed the distinction of being courted and fawned upon by truckling politicians. His sect was growing apace. In England especially, whither a delegation had been despatched soon after the founding of Nauvoo, by 1843 the number of Mormon converts had reached ten thousand. There had been a steady stream of immigration to Nauvoo, and every new accession brought new wealth to the church and added importance to its prophet and founder. But while his church was flourishing and his personal influence growing, events were occurring that were destined to result in the overthrow and death of the famous impostor.

Meanwhile a very natural jealousy and apprehension had been excited among the citizens of Hancock county and of the State of Illinois at large, by the existence among them of an insolent and law-defying despotism. Already Mormon influence was dictating legislation and controlling elections. No Mormon could be convicted of any offense committed against the laws of the State, as recourse was invariably had to writs of *habeas corpus* and trial and acquittal by Mormon courts. Next, was the fear excited by the existence of the Nauvoo Legion. Smith had publicly proclaimed that when the right time came the saints should go in force and take the whole State of Missouri, which he declared was their inheritance from the Lord. The Nauvoo Legion was regularly drilled and taught, so that they might be ready. Missourians could not view these claims and preparations with feelings of equanimity.

In the fall of 1841 Smith had again been arrested under a requisition from the Governor of Missouri, he having never been tried upon the indictments found against him in that State. Through the kindness of Stephen A. Douglass, then on the bench, Smith was released on a writ of *habeas corpus*, and Missourians, who believed him guilty of treason against their State, had found it impossible to get him across the

Mississippi. While this event was fresh in the public mind, John C. Bennett, ex-Mayor of Nauvoo, and General in the Nauvoo Legion, apostatized. Apparently with the best of feelings, he withdrew from the Mormon church, and the certificate of dismission granted him, together with certain editorial encomiums of the *Times and Seasons*, Smith's newspaper organ, about that time, bore unequivocal testimony to his high personal character. But no sooner was he safely out of the Mormon fold and at a safe distance from Nauvoo than he began a bitter and relentless warfare upon his former associates. At first in the leading journals of the day, and afterwards in a book which was largely circulated, he accused the Mormon leaders of treasonable purposes, and even of heinous immorality. These accusations were caught up, repeated and endorsed by all who were striving to overthrow the Mormon imposture and its hideous despotism. Soon multitudes believed that Nauvoo was a new Sodom.

The chief newspapers of the land took an active part in inflaming public prejudice against the despised sect. The *New York Sun*, of August 5, 1842, said of the prophet, that he was a "swindler of his community," "an impious dictator over free will," and "a libertine unequalled in private life, a Giovanni of some dozens of mistresses, and these acquired under the garb of prophetic zeal." The *Louisville Courier-Journal*, then edited by George D. Prentice, dealt the hydra-headed monster of Mormonism many trenchant blows, and the example of these two great moulders of public sentiment was everywhere followed by the press. The orthodox churches of Illinois stood in solid phalanx, opposing the Mormon imposture in all its aspects, and faithful ministers everywhere cried out against the new politico-religious power, which threatened both the purity of our social system and the stability of our free institutions. As a result of these combined forces, the storm of public indignation became so threatening that Smith, with his customary cowardice, deemed it expedient to hide for a season.

The attempted assassination of Governor Boggs, of Missouri, in May, 1843, did not help the Mormon cause. The Governor, as he sat by a window, was shot at and narrowly escaped death. O. P. Rockwell, a prominent Mormon, was charged with the crime, and Smith was indicted as accessory. The evidence was convincing. Both were promptly arrested under a requisition from the Governor of Missouri and ordered to be conveyed to that State for trial. But when the papers were served, there was as before an immediate recourse to *habeas corpus*, and the writ was made returnable before the municipal court of Nauvoo, which proceeded promptly to discharge the prisoners. The fury of Missourians may be imagined.

"Whom the Gods would destroy, they first make mad." This classic proverb received new and impressive illustration in the proceedings of Smith and his followers at this time. They attempted to induce the general government to order the State of Missouri to grant them an indemnity of one and a third millions of dollars for the injuries and losses which they had suffered at the hands of Missourians. And to cap the climax of his mad ambition, Smith accepted from his newspaper a nomination as candidate for the Presidency of the United States, and Mormon missionaries throughout the land were ordered to advocate his claims to the suffrages of the people for that high office! The Prophet himself issued an address to the people of the United States, which excited no little amusement, boundless contempt, and some alarm. Following this piece of colossal impertinence, he asked for authority to raise a hundred thousand troops for the ostensible purpose of protecting American citizens on their way to the Western frontiers, and even solicited the rank of General in the army of the United States! His followers were almost beside themselves with gratification.

Having secured a monopoly of the real estate business and the liquor traffic, he was rapidly accumulating wealth. His influence was now at its zenith. He was believed to have almost daily intercourse with angels. His word was law with thirty thousand souls. On May 17, 1844, he received an ovation. An enthusiastic multitude carried him on their shoulders through the streets of Nauvoo, amid shouts of applause. A month later, those same streets were full of mourners, and his body was borne to the grave.

All the facts mentioned were combining to inflame public indignation, when Foster, Law, Higbee, and other prominent apostate Mormons determined to beard the lion in his den. They undertook to establish a newspaper in the very stronghold of Mormonism, and to expose all the iniquities of the Mormon hierarchy. The *Nauvoo Expositor*, as their paper was call, issued its first and last number June 7th. Professing belief in the Divine origin of Mormonism, the paper gave publicity to the most damaging charges against Smith and his co-adjutors that could have been made. Among other things, it contained the affidavits of sixteen women, charging Smith with having made attempts upon their virtue, and with other immoral conduct. The sheet was hardly upon the street before Smith and his friends were moving to take signal vengeance upon the publishers. Fleet messengers summoned the city council, and that body ordered the type, presses, etc., to be destroyed. Accordingly Smith had the whole printing outfit and as many copies of the paper as he could find, thrown into the street and burned. The aid of the State courts was invoked by the publishers to punish this outrage upon free speech and a free press; but the effort resulted as other efforts to bring Mormons to trial had resulted; resort was had to *habeas corpus* and trial by the Nauvoo court, and the prisoners were at once discharged.

Smith was now a doomed man. Armed bands were promptly organized with the avowed purpose of attacking Nauvoo. The Governor of Illinois required the surrender of the State arms in the hands of the Nauvoo Legion, and proceeding to Carthage, he sent thence a message to Smith demanding explanation of the troubles which had arisen. Smith, obeying his own cowardly impulses, first attempted flight, but was persuaded by friends to return and stand his trial. He and others, who were accused of destroying the *Expositor* office, on their arrival at Carthage, immediately gave bond for their appearance at court. But hardly had the bonds been signed when he and his brother, Hyram, were arrested on a new charge—a warrant charging them with treason against the State having been sworn out. Pending the investigation of this charge, they were committed to jail at Carthage, and there, on the 27th of June, 1844, they were cruelly shot down by a mob composed of citizens of Hancock county, with a contingent of Missourians which came to aid in their work of vengeance. The Nauvoo Legion appeared under arms for the last time when the body of their general was borne from Carthage to Nauvoo. A weeping multitude followed the cortege to the grave, but Smith's body was not in the procession. The Moses of his people, he received secret burial at the hands of his friends, who feared that the grave itself would not protect his remains from the vengeance of his enemies. No man outside the ranks of Mormondom knows to this day where he lies.

The death of Smith gave to Brigham Young the opportunity for which he had long waited. He came forward at once and managed to secure such an influential following that most of the saints a few years later followed him to Utah. Of him and of Utah Mormonism, I will speak in another paper.

Early History of the First Church, Charlotte.

(CONTINUED.)

There is a gap in the records between June, 1838, and May, 1841, except a record of a congregational meeting held May 4th, 1840, at which Col. M. W. Alexander presided, when Joseph H. Wilson, David Parks, Joseph Sumner, James H. Orr and Henry B. Williams were appointed trustees of the church, and were requested to obtain from Mr. John Irwin a deed for the church property in the name of the said trustees and their successors in office. J. J. Blackwood was appointed secretary to the trustees. It was resolved at this meeting: "That hereafter the seats and pews in said church be considered free for all persons who may attend divine worship in said church."

During this interval the pastoral relation with Mr. Leavenworth seems to have ceased, though there is no record of his resignation or of the dissolution of the relation. The records of session were resumed in May, 1841, when J. J. Blackwood was appointed secretary of the session. He was not at that time a member of the session, having declined when previously elected. (See previous article.)

At a congregational meeting on December 13th, 1841, moderated by Rev. W. H. Foote, Agent of the Presbyterian Board of Foreign Missions, a formal call was extended to Rev. F. K. Nash, pastor of Unity Church, at a salary of $450 per annum. On January 7th, 1842, another congregational meeting was held, to which Mr. Nash presented his answer declining the call, but offering to supply them for one-third of his time, until they could secure a pastor. The congregation declined this offer and appointed a committee consisting of J. J. Blackwood, T. N. Alexander and J. H. Orr to canvass the congregation to ascertain what amount could be obtained for the salary for Rev. Mr. Freeman. They reported on the following Friday evening recommending that Mr. Freeman be offered $500 per annum and a dwelling house. Mr. Freeman accepted this offer, removing from Georgia, and served the church as stated supply until the close of the year 1845. In May, 1842, four additional elders were elected, J. J. Blackwood, Richard C. Carson, James H. Orr and Alexander Graham. The two former declined, and the two latter were ordained and installed October 30th, 1842. In 1843 J. J. Blackwood removed to Hamburg, S. C., and there are no further records until May, 1846. In February, 1846, a call was extended to Rev. Cyrus Johnston, which was accepted, and he was installed May 23rd, 1846, the second pastor of the church.

At a congregational meeting November 20th, 1847, Jos. H. Wilson, Jas. W. Osburn, (sic) Robert F. Davidson, Richard C. Carson and S. Nye Hutchison were elected elders. They were ordained and installed January 30th, 1848. At the same meeting W. W. Elms, H. B. Williams, Jno. F. Irwin, Thomas N. Alexander and McA. Young were elected trustees and deacons. A resolution was adopted committing all the financial affairs of the church to them, and requesting them to appoint a chairman, and to keep a fair record of their proceedings. On December 20th, 1847, all of these were ordained and installed except W. W. Elms. They were the first regularly ordained deacons of the church.

In February, 1848, S. Nye Hutchinson was appointed clerk of session.

In December, 1848, the weekly prayer meeting, which, in spite of the devout wish of Rev. Mr. Leavenworth, seems not to have continued "till the consummation of all things," was resumed. Although the session held regular and frequent meetings from this time, and the records are complete, there is nothing worthy of publication until November 1849, when 25 persons were received into the communion on profession of faith, the fruit of a protracted meeting held in October, in which the pastor was assisted by neighboring ministers, especially the Rev. D. A. Penick and Rev. W. W. Pharr. In February, 1850, a congregational meeting was held, which increased the pastor's salary to $650. The total number of communicants at this time was 88, of whom eight were colored. The total contributions to the benevolent causes of the church for that year was $220.

The true responsive worship is the service of song. That is the part which, of right, belongs to the congregation, and which is too often taken from them by a trained choir singing difficult music. Congregational singing should be the rule instead of the exception. There is nothing more inspiring than the sound of a great multitude—their voices blended in sacred song.

CHURCH NEWS.

DAVIDSON NOTES.

On last Sunday our congregation had the pleasure of hearing Dr. J. R. Graham, of Winchester, Va ,who is visiting his son, Rev. A. T. Graham. His subject in the morning was the Dual Nature of Christ, in the evening the Yoke of Christ. Both sermons were pulpit models, with the clear logic and doctrinal flavor of our fathers, yet earnest and practical. The attendance at the evening service was unusually large, testifying to the impression made by the morning sermon.

To-night Dr. Thornwell, South Carolina, lectures in the Y. M. C. A. hall on "What a Country Parson Saw in Europe." He will have a good audience, and if reports are to be trusted, they will be amply repaid for the small admission fee.

The commencement marshals have been elected by both societies as follows: Chief, R. A. Love, Gastonia, N. C. Assistants: Phi., J. McA. McSwain, Wade, N. S.; F. L. Smyre, Gastonia, N. C.; C. H. Murray, Greensboro, N. C., and M. D. W. Stevenson, New Bern, N. C. Eu., J. H. Witherspoon, Yorkville, S. C.; L. R. Kirkpatrick, Blackstock, S. C.; N. A. Orr, Charlotte, N. C., and H. P. Brown, Winston, N. C.

Rev. C. L. Stewart, pastor of the Church at Pelzer, S. C., has been elected alumni speaker at the final meeting of the Eumenean Society on June 7th.

The Junior speaking, to be held on the 21st and 22nd inst., is an important topic of conversation just now. Each Junior delivers an oration, and from the list the faculty, at the request of the societies, selects the contestants for the orators' medal, who speak at the anniversary of the societies on June 8th.

A strong Young Men's Christian Association has been organized in the North Carolina Medical College, which promises to accomplish much good. The enrollment so far in the Medical College is 46, which is by far the largest number in any year of its history.

L.

NOTES FROM HAMPDEN SIDNEY, VA.

A pharaphrase of that line on the "Ancient Mariner" fits the present situation in the Seminary exactly,

'No water anywhere, and not a drop to drink.'

The college over the way is well supplied by means of its reservoir and steam pump, whereas only one seminary professor has usable water on his premises. It is hoped that the James River about Richmond will not dry up after the seminary's removal to that city.

Prof. Lingle found it necessary to go home last week for a season of rest from his labors here. R. Morrison Brown, Davidson '94, comes to increase Davidson's number in the Seminary. He is expected this week and will make the sixty-eighth man enrolled.

Mr. Robert R. Gailey of Princeton, well known in football circles, and later identified with the Student Volunteer Movement for Foreign Missions, visited the two institutions here in the interest of the Third International Convention to be held at Cleveland, Ohio, February 23-27. He delivered several stirring addresses before the students of the College and the Seminary. On the 15th, inst., he leaves for mission work in China under the care of the Northern Board. Two men from the Seminary and one from the College will attend the Cleveland convention. Great benefit will no doubt accrue from this convention to the students, as in the case of the past conventions which have been attended. Sunday, 13th inst., was observed by the students of Hampden Sidney College and of Union Seminary jointly in a service of prayer for the students of the world. Mr. Gailey conducted the service, giving a history of the Student Volunteer movement, from the time of the 'Haystack incident' in 1806 to the present.

A WISE CHANGE.

Memphis, Tenn., 544 Shelby Street—The last General Assembly adopted the following recommendation: "That the time for the observance of a day of prayer for Colleges and Seminaries be changed from the first Sunday in November to the last Thursday in February."

The importance of so observing at least one day in the year should be appreciated by every one who values Christian education and who seeks the welfare of youth. In the judgment of the writer, the Assembly has done well in that it has gone back to the last Thursday in February as the day to be so observed. It is to be devoutly wished that our entire church may comply with this request and make Thursday, February 24th a day of earnest supplication for our colleges and seminaries. I would venture the suggestion that in this observance careful consideration be given to the following points:

1. That our young men in schools and colleges may be thoroughly trained for Christian usefulness.

There is constant danger that the idea of utility may prevail. It is a decided advantage to a young man to decide early in life what occupation he will pursue. But it would be a serious mistake to select and pursue his preparatory studies merely with a view of preparing himself for a given avocation. His purpose and aim should be to prepare himself for the service of the Blessed Master in whatsoever line of work he may follow when he goes out into the busy world. Let earnest prayers, therefore, be made that God may equip these young men for Christian usefulness in their day.

2. The thing, however, of paramount importance is that our young men may be strong in faith. The cultivation of the intellect can hardly be too strongly emphasized. Yet when compared with the deepening and the strengthening of the spiritual life, even this sinks into insignificance. Deep spirituality is the one thing needful. In the work that is being done in our educational institutions there is much that is necessarily purely intellectual, cool, calm, dispassionate, investigation and acquisition. Current philosophical and theological views must be measured, dissected and weighed in the balances of reason. There is manifest danger that this process may make sluggish the pulse and slower the temperature of spirituality. But with the good hand of our God upon these young men, these necessary struggles may be richly blessed to the strengthening of their faith, and to efficient equipping of them for large service. Give us young men of robust faith in God.

3. Further, the church should pray, without ceasing, that God would send a large number of educated young men to work in the great white fields of the Gospel ministry. Many now in our colleges have not yet decided as to what avocation they will pursue. Doubtless not a few who are soon to be graduated are asking seriously, "what shall I do!" They are earnestly seeking light, but, as yet, are unable to answer this question. Would you like to help them? May it not be that, in response to earnest, united prayers, God will answer this vital question for many, and lead them into the sacred office of the ministry of Gospel? Then, if we pray in faith for this. we must follow that prayer with another one, namely:

4. That the wealth of the Church may be consecrated to God that a sufficient sum of money may be put in our treasury to provide for the necessary wants of young men who are now preparing, or may yet offer themselves for the ministry, and are looking to the Church for aid. We are living in prosperous times. God, with bountiful hands, is blessing us. The wealth of Christians is being rapidly augmented. It should be used for the glory of God. Many worthy young men, unable to educate themselves, are striving to prepare for the ministry. Would not money given to aid them be a good investment, and yield large profit both for time and for eternity? May it not be that, in answer to united prayers, God will open the purses of his people, and supply all the treasuries of the church with the funds necessary to carry on our work?.

JOSEPH A. LUMPKIN,
Secretary of Education for the Ministry.
Memphis, Tenn., Feby. 11th, 1898.

NORTH CAROLINA.

Fayetteville, N. C., February 15, 1898.—Pursuant to a previous announcement, very impressive services were held in the Presbyterian Church on Sunday morning—the installation as pastor of Rev. H. T. Graham, recently chosen with practical unanimity to succeed Rev. A. J. McKelway.

Rev. D. W. Fox, of Red Springs, occupied the pulpit in conducting the regular morning devotional exercises, and his sermon gave pleasing evidence to his hearers that a thoughtful student had been at work on his text, and that a consecrated servant was presenting his Master's word with a prayerful heart.

Rev. Mr. Vardell, Principal of Red Springs Female Seminary, then put successively to pastor and flock those solemn constitutional questions so explicitly setting forth the mutual relations of the two, and the tender ties which should bind them together.

The charge to the pastor was delivered by Rev. D. W. Fox—an earnest, eloquent talk of an older to a younger soldier of the cross. Be a sower, brother; Our Lord Jesus found in the field of budding leaf or bearded grain many a golden text for his divine precepts; be a fisher of men, even those lowly disciples cast their nets in the blush of morning or at the dying of the day in carrying out the work set them to do; be an athlete—it is a race that is before you, it is warfare that confronts you; be a "bookish" man, never cherishing the feeling that you are sufficient for the duties of your high calling without daily study; pin not your faith too much to "protracted meetings"—the whole service of God should be, day in and out, one continual "protracted meeting," wrestling for entrance into Christ; live well, sleep well—dyspepsia is not the badge of Christianity, and the effective pastor enters heartily into the joys and pleasures of his people. On his charge to the congregation Rev. Mr. Vardell bade them remember that the world, not they, was the pastor's field; that they were his co-operative force, his army, at whose head he marched to subdue and possess the world for his Master; that no man, whatever be his powers could infuse life into a church or crush that life out—that the death of a church was always suicide; he exhorted them to sustain their minister in their homes, their closets and in their daily lives.

The prayers of the membership and the good wishes of the whole community are extended to Mr. Graham. May his noble work be nobly done, and may the fruitage thereof be full sheaves at last.

The interest and beauty of the installation services were much enhanced by the excellence of the choir music, with Mrs. W. G. Hall, the accomplished organist, at the instrument.

Rev. and Mrs. H. T. Graham removed to the manse a few days since, the interior of which had been beautified by the taste and loving care of the Christian women of the congregation, and the occasion of taking possession was signalized by a pleasant "pounding" event. M.

Concord.—The first church received three new communicants, two on profession, on Sabbath, February 6th. On the Sunday in response to an able address by Rev. O. B. Wilson, an offering was made to Stillman Institute.

Concord.—The First Church of Concord received eighteen new communicants on profession of faith on Sabbath, Feb. 13th. These were the fruit of a meeting held in our new church at Cannonville, by Mr. Rankin, assisted by Evangelists Black and Pool. In the evening an interesting Missionary meeting was held in the First Church under the auspicies of the Covenanters, Company T. The company, 25 strong, with their handsome new badges, attended in a body. After a sketch of the Company, read by the pastor, they were ably addressed by Prof. J. D. Lentz, who took for his theme, "The Strong Young Covenanter." An interesting feature of the services was the presentation of a handsome banner from the Ladies' Missionary Society, a fac simile of the old Covenanter battle flag, with ground of blue satin upon which is the St. Andrew's Cross in white. The presentation was made by M. H. Caldwell, Esq., in a stirring speech in which he described very graphically the heroism of the Scottish martyrs. making especial reference to Argyle, who placed the crown of Scotland upon the head of the worthless Charles II, and was afterwards beheaded by this same Charles for his loyalty to his Covenant vows. Concluding his remarks, Mr. Caldwell said, "I am glad you have chosen Archibald Cannon (referring to the president of the society) for your leader. Though you do not know it, and he himself is unconscious of it, it is a fact of history which I am prepared to prove, that that boy who is your leader is a direct descendant of the very Argyle who was beheaded by Charles II."

Burlington.—While many churches are favored with protracted meetings but few pastors are afflicted with protracted poundings. The pastor of the Burlington Presbyterian Church. Rev. M. W. Doggett, has been enduring one of these protracted poundings since the fourth Thursday in November last, thanksgiving day. Since that date not a week has passed without the Manse having been visited by some designing one. Several sacks of flour, several fine large turkeys, and a number of chickens, with quantities of groceries, &c., have been brought in.

For all this the pastor and his wife are profoundly thankful.

Rev. J. B. Norton, of Tarboro, N. C., expects to assist Rev. C. N. Wharton in a series of meetings at Littleton, N. C., beginning the 12th of February.

Rev. R. G. Pearson has accepted an invitation

from all the pastors at Greenville, N. C., to conduct a union meeting there from the 29th of May till the 8th of June. One of the large tobacco warehouses will be used for meetings.

Freeland's Chapel.—Rev. A. A. Little, of Steel Creek, preaches at Freeland's Chapel nearly every Sunday afternoon. Mr. Little is never idle He always finds time to preach wherever preaching is needed.

Minister's Association.—The Presbyterian ministers of Mecklenburg county are discussing the organization of a Presbyterian Ministers' Association. The organization would be of mutual benefit to the city and country pastors. The sooner it is launched the better for the cause.

Sugar Creek.—The congregation at Sugar Creek Church Sunday, was one of the largest assembled in several months.

Marion, N. C.—We are very much pleased up here at the great improvement in the appearance and value of the NORTH CAROLINA PRESBYTERIAN.

As to a few news notes. We are soon to agitate in a practical manner the erection of a manse on a part of our church lot here.

We are gaining some new members here from the number that are coming to our growing town.

The ladies' and children's societies here have done some good work and are in a live condition. After contributing to home and foreign missions and papering the church inside, they have on hand some funds with which to buy a new organ.

A few days ago the pastor's family was visited during one afternoon by the members of the congregation, who gave him a "pounding" and held a reception till the evening. "Many good things" were "much in evidence" before the occasion of pleasure and remembrance was over. This is a good yearly habit of these people.

At Greenlee we have lost recently one of our very best members in the death of Mrs. H. G. Brown. In her will she arranged in part for a church building, a library building, a manse, and gave the present two story school building and about seven acres of land to the church under conditions, which are to be laid before the Spring Presbytery for consideration. The property thus given is worth about $1,000.

At Siloam the people have collected between $40 and $50 with which to buy an organ for the church. They also have funds in hand to purchase corrugated iron with which to recover the church building. They aim to repaint and make other minor improvements in and about the church. The old church still keeps new life.

The Sabbath school is doing exceedingly well. The Westminster League has been in existence about a year and is well attended by nearly all the young people. The first year the pastor was president; now they run it themselves and do well, indeed.

At Old Fort the Sabbath school is doing very well. At the different places the congregations are encouraging. Fraternally yours,

WM. H. WHITE.

Steele Creek—This church is neither dead nor sleeping. The congregations have been unusually large this winter, owing to the good roads. In addition to paying the salary promptly (which they always do) they have looked after the comfort of the pastor by many improvements at the manse. The people at Beaty's Chapel in one end of the large congregation surprised the pastor a few days ago with a beautiful carpet and rugs. There have been thirty additions to the church this ecclesiastical year. The Ladies' Aid Society, a home missionary body, celebrates its eighteenth anniversary on the 26th of February. In that time it has raised more than $1,900 for home missions and the manse. The church has just decided to adopt the envelope system for 1898-99. A. A. L.

Bryson City.—Last week marked we believe, the beginning of a new era for the Bryson City Church. On last Tuesday we paid the last dollar of a debt of $717.88. This debt has been the great obstacle in the way of the church's progress since 1890. We feel that we have great reason to be thankful that this hindrance has been removed. To God be all the praise. Respectfully,

A. WALKER WHITE.

Cannonville.—We have recently closed a meeting (February 1-8) at Cannonville, conducted by Rev. William Black. Rev. A. K. Pool was also with us in this meeting and while Bro. Black preached to us the pure word, Bro. Pool sang to us the Gospel. The meeting has resulted in a great blessing to the Cannonville community. As a visible result some sixty-five or more professed faith in the Lord Jesus, and some fifteen others who were already church members came forward and renewed their consecration to the Saviour. A collection of $50 was taken for the Synodical Home Mission work, which will be still further augmented by some small amounts which have since come in.

About thirty-five of the new converts have expressed a preference for the Presbyterian Church, and eighteen of this number were received into the church on last Sabbath morning. It was a glorious sight to see eighteen young people at one time standing in front of the pulpit making a public profession of their faith in the Lord Jesus Christ.

Our new work at Cannonville opens up with bright prospects. We thank God that Brothers Black and Pool were permitted to come to us, and our prayers follow them to Albermarle, where they are holding a meeting this week. Yours truly,

CHAS. F. RANKIN.

SOUTH CAROLINA.

Edisto Island, S. C.—My field is changed from the Home Mission group of Bamburg, Denmark, Blackville and Richland to the Edisto Island Church. This was done in special meeting of Charleston Presbytery at Charleston, Feb. 4, 1898. Very truly,

HUGH R. MURCHISON.

Mt. Carmel.—While Rev. J. L. McLin was at Millington, S. C., filling his regular appointment there, his house at Mt. Carmel was burned, destroying all his furniture and his library. His wife and little boy were with him. Only the clothing which they had with them was saved. The fire occurred on Sabbath night. An old lady and her grand-daughter occupying part of the house, barely escaped with their lives. It is thought that the house was first robbed and then fired. Brother McLin has moved to Anderson, S. C., his work remaining the same.

VIRGINIA.

Richmond.—The quarterly meeting of the Woman's Foreign Mission Union of East Hanover Presbytery was held last Thursday afternoon in the First Presbyterian church, with a large assembly of ladies. Dr. Witherspoon delivered an address that was both strong and appropriate. A number of papers were read in memory of the late president of the Union, Mrs. Sarah M. Price.

On Sunday morning at the Second church, after a sermon by Dr. Hoge on the Eldership and Diaconate in the Presbyterian Church, Capt. John A. Coke was ordained and installed a ruling elder, and Messrs. Anderson, Coon, Hawes, Lockwood, Priddy, and Young were ordained and installed deacons. The services was most appropriate and made a great impression on the large congregation.

In the afternoon the Rev. Donald Guthrie preached a stirring sermon on the Chivalry of Faith to the boys of the Covenanter Companies. There were four companies from the Richmond churches with perhaps one hundred and twenty-five boys in blue sashes, bearing their covenanter banners. It was an inspiring occasion, and was greatly enjoyed by the full assembly as well as the boys themselves.

At the Church of the Covenant three persons were received into the Church, and three additional deacons were ordained and installed, Messrs. James Whittet, Percy Churchill Christian and Dr. H. Stuart McLean. The congregations were very good at both services, and the Sunday school had the largest attendance in its history, with perhaps one exception.

At the Hoge Memorial church, Mr. Cook is having fine congregations at a protracted meeting. Every night last week and this, the Rev. C. N. Van Houten has been preaching the great things of the gospel to closely attentive assemblies.

At the Third church, the Rev. Charles R. Hyde, pastor, before a full congregation, presented an appeal for the payment of a current debt, which had been hampering the church's work, asking for about $600, and the response was prompt and cheerful. More than $650 was subscribed and pastor and people were greatly cheered and encouraged.

Newport News.—"This church, of which Rev. E. T. Wellford is pastor, has been presented recently with a handsome communion service by one of its lady members, given in memory of her mother. The church is progressing so rapidly that it has outgrown both the church and Sunday-school room. It has been decided to build a new and more spacious church edifice."

Gordonsville.—I closed a meeting here last night, having commenced on last Monday night. There was one addition, a young man on profession of faith. A delightful communion was observed yesterday morning. Congregations were excellent and seriously attentive. It was thought best not to continue longer. L. A. MCLEAN.

Norfolk, First.—The meeting conducted by Rev. Joseph A. Vance, of Maryland Avenue church, Baltimore, of which mention was made last week, was closed on Thursday night last. Congregations increased in numbers, attentiveness and seriousness until the very last Seven were received into the church on Sunday, 13th, inst., on profession of faith and many others have openly confessed Christ as their Saviour, some of whom will unite with the church. Rev. George W. Lawson, of Lynchburg, occupied the pulpit of the First church Sunday morning last. Rev. Edward Mack, the pastor, preached at night to a large congregation.

Colley Memorial Church, Norfolk.—On Thursday, February 10th, 1898, at 8 p. m., the order of the Presbytery of Norfolk for the installation of Rev. C. W. Maxwell as pastor of this Church was carried out. The Church recently re-arranged as to its interior and made more commodious, was decorated with growing flowers and palms, and notwithstanding attractions elsewhere, was filled with an audience attentive, serious and appreciative. Rev. Dr. Lacy presided and preached the sermon; Rev. W. A. Slaymaker, of Berkeley, delivered the charge to the pastor, and in the absence of Rev. Edward Mack, who was detained by services of special interest in his own charge, the charge to the people was given by Dr. Lacy. Pastor and people united heartily in the solemn vows and there is every promise of a useful pastorate.

Montgomery Presbytery is in a state of mutation. Last year nine pastoral relations were dissolved, though I am happy to say that by these changes we lost only five ministers; the others are occupying fields in our bounds. But five will more than do for one year. We begin this year with a prospect of losing two more of our pastors, young men, very soon. A meeting of Presbytery is called to be held at Lynchburg, on the 16th, at 4 p. m., to receive the resignation of Rev. G, G. Sydnor, pastor of Academy, Otterwood and Leesville Churches; and of Rev. W. A. Hall, pastor of Rocky Mount, Piedmont and Bonbrook Churches. Mr. Sydnor is called to Augusta, and Mr. Hall to Lexington Presbytery. Besides the Churches which will be vacant when the brethren are dismissed, we have the 2d Church, Roanoke City, Moutvale and Peaks, Bruhanem and Carmel, and one or two smaller churches. On the other hand we have Rev. Dr. H. H. Hawes, lately come to Bedford City; and Rev. J. F. Matheson to Bramwell and Princeton; both from Abingdon Presbytery; and Licentiate J. M. Reynolds of West Hanover called to Laurel Grove and Otterville. P.

LOUISIANA.

Rev. Dr. W. D. Morton.—The many North Carolina friends of this beloved minister will be interested in his movements. He is at present in the Presbytery of Louisiana, and is expected in a few weeks in the bounds of the Presbytery of New Orleans, as heretofore reported. In response to the invitation of the Committee of Presbytery, under whose direction his labors will be divided, there are already numerous applications for his services; and it is hoped that he is to be the means of great blessing to many of our churches.

ALABAMA.

Birmingham, Second Church.—This church has extended a call to the Rev. C. G. Brown, of Montgomery, W. Va , which he has accepted. He expects to begin his work here in March. This is a small church as to membership, and has been vacant for some time, but it has some of the best and most faithful people in its membership. It has recently removed from the vicinity of the rolling mills to a more eligible location on Fifteenth Street and Avenue H where it has a very neat new building and its prospects for usefulness are very bright.

TEXAS.

Houston, Second Church:—This congregation has consented to unite with the pastor, Rev. George G. Woodbridge, in a request to the Presbytery of Brazos, for a dissolution of the pastoral relation, in order that he accept the call of the Washbourne Memorial Church, Russellville, Ark. Six members have recently been added to the church, four by letter and two on profession. One child was baptized.

CORRESPONDENCE.

[For the North Carolina Presbyterian]

How Mother Hopewell Routed Four Yankee Soldiers.

This dear old lady lived in Moorefield, a pretty village on the South branch of the Potomac. She was old and a widow, and lived alone with one old servant in a pretty cottage. Her sweet and calm serenity spoke of a life spent "under the shadow of His wing." Refined in mind and manner and gentle and charitable to all, she was greatly beloved by those who knew her, or knew of her, and that meant all who dwelt in that most beautiful of mountain valleys.

One dark rainy morning when she rose, she was surprised to find that the Federal army had taken the town without resistance, and was encamped about it. As the breakfast hour was approaching, three young Yankee soldiers knocked at her door and politely asked for breakfast. She took them into her cozy sitting room and seated them, saying that the meal would soon be ready. And then with that quiet charm of manner which seems almost peculiar to the Southern grandmother, she "made them feel at home." Greatly impressed by her kindness and dignity, the young fellows felt constrained to be quiet and respectful.

Presently a fourth comrade of the three entered the house without knocking at the door, and burst into the sitting room. He was somewhat intoxicated, and as he entered, he stumbled over the door mat and fell sprawling on the floor; quickly regaining his feet, he looked about him, and taking in the situation, he took a chair and looked awkward and sheepish, while he assured Mrs. Hopewell, in answer to her polite inquiry, that he was not at all hurt, but very hungry. At that the old lady rose from her chair and taking her well-worn Testament from the mantel, saying that she was in the habit of having prayer before breakfast, and in turn, offered the book to each of her guests asking him to conduct the service.

Of course each declined, and as it was too dark for her to read, she replaced the book on the mantel and resumed her seat, saying, "I will repeat some passages from memory, and hope that then you will join me in prayer to our Heavenly Father." These are the passages she repeated. "The Lord is my shepherd, I shall not want. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. Thou preparest a table before me in the presence of mine enemies. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." Then she knelt and prayed long and fervently for her country and State, and asked the Lord to bring peace and send the invaders back to their homes and families, etc.

When the dear lady rose from her knees, and turned to escort her visitors to the breakfast room, what was her surprise to learn that the last soldier had silently fled away and left her alone with God. Her neighbors do say that they were the only persons who ever left her house hungry. H. L. H.

An Appeal to Home Churches for Reinforcements.

At the last meeting of the China Missions held in Shanghai. September, 1897, its thirtieth anniversary, a resolution was passed to call for reinforcements for the China field.

Accordingly we most earnestly and prayerfully extend a call in the name of the China Mission through the home papers to the young men and women of our Church. Within her bounds we believe there are many bright and consecrated men and women who are sincerely asking the question, "Lord, what wilt Thou have me to do?"

They are anxious to be placed just in that sphere, where, in the consideration of Time and Eternity their whole lives may be spent in living service to the praise and glory of their most Gracious Redeemer.

Knowing the deep poverty of this immense heathen population physically and spiritually, their superstition and their vice and their utter ignorance of the Lord Jesus, we lift them up before you, earnestly begging you to pity them, and to give your lives for their uplifting and salvation.

This cannot be done without great denial on your part, your parents and the Church.

Of course you are all needed greatly in your home church; but as Heaven had to be poorer that Earth might be richer through salvation in Christ, so home churches must be poorer that these people may be saved through you.

May not our hearts be refreshed this year by many new laborers coming to assist in the work of the Gospel among these dying and perishing millions?

May our Lord put it into some individual hearts and inspire some churches to send out these new laborers called for.

"Sin worketh,
Let me work, too;
Sin undoeth,
Let me do.
Swift as sin my work I ply.
Till I rest in the rest of eternity.

Time worketh,
Let me work, too;
Time undoeth,
Let me do,
Swift as time my work I ply,
Till I rest in the rest of eternity.

Death worketh,
Let me work, too;
Death undoeth,
Let me do.
Swift as death my work I ply,
Till I rest in the rest of eternity.

B. H. FRANKLIN,
E. WOODS, JR.

DUNN CHURCH.—Your correspondent recently made a visit by the request of a committee to be present at the dedication of Dunn Presbyterian Church. This church has been built and used for some years, but had a debt resting upon it of about $175.

The Presbytery of Fayetteville authorized a commission to sell the dilapidated church building at Averysboro, and to apply the proceeds for the benefit of Dunn Church.

This old building and its site brought $25, and encouraged by the action of Presbytery, the Dunn congregation raised the needful amount to cancel their debt and took steps to have their church dedicated. On Sabbath, 30th ult., despite inclement weather, the dedication services were conducted in the presence of a good congregation. Your correspondent preached the sermon, and made an address on "The Characteristics of a House consecrated to Divine Worship." The dedicatory prayer was offered by Rev. A. M. Hassell, the minister in charge.

The church building and grounds have been much improved. There is a neat wire fence in front, and the whole lot is enclosed. Plastering inside and painting inside and out have increased the attractiveness of the building, and handsome chandeliers, provided by the ladies, give ample light for night service. On the 5th Sabbath, at the dedication, three members were added to the church upon certificate, and the membership now numbers about 60. Very good congregations, notwithstanding cold, wind, rain and snow, attended public worship from Friday night to Tuesday afternoon, and most of the time twice a day. Many seemed really to hunger for the Word, and the writer was assured that if his engagements allowed good congregations could be secured all the week. The prospects of the Dunn Church seem better than for some years past. Christians of different denominations united heartily in the services, and a generous hospitality was manifested by the citizens of the town. H. G. HILL.

Things Seen and Heard.

He was a minister, certainly. Not a Presbyterian or I should probably have known him. Not a Methodist, for he did not have a "clerical" coat. Probably a Baptist, and so he proved to be. We stared at each other once or twice as we took our seats in the train and settled down to our reading. Presently he came over to my seat with his book, saying: "I must share this with somebody and I have singled you out. You are a minister?" We introduced ourselves and he showed me his book, MacNeill's "Spirit-Filled Life." I told him that I had read the book and that it had done me good. He was too enthusiastic over the truth that it presented for me to caution him that it was only a partial view of truth. All that literature is excellent as an alterative in cases of spiritual torpidity, but it should be followed by a course in the Shorter Catechism as a corrective.

He was a renegade Presbyterian from Little River and a good friend of mine. But he can't get entirely away from his early training in switch and catechism. "If you'll preach here to-morrow night," he said, "my preacher is a little under the weather anyhow, and I'll see that the Methodist Church is shut up and that we'll all be out to hear you" And he was as good as his word.

After the sermon a lady of the Episcopal Church said that she was glad to have some facts about the religious destitution of parts of our State, and that she wanted to use them at her missionary meeting the next afternoon. I told her she was welcome, that their was plenty to do for all the Churches.

This occurred at Gourd Spring Church, Jumping Run, in Haretown. Of course the church was at a spring where there was a gourd. Jumping Run indicates the size of the stream near by. Haretown is not named from the quantity of rabbits, but from a colony by the name of Hare.

A Baptist minister preached on the Pharisee and the Publican, of course commending the Publican and condemning the Pharisee. After the sermon one of the congregation expressed his approval thus: "Parson, I liked that sermon first-rate. We is all 'Publicans down to my house cep Nathan, Nathan he is a sort of cross betwix' a Methodist and a Dimmycrat."

The following story was told me by a professor in the institution spoken of:

Among the students in a certain institution for educating colored preachers in the South, was a man of about 28 years of age who could read passably but who could not write his name. He was not remarkable for intellectual capacity, but from the first showed an unconquerable desire to learn. He was very much mortified at any failure. One day after a rather unsuccessful recitation he remarked: "'Fessor I sho' thought I knowed dat lesson. I dreamed about it last night and woke up studyin' about it. Dis is the onliest chance I ever had, and I'm gwine to make de moist of it. I sho' wants to learn. I jest done got plum 'shamed o' myself."

"Ashamed of trying to teach your people without knowing anything yourself?"

"Yessir, dat's hit, and den de chillun whar wuz gwine to school, dey got so dey'd contradick things I'd say, and say dey wa'nt so. I been preachin' ten years, an' had 'bout a hunnerd 'ditions to de church, and wuz a pastoral charge one time, but I dun got plum 'shamed o' myself, and ain't gwine to preach no more ontwell I learn some'n. I'm sho' gwine to learn de gospel right dis time."

"What church did you belong to?"

"To de Babtis' church. I been licensed twice."

"Why, how was that?"

"Well, you see, fust dey gimme what dey calls a "strip" to 'gzort by, an den dey gimme a paper license, an I preached on dat fo' fo' years, den dey passed a law dat dey want no good no more, and dey tuk dat away fum me and gimme a written license."

"Who licensed you?"

"Brudder Johnson."

"What, did one man have power to license you?"

"Well, you see, de church dey had to vote on it 'fust and den he gimme de license. Dey had to git de license fum de "Callporter," I bleves dey calls it, whar travels over de State."

RAMBLER.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. McKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

Last Sunday the Superintendent visited the churches of Henderson and Oxford in the interests of Synodical Home Missions. Rev. A. R. Shaw, pastor of the Henderson Church, has been an evangelist in North Carolina and knows something of the work. He commended it most heartily to his people, and after a presentation of the facts by the Superintendent, the church subscribed $140.00 for the year for this cause, a sum which will probably be increased by the offerings of two liberal members who were absent from Church. The Henderson Church is about to undertake the building of a lecture room, to be erected as an addition to the church building, and to cost $2000.00. A good part of the money for it has already been subscribed.

In the afternoon the Superintendent went to Oxford, to preach there at night. This church has but recently paid off a debt of $1,600 on its building and it is keeping up its regular work in a most satisfactory way. It is always a pleasure to preach to this people. Their offering amounted to $51.00, and the Ladies' Aid Society will supplement this. As the ladies raised $400 for the debt last year we expect great things from them for Home Missions.

The Way a Church Became Self-Supporting.

AUNTIE PARSON'S STORY.

I told Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married—"Hezekiah and Amariah"—that's going on forty years ago, and he's jest Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah, we aren't right. I am sure of it." And he said: "Of course not. We are poor sinners, Amy; all poor sinners." And I said: "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being *mean* sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hadn't gone to the shop yet; and so I had the little talk with him to sort o' chirk him up Hezekiah always says "poor sinners," and doesn't seem to mind it, but when I occasionally say 'mean sinners' he somehow gits oneasy. But I was started, and meant to free my mind.

So I said, says I: "I was goin' to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church.

"Truth is," says I, "ours is allus called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our Church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Home Mission Committee helps us and General Jones, good man, he helps us—helps too much, I think—and so we live along, but we don't seem to get strong. Our people draw their rations every year as the Indians do up at the agency; and it doesn't seem sometimes as if they ever thought of doing anything else.

"I read," says I, "last week about the debt of the Committee, and this week, as I understand," says I, "our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual paupers. And that was what I meant when I said: 'It is real mean!' I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat any day, and if we don't begin to stir ourselves we shall be flat enough before long, and shall deserve to be.

"Well, there's not many of us; about a hundred, I believe, and some of these is women folks, and some is jest girls and boys. And we all have to work hard and live close; but," says I, "let us show a disposition if nothin' more. Hezekiah, if there's any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's goin' to say somethin'. "I think there's some of us that shows a disposition."

Of course I understand that hit, but I kep' still. I kep' right on with my argument, and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples only we don't grow.

"I've got a proposition," says I. And he sort o' looked up, and said: "Hev you? Well, between a disposition and proposition, I guess the proposition might be better."

He's awful sarcrostic, sometimes. But I wasn't goin' to get riled, nor throw off the track; so I jest said: "Yes; do you and I git two shillin's worth a piece a week out o' that blessed little church of ourn, do you think?" says I. "Cos, if we do, I want to give two shillin's a week to keep it goin', and I thought maybe you could do as much." So he said he guessed he could stand that, and I said: "That's my proposition; and I mean to see if we can't find somebody else thot'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he; "you most always do." And I said: "Isn't it most allers a good way?" Then I brought out my Subscription Paper. I had all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drawed it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks'"

So 'Kiah sot down, and put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said: "I'm sort o' shamed of two shillin's. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy, and I ought to do more than that to support the Gospel. Two shillin' a week! Why, its only a shillin' a sermon, and all the prayer-meetin's throwed in. I can't go less than fifty cents, I am snre." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went onto my head pretty lively; and says I: "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner time, don't be bashful, help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy. Mr. Smith signed, and so did Mrs. Smith; and long John, he came in while we were talkin', and put his name down: and then old Grandma Smith, she did not want to be left out; so there was four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next I called on the Joslyns, and, next, on the Chapins, and then on the Widdie Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and bein' deacon he thought I was out of my spear, he said: and he wanted it understood that such work belonged to the deacons. "To be sure," says I, "I'm glad I've found it out. I wish the deacons had discovered that a leetle sooner." Then there was sister Puffy, that's got the asthma. She thought we ought to be lookin' after the "sperritooalities." She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be jest as spiritual to look into our pocket-books a little, and I said it was a shame to be 'tarnally begging' so of the Committee.

She looked dredful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she allus wanted to talk so pious: and she put down her two shillin's and then hove a sigh. Then I found the boys at the cooper shop, and got seven names there at one lick: and when the list began to grow people seemed ashamed to say no, and I kept gainin' till I had jest an even hundred, and then I went home.

Well, it was pretty well towards candle light when I got back, and I was that tired, I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've cleaned house, and I've biled soap, and I've moved: and I 'low that a'most any one of that sort of thing is a little exhaustin'. But put your bakin' and movin' and bilin' soap all together, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the Gospel. So when I sort of' dropped into a chair, and Hezekiah said, "Well?" I was past speakin' and I put my check apron up to my face as I hadn't done since I was a young, foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt cry, and I cried. And 'Kiah, seein' how it was, felt kind o' sorry for me, and set some tea a steepin,' and when I had my drink with weepin,' I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigy, I may say—and you don't know it. A hundred names at two shillin' each gives us $25 a Sunday. Some of 'em may fail but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yourn'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Committee. *This church*, for this year at any rate, is *self-supporting*."

We both sot down and kep' still a minute, when I said kind o' softly: "Hezekiah," says I, "isn't it about time for prayers;" I was iust chokin,' but, as he took down the Bible he said: "I guess we'd had better sing somethin'." I nodded like, and he just struck in. We often sing at prayers in the mornin; but now it seemed like the Scripter that says: He giveth songs in the night. 'Kiah generally likes the solemn tunes, too; and we sing "Show pity, Lord," a great deal; and this mornin' we had sung "Hark! from the tombs a doleful sound," cause 'Kiah was not feelin' very well, and we wanted to chirk up a little.

"So I just waited to see what meter he'd strike to-night; and would you believe it? I didn't know that he knew any sech tune. But off he started on "Joy to the world, the Lord is come." I tried to catch on, but he went off lickerty-switch, like a steam-engine, and I couldn't keep up. I was partly laughin' to see 'Kiah go it, and partly crying again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But, I tell you, Hezekiah prayed. He allers prays well, but this was a bran' new prayer, exactly suited to the occasion. And when Sunday come, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me, after meetin', and said, with tears in their eyes, how I'd saved the church, and all that, I came awful nigh gettin' proud. But, as Hezekiah says, "we're all poor sinners," and so I choked it back. But, I am glad I did it; and I don't believe our church will ever go begging any more.—*Presbyterian Journal*, [adapted to conditions in the Southern Presbyterian Church.]

NORTH CAROLINA PRESBYTERIAN.

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We beg pardon for calling attention to the excellence of our articles this week. Dr. Cuyler is always a welcome contributor and a great favorite with our readers. Rev. W. P. McCorkle continues his interesting history of Mormonism, a most ably and timely statement of facts. The engraving and brief sketch of the First Church, Charlotte, will be matters of general interest to our Synod and to the members of the last General Assembly, especially, and this is supplemented by a compilation of a part of the history of the church, from long-lost records, by J.R.H.

H. L. H. was a brave soldier and his war reminiscences are always delightful. The appeal for more laborers for the foreign field is earnest and, we hope will be effective, while Rambler gives some notes from his travels.

We could wish that some good woman in every weak church within our bounds would read "How a Church Became Self-Supporting." With the appalling destitution of the unevangelized portions of our territory before us it is a positive shame that so much money should be wasted in sustaining churches that might easily sustain themselves if the effort were rightly made. Often the gifts of self-denial are appropriated to help people, who are better off than the givers, to pay their preachers. If the deacons are not doing their duty we hope that some good woman will follow Aunt Parson's example, so that when the Presbyteries meet in the spring, there will be fewer demands upon the Treasury for the support of churches that ought to have pride enough to be self-supporting.

THE WALDENSIAN SEMI-CENTENNIAL.

Today is the fiftieth anniversary of the Edict of Emancipation, signed by King Charles Albert on the 17th day of February, 1848, giving to the Waldensians the rights of citizenship in their own country. That edict marked the end of years of oppression and persecution, that stretch out into centuries and reach to the days of the early corruption of the Catholic Church. A period of fifty years affords the opportunity of noting what this historic Church, so closely related to our own, has accomplished in the evangelization of Italy, the work to which it seems to have been providentially called. A striking representation to the eye of the power of a living Gospel is the map of Italy, drawn with reference to this evangelistic work. The field is divided into five districts and seems to be excellently organized, with headquarters in Rome. On the western border of northern Italy may be seen a little green spot, embracing only 300 square miles of territory, about 30 miles long by 10 miles wide. This represents the famous Waldensian Valleys, where the heroic defenders of the faith fought and resisted and suffered and endured, while the whole power of Papal Rome, backed often by the civil power of France and Italy, strove for the extermination of the people.

Now they are having their revenge by preaching to their ancient enemies the Gospel of Christ. Italy is dotted with the churches and mission points they have established. There is a strong church under the very shadow of the Vatican. Forty-three ordained preachers are engaged in this evangelistic work, forty places of worship have been erected in the mission field, and the evangelists have crossed over into Sicily and Sardinia, and have organized churches and mission points in both islands. Their Mission churches now contain 5,400 members, and their ministers preach to 60,000 people during the year. While the pope, in a late circular letter prohibits anew the reading of the Bible, the Waldensian colporteurs are scattering the Word of God broadcast over Italy, the people are petitioning that evangelists and teachers be sent to them, and the Waldensians are cherishing the conviction that God has preserved them through the centuries as the leaven for the religious awakening of their country, as they have been without doubt one instrument in making Free Italy.

The next chapter in the history of the Waldensians may be the most wonderful of all in witnessing the influence of the love of liberty and the power of truth.

"CLOSE BAPTISM."

In last week's *Independent* Prof. Henry C. Vedder has an article on Strict Communion in Episcopal Churches. He first endorses the customary defense of Baptist Churches for close communion, "It is really 'close baptism' instead of close communion with which we should be charged." He then declares that while the prescribed invitation to the communion of the Protestant Episcopal Church is a general one "Ye who do earnestly repent of your sins, etc.," it was never contemplated that this invitation should fall upon the ears of an unbaptized person. As evidence of this interpretation he quotes from the Prayer Book: "And there shall be none admitted to Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed," and draws the conclusion that "the Protestant Episcopal Church is the strictest of strict communion bodies. It requires not only faith and a godly life, but baptism, and not only baptism but confirmation."

Dr. Vedder then argues that as the communion service of the Methodist Episcopal Church is that of the Prayer-Book, the historic relation of Methodism to the Church of England leaves no reasonable doubt that the invitation was intended only for baptized Christians, though admitting that the practice of Methodism has greatly weakened this interpretation. He then asks in conclusion, "On the whole, therefore, are not strict communion Baptists fairly warranted in continuing to assert that no considerable body of Christians differ from them regarding the qualifications of communicants?"

Leaving the Methodist and Protestant Episcopal Churches to speak for themselves, we submit a few remarks in behalf of a considerable body of Christians, called Presbyterians.

The formula that has come to be used by Presbyterian ministers in the free invitation they give to the Lord's Supper, embraces all members in good and regular standing in their respective Churches. Church-membership is the qualification rather than baptism. Our definition of a Church is broad enough to embrace all those who make profession of the true religion.

And in spite of the stereotyped but meaningless expression "close baptism" with the argument it is supposed to contain, it is church-membership and not immersion that is the qualification for admission to the Communion in Baptist Churches. Dr. Vedder unconsciously admits this in his anecdote about the Free-will Baptist (who had been immersed, of course) who remained to the Communion Service in a Baptist Church in New York. "A deacon * * * on learning that his Church was of the Free-will order, requested him to withdraw, which he did." The largest branch of the Baptist Church in this country says to a Free-will Baptist, "You have been baptized but you are not a good enough Calvinist. Stand aside." It says to a Primitive Baptist, "You have been baptized but you are an extreme Calvinist. Stand aside." And the whole trouble is the narrow and untenable position as to what constitutes a Christian Church.

So, in the interests of truth and of that Christian fellowship which "close baptism" so sadly mars, we believe that the consequences of their logic ought to be pressed home upon our Baptist brethren. Only church members should be admitted to the Lord's Table. Baptism is essential to church membership. Immersion is the only baptism. Therefore, only the immersed are members of the Church. Where there are no church members there can be no churches. Where there are no churches there can be no ordination of ministers. Therefore, there is no Church except the Baptist and no ministers except Baptist ministers.

The negro who went under the water on Sunday morning and stopped by the henhouse Sunday night is a member of the Church. A sainted Methodist mother or a saintly Presbyterian wife is not a member of the Church. The most ignorant and unspiritual Baptist who can get three Baptist ministers to ordain him is a Christian minister. A Bishop Duncan or a Phillips Brooks or a John Hall is not. Where is the Baptist Christian whose heart does not revolt against such a conclusion? But the logic is inexorable. The fault is in the premise that church membership depends upon the mode of celebrating a ceremonial observance. Close communion may be observed without insulting the rest of Christendom. "Close baptism" declares that the great majority of Christian people do not belong to the Church of Christ.

If we mistake, not the hue and cry about the Whitsitt discoveries is from the fear that "close baptism" will have to carry the additional weight of the historical fact that at one period Christ had left on earth no church at all—on the premise that adult immersion is necessary to church membership.

We regret to learn that the honored and beloved Dr. Girardeau has had another stroke of paralysis, and that he will hardly recover. Yet his life-work has been finished and he is ready for the higher service above. Dr. Girardeau was for a generation Professor of Theology in Columbia Seminary, and was recognized as one of the most eloquent preachers of the Presbyterian Church in America. He has left the impression of his character and his thought upon many of the most useful and prominent ministers of our Church, while at the same time he inspired them with unusual affection. One of his old pupils in Charlotte left immediately for his bedside on hearing of his illness. The death of Dr. Dabney left three of the great thinkers and preachers of the last generation with us, Girardeau, Palmer and Hoge. "Your fathers where are they, and the prophets, shalt they live forever?"

SUNDAY SCHOOL LESSON.

First Quarter, Lesson IX., Feb. 27, 1897.

WARNING AND INVITATION—MATT. XI:20-30.

GOLDEN TEXT:—Come unto Me, all ye that labor and are heavy laden, and I will give thee rest.

Vs. 20. *Upbraid.*. Reprove and reproach. As we learned in the last lesson, the most damning sin is the sin against light. Christ's mightiest works did not lead to repentance.

Vs. 21. *Chorazin.* Probably the ruin called now Kerazeh, two miles from Tel Hum, which is the supposed site of Capernaum.

Bethsaida. Fish-Town. There were two cities of that name. This one, "Bethsaida of Galilee," was on the Northwestern shore of the sea of Galilee.

Tyre. Rock. Giving the same of Syria to the region in which it was situated. *Sidon,* The older city from which Tyre grew. Both had long passed the zenith of their glory and were declining to the state of ruin foretold by the Prophets. *Sackcloth.* A coarse hair garment, symbol of grief.

Vs. 22. *More tolerable.* Sin is punished but account is taken of lack of opportunity. Opportunity despised and sin unrepented of are intolerable.

Vs. 23. *Capernaum* was the chief dwelling place of Jesus during his ministry. His presence, his wonders and deeds and matchless character, exalted the city to Heaven in point of privilege, from which its own indifference cast it down to Hell.

Vs. 24. *Sodom* was accursed above all earthly cities for its unspeakable abomination and was destroyed by fire. But the guilt and the curse of Capernaum are greater.

Vs. 25. *Lord of Heaven and Earth.* In this prayer acknowledging the Divine Sovereignty, Christ addresses the Father by this appropriate title. It is not for us to cavil at what our Sovereign does. The doctrine of reprobation in here clearly taught in the words of Christ himself "Thou hast hid." Those who accept this text should have no trouble with a Calvinistic creed.

vs. 26. This is the spirit of humility and submissiveness with which we should ever approach these great questions—*Even so Father.*

Vs. 27. Christ here claimes Divinity and Sovereignty for himself. Only God can know the Infinite one—God. Christ is the revealer of God to men, but that revelation comes to whomsoever the Son *will* reveal him.

28-30. *Come unto me.* The glorious invitation of the Gospel to *all* who labor and are heavy laden. In the Divine view there is no contradiction between God's sovereign, electing grace and the freest invitation of the Gospel.

Labor. Active effort. *Laden.* Passive endurance.

I will give. Emphatic.

Take my yoke. A Jewish expression meaning submit to my instruction, become my disciple.

Ye shall find rest for your souls. A scriptural quotation.—Jeremiah 6:16: "Our heart is restless till it rests in Thee."—*Augustine.*

Easy. Light. In giving up the service of sin for the service of Christ, we exchange a hard and cruel master for one who is gentle and tender and loving. "It is a yoke that is lined with love."—*Henry.*

Literary Notes.

John R. Proctor, formerly State Geologist of Kentucky, has written a paper for the March *Century* on "The Mammoth Cave of Kentucky." The article has many striking illustrations by the noted French-American artist, Andre Castaigne.

Herr Jonas Stadling, the Swedish journalist who described in the November *Century* "Andree's Flight Into the Unknown," has written for the March number of that magazine an account of "Andree's Messenger." The only word that has been received from Andree since his departure was brought by a carrier pigeon. The bird was killed by a whaler and fell into the sea. Afterwards the whaler learned that the bird might possibly bear a message from the explorer, and the ship sailed back and by chance the body of the bird was recovered. A picture of the pigeon accompanies Herr Stadling's account.

News of the Week.

DOMESTIC.

THURSDAY:—Minister de Lome does not deny that he wrote a letter to Senor Canalejas reflecting on the President. It is stated that Minister Woodford has been instructed to demand his recall, and it is also stated that Minister de Lome has cabled his resignation to Madrid.—Secretary of the Navy, Long says there is not a dock on the Atlantic seaboard at which our battle ships can be overhauled and repaired and that the country would be in an unfortunate plight if war should break out.—The President will allow ex-Congressman Outhwaite, of Ohio, a gold Democrat, to serve out his term as a member of the fortification board.—The South and West Commercial Congress continued in session yesterday at Tampa, Fla. Gov. George W. Atkinson, of West Virginia, made a lively speech on the wonderful resources of the South.—A quarantine convention of the South Atlantic and Gulf States assembled at Mobile, Ala., to consider general regulations for keeping out infectious diseases,—A State constitutional convention, which is expected to restrict suffrage in Louisiana, began at New Orleans.

FRIDAY.—Filibustering tactics consumed the time of the House and no legislation of any kind was effected.—The National Assembly of the L. A. W., spend the entire day discussing good roads.—Pittsburg suffers from a $2,000,000 fire.

SATURDAY.—The wife of ex-President Garfield contributes $500 to the Tucker memorial hall fund at the Washington and Lee university.—Mrs. Ashby, whose husband, consul at Colon, was drowned, reaches New York on her return home.—Senor de Lome is busy preparing to leave Washington; he does not want to go to Madrid and will go to his estate in Valencia unless ordered to the capital.—Senor du Bosc presents his credentials as Spain's representative.—The administration will take no further steps in the de Lome matter until Minister Woodford's report is received; until then it cannot be decided whether the incident is closed or not.

SUNDAY.—The American Line steamer St. Louis arrives at New York with the 127 passengers and 85 sailors of the steamer Veendam, whom she rescued from the latter vessel while in a sinking condition at sea; the conduct of the captain of the Veendam and of T. B. Segraves, first officer ot the St. Louis, is characterized as most heroic in the work of rescue under most difficult and dangerous circumstances; the Veendam had a hole stove in her side by some obstruction and was sinking when the the St. Louis hove in sight.—Affairs at the Spanish legation have assumed a normal condition.—Congressman Lewis will tomorrow introduce a resolution that the President decline to recognize de Lome's resignation and inform him that he is persona non grata to the administration.—Eighteen bodies have been taken from the ruins of the fire in Pittsburg and the search continues; there are thirty-five persons still missing, many of them supposed to be under the debris.

MONDAY.—There will be no postponement of the sale of the Kansas Pacific Railroad. The reorganization committee has offered to bid $6,303,000, the full amount of the principal of the debt due the government. The latter will, however, lose the interest, amounting to $6,624,107.—The National Congress of Mothers will meet in Washington in May.—The House, beginning on Wednesday, will take up the consideration of the bankruptcy bill, the final vote being fixed for Monday next—The Senate this week will devote much of its time to the Hawaiian annexation treaty, with a view to securing a vote which will be decisive—The administration may ask the Spanish government to disavow Senor de Lome's references to reciprocity and autonomy. His personal allusions to the President are regarded as a closed incident.—Murat Halstead is a candidate for the position of chief of the bureau of American republics, with good prospects of receiving the appointment.

TUESDAY.—Representative Sulzer, of New York, has introduced a resolution in the House setting apart the birthdays of Abraham Lincoln and Thomas Jefferson as legal holidays.—Senor Dupuy de Lome, the late Spanish Minister, will sail from New York tomorrow for Liverpool, and after a short stay on the continent will return to his estate in Spain.—The House passed a resolution calling on the State Department for information regarding the reconcentrados in Cuba, and also the status of autonomy.

WEDNESDAY.—Jones, Butler and Towne issue an address to all silver men, advising them to wipe out party lines and have complete fusion.—Secretary Wilson returns from Florida and reports wonderful progress in the cultivation of tobacco by native Cubans.

FOREIGN.

THURSDAY.—It is announced that Russia has abandoned the candidature of Prince George of Greece for the governorship of Crete and will not allow any increase in the number of Turkish troops in Crete or be a party to any coercion of the Cretans.—Gen. D. Jose ma Reyna Barrios, President of Guatemala, was assassinated in San Jose, Guatemala.—Emile Zola was left unnoticed by the crowds at the trial in Paris. High officials who refused to answer questions were cheered.—Captain General Blanco has returned to Havana from his unsuccessful campaign against the insurgents.

FRIDAY:—The Japanese Minister of Finance is endeavoring to raise a loan of 150,000,000 yen in the United States.—The Black Plague has broken out in eastern Yunnan, China. Six hundred deaths have occurred in two months.—Japan is increasing her navy and appointing additional officers.—Japan refuses China further time within which to pay her indemnity.—Kruger is again overwhelming elected President of the South African Republic.

SATURDAY.—It is announced in Madrid that Senor Louis Polo Bernabe will be appointed Minister to the United States to succeed Senor Dupuy de Lome.—John Dillon moved an amendment to the address in reply to the Queen's speech in Parliament, declaring that the local government bill would be unsatisfactory to Ireland. The amendment was rejected after a debate.—Civil strife and bloodshed have followed the assassination of President Barrios in Guatemala.—The revolution in Nicaragua is apparently crushed.—Captain Picquart gave testimony favorable to Dreyfus in the trial of of Emile Zola in Paris.

SUNDAY:—Official declaration of members of the German cabinet indicate a vigorous foreign policy.—The importation of Chinese coolies on a large scale has been begun by German land owners to compete with German farm laborers.—Peace by no means reigns at Kaio Chou; the Germans make expeditions into the interior to punish unruly Chinese and the sentry are constantly in dread of sudden attacks.—The London press generally endorse the course of President McKinley in the de Lome matter; one newspaper, however, says no notice should have been taken of the affair and that it was a want of firmness that prevented this course being taken.—The London Spectator says it is not sorry that the moment may be approaching when the United States will intervene to stop the agonies of the Cuban war.

TUESDAY.—The Spanish ministers have decided to reply in a fitting way to United States Minister Woodford's statement concerning the De Lome letter, which is condemned in the most absolute manner by Premier Sagasta and all the ministers.—The crowds attending the trial of Emile Zola in Paris were calmer. The garrison of Paris has been reinforced.—Two United States marines were drowned while trying to swim ashore from the cruiser Raleigh at Colombo, Ceylon.—There is some talk in the Hague of the betrothal of Queen Wilhemina, of Holland, to Prince Louis Napoleon.

WEDNESDAY.—The U. S. Cruiser Maine, in Havana harbor, was blown up at 10 o'clock this morning. Capt. Sigsbee and some officers saved, but 236 of the crew killed. The explosion is believed to have occurred in a small powder magazine.—It is impossible to tell as yet the cause of this terrible catastrophe, but it is hoped that it was an accident.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS—Some of you have sent the texts I asked for, but not so many of you as I had hoped would do so. Now I shall write out a few about the treasures and it would please me very much if you would learn these verses or find them in your Bibles and mark them if you do not learn them at once.

One little girl gave an answer a week or two ago to my question about what are some of the treasures which we lay up in heaven, saying she thought our loved ones who go before us are our treasures. I think she is right. They are among the most precious of our treasures. You yourselves, dear little ones, are your mothers most valued jewels, and sometimes God takes one away from us, and keeps it in his great store house till we can go home to claim our own. And, indeed, children, we mothers *know* then that where our treasures are there are our hearts also.

But what are some of the things that moth and rust corrupt here and the things thieves want to steal? Why our clothes and our household goods of every kind and our money, our gold and silver, and precious stones. So we must have on the garment of Christ's righteousness, which we can wear up yonder too and must "seek *first* the kingdom of God and his righteousness," knowing that God will give us our daily bread and our clothing and all needful things for our bodies, because he says he knows we have need of all these things.

You remember that the Bible says a woman's adorning must not be plaiting her hair and putting on ornaments, but she must have the ornament of a meek and quiet spirit. Now I wonder if some of you have not thought as I am sure I did—that it was wrong for people to fix up their hair or to wear any pretty things, but it does not mean that. It means that we must let our real ornaments be a sweet, gentle spirit, showing by all we are and do that we do not care for dressing up these poor old bodies and making a show. I have seen little children who thought entirely too much about their clothes and too little about their dear little faces.

Haven't you heard one little girl boast to another that her dresses were the prettiest or her papa had most money, or *something* of *hers* was nicest? Oh, little folks if you have ever done this, don't do it any more. You are laying up earthly treasures. Think more of whether your little faces are sweet and bright, and shining with the light that comes from God's throne.

Now, don't you see that you can take with you many ornaments—sweet tempers, kind, gentle words and loving deeds? And don't you know that the things God does not give us here, things that we sometimes want *so much*, He will put in our homes up yonder—if we have not wanted sinful things?

So many of us can not have in our earthly homes all the nice pretty things we want, and many, many little children can not have the dolls and toys they want, but just remember, they are all in Our Father's house for us and He requires *one* thing of us here: "Be content with such things as ye have," for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared *for them that love* Him."

You know how it is when dear papa or mamma prepare things for you, don't you? What nice birthday parties and presents they give you. Maybe you wanted some one thing very much, and I shall venture to say you generally get that thing and far *more*. Now, if papa and mamma can do so much for their children, how much more can God do for us? Only think what it must be to have Him *preparing* things for us children. A great King 'preparing a city,' preparing a "mansion," a "place," preparing so many and such beautiful things, that we can not even *think* what they will be.

Sometimes you say to your little play mate, "Just come and see what I have to show you, you will be *so* surprised, you never *can* guess or *think* what it is." Now I think that is the way it will be up yonder. The King himself or some loved one will take us by the hand and lead us to the door of the new place, and tell us to "go and see what has been made ready for us."

Think about these things children, and let your little hearts rest contiunally on God's glorious and beautiful promises and so you will be fitted for life in this world, whether it brings joy or sorrow, for you will know and always remember that "God doeth *all things* well."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal;

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal;

"For where your treasure is, there will your heart be also

"Treasures of wickedness profit nothing, but righteousness delivereth from death."

"If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come follow me."

By faith Moses, when he was come to years, refused to become the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasure of Egypt. See also James v: 1-11; Eccles. ii: 4-11; Luke xii: 13-21.

THE CHILDREN'S LETTERS.

A Bible Student.

LINCOLNTON, N. C., Feb. 8th, 1898.

DEAR PRESBYTERIAN:—I am a little girl eleven years old. I live in Lowryville, S. C., but I am staying at Lincolnton, N. C., with my aunt Ella Reedy. I have a pony. Her name is Dolly. When I am at home I ride to school.

You asked what the Bible says about the tongue being a little member. I will answer it. "Even so the tongue is a little member and boasteth great things."

"Behold how great a matter a little fire kindleth!" James iii:5.

I hope the little girl that swallowed the thimble is getting well.

I have a little sister named Reedy Hope.

Your little friend, JANE HOPE.

A Valentine Maker.

GOLDSBORO, N. C., Feb. 5th, 1898.

DEAR PRESBYTERIAN:—This is my second letter to you. I meant to write before now though.

We take the PRESBYTERIAN and I enjoy reading it very much.

I am very much interested in the little girl that swallowed the thimble and the one that had her leg and arm cut off, and hope both of them will get well.

I am glad Valentine day is near by. Yesterday one of my friends, Clara Spencer, came to see me and we made some valentines.

We have a missionary society in our Sunday school.

Miss Julia Carter is my Sunday school teacher. I go to school to Miss Mary Jones and study reading, writing, arithmetic, geography, history, spelling and grammar.

I liked the elephant story very much. I will close hoping to see my letter in print.

Your friend, ELEANOR MUNROE.

Six and Three and One.

KENANSVILLE, N. C., Feb. 6, 1898.

DEAR PRESBYTERIAN:—I have seen so many nice little letters in your paper I thought I would write one too. I am six years old. I go to school. I study the third reader and first arithmetic and spelling. I have six brothers and three sisters. My oldest brother is in Columbus, Ga. Your little friend,

BETTIE SOUTHERLAND.

Heaven Shining Through.

JONESBORO, N. C., Feb. 9th, 1898.

DEAR PRESBYTERIAN:—I have two little sisters, one with pretty curly hair named Lelia, and the other with just the sweetest smile named Margaret. Lelia is three years old and Margaret is seven months old.

I have a book named "Diddie Dumps and Tot," and we play that we are those three little girls. Have you ever read this book?

I ride down to see grandpa, and the pine trees are so pretty.

I saw the prettiest sunset yesterday evening I most ever saw. I told mamma it looked like God had cut a little hole and we could see Heaven shining thro'.

I like your letters mighty well. Now I will close.

Your little friend, FLORA MCIVER.

(Dictated to Mamma.)

A Family of Scholars.

ROWLAND, N. C., February 8, 1898.

DEAR PRESBYTERIAN:—I have seen so many nice letters in your good paper I thought I would try to write one, too. I am a little girl ten years old. Five of us go to school at Rowland. My oldest sister is at Red Springs Seminary. I study fifth reader, spelling, geography, arithmetic. I have five sisters and three brothers I go to Sunday school every Sunday. My teacher is Miss McNair Our preacher is off on a vacation. Our preacher is Mr. Craig. He is coming back the fourth Sunday in this month. We all will be glad to see him. Well I will close.

Your unknown friend,

JOSIE MCNEILL.

A Little Friend.

MEBANE, N. C., Feb. 4, 1898.

DEAR PRESBYTERIAN:—I hope that little Elva, who was sick in the hospital, is well by this time. I hope to hear through your paper if she is well or not.

I go to Sunday school, and study the child's catechism. I am learning to sing, too. I love to go. I go to day school. Miss Daisy Thompson is my teacher. She is good and sweet. I am a way along in my reader. I am only six years old. Please print this in your paper. Your little friend,

A. BERTHA DICK.

An Active Skater.

MORGANTON, N. C., February 7, 1898.

DEAR PRESBYTERIAN:—I have not written to the Presbyterian yet, so I thought I would write. My home is at the State Hospital, my father is a doctor there, I sometimes go through the wards with him, and some of the patients I love very much, I see them every day. I live a mile from Morganton, but go to school there, I study Reading, Spelling, Arithmetic and Writing. I am eight years old. I love to live at the Hospital, it is such a pretty place we have a lily pond and an ice pond. While playing on the ice pond last week I fell in but got out before I got wet. My cousin Robert Murphy has a dog and makes him work in harness and hauls things in a wagon.

Your friend,

ALEXANDER TAYLOR.

Where Are They?

MAXTON, N. C.

DEAR PRESBYTERIAN:—I enjoy reading the letters and the talks to the children so much. I think it is a nice way for us to get acquainted. I feel like I know some of the children who wrote so often for Mr. McLaurin.

Eugeina Harris, what has become of you? And Kate Robinson, where are you? I haven't seen you for many, many years, though I often think of you. (Mama laughed when I read this, and said to tell you I am thirteen years old).

I go to school to my Aunt Hattie and Sallie Mac Bryde. We have a very full school. I will close; hoping you much success.

Your friend, SALLIE NEWELL AUSTIN.

Loves to Say Speeches.

CARTHAGE, N. C., Feb. 1st, 1898.

DEAR PRESBYTERIAN.—I am a little girl six years old, as I am too little to write a letter I am having my aunt Fannie to write for me. I have been going to school to Mrs. Clegg, and I had to say a speech every Friday. I like to say speeches. Mrs. Clegg is my Sunday school teacher too. I love her a whole heap. I had a good old time when it snowed playing snowballing with some little girls and boys. We got some old gloves and played in the snow a long time. Your little friend,

ALLIE C. GRAVES.

From the City by the Sea.

WILMINGTON, N. C., January 31st, 1898.

DEAR PPESBYTERIAN:—I have been reading the nice letters in your paper with much interest so I thought I would add one to the list as I used to write occasionally. Yesterday we had our first snow this winter, but it was not enough to cover the ground. When we came out of church we saw that it was snowing, and continued until about three o'clock in the afternoon. We hardly ever have snow here, the last one we had was about two years ago.

I go to the Filistan High School this year, and study Latin, English Grammar, Arithmetic, Algebra, Physical Geography and Ancient History. I go to St. Andrews Presbyterian Sunday School.

I will end by asking the little readers two Bible questions.

Who was the father of the Edomites? Also, who was feeding his father's asses in the wilderness and found mules? Yours truly,

WALTER SPRUNT.

(For the North Carolina Presbyterian.)

A Lesson for the Older Folks.

Sometimes grown people need to be brought to think about how they ought to behave towards children. We are apt to think grown-up people have learned all they ought to know; and that the little children are the ones to learn about things. But that is not always the case, and children have their troubles, their sorrows and heartaches and difficulties, and the sad part of it is they are not often understood.

The most pathetic story I ever read is a little book called "Misunderstood," and it makes my heart ache just to think of it, tho' it has been years since I read it. It is the story of two little motherless boys, full of life and of really noble traits of character, who were not understood until death had put its hallowing touch on speechless lip and brow," and then the father with a great unconquerable heartache remembered what he might have been to his lonely, restless, lovely little boys, had he only *understood*.

But it has taken me a long time to get to the story I want to tell the children, that may help some one who may have to care for children, or may just be acquainted with them.

There were two little girls whom I shall call Eva and Flora, who were very loving little sisters, and who played very happily together. They had a little neighbor, whom I shall call Juliet Brown, who was a warm friend to Eva, but who did not get along very well with Flora, who in her turn was not very fond of Juliet. But once in a while when she had no other companion Flora was very willing to put up with the society of little Juliet.

Now Juliet's mamma had but the one little girl, and so was very much given to petting and spoiling her, and very naturally loved best the pretty and amiable little Eva and probably sympathized with the feeling she had towards Flora.

One day the three little girls were at Mrs. Brown's, and, delight of delights, for it is generally considered a dangerous place for children they were all three sitting on top of the wood pile, eating apples and playing with a dear little kitten. Flora dearly loved kiteens, and would not for the world hurt the soft little things. On this day, having a good time with the bright sunshine and enjoying the rare pleasure of the wood pile, and at peace with all the world, she took kitty in her arms and thinking everything, even kitties, liked apples, offered it a bite. But kitty didn't know how, so Flora pushed the sharp little tooth into the apple, when, oh! sorrow, the tender little tooth broke off and blood came out onto the white fur.

Poor little Flora hadn't time to say a word, for down jumps Juliet and off she flies to tell her mother. In a moment all three little girls were summoned into the presence of Mrs. Brown, and there Flora was told she was a cruel, bad girl to so hurt a poor little kitten.

Her little heart was fit to burst with indignation and sorrow, swelling with a sense of injustice, and pity for kitty. She choked in her throat and could not speak. If Flora remembers rightly, she was told her mamma should know. But the poor child forestalled that part of the scolding by walking out of that house with her little head up, though with quivering lip and eyes full of tears, and straight to mamma, who would understand and who knew her little girl was not cruel, whatever other faults she might have. The question in the child's mind was this: Why didn't Mrs. Brown ask her if she meant to hurt the kitty; why didn't she give her a chance to speak?

Mrs. Brown did not try to find out any more about it, and the proud, hurt little girl would not try to explain that she loved the kitty as much as Juliet did, and did not mean to press the poor little tooth so hard. She did not go to that house any more, maybe because the neighbors were separated by distance. Children often say "I will never, never speak to you again," and the next day make up and are as thick as ever. They also easily forget and forgive. In this case Flora has never forgotten that day—she hopes she has learned to forgive.

To this day that bright sunshiny, happy day, the wood-pile pleasure, the three light-hearted little girls, the kitten, and the apples, are a vivid picture in Flora's mind. And then comes the sense of wrong which impressed the whole of it indelibly on one little wounded spirit, and spoiled all the fun. FLORA.

In Grandfather's Library.

"Please, grandpa, the grocer's man has just brought his bill."

Mr. Harding smiled upon Dorothy from the depth of his easy-chair, where he was sitting with his lame foot supported by a heap of cushions, and held out his hand for the bill.

"Now, little feet and hands," said he, after he had looked it carefully over, "you may bring me my writing tablet and pen, and the check book in the drawer of my desk."

Dorothy sprang to his bidding. To be "feet and hands" to her grandfather during his tedious imprisonment in his room was her dearest pleasure.

When she had brought the desired materials she knelt on the floor beside him, and, clasping her hands together upon his shoulders, watched with eager interest while he filled out a blank check far the amount required by the bill.

"What a wonderful thing it is to be able to make money so easily!" said she.

"Do you think so?" asked her grandfather, laughing. "When you have given the check to the grocer's man, come back and we will talk a little about that."

"What will the grocer do with the check, Dorothy?" said he, when she was at his elbow again.

Dorothy reflected a moment.

"I suppose he will take it to the bank and get the money for it," she answered.

"Very well, my little business woman. But suppose I had no money in the bank—what then?"

Dorothy hesitated once more.

"Then they would not give him any, would they?" she said, at length.

"Right again. Then in order to get money out of the bank—so 'easily,' as you were saying a minute ago—what must I have done beforehand?"

"I know, grandpa. You must have put some in."

"That is just what I was coming at, my dear. And because the same is true of so many things in this world besides money, it is very important, indeed, to understand it. Nobody has any right to expect to take without giving—to draw out without having put in."

Dorothy's face sobered and she was silent.

"What is it, girlie?"

"Think what I am doing then, grandpa. I am taking everything from you—my clothes, my books and play-things, my pretty room, even the food I eat every day. I have never been afraid to ask you for anything I wanted. And yet I have had nothing to give you—not so much as one little penny!"

"Ah, my child, you have not learned all about banking yet. I do not always draw from the bank the same money, or even the same kind of money, that I have deposited there. I may put in gold, and, if I choose, take out silver or notes. Or, I may exchange the coin of one country for that of another, paying what is called a discount, if there is a difference in value between the two.

"Now, what my Dorothy has stored up in the strong vault of her old grandpapa's heart is a great treasure of gentle obedience and loving service. From such a fund as that she may go on drawing forever, without any danger of coming to the end of it. And only think of the discount, darling! For a whole worldful of gowns and shoes and knick-knacks wouldn't be worth so much as love.

"Love, you know, is the gold of the heavenly kingdom and the measure of value, even here on earth, among the children of the King. The Master himself gave us two rules for its use—one rather, since the two only state the same thing in different ways: 'Whatsoever He would that men should do unto you, do ye even so to them,' and 'Thou shalt love thy neighbor as thyself.'

"The gentle words that we speak, the kind deeds that we do, the sacrifices we make for others—all these are laid safely away in the bank of heaven, to come back to us in our own need. He is poor, indeed, who has no such hoard to draw upon!"

"But, grandpa—"

"Yes, Dorothy."

"God gives us everything for nothing."

"Yes and no, my darling. It is true that in the overflow of his loving kindness he blesses even the unthankful and the evil; yet of each one of us he asks: 'Son, daughter, give me thy heart.' If we heed his voice we need never fear want. My child, in all the universe there is nothing else so wonderful as this, that, bringing to God our hearts, with all their weakness, mistakes and sinfulness, if only our love go with them, we may draw in return upon His infinite treasures of wisdom, goodness and power. Earthly banks may fail and the strongest safe be broken, but he who has the heavenly riches is afraid neither of loss nor of robbery."

"I know a verse about that, grandpa," said Dorothy, softly.

"What is it, my child?"

"'Lay up for yourselves treasures in Heaven, where neither moth nor dust doth corrupt, and where thieves do not break through and steal.'"

"And the next is like it," said her grandfather, drawing the bright, golden head upon his breast: 'For where your treasure is, there will your heart be also.'—*Sunday School Advocate.*

Little Nut People.

Old Mrs. Chestnut once lived in a burr,
Padded and lined with the softest of fur,
Jack Frost split it wide with his keen silver knife,
And tumbled her out at the risk of her life.

Here is Don Almond, a grandee from Spain;
Some raisins from Malaga came in his train.
He has a twin brother a shade or two leaner;
When both come together, we shout, "Philopena!"

Little Miss Peanut, from North Carolina—
She's not 'ristocratic, but no nut is finer;
Sometimes she is roasted, and burnt to a cinder—
In Georgia they called her Miss Goober, or Pindar.

Little Miss Hazelnut, in her best bonnet,
Is lovely enough to put in a sonnet
And young Mr. Filbert has journeyed from Kent,
To ask her to marry him soon after Lent.

This is old Hickory, look at him well;
A general was named for him, so I've heard tell,
Take care how you hit him. He sometimes hits back!
This stolid old chap is a hard nut to crack.

Old Mr. Butternut, just from Brazil,
Is rugged and rough as the side of a hill;
But like many a countenance quite as ill-favored,
He covers a kernel deliciously flavored.

Here is a Southerner, graceful and slim,
In flavor no nut is quite equal to him.
Ha, Monsieur Pecan, you know what it means
To be served with black coffee in French New Orleans.

Dear little Chinquepin, modest and neat,
Isn't she cunning, and isn't she sweet?
Her skin is as smooth as a little boy's chin,
And the squirrels all chatter about Miss Chinquepin.

This last is Sir Walnut; he's English, you know,
A friend of my Lady and Lord So and So.
And now, my dear children, I'm sure I have told
All the queer rhymes that a nutshell can hold.

—*Presbyterian.*

MARRIAGES.

BYRUM – HERRON.—At the residence of the bride's father in Steel Creek, on Feb. 9th, 1898, Mr. Arthur T. Byrum and Miss Zoe Herron.

HUMMEL–ECHARD.—In Harrisonbury, Va., Feb. 9th, C. A. Hummel and Sarah M. Echard, by W. C. Hagan.

HOLLOWELL–SMITH.—Jan. 12th at the residence of Mr. Charles D. Smith, brother of the bride, near Smithfield, Johnston county, N. C., by Rev. Jno. A. McMurray, Mr. W. G. Hollowell, of Goldsboro, N. C., to Miss Mary C. Smith, of Johnston county.

OBITUARY.

HARRIS.—At his home, near Rocky River Church, Feb. 7th, 1898, Mr. Samuel Washington Harris, in the 74th year of his age.

For 48 years a member of Rocky River Church, for more than two years an invalid, he died in the hope of the Gospel.

YOUNG.—At Concord, N C., Jan. 27th, 1898, Mr. Joseph Young, in the 76th year of his age. He was a well-known citizen of Concord where he had lived for more than 40 years, and had held positions of public trust and honor. He was a man of gentle and amiable disposition and of unstained integrity of character. He will be greatly missed by a large circle of friends, and in the First Presbyterian Church, of which he was a regular attendant.

TARPLEY.—Mrs. J. H. Tarpley fell asleep in Jesus at her home in Pleasant Grove, Alamance County, N. C., January 21st, 1898, in her 25th year.

Mrs. Tarpley had been under God's chastening hand for nearly five years, and during all this long illness, no murmur was heard, for patience was doing her perfect work; and God, through this patience, was leading his child to the gates of Heaven.

Her faith ever grew brighter and led her, a short while before death came, to exclaim: "Lord, take me." A faith which would leave all to her Savior without a question, without a doubt. She had been a member of Stony Creek Presbyterian church for forty-four years, never consenting to move her membership therefrom. even when not within reach of her church. Such was her love to the church of her fathers.

She left a beloved husband, three children and a host of friends to mourn their loss and to rejoice in her eternal gain. S. H. W.

In Memoriam.

Mrs. Margaret Barringer Grier was born on the 12th day of February, 1808 and rested from her labors on Sunday morning, December 5th, 1897, at the residence of her son Dr. Samuel A Grier at Harrisburg, North Caroli a. Her works do follow her. Mrs. Grier was the grand-daughter on her father's side of John Paul Barringer of Cabarrus county, who was born in Wurtenburg, Germany, and settled in Pennsylvania in 1551. On her maternal side she was of English descent, her grandfather being Matthew Brandon, who settled in Rowan County, in 1746. Mrs. Grier was twice married. In June, 1825, she was married to John Boyd of Charlotte, N. C. In less than a year, at the early age of eighteen years, she was wife, mother and widow. Her only child by this marriage was Mrs. Henry B. Williams. In 1871 she married Andrew Grier. Mr. Grier died in 1850, and of the four sons and four daughters by this marriage, but three survive, Mr. William Grier and Mrs. William Doby, of Arkansas, and Dr. Samuel A. Grier, of Harrisburg, N. C. She was a sister of the late Hon. D. M. Barringer, Col. Paul Barringer, of Mississippi; Gen. Rufus Barringer, Rev. William Barringer, Mrs. Charles Harris, Mrs. Edwin Harris, Mrs. Catherine Means, and Judge Victor C. Barringer.

The life of this remarkable woman almost spanned the century. Those who knew her best need no reminder of what manner of person she was, in all holy conversation and godliness. She was endowed by nature with a strong and inquisitive mind, a persevering and enterprising spirit, and these were crowned with a rare degree of common sense. The Lord touched the heart of this chosen vessel in her youth, and sowed in it that seed which liveth and abideth forever. Her life was one habitual aim to please God, who looketh upon the heart. Unwavering in her own faith as to the peculiar doctrines of the Presbyterian Church, she nevertheless loved without dissimulation every one who had the Christian essential of acceptance in the Beloved.

She had in herself the witness of having passed from death unto life, because she loved the brethren. The prophet's chamber was always open in her house. She gave always of the first fruits of her increase. She opened her hand to the poor. What she urged upon others she exemplified in herself. She was full of Christian charity toward her neighbors. As a mistress, she had the interests of the souls of her servants at heart, and during all the days of her busy widowhood, with the cares of a large family upon her, and during the trials and adversities of the Civil war, she assembled her children and servants morning and evening, to worship the God that heareth prayer. Her religion knew but one requirement, to love God, and but one duty, to keep all His commandments—and these commandments were not grievous but joyous to her. She often ate the bread of sorrow; her way was often planted with thorns and watered with tears, but under all circumstances and conditions, she maintained a cheerful, happy trust in the promises of her God. "The candle of the Lord" seemed to shine upon her head, and her cry was continually, "Bless the Lord, O my soul, and forget not all his benefits."

She lost two noble sons in the Confederate army. During that time of trial to the South, her patriotism shone conspicuously. She contributed liberally of her means to the cause, and on one occasion when it became necessary, rode, herself, on horseback, as a guard beside a wagon of supplies for the soldiers. She spent a week with her sons in camp near Richmond, Va., and, as usual, had morning and evening prayers with the soldiers.

Her courage and cheerfulness, and the faith she inspired during these trying times, caused a prominent citizen of Charlotte to say of her. "She should be a man, that we might make her governor of the State." Too much cannot be said of her intellect; of her remarkable memory of the politics, the developments in science and invention, and the religious progress of the wonderful century in which she moved so long as an active participant. But best of all is the heritage she has left her children and grand children in her clear conception of and belief in the promises of God. Her knowledge of the Scriptures of the Old and New Testament was wonderful. It was impossible for her to be idle, she literally went about doing good.

The infirmities of age bore lightly upon her, though she lived to see her children's children to the fifth generation. She had a keen sense of humor. On one occasion, in speaking of the faithfulness of God's people in regard to the answer to prayer, she said, that during a protracted service she had prayed for a whole week that God would bring a friend to church, who had absented himself for fifteen years. "To my utter amazement," she said, "he was the first person I saw at church on Sabbath morning!" The young sought her companionship; she was respected by the great, beloved by the good, and had the friendship of devout and honorable women, and of men who were in truth, servants of the Most High God. Her last illness was her first in thirty years. When asked if she desired to live, she replied, "I am just waiting God's will in this matter as I have done in all others."

Her children and grand-children rise up and call her blessed. She was like a tree planted by the River of Water; she brought forth her fruit in season; her leaf did not wither. The fragrance of her life is as that of a field which the Lord hath blessed.

Her body rests in the care of the Resurrection and the Life, in Elmwood cemetery, Charlotte, by the side of her eldest child, Mrs. Susan Boyd Williams, where four generations had preceded her.

This is a fitting tribute to a mother in Israel, written on the ninetieth anniversary of her birth, by those who knew her and loved her. L. H. C.

Feb. 12th, 1888.

SELECTIONS.

Little Boy Blue,

The little toy dog is covered with dust,
But sturdy and staunch it stands,
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them and put them there.
"Now don't you go till I come," he said
And don't you make any noise!"
So toddling off to his trundle-bed
He dreampt of the pretty toys.
And as he was dreaming, an angel song
Awakened our Little Boy Blue,—
Oh, the years are many, the years are long,
But the little toy friends are true.
Ay, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting these long years through,
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there.

—*Eugene Field.*

"O eloquent, just and mighty Death! Whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered thou only hast cast out of the world and despised; thou hast drawn together all the far stretched greatness, all the pride, cruelty and ambition of man, and covered it all over with these two narrow words —*Hic jacet.*

SIR WALTER RALEIGH.

"Be pleased to bless and preserve me this night from all sin and all violence of chance and the malice of the spirits of darkness; watch over me in my sleep; and whether I sleep or wake, let me be Thy servant. Be thou first and last in all my thoughts, and the guide and continual assistance of all my actions. Preserve my body, pardon the sins of my soul, and sanctify my spirit. Let me always live holily and soberly; and when I die receive my soul into Thy hands."—*A Prayer of Jeremy Taylor.*

What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine heights is passed?
What need that the spurring pæon roll
When the runner is safe beyond the goal?
What worth is eulogy's sweetest breath
When whispered in ears that are hushed in death?
No! no! if you have but a word of cheer
Speak it while I am alive to hear.

—*Mrs. Margaret J. Preston.*

The Mystery of Chastisement.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtile fragrancy.

Would'st thou the secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's spicy wind.

In this dull stone, so poor, and bare
Of shape or lustre, patient care
Will find for thee a jewel rare.

But first must skilful hands essay
With file and flint, to clear away
The film, which hides the fire from day.

This leaf? this stone? It is thy heart:
It must be crushed by pain and smart,
It must be cleansed by sorrow's art—

Ere it will yield a fragrance sweet,
Ere it will shine, a jewel meet
To lay before the dear Lord's feet.

—*S. Wilberforce*

[For the North Carolina Presbyterian.]

Penitence and Sorrow.

Stay thy gentle feet
O Thou Blessed One;
Do not leave me desolate;
What is life, if Thou be gone?

Oft I've slighted Thee,
Broken many a vow;
Weak and guilty though I be,
Do not, Saviour, leave me now.

Can this wayward heart
Boast its love to Thee?
Friend of sinful man Thou art,
Plead I then Thy love for me.

Keep me by Thy side,
Thro' temptation's strife,
Let Thy gentle wisdom guide
Thro' the shadows of this life.

O Thou Blessed One,
With that hand of Thine
Hold me till the end shall come,
I'm too weak to hold to Thine.

—*Cal. Steele.*

AMONG OUR EXCHANGES.

Does It Pay?

Does it pay to have fifty workmen poor and ragged in order to have one saloon-keeper well-dressed and flush with money?

Does it pay to have one citizen in the county jail because another sells him whisky?

Does it pay to hang one citizen because another citizen got him drunk and deadly?

Does it pay to have a dozen intelligent young men turned into thieves and vagabonds that one man may get a living by keeping a saloon?

Does it pay to receive $200 for a saloon license, and then pay $20,000 for trying a man for murder, induced by the goods the licensed saloon-keeper sold him?

Does it pay to have a thousand homes blasted, ruined, defiled and turned into hells of misery, strife and want that some brewer may build up a great fortune?

Does it pay to have twenty mothers and their children dress in rags, live in hovels and daily famish that one saloon-keeper's wife and children may have plenty?

Does it pay to have hundreds of thousands of men and women in almshouses, penitentiaries and hospitals, and thousands more in the asylums for idiotic and insane people, in order that a few heavy capitalists of the whisky ring may profit by such atrocity?

Does it pay to tolerate a traffic which breeds crime, poverty, agony, idleness, shame and death wherever it is allowed?

Yea, verily it doth not pay.—*Ex.*

A Northern View.

The Methodists of the divided Churches, North and South, are growing tired of separation. They do not propose to heal the breach between them at this time by organic union, but are ready to advance as far as federation. For this purpose commissioners from both churches held a meeting lately in the city of Washington, and thoroughly canvassed the differences between the churches and the obstacles in the way of federation. The result is stated in the following resolutions. The first resolution calls upon the two General Conferences having legislative powers to order the preparation of a common hymn book, catechism and order of public worship; the second looks toward legal provision for the union of the Epworth Leagues of the two Methodisms; the third recommends the joint administration of the publishing interests of the two bodies in China and Japan; and the fourth suggests the advisability of a co-operative administration of missions in foreign lands.—*Presbyterian.*

A Southern View.

Just in advance of the first blossom of spring comes this first flower of "federation" (from the "*Northwestern Christian Advocate:*") "We exceedingly regret and unqualifiedly deprecate the fact that our national House of Representatives January, 28th, passed the old and persistent bill to pay the Nashville Publishing House of the Methodist Episcopal Church, South, $288,000 for 'damages' alleged to have been done during the occupation of the city by United States troops during the rebellion. * * * The passage of that bill is a deep wrong; it is a dangerous wrong."—*Richmond Christian Advocate.*

If the Nashville Publishing House will tell us how they did it, the NORTH CAROLINA PRESBYTERIAN will put in a modest claim for the destruction of our office in Fayetteville by Sherman.—[ED.]

England has many ritualistic societies. One of the most active and aggressive is the Confraternity of the Blessed Sacrament. It operates among the laity as well as among the clergy. According to *The Evangelical Churchman*, of Toronto, Canada, it "has its members and associates, both clerical and lay, in different dioceses in Canada." It certainly took a great leap Romeward when it adopted, at its recent annual conference, the following resolution: "Resolved, That it is the sense of the Confraternity of the Blessed Sacrament that its Priests Associates should use every endeavor to establish the Mass as the chief service in every parish, and they should not rest content with Low Masses and High Matins, but wherever possible they should have High Mass every Sunday.—*Presbyterian.*

ZOLA AND THE FRENCH REPUBLIC.—The noisy people, bearing the brunt of battle and giving and receiving the blows, include two elements: On one side there are the students, part of whom are foreigners, Russians, Slavs, Roumanians, boys and men from all portions of the world, imbued with the monarchical and anti-Semitic principles of their respective countries. They have always been the enfant terrible in any national excitement as they have been the enfant gate of Paris when everything has been quiet, as balmy as a spring morning. On the other side are the anarchists and the socialists, in whose ranks will be found the most terrible element of revolution. They are men who oppose public peace and who profit by all occasions to satisfy ignoble passions. Zola, who has sacrificed his popularity and risked more than his popularity in his love of justice, is to-day the most hated man in France. Whatever may be the issue of his arraignment before the bar of justice, one thing is certain, and that is that the French Republic, by its weakness in keeping the proceedings in the Dreytus trial a secret, has placed itself over a volcano that may break at any moment into an eruption which will shake the country to its foundations. It is possible, though not probable, that the Parisian population will awake some morning to find the Prince d'Orleans or the Prince Victor Napoleon in charge of the destinies of La Belle France.—*Brooklyn Eagle.*

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CONTENTMENT
Is happiness, old as the hills, but true as the North Star. Men toil and dig and fret and worry, spending long weary days and sleepless nights struggling with hardships and self-denial for the upper rounds in fame's ladder, for the applause of men or riches. One wise man said it's vanity of vanities. Another, Uneasy rests the head beneath the crown. Then why fill life with that which satisfieth not, when the genuine commodity is so near at hand After all the tap root and key stone is contentment.

BELK BROS.
As thousands have attested since our business began, in October, 1895. We came to do the business of Charlot e and we are doing it—else why flock the crowds our way daily? Ask the school boy where he gets 20 marbles for one cent, 10 lead pencils for one cent, 6 pen holders for one cent, 4 boxes matches, bottle ink, 2 boxes blacking, 25 envelopes, 24 sheets paper, 2 blank books, tablet, etc. Watch his eyes snap as he tells you. Ask the ladies where they bought spool cotton 200 yards for one cent. Ask good old grandma about her specks and grandpa who sold him his last suit. They all say BELK BROS. Contentment on all sides here.
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Current Opinion.

Charlotte owes a debt of gratitude to all who bare arms in her defence against a common foe.—*With apologies to the N. O. Picayune.*

The personal relations between Dr. Thompson and ourselves have always been pleasant, but our position as journalists requires us to state the reception his appointment meets with. Never before has the election of any secretary by any of our Boards been such a surprise or been the subject of such general condemnation by pastors and private members of the Church. The feeling in opposition to his election is intense, and this is not personal, for as a man he is popular, but because of the part that he took in attempting to defend Dr. Briggs and of the offensive way in which he did it. His speech before the General Assembly in Washington in 1893 is well remembered, and is now being used with powerful effect against him. But this is not all. Dr. Thompson's name appears third on the protest against the action of the General Assembly "which declares the inaccuracy of the original autographs of Scripture to be the faith of the Church. We protest against this action." The Presbyterian Church holds as strongly now what it then said as it did at that time. It may be said that the case of Drs. Briggs and Smith is dead, and so it is. But Union Theological Seminary is still defiant, and Prof. McGiffert's book is far worse than anything ever charged upon Dr. Briggs. How the Board of Home Missions came to make this mistake we do not know. It would have been a mistake to elect an extremist on either side of the Briggs' controversy.—*Presbyterian Banner.*

When your dearest friend gives you a wide berth and passes you with a pained expression don't be offended. He has only been vaccinated.

Rev. Dr. Lyman Abbott, of Plymouth Church, Brooklyn, preached on a recent Sunday and informed his congregation that "Truth was always dangerous. The only thing that is safe is platitude." What truth is dangerous? Is it the truth of God? Dancing he thought good if it be turned to God's use and praise. The theatre was good if it sent people away refreshed and invigorated. No doubt. Does it accomplish this? Is dancing ever turned to God's use and praise? It has been said that Mr. Beecher in his advanced years became an Universalist, and that there was a reason for it. He had given up the orthodoxies and cared little for what a man believed. But was not the teaching of Christ particular? Did He not tell his hearers, take heed *what* ye hear? Is there no faith once for all delivered to the Church. Doubtless Christ will make and does make allowance for man's ignorance. Does He make allowances for man's presumption and carelessness?—*Southern Churchman.*

We commend the question of our excellent Episcopal contemporary, "Is dancing ever turned to God's use and praise?" to those whom it may concern.—[ED.]

Indications are that the movement to control the next General Assembly in the interest of Drs. Briggs and Smith, and to secure a rehearing in their cases, has collapsed. No one who follows the trend of ecclesiastical affairs doubts that there was such a movement. It contemplated the election of a moderator who had sympathized with the two professors. Such a one being found in a far western presbytery, word was sent that if his presbytery would make him a commissioner, he would be chosen moderator. It was announced on the floor of the presbytery that "the editor of an eastern paper had given this assurance, whereupon so much indignation was expressed that his name was withdrawn." The movement also contemplated a public agitation for the restoration of the two professors. This was accompanied by a discussion of the evils of heresy trials. The church was not asleep, though it was quiet. It was resting on the assurances and pledges made in the last two Assemblies that the strife was over. It recognized the movement as a renewal of hostilities, and soon gave such expression to its indignation as has apparently put a quietus on the movement. We believe that the *Presbyterian Messenger* alone continues to favor it. Echoes are still heard in charges against conservative men and papers who voiced the indignation of the Church that they were stirring up strife, but these will soon quiet down.—*Presbyterian.*

"But you must learn the lesson of self-control; you must rule your own spirit if you are to be masterful among men. You must fight out to the finish the great battle of duty against inclination, of reason against appetite, of conscience against lust, of the spirit against the flesh. I do not feel much confidence in the world's panaceas. They work too much on the outside. Your life is the product of inner principle and external environment. The world's schemes of reformation makes too much of circumstances and too little of character. I would lessen temptation were it in my power; but I would also have you know that the great moral victories are gained in the face of temptations and by giving them battle. I would do all that can be done to make your environment here favorable to moral life. Let legislation put what restrictions on evil it wisely can. Let academic law find strict enforcement. Let public sentiment exert deterrent influence. Let there be such a spirit of high-toned behavior among our students that men will fear the penalty of social disapproval. Let the influence of religion, the sweet memories of home, and the prayers and counsels, the hopes and ambitions of fathers and mothers whose yearning hearts in these, their declining years, are turning in strong, tender, unselfish, anxious affection toward you, invite you to live the manly, upright Christian life. But when all is done, we shall find that it is in the very centre of your being that the work of reformation must begin. It is here that the profound philosophy of Christianity reveals itself. For it and it alone can subdue the will, can sanctify the affections, can change the heart, can regenerate the character. And it is in the hope that you will know the power of the Gospel that I summon you to take up arms at once against the fleshly lusts that war against the soul. Fight appetite.

"I have been speaking with special reference to one form of temptation. But you know that the Bible doctrine of temperance does not have any exclusive reference to matters of meat and drink. There are other temptations beside those that have been specially referred to. You need to learn this duty of self-control with reference to your whole moral life. And the best aid to your moral life is religious faith. * * * Learn to distrust yourself and lean on Christ. Lay aside every weight and the sin that doth so easily beset you and run with patience the race that is set before you, looking unto Jesus."—*President Patton to Princeton Students.*

President Patton has touched the heart of the whole question in these words to the Princeton students. It is a clear statement of the Bible doctrine of temperance.—[ED.]

That Dr. Hepworth has done the best he well could under the circumstances no one who knows him will doubt; and with much that he says every one interested in Turkey will heartily agree. It is, however, necessary in order to a fair judgment of his conclusions to point out certain things that he did not do. He did not visit either Harput or Marash, where such a large amount of American mission property was destroyed, and where some of the worst massacres occurred. He did not visit Van, where he would have seen the Armenian people at their best, whereas at Bitlis he saw them at their worst. He did not visit Urfa where the 1,450 Armenian widows would have given him a conception of the extent of the massacres such as could be furnished in no other place. Yet each one of these cities was in the direct line of his journey, and in some cases in order to avoid them he had to take the poorer roads which made such an impression upon him. Seeing as little as he did, it is unquestionably to his credit that Dr. Hepworth learned so much.

With regard to his conclusions. Readers of *The Independent* know very well that we have never defended the hair-brained schemes and atrocious plans of the revolutionists, but they also know that we do not believe that the responsibility for the massacres rests primarily upon them, except in a few cases. In most there was not even the pretext of revolutionism, and where there was it rested on such slight foundation as to be absurd. That the Turkish government was panic-stricken or that it suffered from temporary aberration we do not believe. In Bitlis, which Dr. Hepworth visited, in Diarbekir and elsewhere the massacres were threatened days in advance, and, when the time came, commenced and closed with the signal of the bugle. That does not betoken panic or fright. We believe that the verdict of history will be that these, in some respects the most atrocious massacres the world has ever known, were deliberately carried out for purposes of political influence and private pillage. They were Islam's defiance to Christendom.—*The Independent.*

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Lv. Fayetteville	12.18 "
Lv. Fayetteville Junction	12.25 "
Lv. Sanford	1.48 "
Lv. Climax	3.47 "
Ar. Greensboro	4.20 "
Lv. Greensboro	4.30 "
Lv Stokesdale	5.17 "
Lv. Walnut Cove	5.47 "
Lv. Rural Hall	6.15 "
Ar. Mt. Airy	7.45 "

South Bound.	No. 1. Daily.
Lv. Mt. Airy	8.40 a. m.
Lv. Rural Hall	10.04 "
Lv. Walnut Cove	10.33 "
Lv. Stockesdale	11 06 "
Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2 36 "
Lv. Fayetteville Junction	3.55 "
Ar. Fayetteville	4 00 "
Lv. Fayetteville	4.10 "
Ar. Wilmington	7.20 "

North Bound.	No. 4. Daily.
Lv. Bennettsville	8.00 a. m.
Ar. Maxton	9 02 "
Lv. Maxton	9 07 "
Lv. Red Springs	9.35 "
Lv. Hope Mills	10.20 "
Ar Fayetteville	10.40 "

South Bound.	No 3 Daily.
Lv. Fayetteville	4.50 p. m.
Lv. Hope Mills	5 07 "
Lv. Red Springs	5.43 "
Ar. Maxton	6.11 "
Lv. Maxton	6.15 "
Ar. Bennettsville	7.15 "

North Bound.	No. 16.*
Lv. Ramseur	6.40 a. m.
Lv. Climax	8.30 "
Ar. Greensboro	9 17 "
Lv. Greensboro	9 35 "
Lv. Stokesdale	11 07 "
Ar. Madison	11.55 "

South Bound.	No. 15.*
Lv. Madison	12 35 p. m.
Lv. Stokesdale	1.25 "
Ar. Greensboro	2.45 "
Lv. Greensboro	3.15 "
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Discursive Preacher—"And now, brethren, having ended with the prophets Isaiah, Jeremiah, Ezekiel and Daniel, where shall Hosea come in?" Old Parishioner (rising)—"'E can 'have my place, Pahson; I'm goin' out.—*Sketch.*

Patience—"What is the cheapest-looking thing you ever saw about a bargain counter?" Patrice—"A husband waiting for his wife."—*Yonkers Statesman.*

Advantages of a College Education.—She (who has just "come out"): "What does Quo Vadis mean?" He (famous half-back '97): "'What are you giving us?' or something like that."—*Brooklyn Life.*

Nothing Personal.—Congressman Lacey, of Iowa, has received a letter from a constituent who writes: "Please send me all obituaries about Congressman that are published. I do so like to read about dead Congressmen."—*The Chicago Record.*

Mattie: "What has become of your anti-slang society that you took so much interest in a few months ago?" Helen: "Oh, it's in the consomme. The president got nutty and imagined she was the only dent in the pan, so we gave her the willies, and the dinkydink association shot the chutes."—*Chicago News.*

The Rev. Longnecker: "I wish I could think of some way to make the congregation keep their eyes on me during the sermon." Little Tommy: "Pa, you want to put the clock right behind the pulpit."—*Boston Traveler.*

His New Delusion.—Mrs. Fadde (Faith Curist): "How is your grandfather this morning, Bridget?" Bridget: "He still has the rheumatics mighty bad, mum." Mrs. Fadde: "You mean he thinks he has the rheumatism. There is no such thing as rheumatism." Bridget: "Yes, mum." A few days later: Mrs. Fadde: "And does your grandfather still persist in his delusion that he has the rheumatism?" Bridget: "No, mum; the poor man thinks now thot he is dead. We buried um yisterday."—*Indianapolis Journal.*

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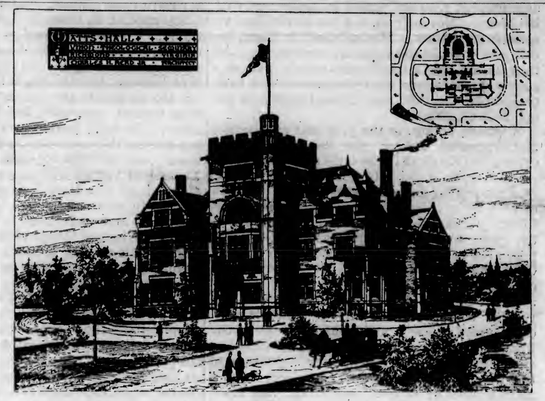
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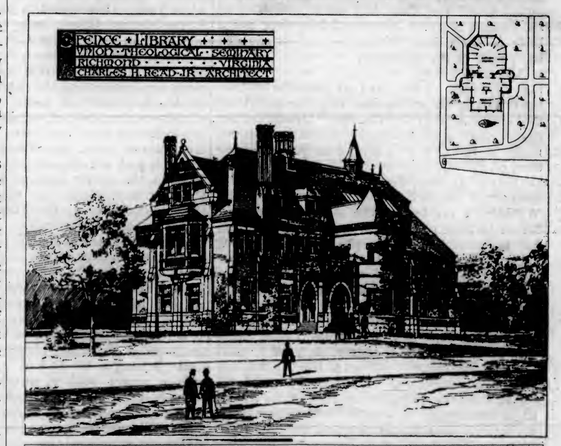
INDEX.

	PAGE.
Engravings of Union Seminary.—Sketch of Same	1
CONTRIBUTED ARTICLE:	
Facts of Mormon History: *Rev. W. P. McCorkle*	2-3
CORRESPONDENCE: Letter from Dr. Hall	3
An appeal from Tampa, Florida: *John G. Anderson*	3
Letter from Africa: *Samuel Phillips Verner*	6
A Question: *Jos. K. Rankin*	6
Publication and Colportage: *A. D. McLure*	6
HOME MISSION DEPARTMENT:	
An Earnest Appeal: *The Superintendent*	7
FOREIGN MISSIONS: *Letter from Dr. Chester*	7
CHURCH NEWS	4-5
EDITORIAL: The Power of a Good Idea: Brother Rankins	8
Suggestion: Heresy Trials, the Interior and Professor Briggs, Christian Unity and Church Unity. Patriotism	8
Sunday School Lesson	9
News of the Week	9
Our Premiums.—A New Offer	9
CHILDREN'S DEPARTMENT:	
Letter to the Children: The Children's Letters	
Diva's Witness for Christ, The Children and the Orphanage, The Bat's Disgrace	10-11
Marriages and Deaths.—Selections	12
Among Our Exchanges	13
Current Opinion	14-15
Wit and Wisdom	16
Advertisements	13-16



We present to our readers, this week, pictures of the new buildings at Richmond, Va., belonging to Union Seminary. As is well known the Seminary is under the joint care of the Synods of North Carolina and Virginia, hence the name—Union. It is ten years older than Union Seminary, New York, being founded in 1824; the third oldest Presbyterian Seminary in the United States. It began with one Professor, Dr. John Holt Rice, and three students, in one end of a kitchen offered by President Cushing, of Hampden-Sidney College, as a lecture-room.

Rev. Robert Burwell, D. D., *nomen clarum et venerabile*, was one of those students and he describes the formal opening of the Seminary thus: "Look now into that humble room and what do you see? One professor worn out by his many cares yet stout of heart and showing faith; and three students. Prayer is offered and the Seminary is consecrated to the Redeemer for the extension of whose kingdom it was established, and the work begun." From this humble origin the Seminary grew to a position of influence and power until its reverses during the war, when in 1865 it had one student and not one cent of income. "Dr. B. M. Smith was the man for these times. Next to Dr. Rice he has the right to be called the father of the Seminary. Within ten years, notwithstanding the depression and sectional animosity caused by the war he raised nearly $100,000 for the re-endowment of the Seminary. This money came from both North and South."



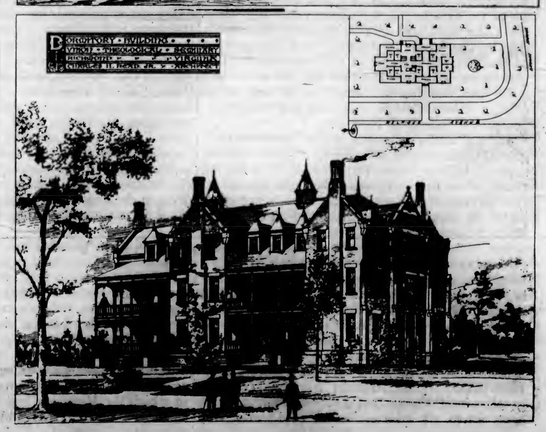
Union Seminary now has nearly seventy students, a faculty of six professors, that is second to none in this broad land in piety and ability, an endowment of over $300,000, and besides the property at Hampden-Sidney, these buildings and grounds at Richmond, valued at $150,000.

It has educated and trained a large proportion of the preachers of our Church and is entering upon a new and larger career of usefulness.

It is proposed by the board of trustees that the churches of these two Synods undertake the work of furnishing the rooms of the dormitory building. For furnishing a suite of rooms $85 is required, double rooms, $70 and single rooms $45. There are other rooms for which some furniture has been provided which can be fitted up for $20 or $25 each. The rooms so furnished will be named for the churches furnishing them, as in the old building at Hampden-Sidney. Let us see if the Synod of North Carolina will not accomplish at least one-half of this labor of love.

The present roll of honor is as follows:

1. First Church, Wilmington, N. C., a suite of rooms.
2. Randolph Church, Memorial of Dr. Sampson.
3. Falling Spring Church, Virginia.
4. W. S. Robertson, Richmond, Virginia, Memorial.
5. First Church, Greensboro, N. C., a suite, Memorial of Dr. J. H. Smith.



CONTRIBUTED ARTICLES.

Some Facts of Mormon History.—III.

BY REV. WM. P. MCCORKLE.

The murder of Joseph Smith gave him, in the opinion of his followers, the glorious crown of martyrdom. His faults—his inordinate greed, his unblushing libertinism, his cowardice, his facility for coining falsehoods, his low cunning, were all forgotten, and his people mourned him as a prophet who had sealed his testimony with his blood. Not only so, but his death was vicarious, as it were. He had died for them, because he was the champion of their cause. All they needed was a leader who would pursue a course in harmony with their faith and their prejudices, and that man came forward at the opportune moment.

Brigham Young, in the 31st year of his age, had appeared among the immigrants who crowded to Kirtland in the early days of Mormon prosperity, in 1832. He was a native of Vermont, a painter and glazier by trade, and a man of very little education. As significant of his illiteracy it is recorded that in his signature to the application for his marriage license, which is preserved in the clerk's office of Geauga county, Ohio, he spells his name "Brickham," and commences the Young with a small y. His zeal and energy, together with his native ability, his eloquence, and his indomitable will, commanded respect and confidence from the first. He was almost immediately ordained elder, and a little later, when the "Quorum of the Twelve Apostles" was organized, he was made a member of that body. He had stood by Smith all the time; had been a member of the famous army of Zion, and had done not a little to keep down dissension and strengthen the power of the hierarchy.

Accounts differ as to Joseph Smith's real opinion of Young. Some say that when he first beheld Young he prophesied that he would one day be the head of the Church. Others declare that a short time before his death Joseph was heard to say that if Young ever became President of the Church he would lead it to hell! Be that as it may, despite the opposition of a number of Joseph Smith's family, one of whom, William, a brother of the martyred prophet, began to have revelations, and announced himself as successor to Joseph, Brigham Young managed to profit largely by the prophet's taking off. He engineered a call for a general council of the Saints, which was held at Nauvoo, October 7th, 1844. This council placed the government of the Church in the hands of the Twelve Apostles, and made Young president of the twelve. He immediately set to work to repair the ruined fortunes of the Church, hastened the completion of the temple, and executed salutary discipline in cutting off Sidney Rigdon and other dissentients who opposed his authority. But it was too late for him to retrieve the disasters that had overtaken the saints and their beautiful city. Nauvoo was considered by the people of Illinois as a plague spot on the body of their great commonwealth. The politicians who had courted the influence and aided the designs of Smith, now saw fit to change their attitude, and the Legislature repealed the charter of Nauvoo.

In 1846 a large number of the Mormons emigrated to Council Bluffs, Iowa. Those who remained behind were forced to flee; many of them, when their city was at last cannonaded by the infuriated citizens of Illinois, being compelled to abandon their homes and all they had. Hastily assembling all who could entrust themselves to his guidance, Young led them across the plains and mountains to Utah, whither, with wise forethought, he had despatched an exploring party, from whose report he had heard of the beautiful and fertile Salt Lake valley. Soon, under the shrewd direction of Young, and the untiring industry of the immigrants, the wilderness began to blossom as the rose. Salt Lake City was founded and grew like the fabled palace of the Arabian Nights. An emigration fund was started and missionaries were sent out to all quarters of the old world; the sentiment in the new being now so hostile that special efforts in the Eastern States were for a time considered useless. From Great Britain, Sweden and Norway, large numbers of proselytes flocked to the new Zion, and many also from Germany, France and Switzerland.

Brigham Young continued to follow out the plans of Smith in his effort to found a religio-political despotism. In 1849, two years after the settlement of the saints in Utah, a convention was held and a State was organized, to which was given the name of Deseret, "the land of the honey bee." A legislature was elected, a constitution framed, and the newly formed State applied at once for admission into the Union. Congress refused to admit it, being at that time under the rule of men who had some conscientious scruples. As a compromise, President Filmore, in 1850, organized the country of the Mormons into the territory of Utah, and, at their request, appointed Brigham Young Governor. Federal Judges were also appointed, but having the saints at his back, Brigham refused to allow them to discharge their duties. Thereupon Young was suspended, and Colonel Steptoe, of the United States army, was appointed to supersede him. With a battalion of troops, he arrived in Utah in August, 1854, the saints having had things their own way for four years. But even he found it prudent to refrain from any attempt to assume the reins of government; and after wintering at Salt Lake City, he withdrew his troops to California.

Other United States officials were compelled to abnegate their claims, and for two years longer Brigham and his saints were left in peaceful possession of their land, and allowed to do as they pleased, so far as the rest of the United States were concerned. In February, 1856, while Judge Drummond, a Judge of the United States District Court, was attempting to hold his court in Salt Lake City, a band of armed Mormons appeared in the court room and forced him to adjourn his court *sine die*. With all the other civil officers of the United States, except the U. S. Agent of Indian Affairs, the judge withdrew from Salt Lake City. Buchanan in the following year appointed Alfred Cumming Governor of Utah, supported by a force of 2,500 soldiers, and accompanied by Judge Eckles, of Indiana, the newly appointed chief justice of the territory, Cumming undertook to assume the reins of power. Brigham Young called his saints to arms, and when Cumming's army reached Utah, the Mormons promptly destroyed a number of its supply trains, and captured their beef supply. The result was that the United States forces, now commanded by Albert Sidney Johnson, were compelled to go into winter quarters.

During this same year occurred the terrible massacre at Mountain Meadows. As far back as 1838 Joseph Smith had organized the Danites, a secret society, sworn to avenge the wrongs of the saints, and to sustain, defend, protect and obey the leaders of the church, under all circumstances, unto death. Their name was suggested by Genesis xlix: 17, and the verse is startling: "Dan shall be a serpent by the way, an adder in the path, that biteth the heels, so that his rider shall fall backward." John Hyde, who forsook Mormonism, says of them, "Many have been the times that they have been adders in the path, and many a man has fallen backward, and has been seen no more." John D. Lee, who was tried and hung for complicity in the Mountain Meadows massacre, tells in his confessions that to disobey the orders of the leaders of the church, to divulge the name of a Danite to an outsider, or to make public any of the secrets of the organization, was punishable with death, and that many paid the penalty for not keeping their covenant. It was doubtless this band, which, for aught we know, may still survive as part of the integral forces of Mormonism, operating, as the Jesuits have done whenever necessary, secretly and without using violence, that attempted the assassination of Governor Boggs.

The further fact that the victims of the Mountain Meadows massacre, who were 150 in number, were from the same section of Missouri in which the Mormons had suffered persecution, as they claimed, gives additional credit to the statement of Lee and others. John D. Lee, a bishop of the church, led the party of Mormons and Indians that wreaked this fiendish vengeance upon helpless women and children, as well as upon the men who hardly tried to resist them. Every soul of the Missouri party was shot down in cold blood, not one escaping to tell the tale. Governor Cummings at once declared the territory in a state of rebellion; but in the spring of the following year, the Mormons consented to accept a free pardon from the central government, and nominally submitted to the jurisdiction of the United States. The Federal troops were withdrawn from the territory in 1860, and during the civil war the Mormons were allowed to live, to all intents and purposes, as if independent.

At the close of the civil War a Federal Governor for Utah was again appointed, but the authority of the United States was not permitted by Young and his satellites to count for much in the administration of affairs. The Edmunds law, enacted in 1871, under which Young was arrested for polygamy, was a little more than a dead letter until after the death of Young in 1877. Brigham had been a true disciple of Joseph Smith. He left a fortune of two millions dollars to 17 wives and 56 children.

It remains now to point out briefly a few features of present day Mormonism.

First, the government of the church remains substantially as it was moulded by Joseph Smith. It is a thoroughly compact and well cemented organization. It assumes control not only of the conscience, but of the time, the property and the civil conduct of the membership. The law of the tithe is absolutely binding upon every Mormon, and the tithes are regularly collected by the bishops. Polygamy, among the Mormons of Utah, is hardly yet abolished, even in pretense. As late as the fall of 1895, one of the bishops, Richard W. Hart, declared publicly that he had three wives, and intended shortly to be sealed to another, and that the institution of polygamy had never been entirely suspended. Again, every male is bound to go at the order of the bishops to the end of the world to propagate the faith. This fact accounts both for the number of Mormon missionaries and for their peculiar manner of procedure. Going at their own charges, they have another practical reason, besides their professed desire to imitate the apostles, for their practice in throwing themselves upon the hospitality of the people everywhere. Every meal secured in this way means that much of their own property saved for their own use in the future.

This missionary scheme works admirably as a mode of discipline. The property of every apostate reverting to the church by their rules, the man who is becoming too independent can be easily gotten rid of by sending him on a foreign mission. If he goes, he is likely to be a true preacher of the faith, because his property is at stake. A man of means is apt to be careful to count the cost before apostatizing.

It goes without saying that a body of deluded fanatics, with such a history as theirs has been, and with such views as to the character and authority of Joseph Smith and Brigham Young, cannot be counted upon as loyal citizens of our Republic. In every Mormon heart there still sleeps the dream of universal empire to be exercised by the saints. They believe the time is coming when they will tread down the Gentiles. Hatred for our free institutions is imbibed by every Mormon with his mother's milk, is inculcated by their bishops, apostles and elders, and is taught in their very catechisms. As significant of their attitude of submission to Federal authority, it may be stated that in 1872, a Gentile banker in Salt Lake City paid within a few hundred dollars of *twice* the amount of Federal taxes paid by Brigham Young and all the Mormons in Utah!

Doctrinally, Mormons are not entitled to be accounted a Christian sect, any more than the Mohammedans. They profess, indeed, to accept the atonement of Christ, and they style their organization the Church of Jesus Christ, etc. But they have engrafted upon the Christian doctrines with which Smith began his

speculative course, a system of polytheism that is as completely heathen as the theology of Hinduism or of the South Sea Islanders. The God of Mormonism is none other than the first man, Adam. Their articles of faith declare that there are more gods than one, and around Adam, as the Supreme Deity of their system, are grouped a hierarchy of lesser gods, among whom are Christ, Mohammed, Joseph Smith and Brigham Young. The first lie of the tempter and the highest hope of heathendom are combined in the promise of Mormonism to its adherents. "Ye shall be as Gods," Satan said; and in China and in Utah men worship the shades of the departed. The Mormon idea of heaven is as sensual as the Paradise of Mohammed. The business of the gods is believed to be the propagation of souls through sexual commerce—all Mormon deities being possessed, according to their teaching, with physical natures and propensities such as were possessed by Smith and Young. And, besides their theory of baptism for the remission of sins, which seems to be identical with the Campbellite doctrine, and baptism for the dead, by which Franklin and George Washington have been reserved from purgatory and made Mormons!—they regard the acceptance of the Book of Mormon as necessary to salvation.

It is true that the followers of Joseph Smith, a son of the first prophet of that name, denounce Adam-worship as a false doctrine, and deny that it ever formed any part of the original doctrines of the Mormon church, and that they also denounce polygamy as being the joint device of Brigham Young and the devil. But the evidence of John D. Lee and many others showing that polygamy was taught and practiced by Smith and other leaders of the church as far back as 1836, is too strong to be waived aside. Further, it may be stated that the number of Mormons in the so-called "Re-organized Church of Jesus Christ of Latter Day Saints," together with the Gladdenites and other dissenting sects of Mormons, is too small to render their views of any special importance. The Mormonism which is now invading the South is the Mormonism of Brigham Young and of his successors at Salt Lake City, and is a corrupt, ambitious, treasonable, demoralizing, God-dishonoring heathenism.

[NOTE.—Perhaps it may be proper to state that for the greater part of the facts stated in these papers the writer has been indebted to a volume by J. H. Kennedy, entitled "Early Days of Mormonism." It may be ordered of the Scribners, New York, through our Committee of Publication at Richmond.]

CORRESPONDENCE.

[For the North Carolina Presbyterian.]

The NORTH CAROLINA PRESBYTERIAN has found its proper home. Like Staunton, Va.; Danville, Ky.; Nashville, Tenn., and Selma, Ala., Charlotte is the centre of an original Presbyterian population. This is more true of Charlotte than of either of the other three cities. The Dutch divided the Valley of Virginia with the Scotch-Irish. There are more Presbyterian churches in Mecklenburg county, N. C., than in any two counties in the valley of Virginia.

The two copies of the paper, sent me by some kind friend, have disposed my mind to recall the scenes of early life. This does not often happen with me. The battle of life has allowed neither time nor inclination to look backward. Perhaps it would be better for me to indulge my reminiscence in silence such as has been my custom heretofore. To write, however, may repay in some measure the courtesy of those who sent me the copies of the paper; and possibly pleasant recollection may be awakened in some who shall read.

My earliest recollections are associated with Thyatira Church in Rowan county. My father was rector of that church during my first decade. In my mind it is a large frame building on the Beattie's Ford road, about ten miles west of Salisbury. An avenue running north from the public road terminated at the church, the distance being perhaps four hundred yards. In the rear of the Church, and somewhat remote, was the cemetery. It is sacred to me as the resting place of my mother. The session house stood to the left as you approached the church. There gathered large congregations from all the surrounding country. The Lockes, Gibsons, Cowans, Cases, Gillespies and others came in their coaches, while many of the poorer classes came on horseback, and not a few on foot. The pulpit was on the north side of the church, and our pew the first to west of that. The pulpit was an imposing affair. None of your insignificant modern desks. The clerks ascended half way up the stairs and turned in to the first pulpit, but the preacher passed on until he reached the second landing. Then he opened the door and went into his pulpit. It was something to be a Presbyterian preacher in those days. He towered high above all the people. Above him again was a huge sounding-board. It was ornamental, but had a dangerous look. Perhaps it is well enough that fashions change. It used nearly to break my neck to look up at the preacher from our pew, right under him, and then they put shoes on my feet on Sundays when we went to church. So that one extremity blistered while the other cricked.

My faith in the transforming power of the Gospel will never fail until the memory of Gaston county fades. Father left Thyatira seeking the place where he could be most useful. He found it. The visitor to that thrifty county, now with its factories and railroads and well tilled estates, could hardly be made to understand the state of things forty years ago. What power there is in one consecrated life! The southern half of the county is Christian, not only Christian, but chiefly Presbyterian. Charlotte was our nearest town. It has grown to be a city, with perhaps a half dozen Presbyterian churches. But Charlotte to me is largely the mint and the old brick Presbyterian church, that stood where the Cathedral now stands. Rev. Dr. Cyrus Johnson is the pastor and the elders are David Parks, James W. Osborne, J. H. Wilson and E. Nye Hutchison. I kept as far as possible from the eagle when it was necessary to pass the mint, and felt very respectful when the pastor and elders entered the church.

The last issue of the NORTH CAROLINA PRESBYTERIAN had some cuts of Davidson College. One that looks huge and impressive was labelled Main Building; another Y. M. C. A. Hall. The Society Halls looked natural enough, but what has become of the old chapel, the rows of brick dormitories and the Steward's Hall? Dr. Shearer is justly proud of the college as it is, but some of us would rejoice in a glimpse of it as it was in our time. As my father had taken a share in originating and endowing the college, of course he sent me there to be trained for life. Dr. Williamson was our president; Revs. S. B. O. Wilson, E. F. Rockwell, J. R. Gilland, Mr. Mortimer Johnston and General D. H. Hill were the professors. Perhaps it was fortunate for me that such men had a chance to leave their impress upon me. The memory of all of them is precious. It was a wise step when the college was founded. Long may it live and prosper. The most memorable single event of my college life was a sweeping revival of religion under the preaching of the Rev. Daniel Baker, D. D. From it came forth many to preach the everlasting Gospel. For immediate impression, it has never been my fortune to hear any other speaker who equalled Dr. Baker.

Last summer, during vacation, Professor J. Henry Hill, a former classmate, drove me out from Statesville to old Bethany Church. We took a look at the mines, where once stood the house of the first of my family who settled in North Carolina. He came about 1756. We went into the cemetery by the church, and looked on the stone that bears the name, James Hall, D. D. All my life had been influenced by that name. It stood out before my mind when the question came to be decided as to my business in life. It nerved me for the responsibilities of the crisis through which our generation in this country had to pass. Five generations have come and gone. The little family group has become a great tribe, dispersed over many states. Wherever they go they carry with them Presbyterianism. Dr. James Hall has left the impress of his character indelibly marked upon the tribe, though he lived and died a bachelor. "He being dead, yet speaketh."

The Presbyterian Church grows. North Carolina has taken its full share in sending Presbyterians to the West and Southwest. But notwithstanding the emigration, the evidence of the growth of the Synod is palpaple. At the time of my licensure by Concord Presbytery the Presbytery embraced all the State from Salisbury westward. The Presbytery listened during the sessions, which were held on that occasion in the town of Concord, to a fervent exhortation from Judge Osborne on the local character of the church. The three plantations, one around Greensboro, another around Fayetteville and the third around Charlotte, simply held their ground. Since that time there has been no suspension.

W. T. HALL.

Columbia, S. C., February 15, 1898.

MESSRS. EDITORS:—I write to ask a special interest in the prayers of the readers of your paper in behalf of Tampa. It has been just a year since I took charge of the First Presbyterian Church of this city. Fifteen years ago Tampa had a population of about 1,000; the census of '90 gave it 7,000; its present population is 25,000 and thoroughly cosmopolitan. There are from 10,000 to 12,000 foreigners, representing every nation under heaven. Some of these are excellent people, but the great mass have little regard for churches or the Sabbath day. The Americans here are from every State in the Union, and it is estimated that 25,000 visitors come here annually from all parts of the country. Some tarry only a few days; others remain from early in the fall till late in the spring.

Social elements can hardly be said to have crystalized, and greed for gain, which is usually prominent in new towns, has not been backward in asserting its claims here. This condition of things makes all religious work peculiarly difficult.

The churches which represent practically the evangelical force of the city are Methodist, Baptist, Presbyterian, Congregational and Episcopal, with a combined membership of about 1,200, or one to twenty of the population. I believe recent figures give the country at large one to four. Some idea of the odds against us may be derived from these figures taken in connection with the conditions as stated above. Add to this that "where iniquity abounds the love of many waxes cold, and you will be prepared for the statement that many of that 1,200 show perceptibly the benumbing influence of their surroundings. Yet there is a remnant according to the election of grace," of excellent, earnest, consecrated Christians; a Gideon's band, who long for a revival of religion. Realizing that we were spiritually at a low ebb, union prayer meetings for three months or more had been held once a week, seeking God's blessing and guidance. During that time a correspondence has been held with Mr. Moody, and he has agreed to come and conduct a service for us, beginning next Sunday, the 20th of this month. The Sabbath services, more or less for the last month, have been given mainly to Christians, to impress upon them their duty and responsibility. Excellent tracts have been distributed amongst the people setting forth their privileges and obligations.

I hope these statements may serve to interest your readers in our case, and in the cause of Christ amongst us. We need sorely a revival of religion, and would earnestly entreat all who read this, as they finish it to lift up their hearts to God, if only for a minute, pleading with him for a great outpouring of his Spirit upon Tampa. By the time this reaches your readers we will be in the midst of our services, and will greatly need their prayers.

Christian brothers and sisters, will you not share with us in the work by offering an earnest prayer right now that God will greatly bless us?

JNO. G. ANDERSON.

Tampa, February 16th.

CHURCH NEWS.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met at the Foreign Mission Rooms, Tuesday, February 8th.

Mr. R. L. Wharton, of Union Theological Seminary, was appointed as a missiouary, to be sent out when the way is clear.

The committee on Southern Brazil made a report, calling attention to the urgent need and great opportunity at present in that field, and presenting a request of the missionaries for reinforcements. It was ordered that the Mission be informed that the committee appreciates the needs of the work in Southern Brazil, and will be glad to do what it can to help that Mission.

The way is not open now, however, for sendiug reinforcements to any of our fields.

The following report from the sub-committee on Africa was adopted:

1. We would express our satisfaction over the organization of the Mission, and our approval of what was done in connection therewith.

2. We would express our deep and heartfelt sympathy with the Mission in the terrible calamity resulting in the death of eleven of the natives. The devotion and heroism of these natives commands our highest admiration, and our prayer is that the noble spirit thus manifested may be blessed of God to the growth of the Church of Africa.

3. We would heartily endorse the request of the Mission for a steamer, and we ask the next General Assembly to authorize the committee to purchase at the earliest practical date a suitable boat.

4. That there be as little delay as possible; the Secretary is hereby instructed to ascertain at once where and for what a suitable steamer may be purchased, and to secure any other information that may be needed in this connection.

5. That a special committee shall be appointed, in whose hands shall be placed all correspondence with reference to this steamer, that said correspondence may be placed in suitable form to be presented to the Assembly.

JAMES I. VANCE,
JOSEPH HARDIE.

Correspondence with the African Mission reveals that the matter of transport grows more and more difficult, and that our missionaries depending on the transport facilities of other Missions, and upon State steamers, have frequently been left almost destitute of supplies. It is greatly hoped that plans for a suitable boat can be obtained, that will come within the limits of the Congo boat fund to build it.

The treasurer reported receipts for January 1898, amounting to $20,090.22, being a gain of $10,949.80 on receipts for January, 1897. After the reading of this report the Chairman led the Committee in special prayer of thanksgiving to God.

The treasurer stated that the liabilities of the committee for the fiscal year, after the 1st of February, would be approximately $25,000. They may be a thousand dollars more or less than this. The receipts for last February and March were something over $31,000. Of this amount, however, $8000 was in legacies and special donations, over and above the regular receipts. It will require therefore an increase in receipts from regular contributions of from $3000 to $4000 for February and March, 1898, to enable the committee to close the year without a debt.

A memorial of Mrs. Pauline DuBose Little was adopted, which will be published elsewhere, in *the Missionary*.

Complaints having been received of the departure from the old system of publishing receipts in *The Missionary*, it was ordered that that system be restored.

A letter from Mr. Verner stated that there had been about a hundred conversions in the African Mission during the year; and a letter from Mr. Sheppard stated that the number of communicants at the time the letter was written, in November, was about 170.

On motion the committee adjourned.

THE ASSEMBLY'S MISSIONARY TRAINING SCHOOL FOR WOMEN MISSIONARIES.

At a meeting of the board of trustees held in Fredericksburg, January 18, the Missionary Training School was separated from the "Home and School," and its independent organization was completed by allowing it a separate treasury. The present Dean of the faculty was continued, and Mrs. A. E Randolph also as Lady Principal. J. N. Barney, Jr., M. D., one of the instructors, was appointed treasurer. The change will relieve the general treasury of the corporation of all responsibility hereafter for the liabilities of the Training School, and make the income of the Training School altogether dependent upon the special funds that may be raised for its support.

Special subscriptions from individuals and churches given expressly for the maintainance of the Missionary School. have been received from year to year since its incipiency; and, though, not always ample, have yet sufficed to meet all of the expenses that have been incurred. This school therefore has not been responsible for any of the indebtedness of the Home and School corporation, for the relief of which the General Assembly provided the church collection of December last. Its expenses are inconsiderable. Four teachers are secured for not more than the cost of a living for one, as two of them give their services free, and Frederickburg College, as heretofore, shares the time and support of the two others. Subscriptions the present session have so far just sufficed to pay the expenses of the school to date. It is expected that its complete autonomy will be an advantage to the Training School by calling attention to its conservative financial record, and making its own peculiar work and necessities more apparent, and result in more contributors to its maintenance and a larger attendance of missionary candidates.

RICHARD M. HODGE,
Dean of the Faculty, Fredricksburg, Va.
MOSES D. HOGE, D. D.
President of the Board of Trustee.

HAMPDEN-SIDNEY NOTES.

Three men from the Seminary and one from the College left this week to attend the Cleveland convention of Student Volunteers.

Mr. R. L. Wharton will visit the colleges and high schools of North Carolina this week and next to present the cause of the Gospel ministry to the students there gathered. Mr. R. E. Vinson next week will present the same cause before the students of the similar institutions of Virginia.

The day set apart by the General Assembly for prayer for the students of the land will be observed here, Thursday, 24th inst. We recognize the value of such concerted prayer.

On the evenings of February 28 and March 1 and 3, Rev. W. S. Lacy, D. D., will deliver lectures to the students and the general public on Hymnology.

NORTH CAROLINA.

Sugar Creek Church.—There have been three additions lately by letter to this church, Rev. T. J. Allison pastor. The church is arranging for a Shorter Catechism contest in March. This is something peculiar to the Scotch-Irish section, but might be made a practice for other parts of the church. It is conducted on the principle of the old time spelling bee. There are already twenty-three volunters for the contest.

Mr. Allison is preaching twice a month at Louise Mills, Belmont Park, and by courtesy of the Methodist brethren, is using the Methodist church for the services.

Rev. W. P. White, D. D., editor of the *Presbyterian Journal* of Philadelphia, Pa., filled the pulpit of the First Presbyterian Church of Concord, N. C., on Sabbath morning, February 20th. Dr. White preached a sermon of rare beauty, tenderness and power, and his visit will long be pleasantly remembered in the First Church. W. C. A.

Sapphire.—Having been invited by the Sapphire people early in the last month to come over and preach for them, I made an engagement with them for the 5th Sunday. Those interested had pretty generally published the news of my coming, and, although the weather was very inclement, quite a respectable congregation met me, and very attentively listened to the pure word of the Gospel.

But in order that your readers may the better appreciate what will be said as to the spiritual needs of this place, permit me, briefly, to give some account as to where it is, what it is, what is being done, and what it is proposed to do.

Sapphire is situated on the Southern slope of the Blue Ridge, 27 miles from Brevard and 18 from Highlands, lying between them. By reason of its situation and many natural advantages, it is destined to be a great resort, both winter and summer. Among other natural attractions water-falls are abundant, there being within a radius of ten miles three, three hundred feet high; ten, one hundred; and fifty, fifty.

A large land company, known as the Toxaway company, representing some twenty million dollars of capital, have bought about twenty-five thousand acres in this section, and are spending thousands of dollars in beautifying and adorning it. They have constructed two large and very beautiful lakes, which I believe, with the exception of the one constructed by young Mr. Ravenel, at Highlands, are the only lakes in Western North Carolina. The largest of these is at Georgetown, two and one-half miles west of Sapphire, and is belted by a drive measuring some four and one-half miles. A beautiful and commodious hotel is in process of erection at this place, which, when completed, will be followed by a number of smaller buildings. The smaller lake is at Sapphire. Here several excellent buildings have been recently completed. The company contemplate the construction of a still larger lake, which, it is said, will have a coast line of 15 miles. A scheme is now being inaugurated which doubtless will result in the construction of a turnpike road from Brevard through this great land preserve to Highlands. Large sums of money have already been promised, and we believe the work will soon begin.

At Sapphire a small but comfortable house has been completed and furnished, to be used for schools and church worship.

Mr. J. F. Hays, an enterprising man, full of push and energy, is the local representative of the company. He declares that things are now ready for church work, and believes that a man, who, as we say in Kentucky, is a "good mixer," can find support for the whole of his time. He is looking to the Presbyterian Church for such a man. As regards church advantages, this section has been most sadly neglected.

And now as the country is becoming more thickly settled by people who are calling for the Gospel, and the way is being opened up whereby a minister may be supported, may we not call upon the Church to pray that a suitable man may be found who will enter this most important field and acceptably break the bread of life unto this people.

Yours in Christian fellowship, J. T. WADE.

Chinquepin —We have just had Rev. P. C. Morton of Wilmington, with us in a ten days meeting, beginning on February 6th. Bro. Morton is one of the most indefatigable workers we have ever seen, and his stay with us was blessed of God in many ways. The whole church is awakened to a desire to do better work, and the additions to the church were of such a kind as greatly to encourage us. There were six professions of faith and a number of delinquent members found. A Sunday school is to be organized on next Sunday, and we look for other fruits.

R. V. LANCASTER,
Evangelist in Charge.

Hallsville, N. C.—On Sunday, February 5th, we held our first preaching service in the new church at this place. The building is not complete, but the benches were put in and a large congregation assembled to worship for the first time in the new house. To Mrs. S. O. Middleton's untiring efforts is largely due the success of the work of securing for our church a building at this point. Rev. P. McIntyre will be with us on March 6th to conduct a series of meetings. R. V. LANCASTER,
Evangelist in Charge.

Carthage, N. C.—Rev. Hugh Craig, of Rowland, who has been spending a month in Carthage, N. C., for his health, is very much improved, and expects to return this week to his field of labor.

Gastonia.—During the month of January six persons were added to the membership of this Church, one of whom was baptized. In response to the earnest presentation of the facts concerning the colored work by Rev. O. B Wilson, on Wednesday night, Jan. 26th, a contribution of $45 20 was made to the cause. On the fifth Sabbath a Westminster League was organized with thirty-three members. The young people begin their work with much zeal and enthusiasm.

A Problem For the Women of Fayetteville Presbytery to Solve.—Four months ago Presbytery appointed a Woman's Auxiliary Board, consisting of about eighty women, one from each church, to assist in raising a debt of $8,000 resting on the Seminary at Red Springs. Six churches out of the eighty have responded, sending in, all told, $153.92.

Now for the question. When Presbytery meets in April, just two months from this time, will this showing be a correct measure of the energy, strength and helpfulness of our women, or should it be greater?

It is requested that the problem be worked out separately by each congregation and the answers sent promptly in dollars and cents. The rule of geometrical progression, ascending series, preferred.

MRS. D. P. MCEACHERN,
Sec. and Treas. Woman's Auxiliary Board.

Philadelphia and Robinson.—Through a visit of Rev. R. P. Smith, the evangelist of Mecklenburg Presbytery, the churches of Philadelphia and Robinson have united in making a call to Rev. J. A McMurray, of Fayetteville Presbytery. It is hoped that Bethlehem Church, formerly in this group, will unite with Matthews group and thus form a stronger field.

Milton.—We are pleased to learn that Rev. J. Evans has recovered from a rather severe illness which attacked him soon after his return from his visit to Robeson. But he is at work again about as usual. His daughter, too, who was ill in Robeson, is recovering very satisfactorily.

We learn, also, that he and his family had inflicted on them a very decided "pounding" on the evening of their return, and not content with this, his good people placed a special guard over the complaining ones (not always as prudent as they ought to be) in the shape of a trained nurse.

Davidson.—Dr. Thornwell's lecture on Monday night was all that his audience would have asked that it might be. It was original, abundant in wit and humor and genuine fun, and was full of interest from first to last. Rev. C. A. Munroe, of Lenoir, Chairman of Home Missions for Concord Presbytery, was here a few days ago on his return from Gilwood Church, where he has just finished a successful meeting of a week's length. His mission was also in part to try to arrange for the grouping of Poplar Tent, Bethpage and Gilwood under one pastorate. Rev. Dr. Graham, of Winchester, now with his wife on a visit to his son, Rev. A. T. Graham, preached last Sabbath at both services. The two sermons were fine discourses, for though Dr. Graham has been in the ministry nearly fifty years he retains in a striking way the vigor and interest of earlier years.

Rev. William Black closed the meeting at Albemarle, Stanly county, on Tuesday night. There were 58 professions of faith, the greater part of those making profession going to the Methodist and Baptist churches. Seven or eight will join the Presbyterian Church, one of them a superintendent of the factory. Rev. M. C. Arrowood has a petition for organization at this point, to be considered at a called meeting of Mecklenburg Presbytery. The collection for Home Missions amounted to $32.26.

To the Pastors and Sessions of the Churches in Wilmington Presbytery—DEAR BRETHREN: As there is great need and an urgent call for a liberal contribution for the work of publication, I therefore take this method of calling your attention to the necessity of laying this cause before your people in such a manner that we may look forward to a large contribution in the month of March, so that this arm of the Church's work may prosper and our people be furnished with good, sound religious literature. K. MCDONALD,
Agent of Publication, Wilmington Presbytery.
Ivanhoe, N. C., Feb. 21, 1898

VIRGINIA.

Lexington.—The pulpit of the Presbyterian Church was occupied last Sunday by Rev. F. T. McFaden, pastor of the First Church in Lynchburg. The morning discourse was on "Preaching the Cross—the ambassadors great theme." At night he preached on the acceptance of Abel's offering and the rejection of Cain's. Both sermons were earnest, clear and forcible presentations of the Gospel, and the Lexington Church will always be glad to welcome Mr. McFaden to its pulpit.

The Lexington pastor, Rev. Thornton Whaling, preached in the Lynchburg Church, having gone to that city to make an address before the Y. M. C. A. State Convention. A. H.

Abingdon.—Our church has just completed a series of services begun two weeks ago. On Wednesday, 2nd of February, the Rev. R. C. Reed, D. D., of Nashville, Tenn., came to the pastor's assistance and remained ten days. Services were held twice a day and with increasing interest and growing congregations from the first. The church has been greatly revived and nine members have been received into the communion upon profession of their faith. Others will yet be added as a result of the meeting. It has never been our privelege to listen to a better or more faithful preacher of the Word than "Clark." He is free from oppressive conventionalism as he is free from sensationalism, he charms with the brightness of his style while he convinces us with a logic that never fails. The spiritual glow that has wonderfully deepened upon him in the latter years added to the always marked freshness of thought and keen vision of his splendid abilities, makes his sermons tell with a peculiarly accumulative and permanent effect. In all the elements that constitute an effective preacher, he is second to no man in the church we have ever met, while he is the first in the rare and happy faculty of combining solidity with perfect simplicity and sanctified lightness. He creates an appetite for strong meat that becomes an hunger in his audience, and fairly beguiles them into a thirst for the "fundamentals." All that God has wrought with him among us can never be told nor the precious memories of his services be forgotten. WHARTON.

Leesburg.—Our pastor, Rev. Geo. L. Bitzer, went not long since to Alabama to preach for the congregation at Huntsville. Since his return he has received a unanimous call from that church. If he decides to go to that people the congregation of this place will give him up with regret. His one desire since coming to Leesburg has been to do the Lord's work. He and his family have the sympathy of the community at this time because of the sickness of his aged father, who, very lately, has been paralyzed. X.

Buena Vista.—A few weeks ago our pastor was assisted in conducting a meeting by Rev. Mr. Carson, of Walker's Creek. The meeting continued two weeks and on the Sabbath following eight persons were received into the church on profession of their faith in Christ.

First Church, Staunton.—The Rev. Dr. A. M. Fraser, the pastor, writes to us: "The Rev. J. E. Thacker of Alexandria, has been assisting the pastor in a meeting in the First Church, Staunton. The meeting lasted for ten days and the congregation at both the afternoon and evening meetings were very large. A solemn interest pervaded the congregation, particularly the younger portion of it, and there have been more than thirty professions of faith. The converts are about equally divided between the congregation proper and the pupils of the Mary Baldwin Seminary. Mr. Thacker has endeared himself to us by his genial nature, and by his solemn, simple and judicious preaching."

The Rev. Charles D. Gilkeson, of Beverly, W. Va., has received a hearty call to the First Presbyterian Church (Northern) of Mannington, W. Va.

WEST VIRGINIA.

Lewisburg.—A committee composed of Messrs. A. M. McLaughlin, John D. Arbuckle, A. W. Arbuckle, J. W. Price and A. P. Hughes, was appointed some time ago by the session of the Lewisburg church to select a suitable site and build a substantial, comfortable church, at or near Arbuckle school-house, four miles west of Lewisburg. Work will be commenced as early in the spring as possible.

The lot for a chapel at Caldwell, four miles east of Lewisburg, has been deeded to the trustees. It is the intention to build a chapel at this point as soon as the spring opens. The pastor of the Lewisburg church, the Rev. W. McC. White, preaches twice a month in the summer at this point and has very good congregations.

Fayetteville.—I have been absent from home for two weeks holding a meeting at Fayetteville, W. Va. The Christian people of the place were greatly stimulated and encouraged. One was added to our church on profession of faith and I trust others will follow soon. Four others made confession of Christ and several backsliders were restored. The meetings are continued by the brethren of other denominations. J. M. SLOAN.

GEORGIA.

Brunswick.—Rev. R. C. Gilmore having accepted a call to the two churches recently organized in Staunton, Va., the Third and Olivet, has removed thither, leaving Brunswick during the past week. He has done a good work here and goes to a new field where he will probably have even harder work and no better support, but feeling it a duty to make a home for his aged parents. Six members have been added to the church during the month of January.

LOUISIANA.

New Orleans.—The Presbytery of New Orleans held an interesting and important meeting on Friday last, February 18th, at 11 o'clock a. m., upon the call of the Moderator, at which time a call for the pastoral services of Licentiate J. C. Barr was presented by commissioners of the Lafayette Church of this city. Being found in order, it was placed in the hands of Mr. Barr, and was accepted by him. After necessary examinations, Presbytery resolved to meet again on Friday, the 25th inst. to hear the trial sermon of Mr. Barr, and assigned him First Corinthians, xv:2, as the text for the sermon. It was also agreed that, if the way be clear, Presbytery will meet in the Lafayette Church, of this city, on Sabbath, February 27th, at 7:30 p. m., for the ordination and installation of Mr. Barr as pastor of that church, the Moderator, Rev. F. O. Koelle, to preside and propound the constitutional questions, etc; Rev. Dr. J. H. Nall to preach the sermon; Rev. Dr. R. Q. Mallard to make the ordaining prayer; Rev. L. Vass to deliver the charge to the pastor; Rev. Dr. B. M. Palmer to deliver the charge to the people. This is that large and important church recently vacated by the resignation and removal of Rev. S. C. Byrd, and for so many years the charge of the lamented Rev. Dr. Thomas R. Markham.

KENTUCKY.

Louisville.—At the Portland Avenue Church, in this city, special services have been enjoyed for some time, in which the pastor, Rev. David Sweets, was assisted by Rev. J. H. Hopper, and which continued for eleven days. Great interest was manifested from the first. "Uncle Joe Hopper" (as we love to call him), is still full of vigor, and preaches the Word with unusual power. Twenty-seven professed faith in Christ, and were received into the membership of the church, while four were received by letter, making thirty-one additions.

TEXAS.

Dallas, First Church:—The series of meetings held in this church continues; and the interest is growing. Decided results are expected.

Anson:—Rev. W. N. Dickey has returned from Colony, O. T., where he has been laboring for nearly three months among the Indians.

ALABAMA.

York, Ala.—Our church recently sustained a great loss in the death of ruling elder Dr. J. F. Allison in the 75th year of his age. Born near Poplar Tent, N. C., of Scotch ancestry, and a graduate of Davidson College, he was for 54 years a child of God and 31 years a ruling elder. The influence of his godly walk and faithfulness will live after him. At Oxford church in this group we celebrated the Lord's Supper, February 13th. Our hearts were made to rejoice, as it has been some time since we have enjoyed this means of grace owing to the lack of a supply. One addition by letter. On February 15th, Rev. Labib Jureidini gave us an interesting lecture on the "Religions and Customs of Syria."

Yours sincerely, J. T. WEST.

Birmingham.—An interesting meeting has been in progress in the Central Presbyterian Church of this city, of which Rev. Dr. L. S. Handley is the beloved pastor. Rev. Dr. R. Cecil, of the First Church, Selma, Ala., has been doing all of the preaching, and has done it effectively, as seen from the fact that, already, precious fruits have been gathered, and there are good prospects for a still larger ingathering.

MEETINGS OF PRESBYTERIES.

Presbytery of Albemarle will meet at Tarboro, N. C., Tuesday, April 5th, at 7:30 p. m.

F. H. JOHNSON, S. C.

Tombeckbee Presbytery will meet March 31st, 11 a. m., at the Second Presbyterian Church, of Meridian. A. B. COIT, S. C.

Presbytery of Mississippi will meet in Natchez, Tuesday, April 5th, 1898, at 7:30 p. m. Opening sermon by Rev. Z. B. Graves.

Sessions will send commissioners' fund at the rate of ten cents per member; statistical reports, narratives, Sunday schools and young peoples' societies' reports. S. C. CALDWELL, S. C.

Louisiana Presbytery will meet in the Hoyte Memorial Church, Gloster, Miss., on Thursday, March 31st, at 7:30 p. m. Written reports are required from all churches, and "Sessional Records" are to be sent up for review. The Ladies Presbyterial Missionary Union will hold their meeting during the sessions of Presbytery, and all Ladies Missionary Societies will send their representatives.

M. B. SHAW, Secretary.

Bethel Presbytery will meet at Glover, S. C., on Tuesday, April 5th, at 11 a. m.

ALEXANDER SPRUNT, Stated Clerk.

CORRESPONDENCE.

DOMBI, WESSMANEE FALLS, VIA LUEBO }
KASSAI, CONGO AFRICA, AUG., 29, 1897. }

My Dear Friends and My Mother's Friends:

However long you may have been waiting in patience for my answer to your letter, thrice welcome, I hope you will not think me either careless or forgetful. For recent news of somewhat startling character, I doubt not you have seen and heard both letters and papers sufficiently to interest, but I trust not alarm you. I am at a new station on the head of navigation of the Kassai, 60 miles or more from Luebo, am fairly well, with plenty of work, and food for thought. * * * I am sure that without the energy and sound constitution which I inherited from the Verners, I should have had a hard road to travel in Africa. As far as real interest in whole-souled attachment to, and deepening conviction about my field of labor, it is all I could ask. The more I see of Africa, the grander it looms up, the very faults of the people call most loudly for help. They kill my people and nearly killed me, all unconscious of danger, yet I solemnly declare they are more to be pitied than blamed.

The aboriginal African of the higher type is very greatly superior to the average conception of him. He is certainly the best heathen savage in the world. The governments now investing and infesting Africa are a curse. They teach the natives to hate foreigners. They are alike bad—English, French, Belgian and German. The English are worse because stronger, that is all. Unless the missionary gets hold first he may look out for a warm welcome, if he follows the state. This has been my melancholy experience. My people who were killed put the average Christian to shame by the fearlessness with which they went with me into a place whose danger they knew better than I did; those who remained have stuck to me through thick and thin, never deserting for a moment, but went back with me into the scene of the affair and probably saved my life when I was so wrought up with wrath as scarcely to be responsible. You have read about Dr. Livingstone when the Arabs killed the women standing by him at Nyangue? Well, I have the same inclination. I have a regard, a positive affection for my people, such as I do not believe I would cherish for a congregation at home.

They are faithful, affectionate, good humored and keenly enjoy a good joke; as honest as heathens can be expected to be, as brave as you please, of good, average intelligence, with here and there higher specimens. My head boy, Bunder, is a very remarkable fellow. He could write in the Ba-Congo tongue, which is entirely different from the Baluba spoken here, but he wrote me a letter to Luebo, which I am going to bring home. I read it with ease in the Baluba tongue, which we have learned since coming here. Yet he had never been taught a word of Baluba, and wrote the words as he thought they should be spelled. He has a remarkable history, which I shall publish soon. I have four smaller boys whose stories are also romantic. They were caught in a slave raid. I feel the deepest compassion for these boys—no father or mother, long cuffed from pillar to post, and barely rescued from being boiled and eaten. I have had three bad fevers on account of malaria from the swamps along the river banks, by the land routes, going to get the boxes for our misssionaries, which our people carry on their heads 60 miles for ten cents. When I tried the river route my men were killed and I escaped a treacherous arrow by a few inches, fired from the bush on shore, while those in the other boat were murdered without my knowledge.

I have just come in from a service this Sunday night which was interrupted by an invasion of the fearful black stinging ants, which turned the meeting for awhile into a torch light procession armed with flambeaus fighting the blood thirsty little terrors. Fire alone can conquer them; they are scourges and were going to build their house in mine, but I preferred sleeping alone. * * * If I had no discouragements, only to work for the natives, I should be supremely happy here. I have a lovely station. The chief is simply a magnificent man, and his eldest son is as handsome and gentlemanly as a prince in a fairy tale. He heads a large crowd of Bakuba boys who help me in every kind of work, and are now engaged in building a Bakuba house for Bunda which is really an artistic production, built by boys who walk three miles for the Bamboo material.

The country is elevated and healthful. The scenery surpassingly lovely. I found a beautiful lake 3 miles off, full of fish, as lovely as a dream. The mountains I have called Mount Julia and Mount Marie. The great Wissman's Falls are near and steamers can come up to Dombi's landing at Boigne.

I could not have found a place more to my liking by searching all Africa. A finer looking, more intelligent, kinder hearted man than Dombi cannot be found between the Mediterranean and the Cape. He is about 6 feet, and must weigh 230 pounds or more. We are warm friends. His son, Wange—I have never seen an African approximating him either in looks, heart, or behaviour. I am going to do my best beseeching the Lord to make a missionary of him. I tell you, the friends would simply be astounded to see this boy. He never begs, is very industrious, of a noble, royal carriage and demeanor, yet gentle, courteous and serviceable. I have never seen him strike a quarrel yet, and he is with me the most of the day. He would take the South by storm—a genuine African prince—high-born, handsome, gentlemanly. The moment I set my eyes on him I asked if he were not the "King's son." I hope to get a photograph of him to bring home. I wish to warn against regarding all light colored negroes as partly mixed.

I have met here Africans who never before saw a white, man and they are full copper colored and very handsome. Generally the mixed blooded negro is less acceptable to me than the pure negro; they seemed to have inherited the Saxon's restless disposition without his bluntly honest recognition of things as they are.

I cannot tell you how much I appreciate your letter. May I receive another? All you wrote of my dear mother was true and not all too much. May the God of our Fathers bless and keep you ever.

Your sincere and affectionate friend,
SAM'L PHILIPS VERNER.

[For the North Carolina Presbyterian.]

RANKIN, N. C., February 14, 1898.

MR. EDITOR, DEAR SIR AND BROTHER:—While Brother Moore prolongs his search, it may be, for some specific in the line of modern "up-to-date" insecticides, and his friends are coming prematurely to his relief, hailing adroitly, as needs be from untenable premises, and thereby enforcing the cause of Presbyterial emancipation; while these things are undergoing satisfactory development, I would be glad to have a few sober words with yourself, with a view to ascertaining what we are to expect from your cathedral standpoint as editor of the NORTH CAROLINA PRESBYTERIAN, as to the scripturalness and advisability of a minister of the Gospel being or not being, in his individual capacity, a member of the church. If advisable, should and would he not be amenable to the authority of the church of which he is a member and subject to transfer of membership in the same sense and to the same extent his brother elders are? If not advisable, please state why not, and blaze the scriptural line of demarkation between the two classes of elders, and suggest some suitable formula for divesting the teaching elder of his individual church membership and amenability, and investing him with official membership of Presbytery. Perhaps a timely ventilation of these simple matters may check the bubbling of heresy on the one hand, or expose the waywardness of Presbyterianism on the other.

Yours truly, JOS. K. RANKIN.

To the Pastors and People of Synod:

BEAR BRETHREN:—With pain I call your attention to the fact that for last year only one half of our churches contributed to the great cause of publication and colportage, and the total amount contributed was only $816. That is a little more than two dollars per church or *two and a half cents* per member of our churches.

If all churches that can will contribute *as they are able* this March, 1898, we can put a Synodical Colporteur in the field for all his time and greatly enlarge our help to new and feeble churches.

Our Home Mission work in Synodical Evangelization and the coming of many colonists to locate within our bounds greatly increase our obligation to give to this cause.

In the case of Synod to give, and give liberally to this great department of our Church work, all our churches should feel that we have pledged ourselves to do all we can to make a large offering in March.

If any pastors or people wish information as to the nature or need of this cause, Rev. Dr. Jas. K. Hazen, 1001 Main street, Richmond, Va., our efficient Secretary of the Assembly's Committeee, will gladly furnish it.

Our people know the importance of this branch of our Church work, and will give if informed as to its needs.

A. D. MCCLURE,
Synod's agent of Publication and Colportage.

Selected.

A pathetic story of the Civil War was related by the corporal of an Illinois regiment who was captured by the Confederates at the Battle of Wilson's Creek, and is repeated in "Women of the War."

The day before this regiment was ordered by General Lyons to march toward Springfield, a pale, sorrow-stricken woman appeared at the captain's door, begging an interview. She brought with her a little boy of twelve or thirteen years, whom she wished to place in the regiment as drummer-boy. Her husband had been killed in the service, and she thought that the boy, who was eager to "join the army," might earn something toward the support of the family.

"Captain," she said, after the boy had been accepted, "he won't be in much danger, will he?"

"No, I think not," replied the officer. "We shall be disbanded in a few weeks, I am confident."

After the engagement at Wilson's Creek, where the Federals were defeated, Carporal B., who had been thrown from his horse, found himself lying concealed from view near a clump of trees. In a clump of bushes, propped against a tree, he found the boy. His drum was hanging from a shrub within reach, and his face was deadly pale.

"O, corporal," said he, "I am so glad you came! Won't you give me a drink of water, please?"

The corporal ran to a little stream close by, and brought the child a draught.

"Don't leave me," said the little drummer, "I can't walk. See!" and he pointed to his feet.

The corporal saw with horror that both feet had been shot off by a cannon ball.

"He said the doctor could cure them," continued the boy, pointing to the dead body of a Confederate soldier who lay beside him. "He was shot all to pieces, but he crawled over here and—tied—my legs up—so they would—wouldn't bleed so!" And Eddie closed his eyes wearily.

The corporal's eyes were blinded by a mist of tears as he looked down. The Confederate soldier, shot to death, and in the agonies of the last struggle, had managed to take off his suspenders and bind the boy's legs above the knees.

As the corporal bent down to raise the child, a body of Confederate troops came up and he was a prisoner. With a sob in his voice, he told the story, and the Southern officer tenderly lifted the wounded drummer on to his own horse, swinging the drum before him. When the little cavalcade reached camp "Eddie" was dead, but the little drummer's last call had aroused the noblest feeling in the heart of one who was his foe, one whose last act was an effort to save and comfort the boy enemy who was faithful to his duty.—*The Presbyterian.*

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. MCKELWAY, SUPERINTENDENT.
CHARLOTTE, N. C.

An Earnest Appeal.

Dr. Chester's clear statements with regard to the deficiency in the Foreign Mission treasury brought an immediate response from God's people, many of the churches of North Carolina rallying at once to the help of that great cause. As January was the month for Assembly's missions, and February for Presbytery's missions, the Superintendent of Synodical missions has given up this department of the paper to these causes, not wishing to interfere with the people's offerings to them but on the contrary to encourage them as much as possible. But the end of the ecclesiastical year is in sight and there are many churches that have not given as yet one cent to the great cause of aggressive evangelistic work upon the frontiers of our Church in North Carolina, the work that is mainly supported from the Synodical treasury. Most of the churches have failed to raise the amounts apportioned them by their Presbyteries. Some other churches, visited by the Superintendent, have not paid up their pledges to date.

The encouraging financial report that was made at the meeting of Synod could not be made to-day. We are now heavily in arrears to our faithful and devoted home missionaries, while it is impossible now to carry out the plans for the enlargement of the work adopted at the meeting of the Synod.

Just at this crisis there are fifty more Mormon missionaries in North Carolina than there are Presbyterian ministers all told. It is all well enough to send out tracts and to publish histories of their Church, but there are a quarter of a million of our white people in North Carolina to-day who cannot read, and there are 100,000 of them that no Church is reaching to-day with the Gospel, and these Mormons have a fertile field for their mischievous sowing. As was pointed out recently it is a possibility that there shall at an early day be as many Mormons in North Carolina as Presbyterians.

In the light of these facts, in the light of God's Providence setting before us an open door, and adding his abundant blessing upon our work; for the sake of our workers, for the sake of our Church, for the sake of our beloved State, for Christ's sake, your servant asks your immediate and generous aid.

Our constitution gives to the Session the right to order collections for pious uses. We appeal to the Sessions of our churches to ask an offering from all their people for this pressing need, and before the first of April.

Let every church see first that its apportionment to the cause is raised in full. If the church has done that then see if it is not possible to give an extra offering that the Lord's work in our own State may go on.

And you, brethren of the ministry, tell your people such facts as these. That there is a county in the western part of the State, one half of which is without a church of any denomination. That there are five counties in the west and thirteen in the east in which there is no organized Presbyterian Church. That in some of these counties one-fourth of the white population are without the Word of God, could not read it if they had it and have no one to teach it to them. That there is just now a precious opportunity for establishing our Church in the eastern counties from the immigration that is filling them now, on account of the tobacco industry. That there are now in many towns in the east little bands of Presbyterians who should be cared for now and their means and talents utilized for the establishment of Presbyterianism and the spreading of Christianity. Surely there should be no Presbyterian Church in this State that will report this year that it has given little or nothing towards the evangelization of North Carolina. And if my own experience is worth anything you cannot make an appeal to the patriotism of North Carolina Presbyterians in vain.

Rev. William Black has been preaching at Albemarle, a mission point in Stanly county, the past week and is now at Gibson Station, where Rev. W. B. Arrowood has built up a little church by his evangelistic enterprise. He goes next to Cronly, in Wilmington Presbytery. Our local evangelists are working earnestly and successfully, and God is adding his blessing abundantly to their labors. Our Church is in favor with the people, even where it has been practically unknown. Our interest in the cause of education and our mission schools are attracting many who would not otherwise hear the Gospel.

In a section of this State, embracing nearly 300 miles of territory, in which this time last year there was not a church of any denomination and not a single school house, there is now the nucleus for an organization, several having been received into the Church. There is a neat church building, erected largely through the self-sacrifice of the missionary in charge, and several Sunday schools and preaching points have been established. Shall the work go on?

Perhaps this communication may reach some individuals who have not contributed to the work this year and who wish to do so. Individual contributions will be most thankfully received by the Superintendent, who also is the Treasurer. And may the Lord lift from us the curse of Meroz, "who went not up to the help of the Lord, to the help of the Lord against the mighty."

FOREIGN MISSIONS.

Letter from Dr. Chester—Our Work in Japan—XV.

The various Presbyterian Missions in Japan carry on their work separately as Missions, but unitedly as regards the Church of Christ in Japan, the native body into which the results of all their work is gathered. This native Church has four Presbyteries, united in a general synod called the Daikwai. There it has organized self-supporting churches, it carries on its own work, the missionaries who live where these churches are only assisting in the work as they are called upon and find practicable. They exercise no ecclesiastical power within the bounds of an organized church.

Their work is mainly in the outlying fields which the churches are unable to reach, and in these fields they exercise the powers belonging, under our system, to evangelists. As a rule their homes are in the larger cities where they have street chapels, called *Kogeshos* and do work that corresponds to our city evangelization.

A few years ago Mr. Grinnan settled in Kobe and began the work of our Mission there. On his removal to the work in Steele College at Nagasaki, Mr. McAlpine moved from Nagoya to Kobe to take his place. The work has since been under Mr. McAlpine's care. A little church of about twenty-five members has been gathered, which seems quite full of life, and is now making an effort to build a house of worship. The services at present are conducted in a small native dwelling, whose convenient arrangement of movable partitions for the interior walls enables them to turn it into a fairly respectable audience room. But outsiders will not attend the services as they would if there were some place with a more attractive exterior, and looking more like a church to come to.

I attended the service held here on Sunday, November 11th, and heard a sermon, of which Mr. McAlpine kindly gave me the points, which it may be of some interest to give, as showing how a native Japanese preaches. The style of delivery is an absolute contrast to that of the Chinese. The Chinese is very dramatic, emphasizing, attitudinizing and gesticulating, so that one can almost tell his meaning without knowing his language. The Japanese closes his eyes and lowers his head, and his audience do likewise. It would be the height of impoliteness to stare each other in the face. His jaws work with inconceivable rapidity, producing sounds that reminded me of a half dozen cog wheels running over a hard floor. He eschews emphasis as being incompatible with the high and pure intellectuality of the performance. He minimizes gesture for the same reason.

Classical Japanese contains many Chinese words unintelligible to the common people. The average preacher delights in using these and quoting from Confucius, in order that his hearers may give the greater weight to that part of his sermon which they do understand. But this sermon I heard preached by Mr. Kiyama, of Tokyo, was a good practical sermon, as the following outline will indicate.

The text was from John x:10. "I am come that they might have life." The introduction dwelt on the high aim of Christ towards men as compared with Confucius and other teachers. The points emphasized were: 1. Why is this "life" necessary? Because, without it men are spiritually dead. 2. What is the character of it? It is spiritual, taking hold of the inner man, penetrating and saturating the soul, working from within outwards in the life and character. The spiritual effects were illustrated by Christ's miracles of bodily healing; set forth in his teaching in the sermon on the mount; shown in the lives of the Apostles; and experienced by us, in poverty, danger and persecution. 3. If we have this life, shall we selfishly keep the joy of it to ourselves, or try to be the means of communicating it to our fellow men.

I think it is inspiring to know that we have preachers in Japan who can preach sermons like that. At its conclusion I made, as usual, a short address which Mr. Price interpreted with—strange to say—no less amazing rapidity of utterance than that of our Japanese brother. I can understand how those who have practiced in this Japanese language from infancy can speak it as they do; but that our missionaries, going out there after they are grown, should be able to educate the hinges of their jaws, of this it must be said, *hic labor, hoc opus est.*

On the railroad from Kobe to Kioto run twenty-one trains a day, all crowded with passengers. I spent one day at this old capital city, viewing its magnificent temples, its gorgeous silk stores, its beautiful cloisonne ware and listening to the Babel uproar of its busy street life. For the description of these I must refer my readers to the books. I did not have the heart to visit the Doshisha University, which has fallen from grace and become a propoganda of infidelity.

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Who can estimate the usefulness of a good idea? We have only recently learned that the father of the present editor of our Children's Department was the first to suggest that there should be a space devoted to the children in a religious paper. The idea was immediately adopted by a Presbyterian editor. Now, in thousands upon thousands of homes, the mother gathers her little ones around her knee and reads to them the stories that were written for their childish minds and childish hearts, dropping here and there seed that shall spring up into everlasting life. And the memories of Sabbath afternoons thus spent will be among those most cherished and hallowed in the years to come.

Brother Rankin thinks that he has a good idea and perhaps he has. If we understand him he believes that a minister, like a ruling elder, should be under the jurisdiction of an individual church and not *ex-officio* a member of Presbytery. This is not a new idea, however. In 1843 the Assembly answered in the negative an overture asking "Whether ordained ministers of the Gospel ought to be considered church members, and to have their names enrolled on the sessional records of the churches where they are settled as pastors or stated supplies." When a minister is ordained the Presbytery takes away from the church of which he is a member all jurisdiction over him. When the Presbytery relinquishes that jurisdiction that church re-assumes it. Evidently, because of the fact that a minister and the church he serves are contracting parties, there should be a higher court than the session, having original jurisdiction over both parties to the contract. Both the minister and the church are members of Presbytery and each is represented on the floor. There are many other arguments to sustain the wisdom of this arrangement, and Brother Rankin will have to give mighty good reasons to change the immemorial law of the Church.

The Presbyterian Church practices that Christian Unity which must come before Church Unity. It calls itself but a branch of the Church of Christ. It acknowledges in its Standards the existence of other churches that differ from it. While it believes that the scriptural method of ordination is "with the laying on of the hands of the Presbytery," it does not hold that any form of government or order is necessary to the existence of a church. Hence it rejoices to recognize the ministers of other denominations, offers them its pulpits, accepts the ordinances at their hands, and invites all professed believers to the Lord's Table.

Upon this broad ground any church must stand to be heard with respect on the subject of Christian Unity. Union of hearts must precede the outward sign and the spirit of fellowship its visible bond.

The same principles of toleration and charity must prevail before there can be organic union between bodies of the same faith and order. The spirit of exclusiveness is especially unbecoming in the party seeking the union. We once assisted in uniting the North and the South, with a marriage bond between a Northern Presbyterian minister and the daughter of one of our Southern churches, who had recently been dismissed to the church of which her lover was pastor.

In his enthusiasm over everything Southern, especially the people, the question of organic union between the two Churches was soon broached. We asked him: "When you received your wife (that is to be) into your church, did you examine her with reference to the heresy of slavery and the crime of treason?" Of course, he did not understand what that meant. Then we showed him the records, from which we do not intend to quote now, and that the rule for such an examination of members from Southern churches had never been repealed, nor those characterizations, born of a time of passion and excitement, stricken from the records. And I suggested to him that the removal of all political deliverances from the records would be the longest step toward organic union that had ever been taken. Heretic and traitor are impossible words. The Southern Church is very well worth a war record.

There is such a thing as a wholesome partisanship in things ecclesiastical as well as civil, in matters of faith as well as in worldly affairs. An American who is not proud of his country ought to emigrate. A Presbyterian who is ashamed of the doctrine or indifferent to the history of his Church will do more good to the general cause by joining some Church which he is able to champion. A Christian should be the most ardent of partisans, and particularly so in the defense of the truth against its enemies. We should be able to give a reason for whatever faith is in us.

The *Interior* has a good illustration of the folly of any other course.

"Two or three of the Congregational and some other papers are not minding their own business in regard to Professor Briggs and our Church. For their benefit we will recall what occurred four years ago last summer, and ask them how they would look at it and like it if they were in our place. We had a great Parliament of Religions. The orientals were here lauding their sacred books literally to the skies—even the nasty Koran was decked out with sentiments stolen from the Bible and set upon a pedestal, and the incense of adulation burned under its bloody hands and demon's eyes. Buddhist and Brahmin and Parsee were here—the latter by a fair shadow of right, for they were they who greeted the infant Savior. A man came on from New York to stand for the Bible, in this great tournament of the sacred books. It was a magnificent opportunity, worthy the effort of a lifetime to any man who was adequate in heart and brain to the occasion. That man was spoken to in regard to his opportunity. He replied in effect, that he did not come to vindicate the Bible but to exhibit its imperfections—and he proceeded to do so. We were so indignant then for what we said of that speaker, that some of his friends with much show of temper and of insult, flung the *Interior* back at us. What followed? That prince of humbugs and frauds, Vivekananda, rode in triumph all over India proclaiming that the Bible had been repudiated at the parliament by its own champions! That "champion" was Dr. Briggs. Now gentlemen, if you force a reason why we have, without compromise, opposed the restoration of that learned gentleman, you have it."

From which we gather that the *Interior* opposes Dr. Briggs restoration to the ministry less on account of his heresy than by reason of his lack of that useful possession sometimes designated horse sense.

Speaking of horse sense, we respectfully suggest some display of it by our Northern brethren and sisters who write about the religious destitution of North Carolina. The Northern Presbyterian Church is doing a good school work in Western North Carolina. But the November *Missionary Review of The World* published an article on the mountaineers of Madison County, that is doing perhaps as much harm to the cause of Presbyterianism as the educational work will do good. Our Southern evangelist in charge of the county is held responsible. There is not a county in North Carolina in which there are not intelligent, refined and Christian people, and these hasty generalizations by ill-informed writers are unjust and slanderous. The Southern Church occupies now every county in Western North Carolina, except one, and is fast overtaking any local destitution with its own evangelistic and educational work. With the tremendous debt resting upon the Northern Board and the embarrassments of the change to the Synodical plan of work, it is a question whether the money spent in North Carolina just now could not be more wisely used elsewhere.

PATRIOTISM.

The true test of greatness is the mastery of self. A week ago the country was shocked at the news of a terrible catastrophe by which more than 250 brave men, American seamen, went to their death. American traditions of Spanish treachery and cruelty sent the suspicion into every mind that the cause of the Maine's destruction was malice and not accident. The second thought was that the suspicion might be unjust. The tons of powder and high explosives on board a modern battleship, the danger of spontaneous combustion, of electrical heat, or of accidental flame, were factors of the problem, and there were precedents of similar explosions from these causes.

On the other hand there was the known hostility to the presence of the Maine in Havana harbor, the insults of individual Spaniards and the inflammatory and threatening placards that have been issued. Added to this were feelings of personal sympathy for hundreds of bereaved homes (a mother here in Charlotte lost a son). The grandest spectacle that has been seen in this generation is that of this great nation, patiently and calmly waiting an investigation, the result of which may make for peace, or may plunge three continents into war.

It is the duty of Christian patriots to pray for peace and to preserve its spirit in their own hearts. Every man has his influence. It is their duty to remember also that this is a representative government and that our officials have been entrusted by the people with their great responsibilities. In times like this partisanship should rise to patriotism and sectionalism disappear in Americanism. It is the duty of all good citizens to support the Government in whatever course it adopts.

SUNDAY SCHOOL LESSON.

First Quarter, Lesson X., March 6, 1898.

JESUS AND THE SABBATH—MATT. XII:1-13.
GOLDEN TEXT.

The Son of Man is Lord even of the Sabbath day.

Vs. 1. *At that time.* R. V. *At that season.* It is probable that these events occurred before the Sermon on the Mount and the sending out of the Apostles. It was the time of harvest as we know from the standing grain, and was the period between Passover and Pentecost. *Ears of corn. Heads of wheat.*

Vs. 2. *Not lawful upon the Sabbath day.* In Deuteronomy xxiii:25 permission is given in general for the satisfying of hunger by the plucking of the grain. The Pharisees did not charge the disciples with trespassing, but with the profanation of the Sabbath. The act of the disciples according to Jewish regulations was a double sin—reaping and threshing wheat.

Vs. 3, 4. Our Lord here lays down the great principle that works of necessity may be done upon the Sabbath. The satisfying of hunger is one of these works. All casuistical questions about the Sabbath may be embraced in the single question: "What are works of necessity?" The meaning of this word changes with new conditions of civilization, and from age to age.

Vs. 5. A second principle is that works of worship are lawful on the Sabbath. Such as the sacrifice of animals under the old dispensation and the preaching of the Gospel, with all its attendant labors. The minister of the Gospel works harder on the Sabbath than on any other day. It is in no sense a day of rest for him. Still, God has written in the constitution of his physical, mental and spiritual nature the need for one day of rest in seven, and a congregation that is careful of its pastor's health and strength will see that Monday, the preacher's holiday, is as free from all pastoral work as possible.

Vs. 6-8. An argument used by the Saviour to justify his disciples who may seem to violate the letter of the law, is his own divine authority. *The Son of Man is Lord also of the Sabbath.* Obedience to Christ is the whole law, and is above all external observances.

Vs. 9-13. The third great principle laid down by Christ is that works of mercy may be done on the Sabbath. *It is lawful to do well on the Sabbath days.*

"The Sabbath was made for man, and not man for the Sabbath." That holy day which God bids us remember and hallow was made for man's highest interests. To make it a holiday defeats that intention, for the highest interests are spiritual interests. But spiritual conditions depend upon physical to a great extent. And the blessed work of relieving suffering of body, mind or soul, giving food to the hungry, medicine to the sick, comfort to the desolate, is promoting the end for which the Sabbath itself was designed.

One work of mercy is to regard the rights of the great army of servants and laboring men to their day of rest and worship. Their work should be made as light as possible or they should have the day entirely to themselves. Christian people, even benevolently disposed people, should beware of patronizing the railroads and the street cars, except in cases of necessity and mercy, lest their example help to strengthen the chains that bind our workingmen, who are robbed of their Sabbath by the greed of their employers.

LESSONS OF THE MIRACLE.

1. The value of human life and happiness in the Saviour's eyes.

2. Christ's sacrifice of himself for the sake of the sufferer. The miracle of mercy provoked the malice of his enemies.

3. The opportunity of salvation that might have been lost. The man was in the synagogue on the Sabbath day.

4. A Divine Command conveys the power to obey.—*Stretch forth thy hand.*

5. Obedience the surest test of faith. *And he stretched it out.*

6. Christ's work is always complete. *And it was made whole as the other.*

News of the Week.

DOMESTIC.

FRIDAY:—Congressman McIntire will make a strong fight to secure an appropriation of at least half a million dollars for the Naval Academy. The Senate adopted Mr. Turpie's resolution declaring that the sale of the Kansas Pacific Railroad ought not to be confirmed unless the government receives not only the principal but the interest of its claim.

SATURDAY:—Miss Frances E. Willard, who died at the Imperial Hotel, New York, early yesterday morning, will be buried at Evanston, Ill.—A joint resolution is introduced into the House providing for the erection of a monument in honor of the officers and sailors lost on the Maine.—The Henderson Bankruptcy bill passes the House after a lively debate.

MONDAY.—Rev. Sam Jones, the evangelist, has announced himself a candidate for Governor of Georgia.—Further reductions in railroad rates are announced as the result of the rate war started by rivalry for the Klondike passenger business.—New England cotton manufacturers seek relief from Southern competition by a constitutional amendment conferring upon Congress the authority to regulate the labor of the country.

TUESDAY.—The item appropriating $100,000 for the Paris Exposition empowers the President to appoint a commissioner-general at $8,000 per year, an assistant commissioner-general $6,000 and a secretary-general at 4,500.—The seventh Continental Congress of the National Society of the Daughters of the American Revolution is in session in Washington.

WEDNESDAY.—The contract is signed for raising the wreck of the Maine.—A $100,000 bonus is to be added if it is towed to Norfolk.—The government has given orders for a number of new rapid-firing guns and five enormous gun carriages.

FOREIGN.

THURSDAY.—The steamer Flachat, bound from Marseilles for Colon, was wrecked on Anaga Point, Canary Islands. Thirty-eight of her crew and forty-nine passengers were lost.—General Pellieux, in testifying at the Zola trial in Paris, pleaded for upholding the discipline of the French army.—A Cuban filibustering expedition has been intercepted in Jamaica waters.—A revolution is in progress in Costa Rica.

FRIDAY.—A new cabinet for Norway was officially appointed.—In the lower house of the Diet at Vienna, the Mayer group submitted an interpellation asking if it were intended to prohibit the importation of American fruit, in view of danger from the San Jose scale.

SATURDAY.—One hundred and ten bodies have been recovered from the colliery at Hamm, Westphalia, where an explosion of fire damp occurred.—The British battle ship Victorious has been floated and steamed into the harbor of Port Said.—The appointment of Count Cassini as ambassador to the United States, instead of minister, is gazetted in St. Petersburg.

SUNDAY.—The Federation of Husbandry meets in Berlin and demands that all American products of the soil must be refused on one pretext or another.—Reports are afloat that Spain is trying to unite the Spanish Republics of America into a great nation to fight the United States.

MONDAY.—The French forces in West Africa have advanced within the British sphere and it is said that England has given orders to the Royal Niger company to compel their retirement by force. The situation is regarded as very grave.—The Queen Regent of Spain gave a farewell audience to Senor Polo y Bernabe, the new Spanish minister to the United States.—The provisions of the Irish local government bill will be made known to-day in the House of Commons in London.

TUESDAY.—Emile Zola spoke in his own defense to the jury before which he is being tried in Paris.—The New wharf at Tampico, Mexico, one of the finest on this continent, was destroyed by fire Sunday. The loss is nearly $2,000,000.

WEDNESDAY.—A split in the Cuban ministry is reported.—The Vizcaya is ordered from New York to Havana.

Premium for One New Subscriber.—The Search-Light of St. Hippolytus, By Rev. Parke P. Flournoy, D. D.

With an Introduction by Rev. W. W. Moore, D. D. Cloth Decorated. Publishers' price $1.

In addition to our premiums for two and four new subscribers, we can now offer to our readers the above premium, for one new subscriber. Almost any of our readers can persuade one person to take the paper who does not take it now. Upon the receipt of $2 sent direct to the NORTH CAROLINA PRESBYTERIAN, with the name of one new subscriber, we will send this admirable book, post-paid. It is not often such an offer is made and we are only able to do so by special arrangement with the author.

Below you may read what has been said in commendation of the book. We may add that it is of special interest and value to Presbyterians.

The book has received a proof of most favorable recognition in the form of an invitation to the author from the "Victoria Institute, or Philosophical Society of Great Britain," to join that distinguished body of men of science and authors."—*Presbyterian Publication Committee.*

A North Carolina minister says: "I got several prayer meeting lectures out of it."

From Ministers, Professors, Editors, Business Men and Ladies in America and England.

I cannot recall anything outside of the Bible that has given me more real pleasure.—*Rev. R. L. McNair, Rockville, Md.*

What is Thought of It in England.

It is original; it is interesting; it is sufficiently concise, it is calm and capable.—*The Rock, Church of England paper, London, England.*

A book greatly wanted just now when we are overrun with Sacerdotal pretensions.—*Mrs. Lewis, of Cambridge, Eng., the discoverer of the "New Syriac Gospels," at Mt. Sinai.*

Cuts at the root of many of the distressful theories of the higher critics.—*F. Petrie, London, Eng., Hon. Secy. of Victoria Institute.*

I admire it very much.—*Prof. B. B. Warfield, D. D. L. L. D., Princeton Theol. Seminary.*

A fine specimen of scholarly, historical research and critical insight.—*Dr. Dabney.*

Sat up till 12 o'clock at night to finish reading it and then read it again.—*A lady of Washington, D. C.*

Would not take $100 for my copy if I could not get another.—*Business man, Washington, D. C.*

Unsparing as it is in exposing the falsity of the claims of Popery, it is not less so in dealing with the unbelieving rationalism of the day Into both their dark chambers of imagery it flashes the light of truth with wonderful effect.—*Bishop Latane, Baltimore, Md.*

I never had anything bring me so near the writers of the New Testament.—*A Lady of Lexington, Va.*

The Rev. J. M. P. Otts, D. D. L. L. D., of Alabama, says of the book:

"It puts into the hands of the people a book on questions on which information is greatly needed, and it gives the needed information in a way at once pleasing and proving itself to be trust worthy. * * * The argument is plain, practical and overwhelmingly convincing."

"It is a pen picture of the men, the scenes and the events of the second and third centuries. * * * * * It is a delightful combination—a book that people will read through."—*Editorial Note in Christian Observer.*

Should be in every Sunday school library.—*Central Presbyterian.*

A lady read it through and *couldn't stop.*

Another lady pronounces the book "as interesting as a novel."

A minister in North Carolina says: "Read your charming little volume through at one sitting;" and another, in New York, "Your book is worthy of all praise; I have enjoyed it very much."

A business man in Louisville, Ky., writes: "My wife and I are reading it together, and not only enjoying the substance, but delighting in the easy and attractive style of composition."

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—We have such a nice letter from Mr. Boyd this week, telling us many interesting things about God's little ones, that I shall not take up much space or much of your time, for anything I have to say.

We hope Mr. Boyd will write again soon. We have had some letters from the children at the Orphan's Home, but shall be glad to have more. It would be interesting to have them write us about how a day is spent at the Orphanage, or about their plays or their work. I would suggest too that some of them write us how their holidays are spent. Perhaps some were invited to spend Christmas with friends, it would be nice to have an account of that. We shall be glad to hear from them at any time.

We have a nice story, too, from our little friend in Brazil, Virginia Wardlaw, who is only fifteen years old, and whose first story, the account of Diva and her witness of Christ, will be read with much interest. We must hear from her again too.

Two of you have given me this week something you wonder about. One little boy wonders what this means—"I am in the Father and the Father in me." Now the catechism says "There are three persons in the Godhead—The Father, the Son and the Holy Ghost—these three are one God, the same in substance, equal in power and glory." Jesus just meant to teach his disciples that he and the Father were one; though they are two Persons, yet they are one God.

This is one of the things we cannot understand but must believe, because God teaches it. Faith is a very grand and beautiful thing. It is a great deal nobler to believe because we have faith in our God, than to believe only what we can understand. After all there are so few things we *can* understand. Ask mamma about that.

A little girl wonders "why people would rather do wrong than right." Just because we are all born into this world with sinful hearts, and hearts that are enemies to God and to all that is right, so that until God gives us new hearts and sends His Holy Spirit to live in us, we always choose evil and turn away from what is good. Get your Testament and read Romans, seventh chapter, from the eighteenth through the twenty-fifth verse. (Rom. vii:18–25). Then ask some one to read the eighth chapter with you and tell you what the words mean that you do not understand. By the way, that eighth chapter is a good one to commit to memory. *I wonder* how many Psalms and whole chapters some of my little folks know any way.

THE CHILDREN'S LETTERS.

A New Presbyterian Church.

HAMLET, N. C., Feb. 11, 1898.

DEAR PRESBYTERIAN:—I was 10 years old my last birthday. We have taken the PRESBYTERIAN a long time and we all love it. I was named for Dr. Drury Lacy. He was papa's school teacher. I go to school to my sister. My sweet little cousin, Errol Starke, went to Heaven last November.

Mr. Coppege is our pastor. He came seven miles through the snow Sunday before last. We are going to have a new Presbyterian church here soon and hope Mr. McKelway will preach for us some time.

D. LACY WHITING.

A Seven-Year-Old.

FAIRLY, N. C., February 14, 1898.

DEAR PRESBYTERIAN:—As I have never written to you, I thought I would write you one.

I am seven years old; nearly eight.

I have five sisters.

I have a little sister who was baptized yesterday. Her name is Annie Elliot.

The other four are Janie, Mary, Katie and Emily.

I have a sister at Red Springs Seminary.

I have two brothers dead. Their names are Elliot and Archy.

My preacher is Rev. A. N. Ferguson.

I like to go to school all right and my teacher is Miss Kate Bryan. I love her very much.

My mamma and papa are well now.

Your friend,

ELIZA MCLEAN PATTERSON.

A Dear Old Grandma.

DELTA, N. C., February 12, 1898.

DEAR PRESBYTERIAN:—This is my first attempt to write to you. I love to read your paper. My dear old grandma takes it. I do not live with her, but she sends my uncle after me nearly every Saturday to go to Sunday School with her. She learns me the Bible lesson and I go in the class with her to recite it. I love to go to Sunday School. I am going to school to Miss Pattie Battle. I do love her so much. I have one brother and two little sisters that are going to school. I will try and write you a nicer letter when I learn how. Your little unknown friend,

MARY J. ROBINSON.

A Young Theologian.

SMITHVILLE, Feb. 9th, 1898.

DEAR PRESBYTERIAN:—I have tried to think about the page you wrote us about and to keep mine clean. You asked us to tell you about our thoughts, so I will. I thought when I was reading in my Testament what was meant when Jesus said "that I am in the Father and the Father in me."

We don't take the PRESBYTERIAN but Mrs. Sara reads it to us. I am nine years old. Your friend,

S. HOUSTON MILLER.

A Hard Question.

SMITHVILLE, Va., February 9, 1898.

DEAR PRESBYTERIAN:—How is the little girl that swallowed the thimble? You said you wanted to know what we wonder about. I often wonder why people rather do wrong than right. I have been thinking about the pages you told us about, and I have been trying to keep mine clean. I am ten years old. We do not take the PRESBYTERIAN, but Aunt Sara, our teacher, reads it to us. Your friend,

MARY V. WATKINS.

One of Little Sister's Playmates.

SMITHVILLE, Va., February 11, 1898.

DEAR PRESBYTERIAN:—I will try to answer the question you asked us about heaven. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Mother does not take your lovely paper which I wish so much she did. Cousin Sara reads it to us. You told about keeping our pages clean and I have been trying to keep mine like it was when I woked up, clean but full of good things.

I am nine years old. I have four sisters. My sister Mary got burnt, but is getting on very well now. I can remember Little Sister and like to hear about her.

Your friend,

ELLA CARRINGTON.

Named for General Washington.

SPRAY, N. C., January 31st, 1898.

DEAR PRESBYTERIAN:—I wrote to you week before last, but that letter was lost, so I will have to try again.

I was sorry when you changed your old home, but I like your new dress very much.

I will be seven years old the 22nd of February, and my mamma named me for Gen. Washington because I was born on his birthday. I go to school to Mrs. Ray. She makes us study very hard, b t I like to go to her. I like my arithmetic best of all my studies, because I learn it the best.

We have a beautiful snow to-day but it is thawing fast now, and we must hurry and make us a snow man before it all melts. Your little friend,

MARY WASHINGTON WALKER.

A Lover of Pets.

IONA, N. C., January 31, 1898.

DEAR EDITOR:—I will write to you for the first time. I wrote to Mr. McLaurin when he was Editor. I have two sisters and one brother. My oldest sister is going to school at Red Springs Seminary. She boards in the college. I am going to school at Sonoma. My teacher is Miss Nellie McDuffie. My deskmate is Ada McCormack. I like her very much. I study arithmetic, geography, history, grammar, spelling. I have seven pets, six white rabbits and a puppy. I must close, hoping you much success with the PRESBYTERIAN. Your little unknown friend,

BETTIE PARKER.

The Best Teacher in the World.

LINCOLNTON, N. C., January 29th, 1898.

DEAR PRESBYTERIAN:—We enjoy your paper very much. Our good grand-pa, Rev. R. E. Johnston, brings it to us every week. I have two brothers and one sister. We are too far away from our school house, so we have school at home. Two of our neighbor's children come and mamma is the teacher. We have grand-pa's old horse, Bob, 21 years old. I enjoy riding him when he is in the same notion. Hope you will print my letter. Your little friend,

JOHNNIE LAKE.

Rumple Hall's Pigeons.

BARIUM SPRINGS, February 8, 1898.

DEAR PRESBYTERIAN:—My little brother and I have four pigeons. They fly upon the Rumple hall and all around here. Bryant tries to catch them but they are not tame yet. Mr. Rice and some of the boys killed seven hogs. I caught a bird and I started to put him under a pan, and while I was putting him under he flew away, and I did not see him again. We have got the furnace now. It keeps the whole house warm.

We have twenty little pigs, nearly all of them are spotted. Some of the children are learning to play the organ. Miss Celeste gives them lessons to learn by. It is my work to help to milk, and saw wood. George and Charlie are on the farming grounds. They tend to the horses. The tongue can tell stories and fuss and quarrel and it can talk back, and tell the truth and can keep quiet.

From your friend,

OTIS KIRKLAND.

A Good Scholar.

FAIRLEY, N. C., February 4, 1898.

DEAR PRESBYTERIAN:—When I heard the PRESBYTERIAN was going to be moved to Charlotte I was sorry, because I was afraid the new Editor would not give the children a page for their letters, but last week the children had a whole page of letters, so I thought I would write again. I like the PRESBYTERIAN in its new dress very much. I enjoyed the story about Little Annie Sheppard. I would like to hear some more about her. I hope she will get well. I am going to school. I study hard, for I don't like to get bad reports. I have not missed a word in my spelling since Christmas. I have learned the 23rd and 24th Psalms and also the creed. My brother Job is studying Latin. We have six little lambs and six little pigs. My baby sister, Sarah, can walk now. I won't write any more this time, but I will write more next time. Your little friend,

MAIE MCMILLAN.

The Tongue.

RIDGEVILLE, N. C., Feb 7th, 1898.

DEAR PRESBYTERIAN:—You wrote and asked who could tell you about the tongue.

It says in James, third chapter and sixth verse, that the "tongue defileth the whole body, and setteth on fire the course of nature and it is set on fire of hell," and in the eighth verse it says, "But the tongue can no man tame; it is an unruly evil full of deadly poison."

I am glad to know that little Ellen is getting better, and hope she will soon be well.

Your little friend, E. MYRTLE WILKINSON.

A Right Writer.

KENANSVILLE, N. C., February 4, 1898.

DEAR PRESBYTERIAN:—I will try to right to you and want to say it all myself. Papa takes your paper. I love to hear Mamma read the little letters. I am six years old. I go to school. I have to brothers and to sisters the baby is one year old and named "Lucy Iona" she is so funny trying to walk. we think she is so cute. I will not say any more now. will get Mamma to rite this again. I am afraid you can't read my ritein. Your new friend,

ANNIE MAY SOUTHERLAND.

That Happy Home.

GREENSBORO, N. C., January 30, 1898.

DEAR PRESBYTERIAN:—I thought I would write, as I have never written before. I am eleven years old. I go to school every day. My teacher is Miss Virginia Taylor. Our Sunday school has stopped for the winter now. Our pastor is Mr. Seabrook. My mamma and little brother have gone to that happy home in Heaven. The twenty-first chapter of Revelations contains the best deecription of our Heavenly home. I think I will close now. Your friend,

ANNIE J. ALBRIGHT.

On the Roll of Honor.

STATESVILLE, N. C., Feb. 14th, 1898.

DEAR PRESBYTERIAN:—I want to write you a letter to tell you I have finished the Shorter Catechism I recited it to Dr. Wood the day before my seventh birthday. My birthday was the 12th of February. I got some nice presents. I can't read, so I can't look out the Bible verses about Heaven, but I like for Mamma to read me the last chapter in Revelation; I can find it myself. I like to hear about Heaven. I think the prettiest hymn in the Gospel Hymns is "I have read of a beautiful city." I like to have the little letters and stories read to me. The story about "Bo" sounds just like my little sister Ruth. She is so funny and fat, and says so many cute things.

Mamma wrote this for me but I told her what to say. Your little friend,

RACHEL ELIZABETH GILL.

Which Is the Shortest Psalm?

GILMERS STORE, N. C., Feb. 12, 1898.

DEAR PRESBYTERIAN:—I am a little girl eight years old. My mamma takes your good paper. I do not go to school, but study at home. I have been through my fourth reader and nearly through my geography and arithmetic.

That was a very funny piece about the Bishop and the Children. I take the Children's Missionary and the Fatherless Ones. I hope little Ellen Harris is most well. I will close by asking a question: Which is the shortest Psalm? Your unknown friend,

KATIE KIME.

Diva's Witness For Christ.

Little Diva da Silva was on her way to school. Her brown curls were waving in the wind, as she ran to catch up with two of her schoolmates. As she came up with them she saw the Host turn the corner. Two bare-headed men were holding a white silk canopy above the priest who held the little wafer, into which it is said Christ enters after it has been blessed by the priest. A little boy waving a censer, walked in front.

"I know where the Host is going," said Maria da Gloria, "it is going to old Francisca d'Assis."

"How do you know?" asked Marica, "I saw her returning from mass yesterday morning."

"Oh, she went to mass yesterday, but she barely reached home before she fell in a faint, and has been very sick every since. She hadn't eaten for three days, and had gone to four masses that morning, and it was too much for her."

"Father's *compadre* says that if the Pope knew about all her fasting and praying, he would make a saint of her when she died," said Marica, "and you know," she added, lowering her voice, "she has visions of the blessed Virgin and the saints."

"I heard some one say that too," said Maria da Gloria, "because any one who spends all their time making prayers to the saints, is bound to go to heaven."

"That won't do her a bit of good," put in little Diva; "if she doesn't believe in Jesus Christ to take away her sins, all her prayers for the dead won't take her there."

"Oh! that is because you are a *Protestante*," said her companions; "your law is very wrong. The priest would give you a big *penitencia* if he heard you say that. Dona Emilia said he was going to visit our school to-day. I am glad I know my catechism," remarked Marica.

While they were speaking, Diva had noticed the people in the street kneeling down at sight of the host, and behind a half-open door, she saw an old, black woman on her knees, with her rosary between her fingers, looking out, meanwhile, at the host, through the crack in the door.

After a little more walking, they arrived at school, and soon there was a babel of voices, for all the girls were studying aloud, until the teacher should give the sign for the singing of the morning school hymn.

A few minutes after recess the priest walked in, and every girl but Diva stood up while he went up to the platform. When the teacher and the *padre* had exchanged greetings, one of the older girls brought a catechism and gave it reverently to the priest, and then began the recitation of many statements, not at all founded on the Bible.

"That little girl doesn't say the catechism. She is a *protestante*," said the teacher, pointing to Diva.

Diva blushed at being thus brought into prominence, but held up her head bravely, for she was not at all ashamed of the Christ whom she confessed with her lips.

When the catechism recital was over, the priest took out his gold crucifix and held it out to the girls. One by one they came up and kissed it, until all except Diva had gone through this act of adoration.

"Come and kiss the crucifix, Diva," ordered Dona Emilia.

Diva didn't move.

"Diva," said the teacher, with emphasis, "come and kiss the crucifix."

"Don't make her do it if she dosen't want to," said the priest aside to Dona Emilia.

But Dona Emilia wasn't going to let Diva go unpunished after showing such disobedience. She lifted up her *palmatoria* (a round piece of wood, with a handle) and said: "Well, come here then, and I will give you something you will be sure to like." And holding Diva's hand she brought her palmatoria hard on her little hand six times, and then taking up the other one did the same to it, counting the blows aloud as she administered them.

Her hands were red, and she would have cried if she had not felt ashamed to do so before so many people, and it was with a very sober face that she walked back to her seat, feeling very unlike the bright little girl she had been when school began.

But as Padre Antero passed her seat on his way out he smiled at her and put a silver coin in one little red hand, for he had admired the way in which she had stood up for her belief.

And no one knows why Diva and Padre Antero have a bright smile for each other when they meet, since that little incident at Dona Emilia's school.

VIRGINIA R. WARDLAW.

The Children and the Orphanage.

Two years ago, when shares in the Centre Building, (now Rumple Hall,) were offered the children of the Presbyterian Church, 251 children bought shares, some as many as 12, and now hold certificates for the same. We should have been glad had many hundreds of our Presbyterian children helped us to make this beautiful home for our orphans. Now, little people, we are going to tell you something about this building your money helped to make. Twenty-five girls live in this house. Their rooms are all on the third floor, so they have to climb a good many stairs to get to their rooms. These are the larger girls though, and there is no danger of their falling down the steps. Their sitting room, too, is on the third floor, and the girls have some merry times in there, when work and study are over. When you return home from school the first thing you do is to rush into mother's sitting room and have a good chat. Our dear girls never have that pleasure to brighten their sitting room, but they do have in their house two lovely teachers, who do all in their power to fill the dead mother's place. On the second floor are the chapel and three school rooms. Two of the school rooms are used in the mornings from 8 to 12:15. Our little folks do well. We are very proud of some of them. Orphans are just like other children; some study, some do not, some are good and some are not. All, however, can do much better work since the church has given us such nice, airy school rooms. The third school room is used in the afternoon, and our smaller children are in attendance. One of the larger girls helps to take charge of this work. We think every little tot who goes to this school will tell you he "loves to go to school."

From the school room you go to the first floor and find a big dining hall that will hold 25 tables. We do not have so many as that now, only 12, but we will have some day, and that not very far distant. Now, children, you would like to see *our children* at meals. Seven little folks are at a table, and an officer presides at each table, only we have not enough officers to go round, and two of the "big girls" too, have tables. At the second ringing of the big bell, all march to the dining hall and take their places at the tables; a bell taps and each little head is bowed for the blessing. Then all are seated and eat and chat pleasantly. Did you imagine we ate in silence? No indeed, we try to have a good time at the table. There are so many of us, we must not talk too loud, for then no one could hear what the others say. One group of girls eat their meals before the rest of us come to the table, and when we eat they wait on the tables, for there are so many little children and one officer can't be both papa and mamma to the seven children at her table. These waiters refill the glasses, cut the bread, and are generally helpful. * * No, boys do not wait on the the table, only the "big sisters," we call them, of the Rumple Hall. Now we say "big sisters" because the Orphans' Home is all one big family; they are the largest, the oldest, the most helpful in the Home.

Then a big sister has such an influence for good in a family, and we want our big sisters to be so good and lovely that it will be well for the younger children to walk in their footsteps. Oh! my, we were talking about the dining room, were we not? You say you want to know what we have to eat! Well, that is interesting. Some of our boys try to find out some times, and if the "curiosity box" happens to be a favorite with the kitchen girls, he generally does find out, before he goes to the table. Now children, this is what we have—just what the money the Lord's people put into the treasury will buy. When there is only a little money the fare cannot be very tempting, and when there is more money we try to have the food as nice as the money will allow. You remember our Sunday school lesson a few Sabbaths since taught us that if the Lord cared for the birds of the air and the flowers of the field, much more does He provide for His children. Just so *He has cared* for his fatherless children at Barium Springs for the past seven years. Never have we come to the table and had to go away hungry; many time there has not been what we *liked*, but it was what the Lord sent and we were thankful. The way we receive our food reminds us very much of how God sent the ravens with bread and flesh in the morning and bread and flesh in the evening to Elijah, and the God of Elijah is our God, and will ever feed His orphaned ones. As the children fare, so also do the superintendent, officers and teachers.

Under the dining hall is a big basement in which is a furnace which heats the dining room, chapel and school rooms just as comfortably as if it were a day in summer. Two or three long sticks of wood in the furnace does all of this. That is nice, is it not? Yes! children you have invested your money well in helping to build Rumple Hall. Now when your papa makes a money investment he looks after it right sharply; if he did not, you, his little child, might not enjoy all the nice things you now have. So do we want you to look after your shares of stock in the Orphans' Home, and in your little prayers ask the Master to take care of your investment. We shall believe that when you are men and women grown, you will some day meet your work, our orphans, perhaps in the pulpit, or on the mission field, or maybe it shall be only in humble intelligent citizenship, honestly doing the Master's work in His vineyard; then, my dears, you have a glorious reward, but for your aid what might that very life have been? Tell us, little ones, will you look after your "stock" in the Orphans' Home at Barium Springs?

The Bat's Disgrace.

The battle raged 'twixt the beasts and the birds,
And the bat looked on, tho' he spoke no words
Until the beasts were winning the day,
And then the victors heard him say:
"I belong to your ranks, for whoe'er knew
A bird with two rows of teeth, did you?"

At last the birds had the best of the fight,
And the bat, with manners quite polite,
Then joined himself to the winning side
And in their ranks he tried to hide
As he said: "I have wings, and 'tis quite absurd
To think that I can aught be but a bird."

But the beasts and the birds thought it was base
To agree with all sides—a real disgrace—
So neither would own him, and to this day
He keeps carefully out of their way.
He hides in caves, far, far from their sight,
And comes out only 'neath the shadows of night.

—*S. Rees, in Presbyterian Messenger.*

MARRIAGES.

McPHERSON–FERGUSON.—At the home of the bride's father, Mr. Daniel Ferguson, near Cameron, N. C., on February 17, 1898, by Rev. M. D. McNeill, Mr. J. D. McPherson, of Sanford, N. C., and Miss Maggie Ferguson, of Cameron, N. C.

COONEY–WILSON.—At the residence of Mr. D. A. Penland, Ireanna, Madison County, Ala., by Rev. Jno. S. Wood, Mr. John W. Cooney, of Hollywood, Miss., to Miss Mary K. Wilson, of Ireanna, Ala., grand-daughter of the late Rev. A. Penland.

OBITUARY.

HARRINGTON.—Near Rush Point, Caddo parish, La., January 19, 1898, at the age of thirty-seven years, two months and four days, Mr. William W. Harrington, son of Rev. Cyrus and Mrs. L. A. Roberts Harrington.

He was born at Rocky Mount, La., November 15, 1860. He married June 8, 1887, Miss Mary Glassell, daughter of Rev. John and Mary T. Glassell. He united with the Mansfield Presbyterian Church when about fourteen years old, and has always been an active member, and for some years a deacon. He was a most gentle and loving husband and father, an ever-obedient son; and as a brother and friend, he endeared himself to all.

"Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord from henceforth." "This day shalt thou be with me in Paradise."

"Thy way, O God, is in the sea,
Thy paths I cannot trace;
Nor comprehend the mystery
Of Thy unbounded grace.

"Here the dark veils of flesh and sense
My captive soul surround;
Mysterious deeps of providence
My wondering thoughts confound.

"When I behold Thy awful hand
My earthly hopes destroy,
In deep astonishment I stand
And ask the reason why.

"As through a glass, I dimly see
The wonders of Thy love;
How little do I know of Thee,
Or of the joys above!

"'Tis but in part I know Thy will:
I bless Thee for the sight.
When will Thy love the rest reveal,
In glory's clearer light?

"With rapture shall I then survey
Thy providence and grace;
And spend an everlasting day
In wonder, love and praise."

—P. H. H.

At Rest—Mrs. Kate Plumer Bryan.

We have just received a letter from her son, Mr George Bryan, informing us that this dear friend of ours passed to her endless rest from her home at Titusville, Pa., at 9 o'clock on the night of Wednesday, the 16th of February.

Although, as is generally known, she had been ill for some time, the end came somewhat suddenly. A little while of labored breathing, a short period of unconsciousness, and then she "became one of those who have come out of great tribulation and have washed their robes and made them white." She is described as "beautiful in death's repose, for it had no terrors for her."

She will be buried at Pittsburg beside her husband and her "four-year old Margie who died in 1862, but whom she never forgot."

This woman in all things adorned the doctrine of God her Savior. Her experience of God's grace was profound, and ever deepening. Through all her days, she met trials with Christian serenity, and made people love her religion for the power it evinced to brighten her own life and the lives of all around her. Her heart was full of all womanly tenderness, and she was never so satisfied as when breaking her alabaster box, to lavish its wealth of devotion upon her dying Lord. She made the happy young, happier! She stood a strong and true helper of all, bearing the burden of middle life, and the aged leaned upon her and found repose.

The writer of these simple lines owes to her some of the most cheering inspirations of his student life and source of the happiest hours of his after years. Lovingly he has rejoiced with this family when they did rejoice; lovingly he weeps with them as now they weep.

E. DANIEL.

Raleigh, N. C., February 21, 1898.

In Memoriam.

Entered into Paradise, February 18th, at Asheville, N.C., in the 29th year of her age, Mrs. Eugene Gray Heck, beloved wife of Mr. George A. Heck, and daughter of the late Mr. Julius A. Gray.

This announcement will fill many eyes with tears. To the writer of these lines it brings a keen sense of personal bereavement. I knew her from childhood. My admiration and affection deepened with every passing year. Such exquisite beauty of person, such winning charm of manner, such native refinement of feeling, such strength and grace of mind and character, are rarely found united. Her's was, indeed,

"A countenance in which did meet
Sweet records, promises as sweet."

Few there are to whom can be applied with greater truth that tender and familiar couplet:

"None knew her but to love her,
None named her but to praise."

Seven years ago she became a member of the First Presbyterian Church of Greensboro, N. C. Two years later she was most happily married to Mr. G. A. Heck, of Raleigh. Her Christian life was shadowed by a succession of heavy bereavements followed by slow and fatal sickness. The Saviour's Gethsemane prayer was often upon her lips. "O my Father, if it be possible, let this cup pass from me." But the Saviour was drawing her closer to himself, and at length by His grace she was enabled to add, in His own spirit of resignation, "Nevertheless, not as I will but as thou wilt. Life was sweet. She had much to live for. But her surrender was complete. This spirit of cheerful submission found expression in many of the verses she wrote to while away the long hours of her sickness; for the poetic gift was her's in no small measure. In one of her tender poems of the heart occur these lines:

"The winds blow east, the winds blow west,
They are blowing health—they say,
Oh! bring my roses back to me,
Gentle winds, I pray."

"They have not brought my roses back,
But, better to my sight,
They dropped deep down into my heart
A bud of creamy white;

The little bud is folded tight,
But as I look, behold!
The petals are unfolded
And I see a heart of gold."

"It is the bud of hope, I cry,
The bud is with me still,
I clasp it to my bosom
And await my Master's will."

During the last weeks she was mercifully relieved of all suffering. Encircled by the tenderest human love, she lay without a pain, without a fear.

"Only waiting till the angels
Open wide the pearly gate."

Her mind was perfectly clear to the last. Everything that could be said to console the dear ones she was leaving, she said. The Saviour was vividly present to her in the fullness of his sustaining, exalting grace. Her vision of Heaven and the blessed reunion there was undimmed by a single cloud. Almost every hour her lips could be seen moving, and the listeners could hear her whispering to herself the precious promises of God, especially the familiar words of her favorite Psalm; "The Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul. * * * Yea, tho' I walk thro' the valley of the shadow of death I will fear no evil, for Thou art with me. Thy rod and thy staff they comfort me." That valley had no shadow for her. Leaning on the arm of her Beloved, peacefully she passed to the greener pastures on the other side, where the Lamb, which is in the midst of the throne shall feed her, and shall lead her unto living fountains of waters, and God shall wipe all tears from her eyes. Blessed be His name for the glorious certainty revealed to us in His word, that

"Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal."

"Jerusalem, the Golden,
There all our birds that flew,
Our flowers but half unfolden,
Our pearls that turned to dew,
And all the glad life-music,
Now heard no longer here,
Will return again to greet us,
As we are drawing near."

EGBERT W. SMITH.

"I Am Proud Of My Saviour."

Gal. 6:14.

Last words of John H. Coble, of Laurinburg, N. C., who died Nov. 22, 1897.

By M. E. C.

I glory in my Saviour,
Whose face I soon shall see;
He paid the priceless ransome,
My Savior died for me.

I'm proud of my dear Saviour,
His righteousness is mine;
And in His perfect likeness
I shall forever shine.

The valley hath no terrors,
Though dark the shadows fall;
His presence is my comfort,
I fear no ill at all.

Thus one so full of promise,
Spake as he dying lay,
Then in his life's fair morning
He sweetly passed away.

SELECTIONS.

Perfect Through Suffering.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright,
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach Heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet.
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in the Father's
And sing (if you can) as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love you better so.

—*Southern Churchman.*

A Voice from Heaven.

I shine in the light of God,
His likeness stamps my brow;
Through the shadows of death my feet have trod,
And I reign in glory now!

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have found the joys of Heaven,
I am one of the angel band;
To my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing,
Whom Jesus hath set free;
And the glorious walls of Heaven still ring
With my new-born melody!

No sin, no grief, no pain,
Safe in my happy home!
My fears all fled, my doubts all slain,
My hour of triumph come!

O friends of mortal years,
The trusted and the true!
Ye are walking still in the vale of tears,
But I wait to welcome you.

Do I forget? Oh, no!
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet to touch again.

Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light,
To the world from which I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the waging voice of war
And the storms of conflict die?

Then why should your tears run down
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

—*Ib.*

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AMONG OUR EXCHANGES.

It looks very much as if the advocates of an equal representation of ministers and laymen in the General Conference of the Methodist Episcopal Church are about to be successful. The *Northwestern Christian Advocate* has published the opinions of eleven Bishops, and also of a large number of ministers and laymen in favor of the measure.—*Presbyterian Banner.*

"It will be interesting to watch the tendency of American Episcopal churches toward larger popular rights, and of Congregational churches toward stronger central authority. Both will be making toward the middle ground of Presbyterian government."—*N. C. Presbyterian, January 13th.*

It is stated in many Baptist newspapers and other publications that in order to get rid of the difficulties about "close communion," Baptists are largely giving up the practice of formally inviting any person to the communion. They spread the table with the elements needful for the celebration of the sacrament, and then allow every one present to use them, or to refrain from using them at their pleasure, or according to their convictions of duty. This relieves the minister and other Church authorities from the responsibility of a decision as to who shall occupy the place of communicants. But if the principle, which, if carried out, would exclude any otherwise properly qualified disciple of Christ, the dividing line still runs, and the communion of saints is marred, save in outward appearance.—*The Presbyterian.*

In the Congregational government of the Baptist denomination each Church is a law unto itself. Open communion will come gradually by the action of individual churches. [ED.]

We are glad to learn from *The Independent* that it is not true that the Rev. Dr. Joseph T. Smith, of Baltimore, refused recently to administer the communion in a certain church because unfermented wine would be used. For many reasons we did not like to believe the story, and now it is pleasant to know that we do not have to believe it. The large majority of our churches use unfermented wine for sacramental purposes; the General Assembly has given repeated judgment that this is sufficient, and the tendency is in the direction of its still larger use. While, occasionally, individuals may be opposed to it, we should dislike to believe that many would take the position erroneously imputed to Dr. Smith.—*Herald and Presbyter.*

It is this sort of sentimental nonsense that hinders rather than helps the cause of true temperance.

If the almost universal opinion of Christian scholarship is to be respected, our Lord used *wine* in the institution of the Supper. Now we do not believe that the use of a substitute invalidates the ordinance. Cases may occur in which it is impossible to secure the elements that are designated. But to use a substitute for wine on moral grounds is to insult the Founder of Christianity in the very feast which He has left us as his memorial. It is putting the disciple above his Master and the servant above his Lord, and the tendency is to rank infidelity.—[ED.]

Mr. Moody was recently challenged by an infidel club to a discussion of the merits of Christianity. This he positively and promptly refused, saying: "I cannot accept your invitation to debate with leading secularists. I would as soon discuss the merits of lying or adultery as infidelity. Nobody who studies history need hesitate in answering the question. I know what Jesus Christ has done for me during the last forty years since I have trusted him. If you had a remedy that never failed to cure disease for forty years, you would not stop to compare its merits with another remedy. The times call for action, not discussion." The Church and Chrstian people need to take this position unqualifiedly. A Christian can no more afford to have discussion with infidelity as to the character of Christ than he would with the same persons as to the character of a venerated and saintly mother.—*Ex.*

[For the North Carolina Presbyterian.]

"Come Unto Me."

Come in the flush of early years,
Ere sorrow's bitter, scalding tears
Becloud thy youthful brow.

Come, while the Master's voice is heard
In gentle tones, throughout His word,
Yes come to Him just now.

Come, e're the tempter's treacherous art
Beguile your young and trusting heart
From wisdom's narrow way.

He's passing now! He calls for thee;
Haste to his sheltering arms to flee;
'Tis dangerous to delay.

"Remember thy Creator now;"
Before the Saviour meekly bow,
And let your language be

Like Bartimeus' piteous wail,
That with the Master did prevail,
"Have mercy Lord, on me.

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Current Opinion.

In an address in this city last week on the work of the evangelical alliance, among other things, Dr. Josiah Strong, of New York, said, in substance: "We are becoming a nation of materialists. Intelligence and morality occupy a subordinate place. Ignorance is in the saddle in the great cities." Theodore Roosevelt said lately to me that when an applicant for the position of policeman was asked under the civil service rules, one question among others, "Name five New England States," he answered, "England, Oirlant, Scotland, Whales and Cork." Similarly ridiculous answers were made to other questions, showing what kind of men rule New York as with a rod of iron. But in the great cities morality is at a still lower ebb than intelligence. In the country and small towns most people own their homes, but in the cities comparatively few, most being renters and boarders. This tends to immorality.

We are in terrible danger from the foreign element. In the eighteen largest cities of this country the foreign element is almost three times as strong as the native. "We need a new patriotism," said Dr. Strong. "that will spring to the defence of local self-government, not a patriotism that makes men alone willing to die for their country, but which makes them willing to live for their country; not a patriotism only that will rally around the ballot box and smash the 'machine.'"—*Presbyterian Banner.*

Professor McGiffert's recent book has received some very sharp criticisms, and it has deserved them. The author has thrown himself open to attack, not only inside, but outside, of our Church, very many regarding some of his positions not only opposed to Presbyterian doctrine, but to evangelical Christianity. He carries his critical theories to an extreme degree. Even the *Interior* has been compelled to call him to account. Professor McGarvey, in the *Christian Standard*, reviews his book at considerable length and takes special exception to what he has to say about the Lord's Supper, and gives him the following keen thrust: "Paul is no great authority with our professor, even when he states a matter of fact, unless the fact is one that the professor can harmonize with his critical theory." We do not marvel at this hard hitting in view of this statement by Professor McGiffert: "The fact must be recognized that it is not absolutely certain that Jesus himself actually instituted such a supper, and directed his disciples to eat and drink in remembrance of him, as Paul says in I Cor. x:24-55. Expecting, as he did, to return at an early day (c. f. Mark xiv:25), he can hardly have been solicitous to provide for the preservation of his memory." It is difficult to see how one can write in this way when Paul declares that what he taught the Corinthians on this subject he "received of the Lord." To call in question his sincerity is a gross offense. It is to impeach the honor and veracity of an inspired penman. The *Herald and Presbyter* justly thinks "the latter part of the paragraph, if carefully analyzed, is worse than the first part. It is an intimation that Christ expected to return soon and set up an earthly kingdom. Mark xiv:25 has no such meaning. Christ expected nothing which failed to come to pass. To say that he did is to charge him with ignorance and mistake." Our contemporary adds: "We do not wonder that brethren in New York Presbytery are disturbed, and that there are hints of a heresy trial." There are many persons who regard Professor McGiffert far more heterodox and dangerous as a teacher and writer than either Dr. Briggs or Dr. Smith. —*The Presbyterian.*

Inspiration is the "bloody angle" of the Church in our day. A man may hold to it, and yet misunderstand parts of the Bible. But inspiration is not well understood. It does not lie in mere words. It lies in the spirit or intent. The latter often misleads. It contradicts itself, Every body knows that all Jerusalem did not really go to John's baptism. Everybody knows that when the disciples said so and so, it is meant that they assented to what one of them said. Everybody knows that when it is said the whole world could not contain what might be written concerning our Lord, the meaning is that a vast amount of such literature might be produced—too vast to be estimated. If the sense is obvious, the word may be varied indefinitely.—*Central Presbyterian.*

It is evident that all this distrust of French Protestants by their Roman Catholic fellow-citizens, is no mere side consequence of the anti-Semitic campaign. So far as the unthinking majority is concerned, it is a part of the dislike felt for a separate and exclusive class of the community. French Protestants still remain what the persecutions of Louis XIV. and his successors made them. Being shut out from all public careers, they naturally developed in the direction of business. At the present day the banks of Paris are practically controlled by Jews and Protestants. This forced training has also given a predominance, greater than their numbers might warrant, to the political influence of Protestants in the Republic, which has been increased by the disinclination of religious Catholics to accept the new form of government.

It is not necessary to go back to Protestants like Guizot and the economist dynasty of the Says to understand this. M. Freycinet, the "White Mouse" of the Republicans in successive ministries for twenty years, is a good example. Gambetta and Jules Ferry, who dictated the policy still followed by the Republic, show even better how Protestantism strikes the average Frenchman as a political and social rather than religious theory. Both were Roman Catholics by descent, and Jules Ferry was a *pratiquant* until he was converted to other things by politics and, with the ex-Catholic Floquet, married into the Scheurer-Kestner family. Yet it was the former who left as the watchword of Republicans "Clericalism—that is, the enemy!" and both he and Ferry used the entire Protestant influence to put through the lay education and universal military conscription which have so embittered religious Catholics ever since.

Irreligious Catholics—for the name "Catholic" of itself means little more in France than the fact of infant baptism—welcomed the laws and continue to insist on the necessity of repressing their clergy. None the less, they dislike Protestantism as something foreign to their race. This dislike is not modified by the fact that many of them add to their cry of "No Popery!" "No religion at all!" The present agitation, which attacks Protestants like Scheurer-Kestner, Trarieux, Monod, equally with the Jews, shows how far France is from that gradual conversion to the Protestant social spirit of the Anglo-Saxon race which the materialist Taine welcomed as a possible progress in her evolution.—*The Independent.*

Of course it will be easy enough to elect six new trustees and eight elders of the Fifth Avenue Presbyterian Church, to take the places of those who have resigned; but it does not make it any the less a very serious matter. It implies such a division of opinion as to the present and future success of the church and of the wisdom of the action of Dr. Hall in first offering and then withdrawing his resignation, as might endanger the success of the church. In this case no real compromise was made. The action of the trustees, which led to his resignation, was simply reversed by the church, in a form which was a rebuke to them, and which seemed to necessitate their resignation, and that of the elders with whom they consulted. With the unanimous and enthusiastic support of the congregational meeting, Dr. Hall absolutely withdrew his resignation, and promised to remain with his church, not for a limited period, but indefinitely. We hoped that the trustees might accept their rebuff and rebuke and remain; but they have done what was to have been expected, and eight elders have followed their example.—*Ib.*

All attempts to readapt the saloon, the theatre and the dance to moral purposes have failed, and always will. Satan claims them as his allies and agents, and he is not going to give them up. He manages to throw around them luring guises, and through them entraps multitudes to ruin. Preachers had better recognize the folly and uselessness of making them aids to morality and religion, and not waste time and brain in efforts to improve them. They should rather call mind and heart away from them and lure to something nobler, higher and better as sources of enjoyment. The sooner it is found that they cannot be sanctified to pure and worthy purposes, the better for all concerned. They belong to the world, not to the Church.—*The Presbyterian.*

The *Interior* of Chicago has been unjustly criticising the Southern Presbyterian Church for its action in the Houston matter. In commenting on our corrections of its mistakes it says: "The *Observer* interprets in the wildest manner; does not catch even a gleam of what we are saying." The members of the *Observer's* editorial staff are supposed to be men of at least average intelligence. If the *Interior* wrote in such a strain that they could not catch even a gleam of what it was saying, the argument must have been unintelligible to its readers generally. And so we will let it pass.—*Christian Observer.*

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Ar. Greensboro	4.20 "
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Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2.36 "
Lv. Fayetteville Junction	3.55 "
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Lv. Fayetteville	4.10 "
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Wit and Wisdom.

There was a preacher against whom complaints were made at Conference that at a certain camp-meeting he had dragged his wife away from the altar, where she had gone for prayer. In his defence he said: "Mr. President, the complaint is well founded, except for a few slight inaccuracies. I did not drag my wife from the altar. She did not go to the altar on that occasion. My wife was not present at that camp-meeting. I have no wife."—*Alabama Advocate.*

A little girl in our neighborhood —we will call her Eulalie— aged seven, is nearly twice as old as her sister May, and naturally takes delight in telling her of things which happened before that late-comer arrived. Lately May has been getting tired of what she regards as an undue advantage taken of her, and the other day, when Eulalie assumed a reminiscent air, she made up her mind that she would not be patronized any longer. "I remember when Uncle John came to see us," Eulalie began. "I 'member, too." interrupted May. "Oh! no, Sister," exclaimed Eulalie; "you couldn't, it was before you were born." "Well!" said May, drawing herself up to her full height—"well! if it was; it was 'cause I told God to make you first." —*Richmond Advocate.*

A worthy woman from the West, who has been spending the winter in Washington, recently went to a ball. "Who is that lady over there in the corner now, with the low-necked dress on?" she inquired of her chaperon. "It is the wife of one of the Ministers here," her friend explained. "You don't say!" was the surprised response. "Yes; there's nothing unusual in that." "Well, well," said the visitor, curiously, "it's a mighty queer place for a preacher's wife, now, ain't it?"—*New York Tribune.*

Mrs. Smilax: "Henry, I really believe Freddy is going to be a doctor when he grows up. I heard him tell Mary that she must be careful of her health, and that pie was considered hurtful." Mr. Smilax: "It looks to me as tho' he is more likely to become a lawyer. I noticed that he had two pieces of pie at supper last evening."—*Boston Transcript.*

"I know," said the candidate for the small office to the veteran, "that you wouldn't sell your vote." "No, suh, I wouldn't!" "That you can't be bribed?" "Now you talkin', suh!" "But suppose I should make you a present of ten dollars—what would you think?" The voter looked thoughtful, then said: "Well, Marse Jim, jedgin' by yo' pas' record. I'd either think you'd done los' yo' min' or else you's in de conterfeitin' business!" —*Atlanta Constitution.*

"I remember your wife as such a dainty and pretty little thing, Humley; and yet they tell me she has turned out a fine cook." "Turned out a fine cook? She has turned out half a dozen of them within the last three weeks.—*Detroit Free Press.*

The following is stated to have been said by a little boy patient, seven years of age, and of very poor parents. He was being put to bed above the room where some one was playing a hymn. He remarked that he liked the harmonium far better than the piano, and was keeping time with his feet. "There now, they are going to sing the dog's holiday." "Sing what?" "The dog's holiday." Who told you that, Abel!" "Oh, that is what the clergyman always says in church: "Now, we will sing the dog's holiday."—*Southern Churchman.*

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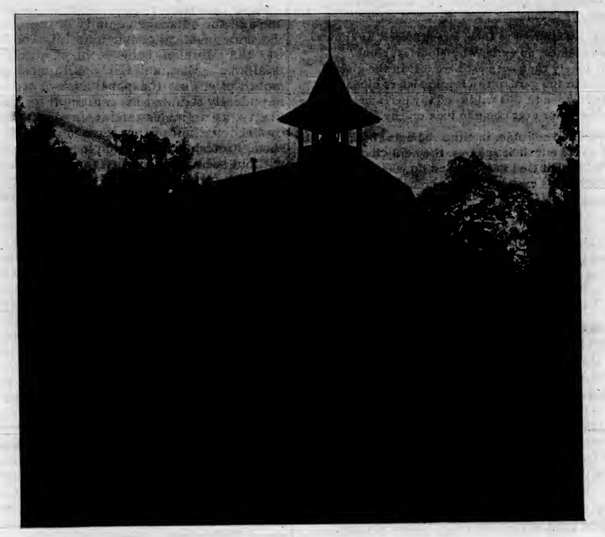
INDEX.

	PAGE.
Editorial Briefs	1
Sketch and Engraving of Highlands Presbyterian Church	1
CONTRIBUTED ARTICLES:	
What the White Rose said to Me. Poem. *Cal. Steele*	2
Mormonism as a Political Power: *Rev. W. P. McCorkle*	2-3
The Worship of God with our Substance: *Rev. K. A. McLeod*	3
A Pathetic Incident	3
CHURCH NEWS	4-5
CORRESPONDENCE: Aunt Dinah on Election, *S.*	6
Mementoes of my Travels: *Rambler*	6
HOME MISSION DEPARTMENT: Superindent's Report: Tidings from the Workers.—Other Synods	7
FOREIGN MISSIONS: Dr. Chester's Letter	7
EDITORIAL: Dr. Moore's Article: Jackson, Tenn: Dr. Lawrence's Disclaimer: A Fair Proposition—Accepted?: The Northern Church and Prof. McGiffert: Arson and Murder: America and Spain	8
News of the Week	9
Sunday School Lesson	9
Our Premiums	9
CHILDREN'S DEPARTMENT: Letter to the Children, The Children's Letters, Willie's Story, Letter from Mrs. J. H. R., Georgianna, The Doll that Talked. Story of a Dog	10-11
Marriages and Deaths. Selections	12
Among Our Exchauges	13
Current Opinion	14-15
Wit and Wisdom	16
Advertisements	13-16

The church that preserves the highest standard of Christian living, is the church that attracts true and earnest souls unto itself. The church that exercises the most careful restraint over its members is the church, that the sorely tempted need. The church that draws most clearly the line between itself and the world, is the church that has most influence, even with the world. While, on the other hand, the church that lowers its standard of personal righteousness and makes a bid for the worldly-minded, will lose the respect of the community, and its influence in the cause of truth and righteousness, finally degenerating into a steepled club, where pure religion is neither expected nor desired.

Christian liberality is a grace. Some men are naturally more liberal than others; just as some are more loving or more trustful. But any Christian may cultivate the graces of love and faith and liberality. He who is afflicted with the unlovely trait of stinginess needs our pity and our prayers just as much as he does who is possessed of the demons of hate or doubt.

He who thinks that he owes the Church nothing, either made a mistake when he joined it or values his soul at a very little price.



HIGHLANDS PRESBYTERIAN CHURCH.

In June 1879, a young man by the name of A. M. Cooper, a native of Michigan and graduate of the Michigan University, and student of Auburn Seminary, N. Y., came to Highlands seeking health.

Being a thoroughly consecrated man he at once became very active in Christian work. He engaged to teach the Highlands School during the Summer and Fall. But in addition to this he preached on the Sabbath day, looked after the Sabbath School, organized a Union prayer-meeting. After the close of the fall Term he went to Georgia, and there spent the Winter pursuing his course of study in Theology. In the following spring he returned to Highlands, and with his accustomed zeal entered upon the Lord's work. Very soon a Presbyterian Society was formed.

At this juncture, Rev. A. W. Miller, D. D., who had become deeply interested in this place, and in the work so earnestly begun by Mr. Cooper, asked his church for aid that he might be sustained and kept permanently in the field. He laid this matter upon the hearts of his congregation in Charlotte, and the amount raised, supplemented by the liberal contributions of the residents here, was sufficient to maintain him. This, as I gather from the records of the church, is the account of the foundation work for Presbyterianism in Highlands, and, in order to perpetuate the name and zeal of this consecrated young preacher, I am moved to quote the following touching testimony of the Secretary of the Society:

"He did his work well and was faithful to his charge, but health was steadily giving way. As he became weaker he seemed inspired with a feeling of the necessity of working harder. When he became too weak to walk to the house of worship, he would engage a horse and ride out. He preached his last sermon on January 9th, 1881, and rested from his labors January 19th, 1881." The Society feeling his loss so keenly, began at once to take steps towards securing another minister. Again, through the co-operation of Dr. Miller, who was in touch with that liberal hearted people who always respond to the call of benevolence, a sufficient salary was raised, and the services of Rev. J. E. Fogartie were secured. He began his work in October or November, 1882. Very shortly after he came into the field, steps were taken looking to the erection of a church building. By April, 1883, almost one thousand dollars had been promised. But in the mean time a couple of generous hearted women from Philadelphia, Mrs. S. P. Rovenel and Mrs. C. A. Burt came to the front and offered to build the church in memory of their beloved sister, Miss Mary Louisa Flemming.

This liberal and beneficent proposition was gladly and thankfully accepted by the Society, and in due time a very substantial and commodius building was erected. They also furnished the building and inclosed it with a very substantial fence all costing about five thousand dollars. The spacious lot on which the church is built was the gift of Mrs. Katherine Kelsey, who was at that time a resident here. The church is most beautifully and conveniently situated. It was dedicated September 13th, 1885. Three noted divines took part in these services.

Rev. J. E. Fogartie made the opening prayer, Rev. A. W. Miller, D. D., preached the sermon and Rev. John B. Adger, D. D., administered the Communion. Bro. Fogartie supplied the church almost four years. He was held in great esteem by the membership, and was a tower of strength to the community. Rev. R. A. Mickle was the next to supply the church. He entered upon the work May 15th, 1887, and remained one year. The church has been served by your correspondent since October, 1895. J. T. WADE.

CONTRIBUTED ARTICLES.

What the White Rose Said to Me.

I walked through the valley, one bright Summer day,
In solitude seeking to drive care away.
Through the valley so calm, a bright river flows,
Near whose waters there bloomed a little white rose.
All the day, all the night, the clear waters played
To the meek little flower their soft serenade.
Like a saint among sinners the white rose stood
'Mongst the vines and briars and weeds of the wood.

As I looked on her face, the type of repose,
I said, "I'll consider thee, little white rose."

"Are thy kindred to thee, sweet flower, unknown?
Thou seemest an exile, why bloomest alone?
How lonely thou seemest here lost in the gloom!
Far off in the garden thy bright sisters bloom;
There's none in this wildwood thy perfumes to praise,
And how few ever come to look on thy face."

"Some in solitude, in cities some dwell;
Who fill out their spheres, they only live well.
To be what God made us and do what we can,
Is all that's expected of flower or man."

"When the sunlight is gone and cometh the night,
Dost thou tremble and sigh and long for the light?"

"'Tis true of the shadows we all feel a dread,
But the sweet dew we know in darkness is shed,
And when cometh morning, all beauteous and bright,
Who then is not stronger because of the night?"

"Fearest thou, sweet flower, so tender and frail,
When the black clouds gather and fierce is the gale?"
"Then I bend to the earth and feel few alarms,
For when we are lowly, we best stand the storms."

"There's the beast of the wood and winter's cold breath,
And the drouth of summer may bring thee to death."
"To fight with forebodings, how vain is the strife,
If God cared to make us, He'll care for our life.
To the trusting there may be great troubles in store,
But sorrow for them casts no shadow before."

"Sweet saint of the valley that bloomest alone,
I'll take thee, transplant thee and make thee mine own."

CAL. STEELE.

Mormonism as a Political Power.

BY REV. WM. P. M'CORKLE.

To the great majority of intelligent Christians it would appear that the chief evil in Mormonism is its doctrine of polygamy. This, however, is one of the least dangers which this terrible fanaticism brings upon any community in which it becomes dominant. Nature has legislated against polygamy. In Utah, as in other polygamous countries, there are more males than females born. "As a man prospers the Church admonishes him to take more wives," says Bishop Hart, "and he obeys as a religious duty." But not every man can become rich enough to support more families than one. It is said that not more than one man in ten practices polygamy, and that this was the case even before there was any legislation against that evil. At the present time, polygamy is the special vice of the chief priests, bishops, apostles, etc., and of leading lawyers, and prosperous farmers, merchants and politicians of Utah.

Polygamy could be extirpated without at all weakening the Mormon Church. It may help to hold wealthy Mormons more firmly to the church, since a man once captivated by such allurements is not apt to apostatize. He will find it hard to forsake the blandishments of his wives, and, like the Mohammedan, he will be fond of his children. He could easily enough turn away from superstitions which he no longer believes at heart, but he cannot so readily break the ties which his compliance with polygamous practices binds upon him. He has also arrayed himself against the law of the United States, and the sentiment of the other States of the Federal commonwealth. But already the evils resulting from the practice of polygamy, which is plainly forbidden by the Book of Mormon, are so patent, that they have resulted in the apostasy of many unloved wives and of many children of polygamous marriages. It will be remembered that one of the wives of Brigham Young apostatized and published a book exposing the iniquities of Mormonism. And Mormons, it is conceivable, may yet abandon polygamy altogether.

The chief menace of Mormonism to our Christian institutions lies in the fact, that like the Roman hierarchy, it is an ecclesiastical despotism. But unlike Romanism, it refuses to trim its sails to the popular breeze.

And underneath the Jesuitical methods of one and the outspoken enmity of the other lies the same fanatical conviction. Like the Romanist, the Mormon believes his Church to be infallible. Cardinal Gibbons, a most eminent mouth-piece of the papal *ecclesia docens*, has impudently flaunted his contempt for religious liberty, as we understand it, in our very faces by his definition of that term in a book* which some Protestants are simple enough to read without seeing the implied threat which it conveys. "Religious liberty," he tells us, "is the right which every man has to practise that form of religion which is most in accordance with the will of God." Precisely so, Cardinal, if *you* are right in your religious views. But will you kindly tell us who is to judge whether a man's religion is that which is most in accordance with the will of God? Shall he decide the question himself? Nay, for Rome refuses to allow a man the right of private judgment. He must hear the Church. The Inquisition, then, must decide whether the religion which he practises is most in accordance with God's will. In like manner Mormons are required to obey the Church. With them there is no such thing as either civil or religious liberty. Their church is the most compactly organized body in the world. It is built upon officialism so graded and trained that in a few hours any mandate of the head of the church can be communicated to every Mormon in the world, and such is the obedience rendered to their officials that no mandate is ever disobeyed by any considerable number of their people. One in every five of their members is a sworn officer. Their prophet is a pope, claiming infallibility, and requiring implicit obedience to his commands. Brigham Young asserted his right to direct the saints in every detail of their lives, "from the setting up of a stocking to the ribbons on a woman's bonnet," and his claim was conceded by all. Every exigency calls forth a new revelation, and every new revelation, however much it may be laughed at in the private assemblies of the leaders, is regarded by the common people as the word of God. No matter even if a Mormon revelation is plainly contrary to the Scriptures or to the book of Mormon itself, as was the case with Joseph Smith's alleged revelation commanding polygamy, it is none the less binding upon the saints. Their pope is God's mouth-piece to them, and he out-popes the Pope of Rome, in his familiar conversations with the Almighty, and in the number and timeliness of his revelations.

It is not probable that even a majority of the Mormons now doing missionary work among us are perfectly sincere in their faith in Joseph Smith. Many of them are men of considerable education, and they have no doubt seen a good deal of the insincerity of their own leaders. When Brigham Young boasted of his success as a prophet, declaring that if one in ten of his prophecies came true, he was doing pretty well as a prophet, it can hardly be supposed that this practical acknowledgement of his hypocracy could fail of its due effect upon the leaders of the Church. And the leaven has now been working for many years. But the real animus of Mormons is their desire for vengeance, and their immediate object to-day nothing more nor less than political supremacy. Long before Utah was admitted into the Union as a State, Bishop Lunt declared that Mormons did not recognize the territorial officials; that they did not fear any practical interference by Congress; that they intended to have Utah recognized as a State; that already they ruled Utah absolutely, and that they intended to hold the balance of power in Arizona and Wyoming, as they already held it in Idaho. His prophecy has long ago been fulfilled. It may be safely asserted that to-day the political leaders of that section of the west must needs have frequent conferences with Mormon officials during every campaign, and that the condition of their election is non-interference with Mormonism—which is to say, with polygamy and with the ill-gotten wealth of the Church. During all these years there has been an extensive Mormon work going on in New Mexico, Colorado, Montana, Wyoming, Idaho and Arizona, and the Mormons more than ten years ago were already in possession of almost all the arable lands from the Rocky Mountains to the Sierra Nevada, an area not less than 500 miles by 700, and aggregating 350,000 square miles—one sixth, it was estimated, of the entire acreage between the Mississippi and Alaska. They intend to colonize all this territory, and to this end their missionaries are at work, not only all through the West and South, but in Europe as well. Converts from foreign lands, and the poor who are converted to their faith in our own land, are aided to emigrate to the west out of their perpetual Emigration Fund, which is constantly growing out of the tithes collected by the Church, and the confiscated property of apostates. When an order is issued for the founding of a colony, the families are drafted, and each ward equips its own quota with vehicles, horses and cattle, implements, seed, provisions, etc., and the colony moves on promptly. Thus the Mormon leaders, desiring to influence an election in any part of the country where they have secured a foothold, need only to issue orders, and in due time the requisite number of voters will be massed in the locality where they are needed.

The prophetic words of Dr. Josiah Strong are being verified: "The Mormon delegate to Congress, who carries a hundred thousand votes in one hand and millions of corruption money in the other, will prove a dangerous man in Washington, unless politicians grow strangely virtuous, and there are fewer itching palms, twenty years hence." Thirteen years ago his words were penned, and now the Mormon in Congress is already a man of power. Mormon votes may decide in the next, if they did not decide in the last election, who shall be President of the United States! Mormon votes may decide the question of an income tax, of a national divorce law, of a national anti-trust law, tariffs, currency reform, and what not! In 1882, Schuyler Colfax, ex-Vice President of the United States, declared that "with Utah overwhelmingly dominated by the Mormon Theocracy * * * and wielding also, as they already claim, the balance of power in the adjoining territories, this Turkish barbarism may control the half-dozen new States of our interior, and by the power of their Senators and Representatives in both branches of Congress, may even dictate to the nation itself." Most of those territories have since become States. No doubt the ruling party which admitted them was promised in each case, that the Mormon vote would be theirs, if the new State was admitted, and among men, the Mormons and professional politicians at Washington only know how much of the legislation unfavorable, or of failure to effect legislation favorable to the public welfare, in recent years, has been due to the Mormon element in Congress. It was proposed by Senator Hoar to appoint a commission to take charge of the property of the Mormon Church, which has become now immense, especially the funds illegally collected in the Mormon Endowment Houses, and apply the same to the support of public schools in their territory; and the proposition was approved by the Senate judiciary committee; but the law failed of enactment. Something must be done to protect the liberties of our people, but already the chains of the Mormon despotism have been wound so strongly around a number of our Western States and Territories, and so ardent is the desire for Mormon votes in a Presidental election, that for years past the Mormon Church has not been so much as mentioned in the platforms of our political parties.

Vide. "The Faith of Our Fathers," chapter on civil and religious liberty.

The Edmunds law against polygamy accomplished literally nothing. There were a few convictions, the head of the church received a revelation *suspending* polygamy, and the prayer of Utah for admission into the Union was heard and granted on the false assumption that it was no longer a polygamous community. Yet polygamy has been practiced all the time, and is practised now without let or hindrance. There is as yet no law on the statute books of Utah under which a Mormon could be indicted or convicted of polygamy. The same is true of Iowa, which has not even a law against bigamy; whether through the carelessness and incapability of its legislature, or through Mormon influence, can only be surmised.

What political influence has Mormonism in Utah, and what is its effect? In Salt Lake City Gentiles are in the majority. In that city the Gentiles, by making common cause, without regard to previous party affiliations, may gain a victory. If there is the slightest division among them the result is a Mormon walk over. As to the State, one Mormon apostle, daring to become a candidate for the United States Senate, without the permission from the other leaders of the church, was about to win, and was defeated by the defection of certain Gentile politicians, who were promised future favors, and after his defeat he was deposed from his office, and submitted under threat of financial ruin. A Mormon who votes a ticket that has not been endorsed by the church is expelled from the church. The registration of Gentiles is neglected, and Mormons are registered as carefully as whites are in Georgia. Voters are instructed from the pulpit whom to vote for; and nominations, even at the eleventh hour, emanate from the priesthood and are triumphantly elected. Already since Utah has obtained Statehood there has been, as nearly as Mormons dared make it, a clean sweep of Gentile officials from all State institutions. They have violated the act under which their Agricultural College receives aid from the United States government, but it is safe to surmise that any proposition to withdraw this aid will be greeted with howls of holy indignation by expectant demagogues as an attack upon *religious liberty*, and that all Mormon subsidies are now as sure as those granted to the missionary work of the Roman Catholic Church by our complaisant Protestant patriots at Washington.

Unless Utah is remanded to the condition of a territory, or Mormons as such disfranchised, and the government of Utah handed over to the Gentile population, our liberties are even now jeopardized; and Mormonism, wielding the balance of power in the election of President and in the Congress of the United States, is destined to become the pliant tool of any party and of any trust, that will promise to aid the Mormon church in the attainment of its aims. Those aims, as professed to the politicians, may seem innocent; but we will conclude this paper by letting a Mormon Bishop tell what his church hopes to achieve. Said Bishop Lunt during the Mormon year of jubilee:

"*We look forward with perfect confidence to the day when we will hold the reins of the United States government. That is our present temporal aim.* AFTER THAT, WE EXPECT TO CONTROL THE CONTINENT."

The Worship of God With Our Substance.

There are three portions of Scripture to which I wish to call your attention. The first is found in Prov. iii. 9,10, and it reads: "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

What does the above Scripture teach? It teaches that it is our duty to honor God. It is the duty of all men to honor God. The chief end of our creation and redemption is the honor of God. We ought to honor God in our bodies and spirits which are his. It is our duty also to honor God with our substance, and the first fruits of all our increase. When our wealth increases we are tempted to honor ourselves. This is wrong. It is our duty to honor God first; and to honor Him by giving Him the first and best of everything. God's claim comes before all other claims. God must be served first and best. The "first fruits" belong to Him.

The above scripture also teaches that from a business point of view, it is to our best interest to honor God with our substance; and with the first fruits of all our increase. Mathew Henry says "That is the way to make little much, and much more; it is the surest and safest method of thriving." Read the promise, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Those who honor God with their substance shall have more with which to honor Him. Godliness has the promise of the life that now is, as well as of that which is to come. God promises temporal prosperity to those who honor Him with their substance. We sometimes think that giving to God will make us poor. It is not true. Giving to God means prosperity. It is withholding from God that brings poverty.

The second portion of Scripture to which I wish to ask your attention is found in Malachi iii; 8-10. It reads "Will a man rob God?" Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

Let us look at the above Scripture, "*Will a man rob God?*" God asks the question in astonishment. "Will a man rob God?" Will a mortal man who is dependent upon God for life, and health, and breath, and all things, all temporal and all spiritual blessings, rob God, his creator and benefactor? I would answer the question in the negative, if it were not for the fact that God says: "Yet ye have robbed me." The Jews in the days of Malachi were guilty of God-robbery. God himself brings the charge, "Yet ye have robbed me." The people say, "Wherein have we robbed thee?" They claim that they are not guilty! Those who are guilty of robbing God are unwilling to own their guilt. Some people rob God of His Sabbath, and rob Him of His portion of their increase, and yet say, "Wherein have we robbed thee?" God tells the Jews wherein they have robbed Him. "In tithes and offerings." The tithes and offerings belonged to God, for the support of the priests and Levites and their families. The Jews would not pay their tithes and offerings.

They defrauded the priests and Levites and God brought the charge of robbery against them. The whole nation was guilty of this sin. Therefore God cursed them; "Ye are cursed with a curse." When the Jews payed their tithes, God blessed them as a nation—blessed them as no other nation under heaven, and their prosperity was marvelous. But when they failed to bring in their tithes and offerings, God cursed them with scarcity and famine. He sent upon them unseasonable weather and insects that ate up the crops. God curses those people who fail to give Him His portion of their estates. God calls the Jews to repentance. "Bring ye all the tithes into the storehouse." Not a part of them, as Ananias and Sapphira had done, but all of them—all that the law requires. Why bring all the tithes into the storehouse? "That there may be meat in my house." The tithes are the meat for God's house out of which the wants of His Church are supplied.

When there is no meat in God's house, we may expect to be cursed with a curse. The individual who fails to bring in his part of God's dues cannot hope to prosper. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Temporal blessing, prosperity and protection is here promised to those who give God a tenth. It is God's challenge. Prove me, try me, put me to the test, and see if I will not bless you in "basket and stall." Bring in all the tithes and offerings as they are due—all arrears, and I, the Lord of hosts, will give you plenty. Pay all the tithes and trust in God for future blessings. The windows of heaven are shut against those who fail to honor God with their substance. But they are open to those who trust in God and give Him his dues. If we would only worship God with our substance the earth would yield a bountiful increase. God would give us more than enough. We could not find room wherein to bestow His blessings. Repent in the matter of giving to God, and He will turn the curse into an abundant blessing.

The third portion of Scripture to which I ask attention is found in I. Cor. xvi:2: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come." Let us examine this Scripture. Here we have orders given concerning church collections. The same orders here given to the Corinthians, the inspired apostle had given before to the churches of Galatia. So these are not special, but general rules for all churches. "*Upon the first day of the week.*" The first day of the week is the Lord's day or Sunday. Upon this day we are to worship God especially. And a part of our worship is to consist in giving to God of our substance. When not convenient to attend the services of God's house, this can be done at home, and ought to be done every Sabbath. "*Let every one of you.*"

It is the duty of all to give to the support of the Gospel. It is the duty of young and old, sick and well, rich and poor, to worship God on every Sabbath with their substance. None are excused except those who have absolutely nothing. "*Lay by him in store.*" It is the duty of every one to lay by, from week to week, money to be used in God's service. We ought not to wait to be asked for money for the service of God. It is our duty to give without solicitation. "*As God hath prospered him.*" All our prosperity in business comes from God. We never prosper without God's blessing. When God prospers us we should honor Him. The more we prosper the more we should give. "*That there be no gatherings when I come.*" We should make it a matter of conscience and have the Lord's money ready against the time of need. The above is the "apostolic plan" for raising funds for church purposes. It is the Divine plan. All other plans are failures. God's plan is the only one that is right. Adopt it, trust in God, and thy barns shall be filled with plenty, thy presses shall burst out with new wine, and God shall open for you the windows of heaven, and there shall be showers of blessings in this life. And when you are done serving God here below He will take you up higher, and say to you, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

K. A. MCLEOD.

A Pathetic Incident.

Not long ago on the train I witnessed a scene of joyful reunion and yet of exquisite pathos. A mother had been separated from her child for *five years*. The little one had been in a hospital in Philadelphia for the cure of a disease of the spinal column that had threatened to make her a helpless cripple for life. She had been carried away on her back, probably, when she was about seven years old, and her mother was poor and unable to visit her.

Then she came home a bright little girl of twelve years, with a sweet and happy face, and she could walk—with crutches.

The poor mother could not restrain her joy at seeing her child again, nor her grief at those pitiful crutches, and she laughed and wept by turns.

How different it shall be in the reunion above, after a longer or shorter separation than five years, in that land where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.

CHURCH NEWS.

ACADEMICAL AND INDUSTRIAL INSTITUTE.

I have recently visited the North Wilkesboro Institute and wish to give the readers of the PRESBYTERIAN the impressions I received as to the work of the school and its needs. As your readers are aware this is a school for the Negroes of the State, it is under the control of the Synod, and in charge of the Rev. Simon Walker. I spent two days in Wilkesboro in order to study thoroughly the school, its methods of work, the proficiency and spirit of both the principal and students, the character of the students as given by competent witnesses, and its prospects. I spent half of a day in the school, and found thirty-three pupils enrolled. all of whom were present.

Twenty-nine of the pupils are members of the Church. Their lives are exemplary, and a good report from those who have the opportunity of studying their lives and judging correctly is borne to their Christian walk. I examined them in arithmetic, geography, history, and the English Bible. Their replies were prompt and accurate. Some of them could work difficult examples in partial payments. Their knowledge of the scriptures was surprising, and the answers exceeding gratifying. The aim of this school is not to carry the pupils into what may be termed the "higher branches" but to give them a thorough Education, drill them in the English Bible, teach them to labor intelligently, and the building up of earnest Christian men and women among the negroes.

The Rev. Simon Walker is an earnest, humble, hard working and consecrated man. I was amazed at his faith in undertaking this work and the tenacity of purpose in continuing it in the face of many difficulties. He has an immense amount of courage and deserves the sympathy and support of the entire Synod. There are on the grounds four very respectable buildings, the church which is used for the school, two dwellings, and a store-room. All these were built by Simon Walker with his pupils' aid. The store-room is dug out of the mountain side and walled up with stones. In it were large quantities of sweet and Irish potatoes, cabbages, turnips, corn many bushels of peas, and several hundred cans of tomatoes, black berries, huckle berries and other berries. All this is the product of their own hands upon the little farm.

I have heard ministers and others in the Synod speak disparagingly of the work which this negro minister is doing for his race, but I also recall the fact that Cary and others one hundred years ago, were ridiculed in their efforts to awaken the Church to the world's evangelization. I was profoundly impressed that this humble beginning was in the right direction and the hand of God is in it for the salvation of the Negro's soul, and the improvement of his temporal condition, in making him a more intelligent citizen and a better laborer.

The needs of the school are: 1. About twenty acres more of land. 2. Two additional buildings, one for a blacksmith shop and the other for a carpenter shop 3. Another plain building for a dormitory. Applications of twenty pupils were declined for want of room. All these can be erected for $600.

One fruit of the school and sign of encouragement I must mention. Two of the pupils have offered their services for the mission work and hope to join Shepherd at Luebo in the Congo Mission, if the Church will send them out. Rev. Simon Walker preaches every Sabbath in the church.

Rev. C. W. Robinson takes great interest in not only giving a general oversight but in preaching days at a time and giving judicious advice in the financial disbursements as this part is now committed to him and his wise and faithful elder Mr. Findlay.

On the third Sabbath of February I visited Winston church in the interest of this cause and they did nobly despite the disagreeable weather which cut off the congregation, contributing about $300.

T. M. LOWRY.

NORTH CAROLINA.

Gastonia.—With the last Sabbath of February, the first year of Rev. M. McG. Shields as pastor of this church, was completed. During the year 54 additions were made to the membership of the church. Seven were dismissed to other churches, and three departed this life. Net gain in membership for the year, 44. During the same period the ordinance of baptism was administered to 21 infants and three adults. The church is well officered and organized, and begins the second year with courage and zeal.

Ministerial Association.—The Association of the Presbyterian Ministers of Mecklenburg county, met in the Second Church parlors on Tuesday morning. There were 10 ministers present, and it will consist of 23 ministers when all are present. Much good is expected to result from this organization in the way of coöperative work. Rev. J. H. Allison was elected President; Rev. T. J. Dorrittee, Vice President, and Rev. Jonas Barclay, Secretary. The next meeting will be held at the Sugar Creek manse, Monday, March 14th, at 11 a. m.

The Rev. P. C Morton, pastor of Immanuel Presbyterian Church, of Wilmington, is conducting a series of meetings at Hopewell Church this week. Mr. Morton is an earnest preacher of the Gospel, and successful in Evangelistic labors.

Greensboro.—At our regular quarterly communion yesterday (First Presbyterian Church, Greensboro) Dr. Egbert Smith announced the names of 36 new members received during the last quarter, (three months) 16 on examination and 20 by letter.

Since we have one preaching service first, 10:30 a.m. and the Sunday school put after, we find a great increase in both, running the school up to 384 yesterday, as compared with 287 same day last year. I commend the change to all our churches.

SECRETARY.

Called Meeting.—By proper authority I hereby call a meeting of Mecklenburg Presbytery to meet in the First Presbyterian Church, Charlotte, N. C., on Thursday March 10th, 1898, at 10 a. m., to transact the following business:

1st. To consider a petition for the organization of a Church in Albemarle, Stanly County.

2nd. To appoint a commission to organize said Church if the way be clear.

3rd. To act upon the application of Rev. S. H. Spencer to join the Presbytery by certificate.

4th. To appoint a committee of arrangements for next meeting. J. W. SILER, S. C.

Speedwell Church.—This Church ranks among the oldest churches in Orange Presbytery, and in the State of North Carolina, having been organized in 1759. It continued in a very flourishing condition until about the close of the Civil war, when it went down and became very weak. It was reorganized some years ago and is now in a fairly prosperous condition. The large grave yard where there are, perhaps more than one thousand people buried, has recently been thoroughly cleansed by the people and put in excellent condition. The church building, which is the third house that has been erected on the ground, has been thoroughly painted inside and out by the generous kindness and liberality of Hon. Hugh R. Scott, of Reidsville, N. C.

At a recent meeting of the Session, the following resolution was adopted:

Resolved, "That we hereby desire to express and to record our sincere gratitude to Mr. Hugh R. Scott of Reidsville, N. C., and to assure him of our hearty appreciation of his liberality and kindness in faithfully carrying out his own proposition, under certain conditions, of painting inside and out, the Speedwell Presbyterian Church building.

We pray God's blessing upon him, as we this day assemble together, and find our church nicely painted, and the people full of hope and thankfulness. We thank God and take courage."

D. I. C.

Sugar Creek.—The Shorter Catechism contest will take place at Sugar Creek Church on Friday, March 11th, at 5 o'clock p. m. Everyone invited.

T. J. ALLISON.

Highlands.—The Church at Highlands, which appears on our first page, is in a flourishing condition under the pastorate of Rev. J. T. Wade. The Sunday school is largely attended and the Christian Endeavorers are an enthusiastic and energetic band. Mr. Wade gives half his time to this Church, preaching there in the morning and giving the afternoon to mission work.

Nutbush.—We learn that Nutbush Church wished to call Rev. Carr Moore back to his old field in North Carolina. He will be warmly welcomed back to our Synod and would be a valuable worker in the Home Mission territory adjacent to Nutbush.

Charlotte.—The ladies of the first and Second Presbyterian Churches of Charlotte, met in the Second Church, Monday afternoon, and assumed the support of a city missionary for the East Side, North Side and Victor Mills work.

SOUTH CAROLINA.

Fort Mill and Ebenezer are two churches in Bethel Presbytery, whose names are seldom seen in the papers, nevertheless they are doing a great work for Christ. Fort Mill has preaching the 2nd and 4th Sabbaths in every month and very few Sabbaths pass that there are not additions to the church. Ebenezer has the 1st and 3rd, and there are often additions to the roll of that church.

They are very liberal to all the causes, especially to Foreign Missions.

Rev. James H. Thornwell, D. D., is the pastor. He is now entering the sixteenth year of his pastorate. The tie between people and pastor grows stronger with the years.

The Ebenezer congregation sent to him and his family a valentine consisting of everything good to eat. It was a most agreeable surprise and much appreciated, (although they have done the same thing before). May God bless everyone of them and may the love on both sides grow stronger as the years roll by.

Rev. Dr. John M. Rose has gone to Greenville, S. C., to take part in the fiftieth anniversary celebration of the Presbyterian church there, of which he was at one time pastor. He will return next week. On account of his absence no services will be held in the Presbyterian church in Morganton next Sunday.

Spartanburg County.—A group of churches in Enoree Presbytery centering about Woodruff, Spartanburg county, has extended an invitation to Licentiate J.H.Grey, of Jefferson, which has been accepted, to supply them for one year. Mr. Grey is now doing evangelistic work in Ashe county, N. C.

TENNESSEE.

Jackson. The First church has entered upon the year with bright prospects. New departments have been added to the work. The Sunday school has increased in numbers and spiritual force; the prayer-meetings are each well attended, and most instructive; the night school has about one hundred poor working boys and girls, who are being thoroughly educated. The school is taught in the church, there are some thirty teachers and workers connected with the school; all the teachers render their service gratuitously; the church furnishes books and all apparatus. Not only that, but the Industrial Bureau in the church secures employment for all in the city, if possible. The Shut-in Band in the church are doing much to brighten the homes of those who are invalids, and those who are shut in and cannot attend services; every member of the Band spends one afternoon of each week in some home of a shut-in. The Hospital has done a magnificent piece of work. It is the best hospital in the land, in proportion to its size. It awaits encouragement and endowment from the Church. The two societies of Christian Endeavor are moving grandly forward in the work for the young people.

The Church journal, *The Jackson Presbyterian*, is self-sustaining and is a clean and instructive sheet. The church is growing spiritually, and its influence on the community is marked. It is molding and leading the church policy for the entire city. The church has some fifty odd departments to it. Rev. M. A. Matthews, the pastor, is kept busy from early morning until late at night, mapping work for the workers, and directing the vast force under him, his theory being that his church is his force and not his field. Every man, woman and child has something to do, and each performs his duty. The congregations are very large, the house always packed. Perhaps the most magnificent piece of work is the Ladies Bible Training Class, having in it about one hundred ladies who are making a thorough study of the Bible. The class is taught by the pastor every Friday afternoon. They celebrated their third anniversary last Friday with a most brilliant musical. They begin the third years' course next Friday, by entering upon the study of the New Testament. There are three years in the course, and they have just finished the second years' course on the Old Testament. Every department of the work is thorough, and the growth of the church demands the necessity of each department.

Blountville.—Our church, Rev. J. C. Carson, pastor, received, on February, 18th eight members on profession of faith.

Nashville Presbytery.—At a *pro-renata* meeting, February 21st, Rev. W. K. Patterson was dismissed to Louisville Presbytery to accept a call to Bardstown Church. A. COWAN.

The Rev. R. C. Anderson, Jr., was installed as pastor of the church at Shelbyville on Sabbath, February 6th, by a commission of Nashville Presbytery.

ALABAMA.

Birmingham South Highland Church.—Rev. John Barbour, pastor of this church, has tendered his resignation of the pastorate. The church, so far as we are informed, has not yet acted on the matter. But, if the resignation shall be permitted to take effect, it will leave vacant a very important charge, one in which Mr. Barbour has done good work.

Central Church.—Rev. Dr. Russell Cecil, pastor of the First Church, Selma, has been assisting Dr. L. S. Handley, pastor of the Central Church, in a series of services which have now closed. Dr. Cecil preached with much power. Deep impressions were made upon the large congregations which attended, and several members were added to the church on profession of their faith in Christ.

Jackson.—The church here has recently enjoyed a very pleasant visit from Rev. G. F. Robertson, of Elizabethtown, Ky., who was formerly Evangelist of the Synod of Alabama, and who has been among his friends in this State for a short while. He assisted Rev. T. S. Clyce, pastor of this church, in a meeting which resulted in the addition of 30 members to the church.

Woman's Foreign Mission Union.—The Ladies' Foreign Mission Societies in the churches of the Presbytery of New Orleans have a "Presbyterial Union," which holds two meetings annually. It has been already found helpful in increasing the interest in the great work of evangelizing the world. New societies have resulted from this movement, and it is hoped that others will be reported as having entered actively into it. The regular annual meeting of the Union will occur on the first Monday of March, at the Lafayette Presbyterian Church, in New Orleans.

KENTUCKY.

Jackson, Ky:—At a meeting of the congregation of the Presbyterian Church last Sunday night, moderated by A. F. Lyon, the following paper of preambles and resolutions was unanimously adopted:

Whereas, our beloved pastor, Rev. S. M. Rankin has given this congregation notice of his decision to accept the call recently extended him by the Stanford church; and,

Whereas, this decision was reached only after much prayer and a careful consideration of all the questions involved;

Therefore, Be it resolved; that we certify to him the high esteem and tender affection in which we hold him; and assure him of the benefits we have received from both his private and public ministrations.

2d. That with sincere regret we see him go from our midst; realizing the loss this is to us personally and as a congregation and as a community.

3d. That we commend him to our sister church as a faithful and earnest preacher of the Word of God, a thoughtful and sympathetic pastor, whose labors and whose life are owned of God and blessed of men.

Athens:—The death is announced of Mrs. A. N. Scudder, in her 78th year. She was a faithful member of the Presbyterian Church at this place where she has resided the greater part of her life. She leaves three children, Mr. C. A. Scudder, of Athens, Mrs. J. M. Edwards, of New York, and Mrs. N. Keff Smith, of Ocean Springs, Miss. Another daughter was the first wife of Rev. Dr. G. T. Goetchius, of Rome Ga., the moderator of our General Assembly.

TEXAS.

Houston, Second Church.—The Presbytery of Brazos has held a special meeting, at which the resignation of Rev. George G Woodbridge, as pastor of this church. was considered. He was permitted to resign, and the pastoral relation was dissolved. Mr. Woodbridge accepts a call to the Washbourne Memorial Church at Russellville, Ark., and removes to that place immediately, to enter upon the work there.

Milford.—During the month of February seven members have been received into the Milford Church, six by letter and one by profession, and two ruling elders have been elected and installed, viz: W. R. McDaniel and C. L. Carter.

The Rev. S. A. King, D. D., of Waco, celebrated the thirty-fifth anniversary of the commencement of his ministry in Waco on Sabbath, February 20th.

Greenville.—The pastor, the Rev. C. T. Caldwell, writes us: "A meeting has just closed in the church at Greenville, resulting in a deep revival among Christians and 21 additions to the church. Rev. F. H. Wright, Indian evangelist was with us.

Brazos Presbytery.—At a called meeting in Houston, February 15th, the pastoral relations between Rev. Geo. G. Woodbridge and the Second Church, Houston, were dissolved. He goes to Russellville, Arksansas.

LOUISIANA.

New Orleans.—The Presbytery of New Orleans met, according to adjournment, at the Lafayette Presbyterian Church, in this city, on Friday evening, at 7:30, to hear the trial sermon of Licentiate J. C. Barr, with reference to his ordination and installation as pastor of that church. Eight ministers and three elders were present; and Rev. F. O. Kœlle presided as moderator. Notwithstanding the heavy rain that was falling, the attendance of members of the church and congregation was quite large, and the services of the occasion were attended with much interest. The sermon was sustained as a part of trial, and, thereupon the trials as a whole were sustained, and Presbytery resolved to proceed to the ordination and installation of Mr. Barr, on Sabbath evening, February 27th, at 7:30 o'clock, following the order of services already conditionally arranged.

Jackson.—A very delightful meeting has recently been enjoyed by the church at this place. The pastor, Rev. M. B. Shaw, was assisted by Rev. J. S. Hillhouse, of Vicksburg, Miss., who preached with great fervor and power the simple Gospel of Jesus Christ twice a day for six days, with three services on the Sabbath. The services were largely attended, and the congregations showed deep interest. On Sabbath the communion was administered, and nine of the baptized children of the Church were received into full communion on profession of their faith in the Lord Jesus Christ. It is expected that others will follow this example.

GEORGIA.

Independent Church, Savannah.—Over the main entrance of this beautiful and historic church of which the Rev. Dr. J. Y. Fair, is pastor, there will be erected a marble scroll twenty-seven feet long and three feet wide, bearing the inscription, "Independent Presbyterian Church, Founded 1755, as a Branch of the Church of Scotland." This work is being undertaken by the Flower Committee of the Church, in addition to their regular work of decorating the pulpit with flowers and palms. The Young People's Society at its last consecration meeting took up a collection for Foreign Missions, which amounted to $137, and which was forwarded as a free-will offering to the Executive Committee of the Southern Presbyterian Church, to assist it in its financial pressure. The Sunday school of the Independent Church is also in a flourishing condition, the attendance being larger than for years past. The fifty-fifth anniversary of the Savannah Port Society was held in this church on Sunday night, Fedruary 13th, the large building being crowded to its utmost capacity. The annual sermon was preached by the pastor. The Port Society has recently completed the erection of a splendid Seamen's Bethel, which is said to be the largest and most perfectly equipped on the Atlantic coast this side of New York City.—*Christian Observer.*

Atlanta.—The Presbyterian churches of Atlanta are growing. A few years ago there were only four churches of that denomination in the city. Now there are eight self-supporting churches and three or four important missions maintained by these churches. Besides the city churches there are several strong surburban churches. The First church, the mother of them all, is one of the most influential churches within the bounds of the Southern General Assembly. Rev. E. H. Barnett, D. D., the pastor, has been with the church fifteen years, and under his ministry the church has more than doubled its members. The Central is also a large and influential church, and under the able management of the Rev. Theron H. Rice, is doing a good work in the city. Mr. Rice has been with the church less than two years.

Moore Memorial church is an offshoot of the First, and is increasing rapidly in numbers and influence. Dr. Holderby has been pastor for more than eight years. The free medical dispensary work of this church is its special mission feature, and is assuming large proportions. The Fourth church was formed several years ago partly from a colony of both First and Central churches. Rev. T. P. Cleveland, D. D., was its faithful pastor for twelve years. About two years ago the Rev. F. R. Graves, of Tampa, Florida, was called to the pastorate and he is now doing a good work. The Georgia Avenue and Wallace churches were founded as missions by the Central church and both are well organized churches—the former being served by Rev. Chalmers Fraser, and the latter by Rev. J. S. Sibley. The Barnett church, near the old exposition mills, was started as a mission by the First church, and is still sustained by the mother church. It is served by Rev. J. B. Hillhouse, who is doing a good work. The Inman Park church was originally a mission of the Central, but is now a self-sustaining church, and is ably served by Rev. Mr. Armstrong.—*Atlanta Journal.*

Augusta Presbytery at a called meeting in Augusta, February 8th, granted permission to the Second Church, Augusta, to prosecute a call for the pastoral services of Rev. G. G. Sydnor, of Virginia. S. C.

WEST VIRGINIA.

Fayetteville.—The Rev. N. A. Parker is pastor of the church here. He got the Rev. Ben Harrop to come and help him in a series of meetings and Christians were stirred up. Soon thereafter Rev. Mr. Sloan came and preached effectively. A great work seems to have been done and is being done in this town. It is an unusual religious awakening.

But one thing here, I do not understand. There is in this vicinity a Presbyterian preacher, that I have often heard with pleasure and profit; and he is a finely raised, highly educated and solid preacher. Yet he is doing nothing. Is there not a church somewhere that needs a preacher? or cannot the Eva gelistic Committee give him work in Mercer, McDowell, Wyoming, Logans or Mingo? PRESBYTERIAN.

The Rev. R. M. Caldwell, of Green Bank, Pocahontas county, has, it is reported, been granted leave of absence for a few months, for needed rest and recuperation, and will spend most of the time at his old home in Kentucky.

Huntsville.—This church, the charge of the late Dr. J. H. Bryan, has extended a call to Rev. George A. Bitzer of Leesburg, Va., and it is earnestly hoped that he will accept and enter upon this important field. C.

Stillman Institute.—The location of the Stillman Institute has been permanently settled at Tuscaloosa, Ala. The plans are maturing to put it upon the best basis it has ever been on, and to reduce its running expenses very greatly. The churches are responding very well to the effort to raise $10,000 for this work, and by the time all have been heard from, the money will doubtless be raised.—*Southern Presbyterian.*

MISSOURI.

St. Charles.—It is reported in the secular papers that the two churches of St. Charles—Northern and Southern—are negotiating with a view to uniting. The negotiations have stirred up considerable feeling on the part of the older members of both churches, but the arrangements, it is said, are about settled for the union, on the basis that the members of the Southern church will unite with the Northern, giving up their church property to the Southern Assembly.—*Christian Observer.*

Fulton.—An interesting series of services, at which the Rev. Dr. Milster, of Higgonsville, Mo., preached, closed in this church on February 24th. The session admitted to full communion eleven young people, five of whom were to be baptized. Dr. Milster's preaching is eminently Scriptural and instructive, and the church has been refreshed and strengthened.

ARKANSAS.

Hope.—Rev. C. C. Williams. after serving this church for three years as stated supply, has been elected pastor, and the call will be presented at the spring meeting of Presbytery. The new church building is quite attractive and satisfactory.

MISSISSIPPI.

Jackson.—The Presbyterians of West Jackson, we learn, are taking steps towards the erection of a church building. They have been worshipping, as we understand, in a hall. They own a valuable and desirable lot for church purposes, and, at an informal meeting recently, in a few moments, raised $1,200 for a building.—*South-western Presbyterian.*

CORRESPONDENCE.

Aunt Dinah on Election.

I dont b'leve in no 'lection.

Dats 'cause you dont kno what 'lection is. Dis heah 'lection what I talkin 'bout is de choosin of de 'lected in de Saviour for eberlastin' life, and mo'n dat, it's de choosin of de means wharby dey gwine git dat life. De Lord he done done it for de praise o' his grace. Tain' 'cause he done see your faith, and tain' 'cause you done wurk for it, kase you ain' got no good wurks.

I ain' neber hear tell o' no sich 'lection as dat. If dat's so, I kin do all de devilment I want, and I gwine be saved just 'cause I 'lected.

Now all sich talk as dat come from folks dat dont kno what dey talkin 'bout. You kno dat boy what growd up on de plantation heah and what done got to be a Presbyteen preacher? Dem Presbyteens is de folks dat counts dis 'lection one o' de most principlest part o' dey 'ligion. Well dat boy was de wost boy you eber see. Ebery time I git arter him 'bout his meanness and show him whar he gwine strait to de devil, he say, "Lor Aunt Dina, I ain' skeard o' gwine to de devil, kase I 'lected." Miss Susan, she tell him if he dont quit his meanness de devil gwine git him sho, no matter if he is 'lected. Now dat boy got 'ligion, and he got it arter he done got to be a man. When I hear 'em tell how he done got 'ligion, I say dar now, I knows his 'lection done gone now sho.

Well, dat boy come back heah arter he done 'fess a change. I ken see him comin' up de old Buckenham road dah now, dey was breakin' a yoke o' steers down dar by de blacksmith shop, and de first thing dat boy done, when he got wid 'em, was to retch round and twist de off steer's tail, and you ought to seed dem steers leave dat road, dat's how come Frank Johnson's ribs got broke. When I see dat, I say dat's a mighty po sho fur 'ligion, kase dat just like he was fo he went to college, but one day he come heah to de kitchin, I remembers it mighty well, I was peelin' apples fur to cook fur dinner, and I made dat black Ginnie wipe de butter-milk out o' dat cheer dah, for him to take a seat, an' he sot down dyah and told me all 'bout dat 'lection. He done told me his gittin' 'ligion, how he done got it, whar he got it, and his gwine be a preacher, was all in dat 'lection, an' mo'n dat, he tryin' to be good an git to be a preacher, wan't cause he thought he could git 'lected, but after he done swade heself dat he was 'lected, den 'twas he thought he ought to be good. Now dat's de strange thing 'bout dis 'lection, kase you know when Mr. Billy Mahone done sho he was 'lected, den 'twas he done de worst in he whole life, but dis 'lection to eberlastin' life don't have no sich effect as dat wid dem dat is 'lected. When he done told dat, I say dar sho is sumpen in dis 'lection what most folks don't understand. Yes, honey, I ain' doin' all dis 'ligion round hear fur to git 'lected. My 'lection' sho, dat's what makes me wurk. De Bible say He gwine wurk in me till de day o' de Lord, but I gwine wurk too.

You wan' heah when dat boy was doin' his meanness and talkin' bout his 'lection. He ain' had no mo 'spect fur 'ligion den dat old rooster you see gwine down de path dyah. One time Dr. Dabney, what teaches de young gentlemen how to be preachers up heah in Prince Edward county, come down heah to lecture at Hobson Chapel church, on mircles. Dis boy went down dyah fur to hear him, and he membered all he say, kase he had mighty good memry, I done hyer him mark all dese big preachers dat come heah, from time to time, and he preach jess like 'em too. Well de niggers was having big meeten over dyah at de church and every body was getten 'ligion. Dis boy he met Louis Jenkins right dyah at de well, an he say, "Louis, dat nigger ought not to preach over dyah at de church." Louis say, "What make you say dat?" Well, he say, "Dr. Dabney say he ought not to preach." Louis say, "how Dr. Dabney kno dat nigger preachen over dyah?" Den he told Louis how Dr. Dabney done say no body ought to preach seppen dey can wurk mircles to sho who dey is, dat he done say de Saviour done wurk mircles to show who he is. Louis say, "if Dr. Dabney say dat, it must be so, kase Dr. Dabney mighty smart man an he kno what he talkin 'bout. Kase he been teachin' dese boys up heah in Prince Edward County for thirty years." Louis tell him to come over dyah to de church an tell de niggers what he done told him, and dis boy say, "all right, I'll come over dyah and wurk a mircle." Louis say, "go way from heah boy, don't you come over dyah foolin' wid no sacred thing like mircle, de first thing you kno de Lord will drap on dat church wid lightnin' an he'll burn up church, niggers an all."

Well, dat boy went down dyah in de garden, right whar you see dat patch o' reeds growin' now, an' got heself one of dem fishing-pole-reeds, an den he got his Cousin Nettie's old las' year under petticoat and wrap dat reed round wid all dat different colored cloth, and den he got three big frogs, an' den he tied de frogs up in Johanna's best bandanna henkerchief, an' gin 'em room so dey could jump up good, an every time dey jump up dey would pull de henkerchief a little. I see him practsin wid 'em on de porch dyah till he made dem frogs carry dat henkerchief clean cross dat porch. I ain' know how he done it, but he done it, kase I seed it wid my own eyes. Well he went over dyah to de church, an he told dem niggers what Dr. Dabney done say, den he say he gwine wurk a mircle fur 'em. Johanna was dar and de church was plum full o' niggers, kase Louis done told 'em he was comin'. Soon as he told 'em what he gwine do, Johanna say, "don't you hear dat; now, dat is the worst boy in Cumberland County, an' if you niggers lisen to him, he gwine git you in trouble sho, he ain' got no 'spect for 'ligion no way.

Why tain' been mo' dan a week since he kotch de moon shine on a lookin' glass an flung it in Louis Jenkin's house, an he come mighty nigh skeeren dat nigger to death, Miss Susan had to git up in de middle o' de night an go down to de quarters and rub dat nigger wid keersene oil to loose his jints. An' 'taint been mo'n a month since he kotch a sheep an tied it in de grave yard, one dark Saturday night, an' he got up a cherry tree, makin all kind o' komicle noises, till he done got all de niggers on de plantation up, an we had to go plum up to Mr. Goodman's plantation to git Uncle Will, what ain' fred o' ghost, to come down dyah to see what 'twas, an Uncle Will, he ain' go in dyah till 'twas clean day an' he see 'twas a sheep. Now if you niggers lisen to him he gwine fetch you trouble, you hear what I tell you, dat's de wust boy you ever seed." 'Bout dat time dat henkerchief move, jus like dat boy say 'twas gwine do, he told 'em when he fetch dat reed—I bleve he call it wand or sumpen like dat—one way dat henkerchief was gwine dat way. You know frog mighty fred o' snake, and when he fetched dat reed up agin 'em, de frogs dey thought 'twas snake, and dey ain' loss no time in fetchin dat henkerchief cross dat pulpit platform, an' when dey done dat, Johanna say, "Look dyah, for de gracious sake, if dat boy ain' wurk a mircle right fo' your eyes, I ain' kno he had no sich power as dat," an' she made for de do', and den de niggers lef' dat church by de windows and de do' both.

You done hear 'em talkin 'bout dat miracle round heah, how it fetched all de niggers dat was in de church right heah in de back yard in de middle o' de night; and how dey woke up Miss Susan fur to find was de world gwine come to de end, how when Miss Susan hear tell how dat boy done wurk a mircle, she send Bill down dyah to de old mulberry tree fur switches and she 'formed a mircle on dat boy sho, kase he done got to be a preacher now, an' he sho is changed. He say he 'lected and he persevering to be a saint. He ain' no saint yet dough, kase you kno no saint ain' gwine twiss no steers tail and make 'em run way an' brake Frank Johnson's ribs, but I bleve dat boy's gwine be a saint. Dat's de 'lection I bleve in, an' dat's what I been talkin 'bout. I ain' got nothin to do wid no body's 'ligion, butdis 'lection suits me. Nor, hunny; I ain't stayed way from yo church cause I stuck up wid 'lection. I comin over dar fo' long.

S.

Mr. EDITOR:—Permit me to say through your columns in reference to the occupancy of the two chairs in Columbia Theological Seminary, namely, Church History and Natural Science in Connection with Revelation, that, while this important matter is being carefully considered by the Board of Directors, no election of professors has as yet been held, nor will be held until the regular meeting of the Board in May next. RUSSELL CECIL.

President of the Board of Directors of Columbia Seminary. Selma, Ala., Feb. 23, 1898.

Mementoes Of My Travels.

A prominent minister of the North Carolina Synod tells thus of his experience as a boy in a shorter Catechism contest: While memorizing the Catechism he attempted to herd a flock of sheep and to break a colt. As a result of trying to do these three things at one time, the sheep destroyed thirty acres of wheat, the colt broke its neck and the boy missed the first question in the Catechism.

He was an elder in the church and was most enthusiastic in his zeal for home missions. He was amazed at the destitutions and delighted at the prospect of overtaking them. "We *must*," he said and slapped his leg. "We must make a strong pull, all together, and put a church in every county." And his subscription to the cause was twenty-five cents.

But then appearances are sometimes deceitful. Being disappointed at the collection in a large church once the pastor's wife said to me: "You do not know. One of our most prosperous men subscribed a dollar. That was the largest subscription. He will have to cut a load of wood, haul it eight miles to town and give the whole day to selling it in order to get that dollar." So I thought to myself, not every dollar contributed means that much hard work,

It will be pleasant for the editor of this paper to know that I sometimes meet the children who write letters for the paper. "I wrote about the 'Pigs and Goats,' said a little fellow, and then they told me how they had surprised Mamma with the letter and his name in print.

A letter missed its destination because of a stamp rubbed off. A traveler went to another town in consequence, though the mistake was rectified in time. In a stay of a few hours he met a friend. That friend took him to the bedside of a man whose life had been given to Satan behind a saloon counter, but whose heart had been made like the heart of a little child again, through his suffering. His sisters were with him, godly women, brought up in the Presbyterian Church. And he was anxious about his soul, and eager for the truth, and grateful for a word of prayer, and a few simple sentences about Jesus the friend of publicans and sinners. I know not whether he lived or died. I hope to meet him in a better world. I feel sure that it was not Satan who made the stamp slip off the letter.

About the nearest modern parallel of the ancient "lamp to the feet" is a bicycle lantern on the front axle. And a ride over a strange road on a dark night is a good illustration of walking by faith. The light shines only a little way ahead (in spite of what the advertisements say) and it is possible to go too fast for the light you have. Just on the edge of the darkness there may be a big stone or a puddle, or behind that shadow a ditch and if you can not stop in time there is a fall. But you can brush the dirt from your clothes and mount again, learning wisdom by experience, and presently you see the lights of the city which is your destination, where you know that there is rest and refreshment and welcome. But the long journey was travelled in a little circle of light, that was sufficient for the present moment and that scattered the darkness ahead just as you yourself advanced.

RAMBLER.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. McKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

The superintendent visited old Union Church in Moore county, on Sunday. In spite of the inclement weather there was a good congregation and the people listened most attentively to the accounts given of our Synodical work. Union Church is not a rich church. None but Highland Scotch could ever have wrested a living out of the sand-hills, though now there is a prospect for fruit and vine culture. But out of their poverty they raised a cash subscription of $20.

But we were pained to learn that here in the very heart of Presbyterianism, on the borders of Union Church, within a half mile of that great civilizer, the railroad, among the Camerons and McKeithans and McDonalds and McDougalds and Fergusons and McNeils, the *Mormons* have established a church of forty members. Their missionaries have visited the locality six at a time, and have gone to the neglected among the poorer classes, and have visited their homes and talked with them privately, and flattered them by their attention. It must be remembered that there is no religious experience of any kind necessary for joining the Mormon Church (so called). The name of any one who wishes to join is enrolled. And the question arises: If, in this Scotch Presbyterian section, where parents will deny themselves the last of comforts for the education of their children, the Mormons can find their dupes—what success must they meet with among our quarter of a million white people who are unable to read, and in those sections where illiteracy is the rule and not the exception? The Presbyterian Church, with its trained workers and Christian schools has a great and effectual door opened to it now. It made North Carolina free in revolutionary times. It has the privilege now of saving the State from this threatened evil. If any church or any individual has done nothing or has done too little for the cause, let it be remembered that Synodical Missions are the main *aggressive* work of our Church, and that the money for the support of this work should be sent and sent promptly to

A. J. McKELWAY, Superintendent,
Charlotte, N. C.

Rev. E. Mac Davis writes that they hope to organize a church soon at Barnardsville, and that they have a petition with 42 names asking for such organization. Four teachers are needed for Madison County this summer. Mr. Davis has been kindly received by the people and has helped in several meetings with his brethren of other denominations.

Rev. J. H. Grey who has been laboring in Wilkes. Ashe and Alleghany counties with Rev. E. E. Gillespie, lately paid a visit to the superintendent and reported that since their work of exploration has been accomplished, and the most promising points have been selected, it is possible for one man to keep up the work in the field. Accordingly, Mr. Gillespie will remain and Mr. Grey goes to Woodruff's in Enoree Presbytery, South Carolina. These brethren have done excellent work together and their tact and good judgment have been unfailing.

They have built one church, largely from their own funds, the first Presbyterian Church in Ashe county, and another building is in contemplation in another part of the field. There are some ten or twelve promising points that will be kept up now by Mr. Gillespie. We wish Mr. Grey success in his new field and are sorry to lose him from our mission work. He has considered the work first and himself second in giving up his field in the mountains.

The Evangelist of Mecklenburg Presbytery, Rev. R. P. Smith has held a meeting with Rev. A. H. Temple at Beulah, Stanly County. The Communion was celebrated and there were two professions of faith.

The Home Missions Committee of Mecklenburg Presbytery met in Charlotte on Tuesday of this week. The report of Rev. R. P. Smith, evangelist, was heard as to the supply of vacancies in the field. Philadelphia and Robinson Churches have united in calling Rev. J. A. McMurray, (as noted in last issue) and Matthews, Bethlehem and Stevens are grouped and will call a pastor.

The committee adjourned to meet on March 29th, to finish reports for Presbytery.

VIRGINIA.

Belle Haven, Accomac Co.—I closed a ten days' meeting at this church on February 6th. There were three professions of faith and the church members were much revived, as evidenced by the establishment of family prayers in some homes where this duty was neglected and by other manifestations of the Holy Spirit's presence. The Rev. B. E. Wallace is pastor of this church and has it well organized.

F. J. BROOKE,
Synodical Evangelist.

Powellton Church, Accomac Co.—I closed a ten days' meeting at this church February 16th, resulting in only one profession of faith, but in much spiritual blessing to the members of the church. Although the nights were dark the congregations were large and wonderfully attentive. Rev. B. E. Wallace is pastor of this church in connection with Belle Haven and the church is in a good condition. With a membership of about forty, this little church has a flourishing Sabbath-school, which has averaged over eighty in attendance all the winter. Mr. E. T. Powell is the efficient superintendent who has had charge of this school from its beginning.

F. J. BROOKE,
Synodical Evangelist.

ALABAMA.

Reform.—At this place, which is in the Presbytery of Tuscaloosa, Rev B. F. Bedinger, Synodical Evangelist, has just closed a meeting which has been of particular interest as to its results. A church was organized with 15 members, 2 elders and 2 deacons. A lot was given and $400.00 subscribed for a church building.

WEST VIRGINIA.

Mingo, Randolph Co.—Mingo Church has been without a pastor about fourteen months but we have been getting along about as well as a flock can do without a shepherd. Our little church has been weakened a good deal financially by the death and removal of some of our most liberal supporters, and therefore we had to give up our beloved pastor, the Rev. J. B. Bittinger. The writer has been living here about nineteen years and during that time the gospel has been faithfully proclaimed by such good men as the Rev. W. S. P. Bryan, Rev. J. B. Bittinger and our noble evangelist, the Rev. F. J. Brooke, D. D., who is now trying to get us a pastor for Mingo and Huttonsville. I don't think there is any money paid to a preacher that yields a better per cent. for good than what is paid to the Rev. Dr. Brooke.

We have had a faithful band of laborers in Tygart's Valley for several years among whom have been the Rev. C. S. Lingamfelter, of Elkins; the Rev. C. D. Gilkeson, of Beverly; the Rev. J. B. Bittinger, of Huttonsville and Mingo, and Dr. Frank Brooke to come once in a while to encourage and cheer us up. We have had a grand union meeting at Mingo presided over by the Rev. Mr. Phillips of the Methodist Church. All the churches were very much revived and several backsliders reclaimed and about fifteen professions. Several have made known their intention of uniting with our church and we expect several more. We expect to hold a meeting of session in the near future and receive those persons under care of session until we get a pastor or until Dr. Brooke comes to see us again, when they will be received into the church.

GEORGE BEATY.

FOREIGN MISSIONS.

Letter From Dr. Chester. XVI—Our Work in Japan.

From Kobe to Kochi is about twelve hours by the Japanese coast steamer, an institution which has not been at all invaded as yet by our western ideas of comfort. Being alone I could only communicate with the steward by signs, but I made him understand that I did not want a native breakfast, but some steak and baked potatoes instead. I then retired, but not to rest. My berth was the length of the average Japanese, about five and a half feet. It was too narrow to admit of much doubling.

The sea near the coast is always rough. By gripping tightly the lee side of the bunk I managed to hold the fort without rolling out. I was glad when morning came, especially after I had gotten a sight of one of the most romantic scenes in Japan, the island-studded, land locked Kochi bay, and of the sunrise over the green mountains beyond.

Soon after our anchor was cast, a nice, clean looking little house-boat approached, on which I recognized Messrs. Moore and McIlwaine and Miss Dowd, and on entering which, I was introduced to Mr. Tada, the native pastor, and to one of the elders, a teacher, and several women, the members of Miss Dowd's Bible school. This school was originally intended to train Bible women, to be employed by the ladies of the Mission. Under the new plans for native self-support the hope of employment is not now held out to them, in consequence of which the school has diminished in numbers. But I think it is better to have a dozen who come with no other motive than to qualify themselves for unremunerated work, than forty who should come with the view of qualifying themselves to work for pay.

The girls' school formerly conducted by Miss Stirling has been discontinued, in order that she may devote herself to the general work among the women, which she prefers.

The church at Kochi has about 600 members, and is of course entirely self-supporting and self-govering. It has about ten elders, some of them the most influential men of the place. The pastor was educated at Union Seminary, New York, and speaks English fluently. Miss Evans has for some time been living at Susaki, an hour's ride from Kochi, with no other companion than her Bible woman. I asked her if she did not feel lonely there. She said she would if there were any time to be lonely.

The present plan is for Mr. Moore to move to Susaki as soon as we are able to furnish means to provide him a house. He and Mr. McIlwaine have been living at Kochi in two large old ram-shackle native houses, built on so flimsy a plan that one not accustomed to it, walking over the upstairs floors, is constantly in terror of shaking the whole structure down.

Japanese houses are built, with reference to the frequent earthquakes, of the lightest materials, so that if they should fall down the minimum of damage would be done, I am sorry that time and space forbid describing at length my most interesting visit to this place, the Sunday service, the "Sodon" with the Session concerning our co-operation with their plans for evangelizing Tosa province, the feast given me by Mr. Yui, one of the elders, and the farewell meeting with the church on Monday night.

In all these I had a sample of the politeness and courtesy in which the Japanese excel, even among Orientals.

Our missionaries, while living here, do most of their work at various points in the outlying country, beyond the reach of the work of the Kochi Church. Instead of diminishing the number of foreign workers in Japan, as some have advocated, for this particular kind of work—reaching the outlying masses and beginning the work among them on right lines, a largely increased number of them is needed. But the missionaries sent to Japan at the present time should be selected with the greatest care, and should be in a pre-eminent degree, men of broad outlook, wise foresight and the soundest discretion.

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E. H. BEAN, - - - BUSINESS MANAGER.

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Dr. Moore intends to write for the NORTH CAROLINA PRESBYTERIAN some historical articles on Presbyterian Revolutionary History. We congratulate our readers and are sorry for those who do not take the N. C. P.

We think we have all the Jacksons in our church news this week. Alabama, Mississippi, Louisiana, Kentucky and Tennessee have each a namesake of old Hickory. But the greatest of these is Jackson, Tennessee. In fact, all the churches of the Assembly fade into insignificance before this minature model of the millennium, where "every man, woman and child has something to do and each performs his duty."

Our good friend, Dr. Lawrence, of Asheville, has published a circular condemning the article in the *Missionary Review of the World*, and disclaiming all connection between the author and the Mission Schools of Madison county. Senator Pritchard read this circular at Marshall, in open court last week, and exhonorated the Presbyterian Church of the slander upon the Madison people. Our Southern evangelist writes that this is having its good and legitimate effect. We still press upon the attention of Northern editors and correspondents the value of that useful possession known as horse sense.

The *Interior* quotes our "fair proposition" made to that paper concerning the evangelization of Western North Carolina.

"For every $600 sent to the Superintendent of Home Missions of the North Carolina Synod we engage to send a man into the field, young, active, capable, thoroughly trained and regularly ordained to the work of the ministry. And if the sum shall reach $6,000, it is further promised that there shall not be left one 'mountain cove where men and women hunger and thirst for the good news with no man to tell it.' "

The *Interior* then remarks:

"That is a pretty big undertaking, brother. There are 2,500,000 of them, and they occupy 25,000 square miles. The Southern Presbyterian ministers and Southern women are doing good work in the mountains and we would very gladly assist in sustaining them—would just as heartily sustain the work in the hands of our brethren who are connected with the Southern Assembly as if they were from our side of the line."

If that paragraph does not mean a backdown from an untenable position we do not understand the devices of journalism. The *Interior* published an article on Home Missions in Western North Carolina. It mentioned the splendid educational work which the Northern Board is doing, asked for money for the enlargement of that work—and it is expensive work—and then touched the heart of the question by saying that the great need was for preachers of the gospel. The *Interior* said nothing then, as it does now, of the work of our Southern Church, as it is conducted by the Synod of North Carolina and the Presbyteries of Mecklenburg, Asheville, Concord and Orange. And its proposed remedy for the need was putting the women teachers to preaching, administering the sacraments, etc.

Now we happen to know something of the evangelistic work in North Carolina. The *Interior* surely did not mean to say that there are two and a half million of people living in the mountains of this State. There are less than 200,000 and a great part of them are as refined and cultured and Christian people as there are on the face of the earth. Other denominations have done something besides our own.

But there are certain sections and localities that have been neglected hitherto, which we are trying to reach with the gospel. We know where these places are and we repeat the offer which the *Interior* considers a large contract. Moreover we are inclined to hold the *Interior* with its tremendous influence as the first of Northern Presbyterian papers, to its statement; that it would "just as heartily sustain the work in the hands of our brethren who are connected with the Southern Assembly as if they were from our side of the line." We suppose it "sustains" with something more effective than sympathy. And, brother, we are the Treasurer.

We do not make the same offer for the Eastern half of the State. We have some Presbyterian work going on in all but one of our Western counties. We have thirteen counties untouched by our Church in the East. This is not so romantic a work in the view of our Northern friends as the mountain work, in the "Land of the Sky," but it is in our opinion a more needed work now.

As to the two-hundred-dollar-a-year man, whom the *Interior* so delightfully describes, we could give some stories of self-sacrifice for the work's sake, that are no romantic dreams but sober facts.

We sympathize with our Northern brethren in their dread of another heresy trial, especially in New York Presbytery. But Prof. McGiffert, of Union Seminary, New York, has gone beyond the lines of evangelical Christianity to say nothing of Presbyterian doctrines. The *Interior* is one of the most liberal of Presbyterian papers, yet it is positive in its conviction that Prof. McGiffert should either explain his position or withdraw peaceably from the church, and that if he will not surrender his commission then the church will be obliged to revoke it.

The *Interior* suggests an unofficial commission, having the confidence of the church, for bringing Professor McGiffert to reasonable terms, or inducing him to withdraw peaceably. That would certainly save a great deal of trouble. Why should we not have, instead of heresy trials, with indictments and prosecutions and judgments and sentences, a sort of spiritual lunacy commission? A lunatic must be dealt with for the protection of his fellows, but he is put in a different category from the criminal. So a heretic is in a different category from an offender against decency and morality. And a church might examine into a man's doctrinal sanity, with reference to its own standards, and declare his incompetence without going into the question of his "guilt."

While it is not denied that we are morally responsible for our belief, yet we are not so arrogant as to condemn as "guilty" an Arminian brother who does not think as we do. We simply deny his right to preach as a Presbyterian and that is what we deny to a Presbyterian minister who becomes un-Presbyterian.

What a contrast is presented between America and France to-day! While our Government is preparing quietly and steadily for a possible war, the French administration has made a state question of the trial of Emile Zola. The trial was a farce, Zola's condemnation unjust, half the world believes Dreyfus an innocent man, yet somehow the French got the impression that unless Zola was convicted and thereby Dreyfus' condemnation confirmed, the republic itself would go to pieces.

Roman Catholic countries are not showing up well just now as compared with Protestant. France did a capital thing for America but a sorry thing for France when it expelled the Huguenots. But Protestantism is gradually leavening the people. The cry against the Jews is as much against the Protestants, and from this passionate and hysterical outbreak there is bound to come a reaction that shall favor freedom of speech and of religion.

ARSON AND MURDER.

That was a dastardly crime that was committed at Lake City, South Carolina, last week, when a murderous mob set fire to a negro's house and fired upon the helpless family, killing the man and an infant and wounding others. Every member of that mob deserves to be hanged by the neck until he is dead. It is idle to talk of the unwisdom of appointing a negro post-master in that locality to pay a political debt, or to mention, as extenuating circumstances, the negro's incompetence and insulting manners. These are not crimes punishable with death, but murder is, and the mob was guilty of murder.

The crime is a blot upon the fair fame of South Carolina and through her a disgrace to the South. It should be repudiated by every man with a spark of humanity or an atom of common sense. The negro is a man, a citizen, and entitled to office when it is legally bestowed upon him, by election or appointment. He is already practically disfranchised in South Carolina by educational tests. To put him out of office by sending him out of the world is to merit the charge of barbarism, and if the State authorities cannot hunt down these white barbarians we hope that the national government will and that it will have the support of every decent Southern man.

AMERICA AND SPAIN.

This country is still awaiting the result of the investigation into the Maine disaster. It is scarcely conceivable that the blowing up of the ship was the act of the Spanish Government. But public opinion veers from the theory of accident to that of design on the part of individual Spaniards. If the former is the true theory all should rejoice for the sake of our faith in a common humanity. If the latter theory is proven true, it may become the duty of the United States to say to Spain, that the war in Cuba must stop. To say nothing of the vast commercial losses by the war to the United States, this destruction of the Maine would prove that Spain no longer possessed the power of restraining its own citizens in Cuba.

But underlying this occasion of the loss of the battleship and its crew, there is a growing feeling in America that the methods of Spanish warfare, by which 200,000 or more peaceful citizens have been starved to death through being huddled together in the towns,

are intolerable and that it is somebody's business to call a halt. There has been miserable mismanagement in providing for those who were crowded into the cities through Weyler's inhuman order. And since America has been forced, for pity's sake, to contribute to these starving peasants, the question of the incompetency of the Spanish Government is raised anew. The President's message to Congress as to these facts would probably have been sent before this except for the critical situation brought about by the Maine disaster.

One of the pathetic letters from those bereaved by the death of our seamen referred to a loved one being "buried in an alien land by alien hands." It is presumed that the great majority of the seamen were Protestants. It must have grated upon the feelings of many of the mourners to have read of the masses that were said for the repose of the souls of the dead. Our Ambassador to France might have been more properly employed than in attending one of these masses. And the sympathy of Catholic dignitaries in this country for the Spanish side has been too apparent One priest in New York told his hearers that it would be their duty to fight for Catholic Spain, and while this language was disavowed by higher authority the sermon of Cardinal Gibbons on the subject was in little better taste. It is true that the King of Spain is His Most Catholic Majesty, and that the breaking off of the Spanish yoke by Cuba would aid in the evangelization of that island. But these are questions that had better not be raised just now by Catholics. America is still a Protestant country, and loving, above all things else, its civil and religious liberty, blood-bought, and to be defended for ever, it desires next that these unspeakable blessings shall be shared by every country now groaning under a tyrannical and priest-ridden government.

News of the Week.

DOMESTIC.

A negro postmaster at Lake City, South Carolina, had his house burned over his head by a mob, and in attempting to escape from the building was shot to death with an infant which he carried in his arms. Other members of the family were wounded.

Judge Gary in Chicago overruled the motion for a new trial for Adolph Luetgert, the convicted wife murderer.

Ex-President Benjamin Harrison made an address before the Union League Club of Chicago on the "Obligations of Wealth."

Rev. Sam Jones has withdrawn from the gubernatorial race in Georgia. His withdrawal is announced in a characteristic letter.

Judge Robert W. Hughes, of the United States Court for Eastern Virginia, has tendered his resignation after a long and honorable career.

But three of the crew of twenty-one, were rescued from the British ship Asia, which foundered off Nantucket.

There is a great rush of gold-seekers to the Klondyke, and the United States Government has countermanded its orders of relief for Dawson City.

William M. Singerly, the editor of the *Philadelphia Record*, expired suddenly at his home in Philadelphia February 27. His death will be a great loss to the city which his public life adorned and to sane journalism everywhere.

The Naval Court of Inquiry at Havana adjourned to Key West where the testimony of the survivors of the Maine is being taken. The Court will return to Havana to resume its investigations and it will be some days before the facts will be made known. In the meantime the Government is quietly preparing for possible war and Congress is making generous appropriations for armaments and munitions of war.

H. W. Corbett, appointed Senator by the Governor of Oregon, was denied the right to a seat in the Senate by a vote of 50 to 19.

The Daughters of the American Revolution held their session in Washington this week. Mrs. Daniel Manning was elected President-general and Mrs. Adlai Stevenson, retiring president, was presented with a loving cup.

FOREIGN.

Emile Zola was condemned to a year's imprisonment for libel and the editor who published his communication to six month's imprisonment. Zola has had the general sympathy of the American press, but we hardly think his comparison of himself to Christ is justified by the facts.

England has been successful in the diplomatic handling of the Chinese question and has arranged to take at least half of the Chinese loan.

It is reported that the South American Republics was sounded by Spanish Envoys as to a South American-Spanish coalition against the United States, but without success.

The Search-Light of St. Hippolytus, By Rev. Parke P. Flournoy, D. D.

With an Introduction by Rev. W. W. Moore, D. D. Cloth Decorated. Fleming H. Revell & Co., Publishers. Price $1.

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From Ministers, Professors, Editors, Business Men and Ladies in America and England.

A North Carolina minister says: "I got several prayer meeting lectures out of it."

I cannot recall anything outside of the Bible that has given me more real pleasure.—*Rev. R. L. McNair. Rockville, Md.*

I admire it very much.—*Prof. B. B. Warfield, D. D. L. L. D., Princeton Theol. Seminary.*

A fine specimen of scholarly, historical research and critical insight.—*Dr. Dabney.*

Sat up till 12 o'clock at night to finish reading it and then read it again.—*A lady of Washington, D. C.*

Would not take $100 for my copy if I could not get another.—*Business man, Washington, D. C.*

A lady read it through and *couldn't stop.*

Another lady pronounces the book "as interesting as a novel."

A minister in North Carolina says: "Read your charming little volume through at one sitting;" and another, in New York, "Your book is worthy of all praise; I have enjoyed it very much."

A business man in Louisville, Ky., writes: "My wife and I are reading it together, and not only enjoying the substance, but delighting in the easy and attractive style of composition."

Unsparing as it is in exposing the falsity of the claims of Popery, it is not less so in dealing with the unbelieving rationalism of the day Into both their dark chambers of imagery it flashes the light of truth with wonderful effect.—*Bishop Latane, Baltimore, Md.*

I never had anything bring me so near the writers of the New Testament.—*A Lady of Lexington, Va.*

The Rev. J. M. P. Otts, D. D. L. L. D., of Alabama, says of the book:

Should be in every Sunday school library.—*Central Presbyterian.*

What is Thought of It in England.

It is original; it is interesting; it is sufficiently concise, it is calm and capable.—*The Rock, Church of England paper, London, England.*

A book greatly wanted just now when we are overrun with Sacerdotal pretensions.—*Mrs. Lewis, of Cambridge, Eng., the discoverer of the "New Syriac Gospels," at Mt. Sinai.*

Cuts at the root of many of the distressful theories of the higher critics.—*F. Petrie, London, Eng., Hon. Secy. of Victoria Institute.*

The book has received a proof of most favorable recognition in the form of an invitation to the author from the "Victoria Institute, or Philosophical Society of Great Britain," to join that distinguished body of men of science and authors."—*Presbyterian Publication Committee.*

SUNDAY SCHOOL LESSON.

First Quarter, Lesson XI., March 13, 1898.

THE WHEAT AND THE TARES—MATT. 13: 24 30, 36–43.

GOLDEN TEXT—"He that soweth the good seed is the Son of Man."

CONNECTION.

This parable of the tares and the wheat follows aptly upon that of the sower. In the first all the seed was good but the soil was of different kinds. In this the soil is the same—the field is the world—but the seed are some good and some bad.

THE PARABLE.

Vs. 24: *The Kingdom of Heaven.* Already defined as the Messianic Kingdom—developed in the Church of Christ—consummated in the Kingdom of Glory. This parable shows among other things the mixture of bad and good as one of the characteristics of the kingdom in its present state.

Vs. 25. *While men slept.* In secret. Perhaps there is also a reference to the negligence of the servants.

Tares. Something like the cockle of our wheat fields, but with a blade not to be distinguished from the wheat until the ear appears. *Among the wheat.* All through the midst of it.

Vs. 26. Evil is often as slow in working its results as good.

Vs. 27. *Servants,* slaves. The appearance of evil always causes surprise to good people.

Vs. 28, 29. Evil is often irreparable in this world. A watchful servant might have prevented the evil. But to extirpate it now is to destroy the good.

Vs. 30. *The harvest,* the season of harvest. *To burn them.* Tares must be destroyed because they are noxious, and at the time of harvest they have multiplied their harmful power in the increase of the seed.

THE INTERPRETATION.

Vs. 36. Christ gives us here not only a clear interpretation of this parable but a model for the interpretation of others. The multitude heard the parable. But Christ explained it to a chosen few, the disciples.

Vs. 37–39. Christ's full explanation needs nothing to be added. *The field is the world,* referring both to the extent and to the earthly position of the kingdom. *Sons of the kingdom.* Those who have rights, by birth, to the privileges of the Messianic reign. *Children of the wicked one.* By likeness of character and by obedience to the devil's will. *The enemy.* The originator of all evil in this world. *The end of the world* —of the age—which is also co-incident with the destruction of the world so that the mis-translation is slight.

Vs. 40–43—*So shall it be.* Compare Matt. 25: 31–46. The general judgment is here plainly set forth. Since the children of the kingdom and the children of the wicked one are to grow together until the harvest—the end of the age—there is to be no "rapture of the saints" before that time—or before the meting out of the punishment to the wicked. The two events are simultaneous, the doom of the wicked and the glory of the righteous. *All things that offend* —that—*cause stumbling.* The severest judgments of our Saviour were pronounced against those who hindered or injured the spiritual interests of others. All who tempt into sin —all whose influence is on the side of Satan are in the same category with those that *do iniquity.* The furnace of fire and the gnashing of teeth are images, perhaps. So is the shining forth of the righteous as the sun. The question is what did Jesus Christ mean by such a figure as a furnace of fire? It represents something real—and the language declares the exceeding severity of the active punishment for sin, while the gnashing of teeth points to the inexpressible remorse of the wicked.

The whole parable is important in the denial of the teaching of a certain school of thinkers, who believe in the resurrection of the righteous dead before the general judgment and the end of the world. *Let both grow together until the harvest,* is the Divine plan.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: I want all of you, on this Sunday afternoon, to ask Mamma to find Mark, ninth chapter from the thirty-third through the thirty-seventh verse (Mark ix:33-37) and read to you that beautiful little story of how Jesus took the little child in his arms. It always seems to me that Mark was so good to tell us that Jesus not only set the little child in the midst of His disciples but added "*and when he had taken him in his arms.*" You see unless Jesus had loved little children very dearly He would not have done this. He could easily have let the child stand or sit where they could all see him and then have taught His disciples what He wished, but Jesus our Saviour, the Son of God, "took him in his arms." How we should love to know more about this little child and what he did when he grew to be a man.

I wonder if he was old enough to remember that Jesus had taken him in his arms or if he only heard about it from others. He must have grown up to be a great and good man, don't you think so? or maybe he went away to his Heavenly home, even before Jesus himself went back, or perhaps just afterwards, and *that same Jesus* welcomed him as he entered the beautiful gates. But the thing I want your dear little hearts to feel is, that Jesus, who is "the same yesterday, to-day, and forever," loves the little ones now as he did then; that the same Jesus who took that little child in his arms, said of other little children; "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." You will remember that he said once to his disciples: "Except ye become as little children, ye can not enter the Kingdom of Heaven." So you see the Kingdom is made up of little children and those who have a simple, childlike spirit.

I want you to learn to love this man Christ Jesus while you are young. Learn to know him too and see what a loving, tender, elder brother He is. Jesus shows us His own love and tells us, too, of God's love. He says that God is more ready to give good gifts, and the great gift of His Holy Spirit to them that ask him than earthly parents are to give good gifts to their children. Now mamma and papa can tell you how much that means. I never felt it till God gave me my little children. Then I knew how God must love us, and how He stands always ready and waiting to give us His *best* gifts. The trouble is we often do not let him give us what He so much wants to give.

THE CHILDREN'S LETTERS.

Not Tired of Talking, But Her Mother Was of Writing.

TEER, N. C., Feb. 11, '98.

DEAR PRESBYTERIAN:—I found out that other little girls were writing you letters, so I thought I would write you one.

I like your paper. I love to hear mamma read the letters in the PRESBYTERIAN. I was sorry for the *Church Visitor* to stop. We take the *Youths Companion*.

Mr. Murray is our preacher. Mr. Kegley used to be.

I am six years old and have never been to school.

I have two brothers named Raney and Charlie.

We have had one snow. We loved to play in it.

I am not tired of talking but mamma is tired of writing, so I will stop. Your little friend,

GRACE C. STANFORD.

A Little Boy-Hoe.

LAU.INBURG, N. C., Feb. 21st, 1898.

DEAR *Mrs.* PRESBYTERIAN:—I am five years old; will soon be six. I enjoy your letters to the children so much. The letter you wrote about what God has in Heaven for us I had Mamma to read twice for me. Mamma has a flower garden and I hoe in it. I have a little boy-hoe and rake and spade. I have three gold-fish—did have a beautiful canary bird but he died.

I have a new bicycle but I can't ride it yet. Give my love to Mr. McKelway; I remember him well.

Your little friend, HARRY MALLOY.

Our Home in Heaven.

LITTLE RIVER ACADEMY, N. C., Feb. 20, 1898.

DEAR PRESBYTERIAN:—I have not written you a letter before.

I have been studying Bible texts about Heaven and will give you some that I like.

Our home in Heaven is: "The kingdom prepared for you from the foundation of the world."—Matt. 25-34.

"Lay up for yourselves treasures in Heaven." Matt. 6-20.

"Ye have in Heaven a better and enduring substance."—Hebrew 10:30.

"An inheritance incorruptible, and undefied and that fadeth not away."—Pet. 1:4.

"The city had no need of the sun, neither of the moon to shine in it for the glory of God did lighten it."—Rev. 21:23.

"In thy presence is fullness of joy: at thy right hand are pleasures for evermore."—Ps. 16:11.

"After this I beheld, and lo! a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne."—Rev. 7:9.

"There shall be no night there."—Rev. 21:25.

Your friend,

JANE WILLIAMS.

A Methodist-Presbyterian.

MAXTON, N. C., Feb. 21, 1898.

DEAR PRESBYTERIAN:—I am a little girl eight years old. I go to Sunday school every Sunday. Miss Jennie Croom is my Sunday school teacher and Miss Maggie Patterson is my every day teacher. Please tell us some more about Bo. How is the little girl who swallowed the thimble?

I have a little sister and two little brothers. I like to hear about Little Sister. I am over at Miss Maggie's. She won't tell me anything to write you so I will have to write alone.

I am a little Methodist-Presbyterian. I come over to Miss Maggie's every Friday and read the letters in your paper. Your little friend,

SALLIE LOU MCKINNON.

This little girl's parents are Methodists, but she attends our Sunday school too, so that is why she calls herself a Methodist-Presbyterian. She is very fond of the Children's Department and hopes that you will receive her as a "little friend."

TEACHER.

Loves to Go to School.

MANLY, N. C.

DEAR PRESBYTERIAN:—I am a little girl 11 years old.

I am going to school to Miss Bettie McDonald. She boards with us. She has ten scholars, but we are expecting more next week. I love to go to school and to Sunday school, too.

Miss Kate Ray is my Sunday school teacher I love her very much.

I have two brothers and three sisters. My baby sister is named Bessie Lee. I love her dearly.

Your little unknown friend,

MAY KELLY.

Two Kids and a Pig.

MANLY, N. C.

DEAR PRESBYTERIAN:—I am a little girl 12 years old. I live in the country on a farm. I have two kids and a pig for my pets. I have two brothers and four sisters, my oldest brother is off at school. We have a nice Sunday school. Mr. Yates is our superintendent. Miss Kate Ray is our teacher. We like her very much. I will close as this is my first letter and I want to surprise them all here at home.

Your little friend, LILLIE POPE.

A King's Daughter.

DEAR PRESBYTERIAN:—I like your letters very much. Mamma reads them to me. I study at home, and think I can soon read good I can read a little now. I am a King's Daughter, still I go to church and Sunday school every Sunday. I got five valentines. Hoping to see my letter in print

Your little friend,

ELEANOR ANDERSON RODDICK.

Age seven.

A Children's Missionary Society.

WALLACE, N. C., Feb. 17, 1898.

DEAR PRESBYTERIAN:—I have never written to the PRESBYTERIAN.

I enjoy reading the children's letters very much. I am ten years old. I have two brothers and one sister. We live one mile from Wallace. We go to Sunday school, Miss Lucy Boney is my teacher. We go to school to Miss Annie Graham. My sister and I belong to the Children's Missionary Society. We meet once a month.

Your friend,

PATTIE F. SOUTHERLAND.

A First Letter.

ALMA, N. C., February 19, 1898.

DEAR PRESBYTERIAN:—I will write my first letter to you. I am a little girl eight years old. I am going to school. I study Holmes' Fourth Reader and Sanford's Intermediate Arithmetic. I go to Sunday school every Sunday. I study the Child's Catechism and the Primary Quarterly. I have joined the missionary society at Centre Church, I pay five cents every month, I do hope to pay 10 cents before long.

Your little friend, LILLIAN MCGIRT.

An Old-Time Acquaintance.

RIDGEVILLE, N. C., Feb. 19, 1898.

DEAR PRESBYTERIAN:—I have not written to the PRESBYTERIAN since it changed its home, though I wrote every week before.

I have been reading it with much interest, and enjoy the talks and letters to the children so much. I hope the little girl that swallowed the thimble has gotten well.

I would like to know what has become of Maggie Hall, she used to write every week. I am so glad to see a letter from Walter Sprunt, though I do not know him either only through the PRESBYTERIAN.

I am going to school now, but it will be out in April. I will close by answering Walter Sprunt's questions and asking one.

Esau was the father of the Edomites.

Anah was feeding his father's asses and found mules. Gen. 36:24.

How many times is archangel used in the Bible, and to whom is it applied in the last passage?

Your little friend, CORNIE WILKINSON.

Baby Chickens E pected.

OXFORD, N. C., Feb. 23, 1898.

DEAR PRESBYTERIAN:—I enjoy reading the little letters in the PRESBYTERIAN.

I go to Sunday school every Sunday.

I have two sisters and one baby brother.

I have eight hens and expect to have some baby chickens soon.

I am only eight years old and have never been to school. I say my lessons at home.

Your little friend,

MARY WEBB.

From Old Alamance.

GREENSBORO, N. C., Feb. 19, 1898.

DEAR PRESBYTERIAN;—I have never written to your paper before.

I am a little girl thirteen years old. I go to school at Mill Point. I was going to my brother, W. B. Stewart, but am going to my sister, Ma y, now. I love to go to school.

My studies are history, geography, arithmetic, grammar and spelling.

I have three brothers and one sister. They are all older than myself.

I go to preaching and Sunday school at Alamance Church. Our pastor is Rev. H. D. Lequeux. We like him very much.

My brother Henry takes your paper and I love to read the letters and stories.

I will close, hoping to see my letter in print.

Your unknown friend,

MINNIE M. STEWART.

A Five Year Old.

WARRENTON, N. C., February 14, 1898

MY DEAR PRESBYTERIAN:—I thought I would write to you for the first time. I am a little boy five years old. I am in the first reader and am just beginning to read. I go to school to my papa every night, and like it so much. I have a little brother, William Randolph and a dear little baby sister named Mary Hinton. We both love her so much. My papa takes the PRESBYTERIAN and my mama reads the little letters to me every Sunday, which I enjoy very much. I go to Sunday school every Sunday, and my little brother too. My Sunday school teacher is Mrs. Pete. Our pastor is Mr. Wharton. We like him so much. He is such a good preacher. I hope to be able to write you a letter in my own handwriting before very long. I will close now, hoping to see my letter in print. Your little fri nd,

DAVID LEWIS WATSON.

A Young Author.

MORGANTON, N. C., Feb. 18, 1898.

DEAR PRESBYTERIAN:—You know my Uncle Dunc writes books, so last year I thought I would write a story too, and I did. I was nine years old, and wrote it all by myself, nobody helped me one bit, except with the spelling. I thought as you wanted sure enough stories for the PRESBYTERIAN you might like this, and I send it. But if you don't think it a good Sunday paper story just send it back. I put a moral to the last part, because Sunday stories always have morals. Your little friend,

WILLIE CUMMING ROSE.

Willie's Story.

There was an old witch living in the woods, in a cave, on the side of a mountain, and the old witch was called "old Etta."

Two boys were going out in the woods one day, when all of a sudden, there stood old Etta before them. She touched them with her crooked stick, and they couldn't move, and then old Etta came up and caught them and took them to the cave, and made them work, cutting down trees, picking up sticks and making fires for her. One day when one of the boys was out picking up wood for the witch, he saw a big ant, and there was snow on the ground. He took pity on the ant, and put him on the limb of a tree where there was no snow.

In a minute the ant had disappeared, and there was a pretty little Fairy standing in its place. Then the little Fairy said "you were good to me when I was nearly frozen to death, and what do you want me to do for you?" Then the boy said, "I want you to get me away from this old witch." "That is a pretty hard thing to do, but I will try," said the Fairy.

So they went up to the witch's house and the Fairy made the witch fall into a deep sleep. Then the little Fairy said: "Now I will go and get the witch's key that unlocks the gate that is in front of the cave, and I will take with me a big bottle of beer, so that if she wakes when I am near her, I can give her some beer and make her go to sleep again."

So the little Fairy went up to her; just as she did, the old witch awoke. Then the Fairy said: "Dear old Etta here is some nice beer for you." The old witch drank it all and was so sound asleep that the Fairy got the key and let the boys out and they got home.

The moral to this story is that it always pays to be good and kind to persons or things.

DEAR LITTLE PEOPLE:—You have been writing such nice letters in the new NORTH CAROLINA PRESBYTERIAN, that some of us big folks find ourselves each week turning over to the "Children's Department" to see what the lads and lassies have to say and what their dear editor will talk about to her little readers. Now will you allow a friend a small corner of your page, if a promise is given, for a short letter?

We grown folks enjoy hearing in your letters of your pleasures, your studies, of your pastors and Sunday school teachers, etc., yet we wonder what each one of you is doing for the little heathen children who know nothing of our blessed Jesus, who have no Bible, no Sabbath, no Sabbath schools, no sweet teachers to instruct them.

Won't you tell us what Missionaries you know and like best? if there is any special one for whom you're praying? in what Mission field you are most interested? Have you any Missionary societies or meetings for children in your church? and how do you get or save your pennies? You perhaps think me very inquisitive, but if the boys and girls in the towns and cities would give their plans for getting "Missionary money," and those living in the country would write how their mite boxes are filled for "Children's Day," you might thus aid each other with new plans and ideas about working for your Saviour, because, you know, giving to the poor heathen is giving to Jesus.

But dear children, each of you has something that Jesus wants you to give *Him* for *His very own*. What is it? Won't you give Him this priceless gift? "*What is it?*" you ask—well—look in Prov. xxiii:26 (or get Mamma to look) and find out. Then do as Jesus asks you.

MRS. J. H. R., Mt. Mourne.

[For the North Carolina Presbyterian]

Georgianna.

When she was yet a little baby her father and mother died. As they left no money, nor property, nor kinsfolk, she had to live in the "poor house" until she was about ten years old. Then she went to live with some people named Brown, who were well off, and she helped about the kitchen. At Sunday school her teacher taught the class this little verse:

"In this world of darkness,
We must shine.
You in your small corner,
And I in mine."

After they had said it over so often that they could say it "by heart," she explained what it meant. That in order to "shine" they must be kind and polite to everybody, and do all their own work just as quickly as they could, and the very best they could, and then try to help other folks to do their work.

The next morning she was so brisk about her work, and so helpful to old Aunt Dinah, the cook, and so happy, singing: "In this world of darkness," etc., that aunt Dinah spoke of it, and Georgianna told her about the verse and what her teacher said it meant, and that she was trying to "shine." The old woman caught the jingle of the verse and, after a little, said she would try it, too. So they soon had all their work well done, and then they washed the windows and got the kitchen looking so tidy and were themselves feeling so bright, that when Miss Kate came down for a hot iron, she noticed and spoke of it.

The verse was repeated to her, with the teacher's explanation, and she went back laughing and told her mamma about the verse and how the kitchen was improved, and they concluded they would "shine" a little upstairs too. And so every thing was more bright and cheerful than usual when Mr. Brown came to dinner, and as he said something about it, Miss Kate and her mamma told him Georgianna's verse and how they were all trying to "shine." On his way to the office after dinner, he found himself repeating the verse and thinking that it went a good way to brighten the world. Presently he met his pastor, and observing that the good man looked worried, he inquired the trouble, and was told that the collection for Foreign Missions, the day before, was twenty-five dollars short of what the church had promised and that he was going around trying to raise the amount. "Very well," said Mr. Brown, "I will give you the twenty-five dollars." The minister looked so surprised that Mr. Brown laughed and told him that he was trying to "shine."

The surprise on his face still grew, until the story of Georgianna and her verse was told him, and then he was very much pleased, and thanked Mr. Brown for the money and the story. He often found himself repeating that verse and when he was preparing his next sermon he thought he would "shine" too. So the next Sunday the sermon was so cheering and comforting that all the folks talked about it until, finally, they found out about Geogianna and her verse, and ever so many more people went to shining too.

You have seen what one little girl could do when she tried. Suppose you see what your Mamma's little girl can do when she tries.

H. L. H.

The Doll That Talked.

"Dorothy Ann, are you sleepy?" asked Dollikins. Dorothy Ann did not answer, but went on smiling with her red wax lips. Dollikins gave her a little shake. "Dear me!" she said, "I do wish you could talk! I am so tired of having a doll that never answers, no matter how much I say to her. It is very stupid of you, Dorothy Ann. There, go to sleep!"

Dollikins turned her back on Dorothy Ann and went to sleep herself. Then she began to dream. She thought Dorothy Ann sat up straight in her crib, and opened her blue eyes wide.

"Mamma!" she said.

"O, you can talk!" cried Dollikins, joyfully.

"Mamma, my pillow is not at all soft," said Dorothy Ann, in a complaining voice. "And you forgot to take off my shoes."

"I am sorry," said Dollikins.

"And I didn't have anything but mashed potato for my dinner!" cried Dorothy Ann. "I don't like mashed potato. Why don't I have things that I like, mamma?"

Dollikins' cheeks grew quite red. She remembered saying something very like this at luncheon the day before.

"I'm not a bit sleepy!" wailed Dorothy Ann. "Why do I have to go to bed at seven o'clock, mamma? Other little girls don't have to. I wish—"

"Dorothy Ann," said Dollikins, "will you please not talk any more. It makes my head ache!"

Then it was very still.

In the morning Dollikins went over and took up Dorothy Ann, and looked at her. The red lips were smiling as ever, but tight shut.

"Good morning, Dorothy Ann," said Dollikins. "I am very glad you do not know how to talk, my dear; for then you might be a sore trial to your mother!"—*Babyland.*

Story of a Dog.

On one of the beautiful streets (of Buffalo, N. Y.) lived a gentle little boy named John, who had for his constant companion a spaniel called Spot. This little brown dog took care of his master in their rambles and loved him dearly.

One day John fell sick. Spot stretched himself out by his master's bed, and watched him with his soft, brown eyes. The doctor came and said that Spot must go out of the room, but the dog looked up into the face of John's papa, and almost asked to stay, so they let him stay. John grew worse, was in such pain that his poor mamma and papa were sad to see him; then one night when the sun had gone to rest, and the stars were coming out in the darkening sky, little John closed his eyes and went home to his dear Father in Heaven, where there is no more pain or sorrow.

His mamma, papa and all who had loved little John now went out of the room, all but Spot, who laid his face down on his paws, and could not be coaxed or driven out. When they had put John in his little white casket, Spot still remained there, and ran beside the hearse when they were taking John to the quiet graveyard.

They laid him down "under the daisies" and went away. Spot stayed all night, and the next day the poor, tired little dog came home for a short time, then went away again. This he did for many days, till finally there came a night when he did not return, and John's papa thought that he would hunt him, and, do you know, by the side of little John poor Spot had made a hole in the ground and buried John's playthings which he had been carrying away one at a time; he had stretched himself over the place, put his face down on his paws and died.

Poor, loving, faithful little dog! John's papa said: "I cannot separate them;" so he buried Spot beside John, and over the grave put up a stone, with this inscription: "Spot is dead."

I think we can say "they were lovely and pleasant in their lives, and in their death they were not divided." These two little gaves may be seen in the beautiful Forest Lawn Cemetery in Buffalo.

Mildred, the little brown eyed maiden who told me this sad tale, said: "It is a true story, for it is about my own little uncle John."—*The Presbyterian.*

A little rain, and a little sun,
And a little pearly dew;
And a pushing up and a reaching out,
Then leaves and tendrils all about—
Ah, that's the way the flowers grow,
Don't you know?

A little work, and a little play,
And lots of quiet sleep;
A cheerful heart and a sunny face,
And lessons learned, and things in place—
Ah, that's the way the children grow,
Don't you know?

—*Little Men and Women.*

MARRIAGES.

ROYAL–McMASTERS.—At the residence of the bride's father, W. R. McMasters, Esq., near Alamance Church, February 23, 1898, by Rev. H. D. Lequeux, Mr. Eli C. Royal and Miss Martha E. McMasters, both of Guilford county.

HILL–SMITH—February 16th, at the residence of Mr. J. H. Smith, brother of the bride, by Rev. Jno. A. McMurray, Mr. Claud Hill and Miss Mattie Smith, both of Johnston county, N. C.

BELL–MURDOCK.—On the 14th inst. at Wildwood, Carteret county, N. C., by Rev. S. H. Isler, Mr. Thomas Bell and Miss Lina Murdock.

OAKLEY–STEELE.—On February 23rd, 1898, in the Presbyterian Church, at Corbin, Ky., by Rev. W. K. Forsyth, Mr. Fred W. Oakley and Miss Dorah Steele, both of Corbin.

OBITUARY.

HAYES.—At the residence of Capt. S. B. Alexander, Mecklenburg county, N. C., February 11th, 1898, Dr. Wm J. Hayes, at the age of 77 years.

William James Hayes was born at Moore's Ferry, Gaston county, January 7th, 1821. He was a son of John Hayes and Catherine Johnston. Dr. Hayes received his early education in this and his native county, and entering the State University in 1849, he graduated in 1844.

He entered the Philadelphia College of Physicians and Surgeons in the fall of 1844 and graduated two years later. He only practiced a short time, as he had to attend to his father's estate. He was married August 25th, 1847, to Miss Isabella L. Alexander, of this county. They celebrated their golden wedding last August at Capt. S. B. Alexander's.

Dr. Hayes was a life-long and devoted member of the Presbyterian Church. He served the Church at Unity and Paw Creek as elder for years. He was a man of ability; gentle and retiring; of quiet, dignified demeanor; with malice toward none and possessing the friendship of all. He died as he had lived—quietly, gently, peacefully.

Mrs. Hayes and one son, Mr. Junius Hayes, survive him.

FULLERTON.—Mary Jane Davis was born of Scotch Covenanter parents, November 12, 1820, in Philadelphia, and in early girlhood she joined the First Reformed, Presbyterian Church of that city, Dr. Wylie, pastor.

She was married to Capt. Fullerton in 1856, and lived in Corpus Christi, Texas, from that time till her death, nine o'clock, Monday morning, January 24, 1898.

She took an active interest in the organization of the Presbyterian Church here in 1866, and was one of its charter members.

She was also mainly instrumental in establishing the Sunday school three or four years later, in which she was an earnest and faithful teacher for twenty years or more, until failing health prevented active work. As a special acknowledment of her services, the Sunday school is planning to put in a memorial window.

Her death was rather sudden, although she had been quite feeble for about a year; however, all her family were present except her daughter, Mrs. Howerton, wife of Rev. Dr. J. R. Howerton, of Charlotte, N. C.

For more than forty years she has lived in our midst an earnest and hopeful Christian life. She loved her church, and was zealous in its work. She loved the young, and in Sunday school and outside she has left her impress on many minds and hearts. She loved to visit the sick and comfort the sorrowing, and none were better known in the homes of the poor and distressed.

We are thankful for her long and useful life, and at our parting we sorrow not as those who have no hope.

S. E. C

CONOLY.—At Darien, Ga., to which place he had but recently moved, Rev. John G. Conoly, pastor of the Presbyterian Church. His change of home had been brought about by his desire to regain his strength, which had become wasted in the more hilly country of Tennessee.

Mr. Conoly was one of the rare spirits that brighten and help all with whom they come in contact. As a young man he was one to whom his companions all looked for safe guidance, for he was actuated by high principle, and, as he moved on to mature life, his training of his pupils was such that lives were impressed for good. He was a man, also, of more than ordinary ability, and in his pulpit manifested original power so that the most common truths seemed ever new.

His body was brought to Antioch, N. C., his old home, for burial and the large congregation present at the funeral services attested the regard and love of the whole community These services were conducted by Rev. D. W. Fox, pastor, assisted by Rev. C. E. Hodgin, of Bennettsville, S. C., a lifelong friend.

Mr Conoly leaves a widow and infant son, to whom, with the aged father and large family of brothers and sisters, the sincerest sympathy is extended.

"Servant of God, well done." F.

In Memoriam.

Mrs. Hattie Greenlee Brown, who "passed away" December 30th, 1897, at Silver Creek, Burke County, N. C., was the daughter of the late James Greenlee, ruling elder of the Greenlee Church, McDowell County, N. C. She was in her 49th year.

To her own mother, a graduate of Holyoke, and to Miss Emma Rankin, principal of Kirkwood, she was indebted for her thorough education. In early life she began teaching school. She taught most successfully for several years in McDowell County, especially in the large and popular school at Siloam, managed by her mother. In 1876 she went North and taught very acceptably in west Massachusetts and Illinois, till 1879, when she returned home and began immediately her academy at Greenlee. With indomitable energy and perseverance amid trying circumstances and over manifold difficulties, she completed her large and convenient academy, which she had planned and managed from beginning to finish.

In this building she commenced in 1881 a school that was crowded with boys and girls, young men and maidens and that lasted for several years; when failing health, the tender care of the aged Mrs. Paxton, the faithful training of two orphan boys and other domestic duties compelled her to entrust to other hands the instruction of her devoted pupils. The writer had charge of the McDowell county churches during the early history of this school, he marked with grateful heart the rapid uplifting intellectually, moral, and spiritually going on in that vicinity during those years.

Miss Hattie remembered her Creator in the days of her youth and gave her young life to the service of the Lord Jesus. She was one of the charter members and to the day of her death one of the chief pillars of the Greenlee Presbyterian Church. On March 30th, 1889, she was married to Rev. J. C. Brown, of the M. E. Church, South. The way she adorned the doctrine of God our Savior, is well known to all who knew her as daughter, sister, teacher friend or wife.

The amount of varied mental work, labors of love and charitable ministries she did, often amid great bodily suffering, was simply amazing. In the language of one who knew her well, "Her life was one long, loving, cheerful sacrifice to the most rigid ideals of duty." In January, 1897, she moved with her husband to Silver Creek Mission field, Burke county, N. C. There she was engaged as pastor's wife in active Christian work with her husband, till disabled by her fatal malady.

With a life so packed and crowded with divers ministries in the Master's service, we are not surprised to learn that she glorified God by a triumphant death, saying with her parting breath, "Even so, come quickly Lord Jesus."

In her last will and testament she remembered with undying affection the dear people of Greenlee and the Church organized in her house by Rev. Dugald Munroe and the writer. C. A. M.

Meetings of Presbyteries.

Presbytery of Albemarle will meet at Tarboro, N. C., Tuesday, April 5th, at 7:30 p. m.

F. H. JOHNSON, S. C.

Tombeckbee Presbytery will meet March 31st, 11 a. m., at the Second Presbyterian Church, of Meridian.

A. B. COFF, S. C.

Presbytery of Mississippi will meet in Natchez, Tuesday, April 5th, 1898, at 7:30 p. m. Opening sermon by Rev. Z. B. Graves.

Sessions will send commissioners' fund at the rate of ten cents per member; statistical reports, narratives, Sunday schools and young peoples' societies reports.

S. C. CALDWELL, S. C.

Louisiana Presbytery will meet in Hoyte Memorial Church, Gloster, Miss., on Thursday, March 31st, at 7:30 p. m. Written reports are required from all churches, and "Sessional Records" are to be sent up for review. The Ladies Presbyterial Missionary Union will hold their meeting during the session of Presbytery, and all Ladies' Missionary Societies will send their representatives

M. B. SHAW, Secretary.

Bethel Presbytery will meet at Clover, S. C., on Tuesday, April 5th, at 11 a. m.

ALEXANDER SPRUNT, Stated Clerk.

Concord Presbytery stands adjourned to meet in Mooresville, N. C., Friday, April 15th, 1898 at 7:30 p. m.

W. R. MCLELLAND, S. C.

Orange Presbytery.—The 256th session of Orange Presbytery will be held in Durham, N. C., and will convene on Tuesday, April 12th, 1898, at 8 o'clock p. m. Delegates will ask for reduced rates of travel.

D. I. CRAIG, Stated Clerk.

The Presbytery of Pee Dee will meet at McColl, S. C., Tuesday, April 5th, at 11 a. m.

A. H. MCARN, S. C.

Mecklenburg Presbytery will meet in 57th regular session with the Philadelphia church, April 6th, 1898, at 11 a. m.—6 miles from Matthews, N. C. Sessions will send up records and regular annual reports.

JESSE W. SILER, S. C.

SELECTIONS.

Birdie Looking Out For Me.

Two little busy hands, patting at the window;
Two laughing, bright eyes, looking out for me;
Two rosy, red cheeks, dented with a dimple—
Mother bird is coming, baby, do you see?

Down by the lilac bush, something white and azure
Saw I in the window as I passed the tree;
Well I knew the apron and shoulder knots of ribbon,
All belonged to baby, looking out for me.

Spake I low and tenderly to myself as mother's will,
Praying softly: "God in Heaven, keep my darling safe from ill;
Worldly gear and worldly honor, ask I not for her of Thee.
But from woe and sin and sorrow, keep her ever pure and free."

Two little waxen hands, folded soft and silently;
Two little curtained eyes, looking out no more for me;
Two little snowy cheeks, dimple-dented nevermore,
Two little trodden shoes, that will never touch the floor;
Shoulder ribbons softly twisted, apron folded, clean and white
These are left me, and these only, of that childish presence bright.

Thus He sent an answer to my earnest praying,
Thus He keeps my darling free from earthly strain;
Thus He folds the pet lamb safe from earthly straying,
But I miss her sadly at the window pane.

Till I look above me, then with purer vision,
Sad I weep no longer the lilac bush to pass;
For I see her angel, pure and white and sinless,
Walking with the harpers on the Sea of Glass.

Two little snowy wings softly flutter to and fro,
Two tiny childish hands beckon still to me below,
Two tender angel eyes watch me ever earnestly,
Through the loop-holes of the skies Baby's looking out for me.

All's Well.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in Thine;
Father, forgive my tresspasses and keep
This little life of mine.

With loving kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well whichever side the grave, for me,
The morning light shall break.

—*H. McEwen Kimball.*

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AMONG OUR EXCHANGES.

The NORTH CAROLINA PRESBYTERIAN comes to us in new dress and under new management. In our judgment it is the most ably edited religious paper which comes to us. The editor, Rev. A. J. McKelway, has the rare faculty of seeing what is really important. He writes in clear, simple, forcible English. You do not have to read the article several times to find out what the *point* really is. It is refreshing to see how, when some one has written a long article advocating some erroneous view, he demolishes the whole argument in a bracketed sentence or two at the close of the article. We hope he will continue the publication of "Studies in Church History."—*Bolivar Observer.*

We always suspected Brother McIver of excellent judgment, superb taste and fine powers of discrimination. Our suspicions are now fully confirmed. The editor of the *Bolivar Observer* is a gentleman and a scholar.—ED.]

The *Independent* has published two articles on "Washington as a Christian and a Communicant," by Dr. James M. Buckley, editor of the *Christian Advocate.* The following quotation is the testimony of a lady who was living in Morristown, N. J., when Washington's army headquarters were there:

"As the time approached, when in accordance with the Presbyterian usage the Sacrament of the Lord's Supper was to be administered, Washington wrote to Mr. Johnes that he understood such to be the case; that he was unaware of the rules obtaining in the Presbyterian Church as he was a communicant of the Established Church of England, but that if it was in accordance with the rules of the Presbyterian Church it would give him great pleasure to worship with them on that occasion and to partake of the Sacrament. To this letter the Rev. Mr. Johnes replied that the custom of the Presbyterian Church was to invite all Christians to the table of the Lord, as it was in no wise an ordinance belonging to the Presbyterian Church alone, and that it would give him great pleasure to welcome General Washington at the service on the coming Sabbath. When the next Sabbath came the usual preparation for the Church service and for the administration of the Lord's Supper were made in the open air, on the spot where they were accustomed to worship, as I have said. General Washington attended, was seated with the congregation, remained through the service, and there partook of the Lord's Supper."

Which goes to prove not only that Washington was a communicant of the Established Church but that he had no sympathy with the modern High-Church theory, (as Virginia Episcopalians have not to this day) that the ministers of another church have no right to administer the Sacraments.—[ED.]

A new name has been coined for the press that fattens on the misfortunes of men. It is called "yellow journalism." The ribald and avaricious wretches would sacrifice the peace and prosperity of the country to "increase our circulation." When a man bends himself to excite confusion, inflame the passions, to destroy good will, to explode falsehoods, arouse hatred, with the sole purpose of selfish advantage—to sell his "yellow" vileness, he deserves the curses of the patriot and the Christian.

He adds an abhorrent element to his ravening for revenue by pretense of public spirit of "jealousy for the honor" of his country, of lofty devotion to the genius of his government. A publisher with the covetousness of a pawn-broker trading slanders for shekels is a forbidden and monstrous scoundrel; but when the Shylock masquerades as knight, he fatigues indignation.

Unless this country has the courage to bury yellow journalism deep down in its native slime, America will become a prey to untold evils. The nation must choose this day for truth, sincerity and honor, or become the ally of hypocrisy, slander and greed.—*Richmond Advocate.*

One of the outcomes of the new Sabbath is the introduction, and immensely wide establishment of the secular Sunday newspaper. That keen observer, Mr. Moody, has repeatedly declared that he regards the Sunday press as the most formidable foe to the influence of the Gospel in our land. Whether the enormous circulation of these papers be one of the causes of the lowered tone of Sabbath observance, or one of its effects, we need not stop to conjecture. Many of these widely circulated sheets are mere sewers for scandal and social filth; they are filled with hideous cuts, criminal intelligence, and other material that is either trashy or utterly loathsome. Even the cleanest and most reputable papers offer many columns of sporting intelligence, political and social gossip, tales, jests, and frivolous matter entirely unsuited to a day which the Creator ordained for his worship and for the religious uses and benefits of his immortal creatures.

No one will deny that a vast number of people are kept from the house of God by this Sabbath-breaking press. They are spending sacred time over these blanket-sheets instead of listening to the message of eternal life. Those who do go from them to the sanctuary find a sorry preparation for worship in what Dr. Storrs has tersely called "a bath of blood and fun."—*Dr. Cuyler, in Independent.*

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CONTENTMENT

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Current Opinion.

We are arranging in many of our larger cities for the celebration, at various times during the winter and spring of the two hundred and fiftieth anniversary of the completion of our Westminster Standards. The General Assembly of the Southern Presbyterian Church had a notable celebration of the occasion at its meeting last May, and a series of magnificent addresses were presented from day to day. Our own General Assembly has arranged for a similar event at its meeting in Winona this spring. Each pastor should arrange to present to the people of his own church the facts, historical and doctrinal, in the case. It would be a good thing to go through with the chapters of the Confession of Faith in a series of sermon-lectures on successive Sabbaths. But perhaps the crowning element in a really appropriate and profitable celebration would be to insure the learning of the Shorter Catechism by all the children of the church. In all of these ways we may hope to see our people established in their acquaintanceship with that great system of doctrine which, drawn directly from God's word, has been such an element of strength in our Presbyterian Church during centuries gone by. In centuries to come it will be no less needed.—*Herald and Presbyter.*

We recommend very careful consideration before any one brings a prosecution against Professor McGiffert for heresy. We see that some papers have already tried him, and decided that he must leave the Presbyterian Church, as the only honest course he can pursue. Thus far the chief count against him appears to be that he thinks the account in the Gospel seems to indicate that our Lord, in his last supper, wished rather to direct the thought of his disciples to his approaching death than to the establishing of a commemorative sacrament. Of course, the real ground of dissatisfaction is toward Professor McGiffert's general critical treatment of the historical sources contained in the New Testament; but this is something difficult to formulate into a charge of heresy. These things are better settled in the forum of scholarship. The Presbyterian Church needs no more trials for heresy just now.—*Independent.*

We are being told, every little while, in the Catholic press, that Protestantism is declining in this country, and that Protestants are becoming "practical infidels." We have said over and over again that there is no proof of such assertions. But they reappear so persistently that we shall do a service—to the Catholic press itself, perhaps, for not all its organs join in the attack—to the cause of truth, at all events, if we make some examination into the facts respecting the growth of Protestantism and of Catholicism.

Let us take the Roman Catholic Church first. It should be remembered that its statistics of population embrace all baptized persons, including infants, and that persons are not excommunicated for non-attendance, and rarely, in comparison with most Protestant denominations, for any cause. "Population," therefore, is very comprehensive, as Catholic statisticians use it. Moreover, this "population" is not obtained by actual count. Parish priests do not keep registers as do Protestant pastors, subject to annual revision. "Population" is estimated on the basis of the returns from the various dioceses of vital statistics—that is, statistics of births and deaths; and these returns of vital statistics have been quite meager and imperfect until within a few years, during which special effort has been made to improve them. It is only just that these particulars should be kept in mind. We use here statistics of Catholic population as returned by the Catholic directories.

1880	Catholic population	6,367,330
1890	" "	8,277 039
1897	" "	9,856,622

According to this the increase was as follows:

1880 to 1890..1,909.709, or about 30 p. c.
1890 to 1897..1.579,583, " " 19 "
whole period 3,489,292, " " 54 "

We now turn to the Protestant denominations. We cannot include quite all of them, because the returns for some of them are not easy to secure for 1880. Omitting Jews, Mormons, Spiritualists and a few other bodies, there were about 14,000.000 Protestant communicants, according to the census of 1890. We include in our comparison all of these 14,000,000, except about 850,000, consisting of Mennonites, Baptist bodies, and other denominations; for which returns could not be secured for 1880. At the three dates there were:

1880	Protestant communicants	9.263,234
1890	" "	13,158,363
1897	" "	16,032,609

The net increase was:

1880 to 1890. .3,895,129, or over 42 p. c.
1890 to 1897. . .2,874,246, " nearly 22 "
Whole period .6,769,375, " over 73 "

—*Independent.*

Mr. Emerson, up to 1832, was the pastor of a Unitarian Church in Boston. About that time he reached conclusions as to the Lord's Supper almost precisely like those of Professor McGiffert. "We arrive," said Mr. Emerson, "at the conclusion that it does not appear, from a careful examination of the account of the last Supper in the Evangelists, that it was designed by Jesus to be perpetual." Holding this view, Mr. Emerson brought it to the attention of his church, which, of course, was independent of every other. He proposed that the church should "drop the use of the elements and the claim of authority in the administration of this ordinance." The church could not agree with Mr. Emerson. The "brethren of the church," he said, "unanimously recommended an adherence to the present form" of administering the ordinance. Mr. Emerson felt bound to withdraw from the pulpit. In doing so, in a sermon, in which in calm and beautiful language, he stated and defended his views, he employed these words, which Professor McGiffert will do well to ponder. Having pointed out the difference between his view and that of his church, he said; "I have, therefore, been compelled to consider whether it becomes me to administer it (this ordinance). I am clearly of the opinion that I ought not. It is my desire, in the office of a Christian minister, to do nothiug which I can not do with my whole heart. Having said this, I have said all. I am about to resign into your hands the office you have confided to me."

—Differing, as the ministers of our Church do, with Emerson, they can read him with respect, and derive from him stimulus and inspiration. Indeed, so far as his treatment of purely ethical subjects is concerned, they can think of him as "an aider"—to quote Matthew Arnold's description of him—"an aider of those who desire to live in the spirit." And this is largely due to the high moral tone of the man, which forced him, when placed by his own views in an attitude toward his Church precisely like that of Dr. McGiffert to his Church, to say, "It is my desire as a Christian minister to do nothing which I can not do with my whole heart." After forming opinions like Professor McGiffert's about the Lord's Supper, Mr. Emerson was too high-minded to administer the communion or to take it. He knew very well that if he did either he would be making "words palter in a double meaning." And it goes without saying that if, when he changed his views, he had been the minister of a great Church committed with Roman Catholic, Greek, Lutheran, Anglican and its sister Reformed Churches to the doctrine that the Lord's Supper is a perpetual sacrament, he would have lost no time in requesting that his name be erased from its ministerial roll. We have thus done our best to suggest the proper answer to the question with which we began, namely, 'What is Professor McGiffert going to do about it ?"—*Herald and Presbyter.*

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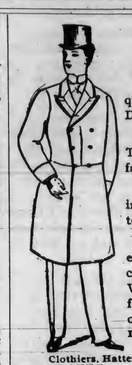
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Lv. Greensboro	4.30 "
Lv. Stokesdale	5.17 "
Lv. Walnut Cove	5.47 "
Lv. Rural Hall	6.15 "
Ar. Mt. Airy	7.45 "

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Lv. Rural Hall	10.04 "
Lv. Walnut Cove	10.33 "
Lv. Stockesdale	11 06 "
Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2 36 "
Lv. Fayetteville Junction	3.55 "
Ar. Fayetteville	4 00 "
Lv. Fayetteville	4.10 "
Ar. Wilmington	7.20 "

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Lv. Bennettsville	8.00 a. m.
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Lv. Red Springs	9.35 "
Lv. Hope Mills	10.20 "
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Lv. Maxton	6.15 "
Ar. Bennettsville	7.15 "

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Lv. Climax	8.30 "
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Lv. Greensboro	9.35 "
Lv. Stokesdale	11 07 "
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A little Quakeress, so quaint,
So modest, and so sweet,
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—*Indianapolis Journal.*

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INTERNAL EVIDENCE.—Lawyer Sharpsett found he would be unable to go home in time for supper. His typewriter girl having quit for the afternoon, he sat down at the machine himself and succeeded after half an hour's work in evolving the following note, which he sent to his wife by a messenger boy: "at the Office 5--30p.m! DEar miLLi e ::: I shlal not be xxxxxxxxxxat hOme t his evnennenig untli vrey xxxxxxlate do not. wait fr for mEa a A clien t w ho Has Aclien wtih whoM i haev an apopointmen t is xxxxxxxxxc is cmoing to cnosult consultme & it wil taKe al al all eqenxxxxxxxevening your lvoing husgxxxxxx husbnd. j; hiraM@?" "I know Hiram wrote it!" exclaimed Mrs. Sharpsett, after she had read it. "Those x's are where he swore."—*Chicago Tribune.*

Fond memories of the long ago
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But when songs I send to publishers
Come back to me—'tis another thing.
—*Chicago News.*

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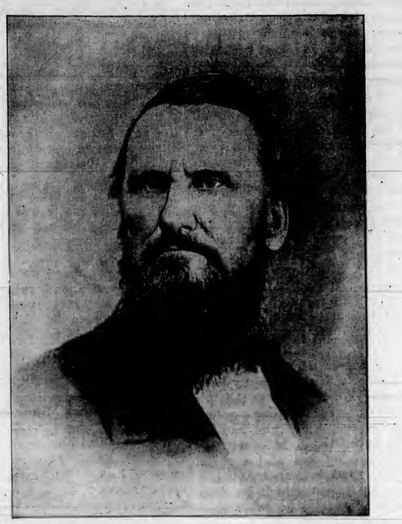
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CONTENTS.

	PAGE.
Engraving of Dr. Dabney	1
Review of his life and work: *P. H. H.*	1-2
CORRESPONDENCE: James Minor Rawlings: *Rev. S. O. Hall*	2
Tidings from our Travelers: *P. H. H.*	2-3
Cold or Hot?: *Rev. T. L. Cuyler, D. D.*	3
Letter from Rev. S. C. Alexander, D. D.	3
American Bible Society	3
CHURCH NEWS	4-5
HOME MISSION DEPARTMENT: Superintendent's Report. Letter from Rev. E. Mac Davis. Note from Rev. R. D. Stimson	6
FOREIGN MISSIONS: Letter from Africa *S. P. Verner*	7
To all the Women Whose Heart Stirred them up in Wisdom: *M.*	7
Dr. Chester's Letter. Our Work in Japan	7
EDITORIAL: Lynch Law and its Logical Outcome: Dr. Gordon's Review of the Houston Case	8
CONTRIBUTED ARTICLES: Review of the Action of Louisville Presbytery: *Rev. E. C. Gordon, D. D.*	9,10,11
The Untrue Responsive Worship: *K. M. McIntyre*	11-12
Aunt Dinah on Sanctification: *S.* Giving Does Not Impoverish: *X. Y. Z.* Ink Spots: *E. H. H.*	12
News of the Week	13
Sunday School Lesson	13
CHILDREN'S DEPARTMENT: Letter to the Children, A Little Disciple, The Children's Letters, How Bessie Went Coasting, Naughty Tooth, The Land of Anyhow, Baby's Popcorn Trees	14-15
Marriages and Death's. Selections	16
Among Our Exchanges	17
Current Opinion	18-19
Wit and Wisdom	20
Advertisements	16-20



ROBERT LEWIS DABNEY, D. D., LL. D.

Robert Lewis Dabney.

Robert Lewis Dabney was born in Louisa county, Va., March 5, 1820. He came of a fine old stock, and was connected with some of the most influential families of the State. His unusual intellectual powers manifested themselves at an early age, and he was given the best advantages the State afforded, graduating first at Hampden-Sidney, and then taking the Master's degree at the University of Virginia. He then spent some time in teaching before he entered upon his studies at Union Theological Seminary, Va. These he completed in 1846, and was licensed in the spring of that year by West Hanover Presbytery. The following year he was ordained by Lexington Presbytery as pastor of the Tinkling Spring Church, one of the largest of those strong country churches for which the Valley of Virginia is celebrated. Here he remained until 1852, and in the following year began his long career in connection with Union Seminary.

For sixteen years Dr. Dabney was Professor of Church History and Polity, and the training he acquired himself, while instructing others in the history of doctrine and the conflict between truth and error, had much to do with giving him that deep insight into the nature and tendencies of opinion that was afterwards one of his most marked characteristics in the chair of Theology, which he subsequently held and in which he did his life work. While still holding the chair of Church history, he was for many years adjunct to Dr. Samuel B. Wilson in the chair of Theology, and succeeded him in 1869. Here he continued until 1883, when after thirty years' service in the Seminary, he accepted the chair of Moral Philosophy in the University of Texas; even then, however, he continued his instructions in his chosen field, for he soon aided in organizing the Austin Theological School in which he was instructor in Theology.

As a scholar Dr. Dabney was encyclopedic rather than elegant. There was no subject that had not claimed his attention, no person from whom he did not absorb information. But what he studied he probed rather than dissected. In the classics it was the thought of the writer rather than the niceties of language, that he studied; in exegesis, the central meaning rather than the delicate shades of expression. He sought to go to the bottom of everything, to elucidate everything. This gave him the philosophical rather than the scientific temperament. His convictions were too decided to hold his mind in even balance concerning the debated facts and alleged discoveries of science, and what he could not bring into relation with the body of truth that was to his mind settled, he was too prone to undervalue or ignore. This may be justly regarded as a fault; by some it will be considered the cardinal fault; but if we have to choose between the strictly negative attitude of approaching investigation and the intensely positive, give us by all means the latter. All the great things in the world have been done by men of convictions.

Dr. Dabney was, then, a philosopher. We prefer that term to *metaphysician* because it is broader. A metaphysician he was—one of the few who was profound without being obscure, and who could soar without getting out of sight. His analysis of man—of the springs of his conduct and the laws of his thought—is at once the deepest and the clearest with which we are acquainted. But he was a philosopher in a far broader sense than that. The philosophy of history, the philosophy of government, the philosophy of society, the philosophy of commerce and of law—in short the philosophy of life, the philosophy of man—these were the themes on which he exercised his great intellect, and these were the problems to the solution of which he made substantial contributions—contributions that exist not merely in the results he attained as found in his writings, but that exist in the clearer thinking upon these questions of all who sat under him.

But his favorite theme was man as a moral being—man in relation to his Maker. And here while he brought in all his philosophy, and all his philosophical thought, he was an humble, reverential student of that revelation of Himself that God has given in His written Word. He never obtruded his philosophy into those mysteries that God has been pleased to keep hid, still less did he exalt it against the lightest statement of His revealed truth; but he rejoiced in the harmony he found between the facts of man's nature and the revelations of God's Word, and where he came to mysteries too profound to fathom, or problems too difficult to solve, he was content to believe, to wonder, to adore.

The Theology of Dr. Dabney was, of course, Calvinistic. But while that Calvinism was thorough-going and intense, it was essentially moderate. While his intellect could not tolerate the fallacies of Arminianism, and his reverent faith recoiled from its rationalistic tendencies, he had as little patience with the over-refinements of the scholastic theologians. While he refuted Arminianism with no sparing hand, he presented a Calvinism free from those excrescences that had so much to do with causing the Arminian revolt, and which, clothed in the repellant form of scholastic formularies, went so far to justify it. He constantly warned his students against hyper-Calvinism. He rejected the term *reprobation* in its application to God's decree, as unscriptural as well as unconfessional

(if we may be pardoned the expression.) The negative side of God's decree was simply *preterition*—a determination to leave the sinner to eat of the fruit of his own way. With supralapsarianism he had no patience; it was an over-refinement—a being wise above what is written. The same tendency made him reject the distinction between *mediate* and *immediate* imputation, in which he opposed Dr. Thornwell and the Princeton school. His students generally did not follow him in this, and felt that here he carried his principle too far. But it must be recognized that it was not the doctrine of immediate imputation that he rejected, so much as it was the justice of the distinction, and that he planted himself squarely upon the statement of the Shorter Catechism, that all mankind, deseending from Adam by ordinary generation, "sinned in him, and fell with him in his first transgression."

Dr. Dabney was pre-eminently the theologian of common sense. Less lucid than Hodge, less elegant than Thornwell, he was more profound than the one, and more practical than the other. He was master of an intense and powerful style, but neglected at times the polish and refinement of which he was capable. The aim of his theological thought within the range of common thinking, and the difficulty and ruggedness of his published Theology is due to the fact that it was only intended to constitute the basis of his class-room instruction. The difficulty consists in its compactness. Studying in this form made the students *think*, recognize the difficulties and struggle with them themselves. Then when they came to the class-room they were prepared to receive the oral instruction that made all clear.

This leads us to speak of Dr. Dabney as a *teacher*, and we wish we had space to dwell longer upon this theme, for it was here that his gifts were pre-eminent. To a greater extent than any man we have ever known he had the faculty of imparting knowledge. His vast fund of information, digested by his philosophical and original intellect, gave him an inexhaustible store of illustration, upon which he drew *ad libitum*, so that there was not a subject, no matter how profound or abstruse, that he could not present in the light of every day affairs. At the same time he had the equally important faculty of drawing out the knowledge of each student, and having found out what he already knew, of building on that foundation the structure of the new truth he wished to impart. But teaching has a moral side as well as an intellectual, and we wished to bear testimony to the fact, which will be recognized as true by all his students, that there could never have been any teacher more considerate to ignorance, more patient with dulness, more kindly in correction, and more gentle in reproof, than was this great man. Those who knew him only in the arena of polemical debate, could have no conception of the fatherly tenderness of the man, that made his students feel sure of personal sympathy and friendly counsel in every trouble or perplexity that they brought to him.

We have left ourselves no space to speak of Dr. Dabney as a preacher, but such a man could only have been a *great* preacher, and a great preacher he was. In heart-searching power, in terrible denunciation of sin, in grand presentation of great themes, he was unsurpassed, while few could approach him in the melting tenderness with which he presented a Saviour's love. Like the sun he was all light and heat and power.

Of Dr. Dabney's attitude on public questions, of his military life as Chief-of-staff of Gen. Jackson, and of his voluminous writings we cannot now speak. He was too many sided a man for us even to touch upon all sides of his life and work. He would have been great in any sphere, but he was greatest in that aspect that we have presented, because that was the work to which he gave his life and which concerned the greatest interests of mankind.

Dr. Dabney's physical powers began to fail some years ago, and at one time it was thought that his life-work was over. But his intellectual powers and his indomitable will, triumphed over physical difficulties. Few periods of his life have been fuller of intellectual activity. The publication of his Practical Philosophy, his lectures before Louisville and Columbia Seminaries, and before Davidson College, last fall, and his great address at the Westminster celebration in Charlotte are too fresh in our minds to need more than mention. But the sufferings over which he so triumphed served to show him as great in suffering as in action. The blindness of his past years he bore with uncomplaining submission to his Father's will. When a young minister received an injury to his sight, he made the tenderest inquiries, and said: "It doesn't make much difference about an old fellow like me, but it would seem too bad for him to lose his sight."

But while these things were preparing him for his change, his recent activity was so great that the Church was not prepared for its loss, and such news always comes with a shock at last. Multitudes are bowed with sorrow that a prince has fallen in Israel, but only to his bereaved family will the blow be heavier than to the students, who sat at his feet and loved him as a father. They can only exclaim with Elisha when he lost *his* preceptor, "My Father, my Father, the chariot of Israel, and the horsemen thereof."

After a life of such varied activity and intense energy, filled as it was to the very end with earnest work, we can understand the meaning of his last utterance: "The blessed rest is here."

And now that his great brain has ceased its activity, and his great heart has ceased to beat, we may rest assured that his glorified spirit, ransomed by that grace he so loved to magnify, still loves and adores, knowing even as he is known. P. H. H.

CORRESPONDENCE.

Rev. James Minor Rawlings, D. D.

The death of our dear friend and brother, Dr. J. M. Rawlings, comes to many of us as a personal loss. Our hearts beat fast with grief and our eyes filled with tears when we learned that never again in this world would we see his loved features, never again hear the melody of his voice.

How vividly do I recall the first time I ever saw him! I was entering for the first time the Presbytery, which afterward licensed and ordained me. I recognized him at once as a man of power. I soon discovered in what esteem he was held by his co-presbyters, and the high position he occupied, which they the more readily acceded because unsought by him, was well merited. They, knowing him to be thoroughly orthodox, of sound judgment and of conservative views, sought his counsel and were influenced by his opinions concerning matters under consideration. Yet he appeared to have no love of power nor strong desire of personal distinction.

How delighted was I at a subsequent meeting of Presbytery when I learned that we should be entertained at the same house. As acquaintance grew my love and admiration grew, so thoughtful was he of the comfort of others, so forgetful of his own, so courteous, in honor preferring others.

Dr. Rawlings was a man of decided ability, with a mind well trained in all its powers. He possessed marked pulpit ability. His preaching was characterized by intense earnestness and great unction.

As a pastor he was deservedly popular. His tenderness, his sympathy, his love, united his flock to him in lasting bonds. He possessed the key to human hearts.

His qualities of character were rare and beautiful. His was an artless, unpretending character, with no trickery or *finesse* about it. He was sincere to the very core of his being. He could no more have worn a mask or acted a false part than he could have told a lie. He was just what he seemed to be—"an Israelite indeed in whom there was no guile." However such symmetry was there about him that it was difficult to detect the secret of that which made him appear so lovely. His character was one of positive strength. It was built out of the solid granite of conviction and principle and faith in God. How genial he was, how loving, how mild in rebuke, how earnest for the welfare of Christ's cause, how pure and holy, how Christ-like.

Dr. Rawlings' sun went down at noon. He had scarcely reached his fifty-first year.

"Death found him on the field,
A veteran slumbering on his arms,
Beneath his red-cross shield."

During his affliction which would have deterred most men from active service, he intermitted not his labours.

From the pulpit and through the press he still labored to declare the whole counsel of God. At the time of his death his pastoral charge was particularly heavy, the rides through the parish were long, and the population of whom he had the oversight was scattered. But he shrunk not from his work nor neglected it.

Alas, that death should have removed from us one whom we feel was so much needed!

But he being dead yet speaks through those upon whose minds and hearts he has left an indelible impress.

We thank God for the grace which was so conspicuous and for the labours which were so abundant in the life of His servant.

"And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

S. O. Hall.

Greensboro, N. C., March 5th, 1898.

Tidings From Our Travelers.

Steamer "Aller," Feb. 14, 1898.

This is the last day of our ocean voyage, and to-morrow we reach Gibraltar. Landsmen were somewhat puzzled to observe that the first few days our course bore somewhat to the North of East, rather than to the South, as we expected. But this is the course of a "great circle," and is really the shortest way, as any one can see by stretching a string on a globe from New York to the Azores. I felt a thrill of pride to recall that it was our great southerner, Maury, who had first taught the navigators of the world to sail in "great circles."

Shortest or not these first days were not our happiest days. Some of our party indeed, escaped the most flagrant manifestations of seasickness, but all were more or less uncomfortable. Monday was simply horrible. It was intolerable within, while on deck the cold, damp wind send shivers to the very bones—through mackintosh, overcoat, rugs, cardigan jacket and the usual clothing that was somewhere beneath. The decks were slippery with dashing spray. The vessel rolled so that ropes were stretched along the decks, and one had to be fenced in his booth at night. We wondered why we had come. It was inconceivable that we had ever looked upon it in the light of pleasure. And why any one should pay to do it was simply beyond imagination. But on Tuesday all was changed. The sun shone bright, the sea was calmer, we began to get our sea-legs, and a relish for our food began to succeed to loathing. By the next day the sentiments of the whole party were expressed by one who remarked in a reflective way, as if reconsidering a too hasty view: "This is not such a rough voyage." The fact is we have had a delightful voyage, and we all feel better than we ever felt in our lives. I cannot understand the haste to be over a sea voyage. If one could eliminate the first two or three days it would be different, but as we have to have them in the shortest as in the longest voyage, to cut off the last days is to cut off the exhileration, the freshness, the buoyant life that comes from filling the lungs with this untainted air, and becoming saturated with the saltness of the sea. There is a sense of boundless life and vigor—as boundless as the great sea itself—that makes one feel he could command the ship or storm Gibraltar. However, the ship is so well officered that we have no intention of trying the former, while our invasion of Gibraltar to-morrow will have no hostile intent against the British Empire.

Speaking of officers, it has been a great pleasure to meet Fourth Officer Zander, who so heroically volunteered to save the crew of the Dago.

He is a splendid looking young fellow, as modest as he is gallant. At my request he let me take a picture of him standing by the little boat in which, with eight sturdy sailors he went three times over a mile of raging ocean and saved twenty-six human lives.

At Dr. Alderman's especial request, I will not give you the dimensions of the ship or the number of pounds of beef, mutton, etc., that we are expected to consume. It is easy to comply with this request, as I have not ascertained. But we went down into the bowels of the ship and saw the triple expansion engine at work, the great shaft revolving, and the stokers feeding the furnaces. I was glad to find that in front of the furnaces where the stokers work was one of the coolest places in the ship, from the great draught of air that is necessary to supply the furnaces with air. The same engines that drive us 350 miles a day, heat our rooms, furnish our electric lights and distill the water that we drink. The cuisine of the steamer is superb. Breakfast we order from the card, but lunch and dinner are served in courses. Last night's dinner surpassed everything. There were ten courses, and the stoutest heart might have quailed, but this salt air makes one equal to anything.

The most interesting days of the voyage were Friday and Saturday. About 11 a. m. (when the folks at home were getting ready for breakfast) the cry was raised, "Land ahead!" Sure enough a darker cloud than those that banked the horizon, seemed to have a fixed shape and station. It was about like the pyramid of Cheops in outline. Gradually other forms appeared to the left of it, clearer, though not so high. All rules were suspended, and passengers were allowed to crowd the bridge and quarter-deck and every point of vantage. Eyes were strained and glasses were trained upon the object of absorbing interest. We Americans were discovering the outposts of the Old World. Presently a white spot appears on the blue. The glass tells you that it is a village perched high on the mountain side. We are evidently not the first discoverers. In fact these islands were known when Columbus passed here on his way to discover us.

To those of us who had only known the Azores as little dots on the map, they were a revelation. All the islands are mountainous, and show plainly their volcanic origin. They are closely cultivated, the fields being checkered with hedge to prevent the washing of the soil. Oranges, lemons, olives, grapes, sweet potatoes and rye are among the principal products. High up the lava washed sides are clothed with pine, or are bare of all save furze and lichens. White villages, farm houses and churches nestle in the valleys, cling to the mountain sides or perch upon the conical tops of the hills. Windmills to grind the grain spread their long arms to the wind on hilltops. Innumerable fishing boats, each with two little pointed sails speck the blue waters around San Miguel, the largest of the islands. Cattle could be seen high up on the mountain side, while ploughmen in white shirts (white perhaps on account of the distance) stopped to watch the big steamer. Boatmen cheered an Azorean cheer as the waves from the steamer rocked their tiny craft. The principal towns are Horta, or Fayal, celebrated for its lace, and Fonte del Gardo on San Miguel, the seat of government, and about the size of Wilmington. Stretched for a mile or two along the water's edge, it is very picturesque. Nearly all the houses are white, built of stone or adobe and whitewashed with native lime. The population of the islands is about 275,000. They belong to Portugal, but are autonomous, having their own flag, a white hawk on a blue ground. Azore means hawk, and the islands were named from the multitudes that were found here by the first settlers. For this reason it was not a good place to raise chickens and the colored brother has never settled here.

But the greatest sight was Pico. We Carolinians think Mount Mitchell some mountain. But though on a pedestal 2,300 feet above the sea it only reaches a height of 6,700 feet, all told. Yet it is the pride and glory of our State that it has the highest mountain east of the Rockies. How humiliating, then, to our pride, to find on the first little island we meet in the ocean, a mountain that rises 7,600 feet directly out of the sea, showing every variety of climate, from the sea that dashes itself into spray at its base to the snow that crowns its summit.

On Thursday we passed slowly first between Pico and Fayal, next between Pico and San Tonge. We went very slowly, passing Terecira in the night, and had the morning of Saturday for San Miguel. Then with 2,600 miles behind us we started out on the 600 miles of ocean between the Azores and Gibraltar.

We have a very charming company on board. Our own party enjoys itself greatly with one another, but we have found many other congenial friends, some with tender ties of association with our fathers and mothers. Of course there are cranks aboard, too. The "scientist" who knows it all, was intimate with Darwin and Pasteur, traveled with Nansen, and is slightly embarrassed when if asked if he knows the Kaiser; the spiritualist, who receives letters from his three months infant who died, and recognized the handwriting; the "advanced" woman, who thinks preachers should leave the "worn-out" theme of sin and salvation, and preach on "economical questions;" the kind friend, who knows more the trip you ought to take than you do yourselves, and is ready always with unsought advice. But the most of the people are kindly, cultured Christian people—many of them ministers and Sunday school workers, seeking in the lands of the Bible new lights on God's Word. Then all hearts have been made tenderer by a sad incident at the outset of the voyage. A gentleman who was recovering from a spell of illness sought the voyage as a means of convalescence, and was attacked with brain fever the first night and died on Monday. His wife, who was with him, has to sail these thousands of miles away from home, before she can return (from Gibraltar) with his body.

We have had services both Sundays. The first Sunday Rev. R. E. Caldwell preached from the text: "For Christ's sake," connecting the life of Christ with that of Paul, as we were to visit the lands made memorable by the labors of both. Yesterday Dr. Chas. S. Robinson, editor of the celebrated series of hymnbooks, and cousin of a very valued elder, gave us a sweet "old man's" sermon, while at night we had a good strong sermon from a Methodist minister.

I have been interested in knowing how different people came. Many have wealth and are here in families. With others, it is the event and effort of their lives. The minister just mentioned said he owed his trip to the goodness of a son. I owe mine to many, but most of all, I would dedicate it, as Nansen dedicated his book, "To the One who had the courage to remain behind."

But no account of this voyage would be complete without a mention of the rosy-cheeked, curly-haired deck boy who does more work in a day than a half dozen negroes in a week, and who sighs for the man-of-war on which he was before, because there was more to do. He is the pet of the ship, ready and obliging always. After calling him Heinrick and Fritz, and what not, I summoned a little German from the back part of my memory and said: "Was ist ihres Namen?" "Wilhelm." "Fur der Kaiser?" "Yah."

We are now off the coast of Spain, with Cape St. Vincent in full view. No hostile demonstration has come from its portures, but in all events we are ready, for Wilhelm has just polished up our brass cannon. P. H. H.

[For the North Carolina Presbyterian]

Cold or Hot?

REV. T. L. CUYLER, D. D.

Cold or hot, my friend? Feel your spiritual pulse and see. Put the Bible thermometer under your tongue. Search your heart and see how much love for Christ is left there. If, after such an honest examination, you find that the temperature has run low, very low—what then? Should you quit the Church and throw up your Christian profession? No! a thousand times no! The Holy Spirit's message to you is: "Be zealous, therefore, and repent." The only way to repent of sin is to quit it. The only way to warm a chilled frame is not to throw yourself into a snow bank, but to hasten to the fire. Come back to a deserted Saviour! Instead of erasing your blurred name from the church registry, seek a re-conversion.

Simon Peter's best work was done after he was re-converted. Do not stop with lamenting your neglect of the place of prayer. Open again the door of devotion, and go in and throw yourself down at the Master's feet, and cry out: "I have sinned; I am no more worthy to be called Thy servant." Set up again your altar; and on it lay the sacrifice of a contrite heart. At the earliest moment lay hold of some blood-stirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again, and to recover your lost ground and lost health. But when you do get a fresh tide of Christ's love pouring into your heart, and a fresh glow of His likeness on your countenance, you will feel as Lazarus must have felt when he shook off the grave clothes and leaped into life again.

Monticello, Ark., February 1, 1898.

Dear Brother:—I am a native of North Carolina and of Mecklenburg County. It was my privilege to assist George McNeill—of blessed memory—to start the North Carolina Presbyterian by sending a large number of subscribers from my first field of labor—Back Creek and Thyatira. Am happy to see that the paper has lost nothing by age, but has rather increased its strength and beauty. God honored my labors in those old churches. The brick church at Back Creek was built and the foundation of the Thyatira building was laid and about two hundred names were added to those churches while I was there. Then I was called to Eastern North Carolina for fourteen years. Three of those years as evangelist on the coast were glorious. Then I was called to Mecklenburg Presbytery as evangelist. I organized and built the churches at Wadesboro, Monroe, etc. I spent thirty years of ministerial work in my native State, and have there yet hundreds of friends from the Atlantic to the Mountains. They will be glad to hear from me through the columns of your excellent paper.

S. C. Alexander.

New York, February, 1898.

The American Bible Society has received a report from its missionaries and colporteurs in Seoul, Korea, stating that last fall the discovery was made of many people in the Southern part of the province of Kiongi who professed Christianity. These people requested a visit from a missionary. The Rev. Mr. Miller and two Korean helpers responded. The report states that in one village 140 Koreans enrolled themselves as desirous to become Christians. The magistrate of the city around a group of visited villages was found to be a professing Christian though he has not joined the Church. He has read and possesses many Christian books. Whenever a criminal comes under his charge he deals with him kindly, tells him about the Christian religion, and gives him a Christian book. He is said to be very friendly with the native Christians, encourages them in every way; and also orders destroyed all the houses of devil worship. Many women attended the meetings and professed the Christian faith. The Korean men, who seldom talk with their wives about other than domestic affairs, had been the only means of influencing these women to study Christianity, as no lady missionary had ever been there. No foreign missionary whatever, had ever visited any of those places. The work seems to have grown up entirely through Christian visitors and books. The incidents related furnish new illustrations of the power of the printed book going in advance of preachers in a pagan land.

CHURCH NEWS.

NOTES FROM HAMPDEN-SIDNEY, VA.

Rev. T. M. Lowry, of Shelby, N. C., will deliver the annual address before the Society of Missionary Inquiry on the evening of the first Sunday in May. The day of prayer for the youth in our various institutions was appropriately observed by the faculty and students of the Seminary. The following reasons were advanced why such prayer should be offered. 1. Because of the *number* of youth gathered in these institutions. If God should in answer to prayer pour out his Spirit to their conversion, they would control our country. 2. Because the colleges are places of *peculiar temptation*. The only safety for our youth is that they give their hearts to the Saviour. 3. Because of the *influence* to be exerted by the young people, of both sexes, of our country. In proportion as this influence is consecrated to God, to that degree and extent it will be for good. Encouragements to such prayer are found throughout God's word, and in evidences of abundant answers to such petitions of God's people in the past.

Dr. Lacy completed his three lectures on Hymnology as per appointment. They were practical, instructive, interesting. We shall be more apt hereafter to sing with the spirit, and 'with the understanding also.' Dr. Lacy occupied the pulpit in the college church Sunday morning. Sunday evening the regular monthly meeting of the Society of Missionary Inquiry was held in the Seminary Chapel. The subject presented was "How shall the Church reach the masses?" Mr. Richardson showed that the Church was not reaching the masses as it should. Less than one-half of the population are regular attendants upon church worship. Mr. R. M. Williams believed this is to be accounted for by a lack of true enthusiasm. Dr. Johnson answered the question "How reach the masses?" In substance he said, 1. Preach the truth, the whole truth. The hard side as well as the easy side. The Law as well as the Gospel. The threats as well as the promises. There is not enough 'hard' preaching nowadays. 2. By Faith in God and Prayer. Recognize the fact that it is God alone who can and does save. All the methods which the Church employs that are not taught in the Scriptures are to be condemned. 3. Let the ministry of the Church employ the diaconate as it is set forth in the New Testament, composed of both males and females, in all the beneficent work that ought to be done among the people, and which is now being done by the numerous outside organizations and associations. Therefore let us have a more active diaconate in our church, a diaconate in accordance with New Testament teachings, composed of males and females.

PRESBYTERIAN COLLEGE, CHARLOTTE N. C.

On Sunday afternoon the Missionary Society had a delightful surprise. Mrs. Cumming, of Nagoya, Japan, known to the college girls of former days as Ona Patterson, was present at the regular meeting, and in her charming way held the girls spell-bound for an hour or more. All were deeply interested and the sentence prayers at the close of the meeting showed that lasting impressions had been made.

Years ago in that same room Mrs. Cumming heard Mrs. Randolph talk to the Missionary Society of that date. Her first acquaintance with a missionary was made then.

We hope her visit to these girls may strengthen in them the interest already felt in the cause and that God may send some of them to work for Him in foreign lands.

Christian characters are being developed here to be centres of influence for the Master wherever they go. E.

AUSTIN COLLEGE, SHERMAN, TEXAS.

This, the Presbyterial College of Northern Texas, began work last September under a new regime, with the military discipline abolished, with a new president and two new professors. Rev. T. R. Sampson, D. D., began his work as president last fall, and already his energy and ability have borne excellent results. In the short time of four months he has thoroughly equipped a large gymnasium; his influence has exerted itself in a very decided manner with the student body; he has gained the confidence of the Synod, and is rapidly widening the reach of the influence of the college. The students have done good work, and their conduct has been exemplary, honest and self reliant. As the session draws to a close, students, faculty and friends look forward with confidence and hope to next year and to succeeding years. All the friends of the college rejoice to see it on a good working basis and to see the harmony and good feeling between students and faculty. J. R.

DAVIDSON NOTES.

The Junior Speaking on the 21st and 22nd, ult. was voted a most pleasant and successful occasion. There were many visiting young ladies in town, the audiences were large and attentive; the Mandolin and Guitar Club rendered their choicest selections, and the speakers acquitted themselves most creditably. The Sophomore class had the decorations in charge, and with the assistance of their best girls, made the stage a thing of beauty as well as of patriotism. The immortal George and Lady Washington looked placidly on the audience from the sides of the stage, the cherry-tree and hatchet were also in evidence, and the whole was canopied by the Stars and Stripes.

The following were the speakers and their subjects:

Monday, February 21, 8:00 p. m.—R. S. Abernethy, Lincolnton, N. C., A National Peril; D. H. H. Arnold, San Diego, Cal., The Causes of Poverty; W. A. Baker, Mill Bridge, N. C., An Interpreter of Nature; L. G Beall, Greensboro N. C., The Education of the Masses; G. T. Clark, Sandifer, N. C., The Progress of Mankind; R. L. Douglas Blackstock, S. C., The Annexation of Hawaii; J. L. Farries, Goldsboro, N. C., The Doctrines and Influence of the Jesuits; T. F. Haney, Rock Hill, S. C., Compulsory Education; W. C. Harrison, Bradley, S. C., The Race Problem.

Tuesday, February 22, 10:30 a. m.—F. M. Hawley, Charlotte, N. C., A Timely Topic; R. H. Lafferty, Davidson, N. C., The Culture Afforded by Science; J. M. McConnell, McConnellsville, S. C., A Signal Victory; A. A. McFadyen, Raeford, N. C., The Influence of Money on Legislation; A. M. McLaughlin, Antioch, N. C., Retrenchment or Ruin; J. A. McQueen, Carthage, N. C., The Tested Curriculum; J. P. Matheson, Taylorsville, N. C., Quo Vadis; A. D. Morrison, Mariposa, N. C., The Industrial Future of the South; H. S. Munroe, Lenoir, N. C., Confidence, the Basis of Progress and Civilization.

Tuesday, February 22, 8:00 p. m.—S. A. Robinson, Gastonia, N. C., The Causes of the Reformation; W. S. Royster, Tarboro, N. C., Journalism and Public Opinion; D. P. Shaw, Lumber Bridge, N. C., Democracy; Why its Development is Retarded; H. G. Smith, Abbeville, S. C., Ability; J. T. Smith, Francisco, N. C., Genuine Reform; S. C Smith, High Towers, N. C., Attention as Conducive to Mental Power; H. B. Stokes, Oral Oaks, Va., Our Opportunities; J. E. Ward, Fayetteville, N. C., True Greatness; E. H Wood, Newbern, N. C., Individual Labor.

On Wednesday the faculty met to select from the speakers three commencement representatives from each society. The following were the successful contestants: From the Phi. society, L. G Beall, Greensboro, N. C., J. A. McQueen, Carthage, N. C., and J. E. Ward, Fayetteville, N C. From the Eu. society, R. L. Douglas, Blackstock, S. C., T. F. Haney, Rock Hill, S. C., and J. M. McConnell, McConnellsville, S. C. These will compete for the orator's medal at the anniversary contest of the two societies on Wednesday night of commencement week. There are some promising speakers among them, and the contest will be a close one.

Thursday was the Day of Prayer for colleges, and was observed as usual at Davidson. College exercises were suspended during the day. At ten in the morning the students held a prayer meeting in the Y. M. C. A. Hall. At eleven, public services were held in the church, where Dr. Shearer preached an impressive sermon especially to young men. In the evening services were again held in the Association Hall, and several addresses made by students and others. All the services were well attended, and we believe much permanent good will result.

On Friday the 25th, Dr. Munroe gave an enjoyable reception in the new medical building in honor of Miss Fannie Holladay, of Rapidan, Va. L.

Davidson sent three representatives to the Students' Volunteer Convention at Cleveland, Ohio; Messrs J. M. McConnell and W. M. Walsh, from the College Association, and Mr. L. T. Jackman, from the Association of the Medical College. On last Sunday evening the church was crowded with students and villagers to hear their report. Brief and pointed talks were made by each of the delegates, following a programme distributed among the audience, and the Y. M C. A. orchestra rendered the hymns with inspiring effect. Altogether the meeting was full of profit and inspiration, and we hope will do much permanent good.

FREDERICKSBURG COLLEGE SOLD.

The last General Assembly having ordered the Trustees of the Fredericksburg Va. "Home and School" to sell the college under their care, they have recently effected the sale of the institution to the Rev. F. P. Ramsay, a minister of unusual ability and experience, who will assume control from the close of the present session. By the terms of the sale the college will, for ten years, furnish free tuition to the orphans in the "Assembly's Home" to a number not at any time exceeding the number now within its walls. The "Home" will go on under the Trustees as before and looks to the gifts of the churches for its support.

ROLL OF HONOR, UNION SEMINARY.

The churches and individuals who have engaged to assist in furnishing Union Seminary rooms are the following:

1. First Church, Wilmington, N. C.
2. Pantops Academy, Va., a memorial of Dr. Sampson.
3. Falling Spring Church, Va.
4. W. S. Robertson, Va.
5. First Church, Greensboro, N. C. Memorial of Dr. Smith.
6. First Church, Norfolk, Va. Memorial of Dr. Armstrong.
7. Ladies Society, Franklin Street Church, Baltimore, Md.
8. Mr. and Mrs. B. F. Hall, Wilmington, N. C., a suite of rooms. "Thank offering for a great and merciful deliverance."

FOREIGN MISSION RECEIPTS FOR FEBRUARY.

The receipts of the Foreign Mission Treasury for February, were $11,457.55, which is $5,126.82 less than those for February, 1897.

Now, besides the balance due the Missions for this quarter, the committee has something over $8,000 borrowed money to pay back during this month. The balance due the Missions should be sent at once in order to reach them by the end of the quarter, so that they may not themselves have to begin again the undesirable work of borrowing from heathen bankers.

One of the notes falls due March 15th, and another March 28th. Please, then, let every treasurer who has in hand any funds for us, send them in promptly, that our credit may not suffer by failing to meet these obligations on time.

Brethren, we are looking to you, with some anxiety, but also with confidence, that you will at least enable our treasurer to make out a balance sheet on March 31st, showing that in the department of Foreign Missions, the obligations for the year 1897–8 were met by the income. S. H. Chester, Sec'y.

NORTH CAROLINA.

First Church, Greensboro.—Thirty-six new members have been received during the last quarter, 16 on examination and 20 by letter. Since we have preaching first and the Sunday school afterwards, we find a great increase in both, running the school up to 384, as compared with 287 last year. I commend the change to all our churches.

Warrenton, N. C.,—[The following note was unfortunately overlooked and appears two weeks late. —Ed.]

We have just closed a most delightful meeting at Littleton, N. C. For some months past the church has been expecting, preparing, and praying for this time of ingathering and the hearts of both minister and congregation were made glad because of the answer to their prayers The pastor began these services Sunday, February 13th, but was assisted most ably by Rev. J. B Morton, of Tarboro, N. C., who came to us Monday night following and preached twice each day till February, 22d. Bro. Morton's sermons were powerful presentations of the Gospel from a thoroughly logical mind, destroying doubt, and earnest appeals to the unsaved to lay hold upon man's only hope. God owned his Word and numbers of the unsaved were brought to a saving faith in Christ Jesus. Three have already united with our church and others have indicated their determination of doing so in the near future. The three other denominations are to reap some of the fruits. "To the Lord be all the praise."

C. N. W.

Locust Level.—Rev. R. P. Smith, evangelist of Mecklenburg Presbytery visited Locust Level in Stanly County, on last Sabbath. He administered the Communion and preached with great acceptance to the people. There were as a visible result, two professions of faith in Christ one of whom, a promising young man united with our church. This point is temporarily supplied by Rev. A. H. Temple, a licentiate of the Northern Presbyterian Church.

Hamlet.—The Presbyterian Church building at Hamlet has been let to contract, and the work begun. It will cost $1,250 and will be decidedly the handsomest church in the village. W. R. Coppedge.

SOUTH CAROLINA.

Rock Hill.—We learn from *The Witness*, the excellent monthly of the Rock Hill Church, of which the Rev. Alexander Sprunt is pastor, that the Rev. Dr. L. B. Turnbull, of Durham, N. C., will begin a series of meetings at Rock Hill on March 13th.

Columbia, S. C.—The State College Y. M C. A. Convention was in session here last month and among the delegates were several who will be in our Seminary in a few years. Rev. J. A. Dorritee, of Charlotte, N. C., a member of last year's Senior class, was a moving power in the convention. Rev. O. B. Wilson, representing Stillman Institute at Tuskaloosa, Ala., visited us on the 11th ult., and stirred up our zeal in the cause of the work among the colored people. On January 28th Arbor Day was observed at the Seminary; each student went to the woods, procured a tree, and set it out himself; then, too, one tree was brought for each class. The result is our campus is now adorned with about three dozen young trees, which we hope will be here for many years to come.

Bennettsville.—Capt. Thos. E. Dudley, a worthy and much beloved elder in the Bennettsville Presbyterian Church, died on the 15th of February at 8:45 p. m. He was a strong pillar of the church, and will be greatly missed. For many years he was the faithful and efficient Superintendent of the Sunday school By his upright, consistent life and by his personal testimony in his last sickness he left the comfortable assurance that death to him was gain. We mourn, yet not as those who have no hope.—*Southern Presbyterian.*

VIRGINIA.

Willis Memorial Church, Louisa Co.—On January 23d the last service held in this church by Rev. Dr. J. M. Rawlings before his death, two members were received by the session on profession of faith, and February 27th three were received on certificate from Westminster church of Cincinnati, Ohio.

N. T. G.

Berryville, Clark Co.—The pastor, the Rev. Jas. D. Thomas, writes us of three additions, heads of families, lately received.

Olivet Church, Albemarle Co.—On Sunday, February 27th, Horace L. Garth and J. T. E. Simmes were ordained and installed deacons in the Olivet church.

The Rev. Dr. W. W. Moore, of Union Seminary, Hampden-Sidney, Va., will supply Dr. Babcock's pulpit in Baltimore in June, July and August.

The Rev. Geo. L. Bitzer, of Leesburg, has accepted a call to the pastorate of a Presbyterian Church at Huntsville, Ala.

Charlottesville.—Our quarterly communion was held last Sunday, a very large congregation was in attendance; a deeply impressive service it proved, 14 were added to our number, six by certificate and eight on profession, four of the latter being scholars in our Sunday school. Dr. Petrie has been with us 20 years this month, the superintendent and two teachers only remain of those connected with our school when he came to us. A. P. B.

Salem.—At a congregational meeting held in the Salem Presbyterian Church Sunday, February 6th, the following named officers were elected: Mr. Benton Wiley and Mr. James W. Johnston elders; Mr. Thomas D. Goff, Mr. Horace Smith, and Mr. Henderson Lee, deacons. These gentlemen having signified their acceptance, after an appropriate sermon by the pastor, were duly ordained and installed February 20th, to their respective offices.

Alexandria, Va.—This church, of which Rev. J. Ernest Thacker is pastor, celebrated its largest communion service yesterday, March 6th. Nine persons were received into the church on profession of faith in Christ, and two of them were more than seventy years of age. Thirteen have united with the church on profession of faith since the last bi-monthly communion in January. On Sunday, February 27th, Messrs. H. C. Ansley and A. G. Uhler were installed as elders, and Messrs. Wm. Campbell, Geo. B. Kennedy and J. R. Chapman were installed as deacons.

Richmond:—The services in the Second Church on Sunday morning were especially interesting and impressive, because so many things combined to awaken the memories of the past, and to encourage the expectations of the people as to the future. It was the fifty-third anniversary of Dr. Hoge's pastorate, and before the sermon he briefly alluded to the fact that during all the years of his ministry to that people the present was the most prosperous year in the history of the church, both as to the completeness of its organization and the devotion of its members to Christian work. A few Sundays ago there was an ordination of elders and deacons, but one of the number (Mr. John S. Munce,) who was to have been installed at that time, being unavoidable absent from the city, was regularly inducted into office last Sunday. Another event of interest was the admission into the church of eighteen new members Then followed the celebration of the Lord's Supper, the communicants nearly filling the church. In the afternoon Dr. Hoge's assistant, the Rev. Mr. Guthrie, preached one of his most impressive sermons to a large congregation.

A reception was given Dr. Hoge by the ladies of his congregation on Tuesday evening in celebration of the fifty-third year of his pastorate. It was one of the largest and happiest social occasions this church has ever seen. For several hours the large lecture-room was kept crowded by the throng that passed in and out bearing greetings of abiding affection and gratitude to their venerable pastor. Dr. Hoge was well and as erect as ever, and greatly pleased with the attentions of his great host of friends. The extent and cordiality of the assembly was an evidence of the excellent condition of this important church. Mr. Guthrie, the popular assistant to Dr. Hoge, came in for his share of the cordial greeting.—*Central Presbyterian.*

Lexington.—The Rev. T. R. English, D. D., occupied the pulpit Sunday morning and evening, March 6. The pastor, Dr. Whaling, is on a visit to friends in Columbia, S. C.

Timber Ridge, Rockbridge Co.—Last Sunday morning, February 27th, a meeting of the congregation of Timber Ridge Presbyterian Church was held to consider the resignation of Rev. J. H. Davis, Jr., pastor of that church, which had been tendered by him on the previous Sabbath. As moderator, Rev Dr. Thornton Whaling presided. With almost a unanimous vote the congregation refused to accept the resignation.

Blacksburg.—The Rev. R. E. Vinson, of the Union Theological Seminary, Va., arrived in town on Saturday, February 26th. He preached at the Presbyterian Church on Sunday morning, and in the evening at the college auditorium, presenting to the students of the institute the claims of the gospel ministry. While here he was the guest of the Rev. James M. Holladay.

Nelson, Muhlenburg Co.—A two weeks meetings was closed here on the 27th of February. This is one of the mission points under the care of Rev. M. B. Porter. Rev. Henry Miller assisted the pastor until the 24th, when he was obliged to leave on account of other arrangements. There were seven additions on confession of faith. A Sunday school with 40 pupils and officers was organized, and has begun work most auspiciously. There are a large number of persons in this community who have signified their intention of joining our church. The prospects in this field are most flattering.

WEST VIRGINIA.

Bayard, Grant County.—We have just closed an interesting meeting at Bayard. Dr. Woods preached for us every night from February 15-25th. A l enjoyed his preaching, which, while of the highest order, was plain, clear, pointed. Our people did not want to give him up. On last Sunday night we closed the meeting with a delightful communion service. H.

GEORGIA.

Bainbridge.—Rev. J. B. Mack, D. D., Synodical Evangelist for Georgia, recently visited this church, which has been vacant for several months, somewhat discouraged by debt. The people determined to free themselves from the burden which oppressed them, and by a proper effort succeeded in raising the funds themselves to pay it off, and are now in correspondence with a minister, with a view to securing his services. It is hoped the Church will now enter on a new era of prosperity.—*Southern Presbyterian.*

Savannah.—Last Sunday (February 27th) was a red letter day for the First Church of Savannah. Thirty-two were received. This is the largest accession the church has even had since it was organized many years ago, as far as the present officers can remember. There has been a steady increase every year but this year has been a season of special blessing. Most of the new members were members of the Sunday school of the congregation. The other churches in the city are having meetings or are about to begin. It looks very much as though there was to be a general awakening. There is deep religious interest in many hearts.

KENTUCKY.

Guthrie, Todd Co.—In the latter part of January a church of a dozen or more members was organized at this place by Rev. Henry Miller, Synodical evangelist. Guthrie is an important railroad town and the prospects for a strong church are very encouraging. A valuable lot has been secured and the little flock here hope to build shortly.

The Rev. J. R. Cooke changes his address from Burnside, Ky., to Morganna, Va He has given up the charge of the Burnside group of churches.

Elkton, Todd Co.—On the 10th of February a meeting was held here. Rev. Henry Miller assisted the pastor in charge, Rev. G. E. Thompson. There were eight additions to the church, two on certificates and six by letter.

MISSISSIPPI.

Yazoo City.—Rev. Dr. C. E. Cunningham, of whose visit to New Orleans we have made mention, returned home last week, and resumed his ministerial labors. We are pleased to understand that he is much better. "In his absence on Sabbath, February 15th, Rev. R. D. Hines, of Indianola, delivered two interesting sermons in the Presbyterian Church Sunday morning and evening. Mr. Hines is the pastor of five churches in that part of the Delta, and is doing a splendid work. At the morning service he spoke of the needs of a manse for the minister and his family at Indianola, and a collecti on of $46.50 was taken up for that purpose."

Aberdeen.—Rev. W. S. Jacobs, of Columbus, officiated in the Presbyterian Church here Sunday, February 13th, having exchanged pulpits with Rev. Mr Lane. His visit was in the interest of home missions, and over $100 was given to the cause.

ALABAMA.

Montgomery.—At a recent meeting of the session of the First Presbyterian Church, Montgomery, Ala., the following deliverance was unanimously passed, to-wit:

"The session has observed with much concern and sorrow a strong tendency to worldliness on the part of many members of our church this winter, by indulgence in theatre-going, card parties, dancing, intemperance in the use of intoxicating liquors and the serving of the same in households of church members at public gatherings, all of which practices bring about spiritual declensions, neglect of religious duties and reproach to Christianity. It is our duty under our rules of discipline to admonish all such persons, and warn them of the danger to themselves and the Church, and others who may be led astray by their evil example and influence, and we further urge them to abandon worldliness and give their time, talents and means to works of righteousness, for the glory of God and the extension of His kingdom on earth."

FLORIDA.

Bartow, Polk Co.—We have just closed a most delightful and profitable meeting in this place, conducted by Rev. E. O. Guerrant, D. D. It was a union meeting. All the five churches in Bartow united in the work. The services were held in the Presbyterian Church; and with chairs, the seating capacity was over four hundred. Every night the building was crowded, many having to stand, and on Sunday night an overflow meeting was held. Every morning at half-past nine the ladies held a prayer meeting which was largely attended. The morning services at ten nearly filled the church, business men coming out in large numbers. From the very beginning there was manifested a deep interest in spiritual things, and the whole town seemed moved and interested. Over one hundred made public profession of faith in Christ, and God's people in all the churches have been wonderfully blessed and helped. Dr. Guerrant could only stay with us ten days, but the interest was so great that the work is still going on, conducted by the various pastors, with large attendance, and professions every night.—*Christian Observer.*

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. McKELWAY, SUPERINTENDENT,
CHARLOTTE, N. C.

The superintendent paid a visit Sunday to Reidsville Church, and presented to the good people there the cause of Synodical Missions. Nearly a hundred dollars was subscribed Sunday morning, and more is hoped for from some generous and active members of the church who were absent from town. It was a pleasure to preach to Brother Craig's good people and to hear his cordial endorsement of our work. He was for many years agent of Home Missions in Orange Presbytery, and as such a member of our Synodical Committee.

At the meeting of the Ladies' Missionary Society Sunday afternoon, the superintendent made a brief address, speaking especially of the mission school work in the mountains. The society voted a part of the funds to the support of our work this year.

We learned that there were *two Mormon churches in Rockingham county*, the county in which Reidsville is situated, and that one of them was built by a *politician*. See? We do not know or care what this gentleman's politics are, but he is a good man for the people to leave at home when he next tries for office.

The work that the Mormons are doing in North Carolina can be counteracted only by the preaching of a pure gospel and the establishment of Christian schools. Every motive of patriotism, philanthropy and Christianity should conspire to render this work efficient aid.

The superintendent received the other day the following note: "Please find enclosed ten dollars for Synodical Home Missions.

A FRIEND.

We have learned enough of the giver to know that the gift was one of self-denying love. May it receive Christ's blessing, and be multiplied many times, as was the widow's mite of old, through the power of a noble example. Individual gifts will be most gladly received in our present need.

Again, why should not our Presbyterian women, through their missionary societies, help to support this work as the ladies of Reidsville and other places have done. The cause of missions is one, at home and abroad. The field is the world. And if our noble hearted women of this State will combine for the evangelization of North Carolina, as they have done and will do for the work in foreign lands, we shall soon clear our beloved State of the reproach of illiteracy and send the Gospel to those who need it.

A business man who does not wish his name mentioned, proposes to be one of fifty business men of this Synod to give $100 towards the support of the work. This would put the work on a sound basis and be productive of incalculable good.

The superintendent will engage.

1. That there shall not be one dollar of expense in the administration of this fund.

2. That every dollar will be spent in North Carolina for the support of the Gospel.

3. That all will be spent in new and needy fields instead of in the support of the older churches in sections already evangelized.

Who will respond to this offer?

[For the North Carolina Presbyterian.]

MARSHALL, MADISON COUNTY, N. C.,
February 26, 1898.

DEAR SIR AND BROTHER:—In your appeal for Synodical Home Missions, published last week, I note the following facts:

I. *With reference to our Synodical Mission Work:*

(1.) The end of the ecclesiastical years is in sight. There are many churches that have not given as yet one cent to Synodical Home Missions. (2.) Most of the churches have failed to raise the amounts apportioned them by their Presbyteries. (3.) It is impossible to carry out the plans for the enlargement of the work adopted at the meeting of Synod. (4.) We are now heavily in arrears to our missionaries.

II. *With reference to religious and intellectual destitution in the State.*

(1.) There are a quarter of a million of our white people in North Carolina who cannot read. (2.) There are 100,000 of these whom no Church is reaching with the Gospel. (3.) One-half of a county in the western part of the State has no church of any denomination. (4.) This time last year there was a section of this State embracing nearly 300 miles of territory in which there was not a church of any denomination, and not a single school house. (5.) There are five counties in the western part of the State, and thirteen in the eastern part in which there is no organized Presbyterian Church. (6.) In some of these eighteen counties one-fourth of the white people are without the Word of God. (We do not know about the colored people.) (7.) This fourth could not read the Word if they had it; and have no one to teach it to them.

III. *With reference to Mormonism in the State.*

(1.) The Mormons have a fertile field for their mischievous sowing. (2.) There are fifty more Mormon missionaries in the State than there are Presbyterian ministers all told. (3.) There is a possibility that there shall at an early day be as many Mormons in North Carolina as Presbyterians.

These are the facts, climactic or anti-climactic we know not; your correspondent does not seek to arrange them according to the rules of rhetoric; their rhetorical effect is in their startling truth.

When we had read your article we earnestly plead that God would bless your "Earnest Appeal." We confess, however, that the appeal hardly prepared us for the statements elsewhere in the paper "That the Southern Church occupies now every county in Western North Carolina except one." We were early taught that "occupy till I come" means faithful and full use of one's opportunities. Locating an evangelist is hardly occupancy. Speaking of hasty generalizations we fear that you have fallen into that habit. "The Southern Church is fast overtaking any local destitution with its own evangelistic and educational work," you say. We would desire to believe so; but the facts, the more than prosaic facts, the sad facts of your own enumeration!

Again the statement, "it is a question whether the money spent (by the Northern Board) in North Carolina just now could not be more wisely used elsewhere" appears to us ill-timed. That the Northern Board is doing a work that needs to be done is evident from their success in grappling with those appalling facts listed above. That they should abandon their valuable property—the Normal and Collegiate Institute, and the Home and Industrial School at Asheville; the Farm School an Swannanoa; the Dorland Institute at Hot Springs—to say nothing of their smaller schools here and there—to abandon these, we say, because of the tremendous debt resting upon the Northern Board and the embarrassments of the change to the Synodical plan of work would not be wise.

May the Lord lift from us the curse of Meroz, "who went not up to the help of the Lord, to the help of the Lord against the Mighty."

Sin worketh; let me work too
Sin undoeth; Let me do.

So it is, Mr. Editor, some of us Southern evangelists, located one and two in a county—endeavoring to "occupy" till He come—fold to our heart our Northern friends. In the light of your own listed facts we join them in prayer to the head of the Church Universal that He would thrust forth more laborers into His harvest. Sincerely, E. MAC DAVIS.

Our brother writes well and we are proud of him. We are delighted to know, also, that he, and the Northern brethren who have recently come to Madison County, are working together so affectionately and harmoniously. Such pleasant experience has not always been the fate of our missionaries on the border. There are some matters, however, that Brother Davis does not fully understand. As to the first point he makes, we are sure that God's people here will see to it that this depression is only a temporary one. The evangelization of North Carolina is our own work, and we firmly believe that our people are going to do it. And the condition of affairs which he so admirably sums up in II and III is a condition to be remedied.

It is also true that the "Southern church occupies every county in Western North Carolina except one," in the sense that our missionaries are working in those counties, and with wonderful success. Occupancy is a relative term. In one sense New York City is not occupied. There are fewer church sittings in proportion to the population in New York City than in North Carolina. That the "Southern Church is fast overtaking any local destitution" is also true. All Christian work is slow. But "out of 31 counties untouched by our Church nine years ago, 20 have already been entered by our workers, and one or more organized churches established in 13 of these." That is "fast" as compared with what our Church has ever done before, or any other Church is doing now.

Brother Davis thinks the statement ill-timed: "it is a question whether the money (spent by the Northern Board) in North Carolina just now could not be more wisely used elsewhere." Nevertheless that is a question. We do not minimize the work the Board is doing. But it is well to take a larger view of things. If our Northern Presbyterian brethren, whom we honor and love, had thrown in their lot with us when they came to the South—as our people have almost universally done with them, on going North, a great deal of money that has been wasted, in Texas and Florida for instance, would have been more wisely spent. If that money had been spent in the Mormon Territories, for instance, we might not now have an incursion of Mormon Missionaries into North Carolina. Generally speaking, it is a mistake for two Churches of like faith to occupy the same territory, a mistake for both Churches and for the cause.—[ED.]

To the Ministers and Sessions of Mecklenburg Presbytery:

DEAR BRETHREN:—The number of people who read is increasing every year. The idea is not new, but has lost nothing in importance. What kind of literature shall be furnished them?

The influence of reading for good or evil has been demonstrated again and again, the deep impression made upon the mind by reading has been made use of by men of all classes—by politicians—by infidels—by impostors—by disseminators of false doctrine, and by Christian writers.

Preaching the Gospel by the printed page has brought multitudes to a knowledge of the truth. Eternity alone will reveal the results of Pilgrim's Progress, Dairyman's Daughter, the writings of Baxter, the hymns of the different ages, sermons and biographies.

Our Committee of Publication is carrying out the will of the General Assembly, in its effort to place such literature in the hands of the people; the appeal is now made to the churches for the means to do the work; will not the ministers and elders of Mecklenburg Presbytery see that every church has the opportunity to contribute to this cause during the month of March?

If we are as zealous in supplying our congregations, and poor people, and needy Sabbath schools with a pure literature, as those who are traversing the country with false doctrine, bringing their tracts to every door, there will be a new era in the colportage cause and a great work will be done. Sincerely yours,

R. D. STIMSON,
Chm'n Colportage Committee.

FOREIGN MISSIONS.

DOMBI, WISSMAN FALLS,
KASSAI, CONGO, AFRICA,
December 5, 1897.

The Gospel must spread through all this country like wild-fire. Perhaps you read my account of how the people at Bena Kaban received the "glad tidings" and asked for more. Then it was that I "caught on." You must approach an idolatrous and superstitious people as Paul approached the Athenians—by a reference to their own religion. Then they prick up their ears to learn about the *other religion*. Show them how much superior the true religion is. You may depend upon it, they will listen.

I came over from Luebo, Friday. I slept at Bena Kadinger, the name of whose chief is *Lokamashi*. He is a great friend of mine, enthusiastic and intelligent. He and his people crowded around to hear. I quietly got their attention by telling them that I wanted to show them what was our "medicine of life." Not an interruption occurred.

"Lokamashi, when you wish your town to prosper, and your people to keep well, you make up your "*medicine of life*" and your "*word of life*" ("Bwanga bwa moiyo, ne nia d' moiyo"), do you not?"

"Yes; so that the evil spirits will let my town alone."

"Well, I want to tell you about the "Bwanga bwa moiyo ne dia d' moiyo" of our people. You black people make a stick like a man, or like a beast, and paint it red and sing over it. Now what is a stick? What is paint? What is beating drums and making a great noise? Can I not burn your sticks, wash off your paint and break your drums? But look here. I'll tell you what is something very big, very important. It is *blood*. If you cut a man and his blood flows soon he dies. Blood is a very great matter. Now our "dia d' moiyo" has to do with blood. Suppose you heard that Bula Matadi was going to come and kill your people and burn your town? Would you send your son to Bula Matadi to kill him, that the blood of your son might save ("Kupandish") your town? No you would not. But that is what God did. Once all men loved the devil and sought after death. God sent his only Son that they should kill him, and so all men be saved from death and the devil. So you see our "dia d' moiyo" is the blood of the Son of God. Another thing, Lokamashi, your father is dead. Do you expect to see him again?"

"Why, no; he is finished; there is no more of him."

"You are wrong: he is alive to-day. I had a friend who died, but whom I expect to see alive again." (This created an immense stir among them.) "The matter is this: Your body is dirt; it will go back into dirt when you are buried; but you know you have a soul ("*Lukonye*") which is what works when you think, or meditate within yourself. Your body goes back to dirt, but your soul lives always. If you believe in God, in life, your soul goes to the town of God and you there meet all the good who have gone before, that is, if you believe in God's "dia d' moiyo" with a white heart and leave off the "dia d' meloshe" (devil) and accept what I have told you about how God gave the blood of His Son to save you all."

I am not exaggerating when I say that this created an immense stir among them. They had an idea of God, and an idea of the devil; but how to please and get to one and avoid the other they knew not. When I got to Dombi, the news had gone before me. I know now how to preach to the heathen, thank God. To know the language is a small affair. Africa is calling unto God.

S. P. VERNER.

I arrived at Dombi. Sunday night we had an immense meeting under Dombi's "reception shed." Many hundreds there. Four large tribes represented, and four big chiefs present. The interest verged on excitement. The news will now spread all over this country. We are invited far more frequently than we can respond. The towns are jealous of one another to get us to come. A chief who was reported to be very unfriendly was there. He invited us to his town. We are building the church. There are now ten members here. We need school materials. The opportunity along this line is immense.

Let the Church awake out of her sleep!

S. P. V.

To "All the Women Whose Heart Stirred Them up in Wisdom."

DEAR SISTERS:—Can our hearts remain cold and indifferent when we have the facts given by our Secretary this week? Can we bear the thought that in addition to the trials, perplexities and worries of our dear, faithful workers, they should have this anxiety too, and also incur the scorn and contempt of the heathen because their "Jesus people" have left them there without the money to keep them from actual want?

But what can *we* do? How can we help them? If our hearts are stirred up in wisdom we will not simply feel sorry for them and dismiss the thought with a sigh of regret. No, did you ever see a woman whose heart was really *stirred* who did not move hands, feet—and *tongue* till *something* was accomplished? We read in Exodus, thirty-fifth chapter, that the willing-hearted women gave, among other things, their jewels. We know of a woman who sold a valuable piece of silver, a *treasured heir-loom*, and gave the proceeds to missions. We know another who sold a gold chain, the *only cherished* gift of a deceased relative, giving the money to the same cause. Also an humble servant of Christ's who hasn't anything of the sort, and no money to give, and whose constant labor for her family is, like that of so many others, purely 'a labor of love,' but whose heart is so truly stirred within her that she is denying herself butter, (though it is half of her living), that she may sell the butter to get money for missions. Is there one who reads these lines what cannot, either by self-denial, or the labor of her hands send even a small offering to the Lord for this work? We believe there is not one, if her heart is *really stirred*. But if there should be one who can do nothing of this kind, she can at least interest the children in the work. God bless the children! They will *work*, and *deny* themselves too, in a way to make older people blush with shame, if they are only instructed in these things.

But if every other avenue of help should be closed, there is still something that we *all can do*, and that is *pray*. I am so glad we *all can* do that, and that effectual fervent prayer really *does* avail much. So then let us all pray daily.

1st: That all who profess to love Christ may *love* and *support* this cause so dear to His heart.

2nd: That we who do really love the cause of missions may be led of the Spirit to *do more* for it, and be the means of interesting others in it.

3rd: For the *missionaries themselves*. Let us not be content with simply saying in a general sort of way "bless all the missionaries," but mention them by name, remembering that though they are no doubt the best of people, and I think they surely *are*, yet they are but *human* after all, and the cares of a household are necessarily wearing under the most favorable circumstances. But think dear sisters, how much we would have need of patience were we the gazing-stock of curious, meddling people from morning till night and all this, while trying to learn a difficult language, provide for the family in the most economical way, and helping forward the work in every possible way.

Let us be definite in our petitions for them, praying that they may *all* be *filled* with the Spirit, and wisdom and great grace be upon them. That though met at every turn by seeming impossibilities they may not be discouraged, but ever draw near to God in full assurance of *faith*. That casting all their care upon God, the *peace* which passeth all understanding may habitually *keep* their hearts and minds. That though often in perils by the heathen the Lord may preserve them from all evil, and when taxed almost beyond endurance in body and mind, the joy of the Lord may still be their *strength*.

Let all the willing-hearted send offerings to Mr. Erskine Reed, Nashville, Tenn. P. O. Box, 457. M.

Our Work in Japan.—Letter from Dr. Chester.—XVII.

On the morning of Nov. 23d, Mr. Moore and I left Kochi overland to Tokushima, distant 110 miles. As the principal part of the work of our missionaries in Japan is in itinerating, and as this trip was a specimen of such itinerating, I will briefly relate our experience.

Our road lay, as do most country roads in Japan, through a mountain-pass. It was an old military road, now fallen into considerable decay. It was about twelve feet wide, the mountains rising sheer up on one side, and a mountain torrent foaming over white rocks at the bottom of a precipice about 100 feet deep on the other. The Japanese have no fear of a precipice. Houses were built all along the edge of this one, with no barrier to keep the children from falling over, and we frequently saw little girls of a few years with other smaller children on their backs, standing right on the edge of the precipice and peering over into its depths.

We met many small wagons pulled by a horse in the lead and a Japanese at the wheel. These had cut many ruts and holes in the road, made soft by recent rains. In going around these my *rick-shaw* man, in spite of my vigorous protestations (which he did not, and I do not think wished to understand) *would* go every time on the side of the precipice instead of on the side of the mountain. Once he got so near the edge that he himself looked back and shouted the alarm, and for a moment the agility of youth returned and was displayed in the jump I gave towards the side of safety. A few moments later I heard an alarm behind, and looking back, I saw Mr. Moore's *rick-shaw* lying sideways, its top towards the precipice, but no Mr. Moore. Presently he appeared crawling up over the side of the precipice, his clothes very muddy and his face very white, as well as it might be, for there was only a narrow ledge about ten feet below the road where he fell over that caught him, whereas there were hundreds of places where he might as easily have fallen and where there were no ledges at all.

Our second day's *rick-shaw* ride was sixty-five miles, the time being twenty-two hours with only two stops of an hour each for dinner and supper. Mr. Hope came up from Tokushima fifty miles the day before, to meet us, and went back with us, the same *rich-shaw* man making the whole journey both ways, charging for his services two and a half yen, equal to $1.25 each way. Once, when we were crossing the rapid mountain stream, about a fourth of a mile wide, on a small ferry boat, crowded with our party and two ferrymen, and it was pitch dark, and a hard rain was falling and a fierce wind blowing, I think we all felt a slight touch of despondency. When we reached Tokushima at four a. m., I do not think I was ever so cold but once, when I attempted the trip from Hampden Sidney to Farmville in one of Walker Crawley's turn-outs through a blizzard.

I have written this that our friends may get some idea of the luxury and romance of missionary itinerating, away from the railroads, in the interior of beautiful and romantic Japan.

Tokushima is a growing city of about 120,000 inhabitants. The church here has about forty members and, having got some old troubles adjusted, is now in good working condition, with a bright outlook for the future. Mr. Hope and his wife have the confidence and love of the people. Miss Patton, having got her Japanese tongue loosed, is beginning a fine work among the women. After a delightful sojourn of two days with these friends we all went together by coast steamer to the mission meeting at Kobe.

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We have an intellectual and spiritual treat for our readers this week. The just and appreciative review of the life of Dr. Dabney, by one of his old students, will be read with interest by the ministers of our Church as well as by the laymen who know of the value of his character and services to the Church. Brother Hall pays a loving tribute to dear Dr. Rawlings. P. H. H. writes delightfully of his ocean experiences and gives us a foretaste of the pleasure we may expect to derive from the account of his visit to the Old World. Dr. Cuyler asks a searching question in his own inimitable style. He says: "Perhaps this brief article may be a *live coal* on the conscience of some backslider down in the Carolinas. We have *lots* of them up this way." Brother Alexander gives a few reminiscences of his work in North Carolina. Brother McIntyre points out a tendency in our Sabbath school exercises to ritualism. Aunt Dinah gives another chapter of her practical theology with whose conclusions many will heartily agree, and E. H. H. makes a few of his characteristic "Ink Spots."

It is a compliment to this paper, to its fairness and willingness to hear both sides, that Dr. E. C. Gordon has sent us his elaborate Review of the Action of Louisville Presbytery in Dr. Houston's case. It is a pleasure to us to commend the article as conservative and temperate. Dr. Houston will not find an abler defender. It will be noted that Dr. Gordon strengthens the positions taken by the PRESBYTERIAN that Dr. Houston ought to have submitted his views to the Presbytery; that the question was not as to the scripturalness of Dr. Houston's views, but their relation to the Standards; and that the Church is the authoritative judge as to the measure of the departure of one of her ministers from the Standards. These minor difficulties out of the way, Dr. Gordon contends that the action of Louisville Presbytery (in admonishing Dr. Houston against industriously spreading his views) was unjust and unwise. The judgment of the Presbytery is a fair subject of criticism. Our opinion of that judgment differs from that of Dr. Gordon.

While it is true that our ministers and elders accept the "system of doctrine" and not every separate statement of the Standards, yet that system means more than the five points of Calvinism. In the Synod of 1729 to which Dr. Gordon refers, the members subscribed to the Standards as being "good forms of sound words and *systems* of Christian doctrine." The system of doctrine embraces the doctrines that have been established throughout the history of the Church. One of these is the doctrine of sanctification. It is a part of the system, and the Westminster Divines had in mind a perversion of that doctrine when they wrote, "no mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed." "The souls of believers are at their death made perfect in holiness."

But it will occur to many that Dr. Houston's views do contravene one of the "Five Points", the doctrine of total depravity, because that doctrine depends upon the definition of sin. Over against Dr. Houston's fine distinctions on this subject we set a time-honored definition: "Sin is any want of conformity unto or transgression of the law of God." Nor does the saving clause, ignorance of our own sinless perfection, avail much. In fact it reduces the theory to an absurdity. We may be perfectly sanctified, but we cannot know it. Why? Because, evidently, sanctification, the renewal of the whole man, has not entirely cleared our sin-beclouded intellect. That is we are imperfectly sanctified. We cannot know that we are perfectly sanctified because we are not. Had we not better dismiss our ignorance on the subject and *say*, as we are commanded to say, that we are unprofitable servants?

As to the departures from the Confession which Dr. Gordon cites as instances of the liberty which is allowed, we happen to be in full accord with the Standards on these subjects, except that we confess, as the Church practically confesses, ignorance as to the double procession of the Holy Spirit. We commend Dr. Gordon's remarks on these departures to whom they may concern. It should be remembered, however, that Dr. Houston, himself, emphasizes the importance of his own departure by refusing to remain a minister of our Church, because he is forbidden to "industriously spread" his views.

Dr. Gordon's opinions as to the present condition of our Church are largely a matter of temperament. Others take a more hopeful view. It is true that the doctrine of human perfectibility adheres in Pelagianism and Arminanism. It is also true that Calvinism has always denied any tendency to that doctrine. It is claimed that Calvinism has produced the best type of Christian manhood. "The most moral people of all history, the Puritans, Pietists, Huguenots, Reformed Dutch of Holland and German of the Palatinate, and the Scotch and Scotch Irish of the United States were all Calvinists."

No one has yet contended that Dr. Houston's conception of sanctification is true. Its falsity may then be admitted. It therefore cannot lead to sanctification. Our Lord's prayer for his disciples was, Sanctify them by thy truth. His promise was, The truth shall make you free.

Lynch Law and Its Logical Outcome.

The widow of the negro postmaster who was murdered by a mob in South Carolina last week has been interviewed, and tells the following pitiful story, which bears every mark of truth. 'The family were awakened by the smell of fire and found the house in flames. Baker finding it impossible to extinguish the flames, went to the door and opened it to call for help. He was met by a storm of bullets, and closed the door. *He then fell on his knees and prayed for protection.* The heat and smoke became unbearable and, as the family opened the door again, they were met by another storm of bullets. The first of the victims to be killed was the baby in its mother's arms. The mother saw the wound in the child's side, and told her husband that the baby was killed. The next moment he fell back against her dead. The mother and oldest daughter, a girl of 16, had their arms broken by bullets; a younger girl was shot in the wrist, and a boy eleven years old was shot in the abdomen and is not expected to live. Two younger children escaped unhurt.'

If ever blood cried out to God from the ground the blood of that man and his family does. Whatever his faults of head or heart may have been, ere he died he made an appeal to Him who is the Maker of us all, who is no respecter of persons and who is the Judge of all the earth.

It may be seen already that Baker has not died in vain. Booker Washington was right when he declared that the negro had accomplished more for himself by his sufferings than by his exertions in his own behalf. The South is thinking of this culmination of mob violence to-day and our people, so far as they have expressed themselves at all, have been of one mind in condemning the crime and hoping for the punishment of the barbarians who composed the mob.

Is it not time to consider the whole question of lynch-law anew? Here is its legitimate fruit. Here is a man whose crime was that of holding office while wearing a black skin, foully murdered and his family forced out of a burning dwelling, like rats out of a hole, only to meet death in another form from well-aimed guns. And yet it was done by a mob, and the members of that mob are probably safe from conviction.

We believe that our Southern people have always condemned lynch-law, except for one crime. One of the noblest of Southern traits is the chivalric devotion to woman and almost passionate zeal for her honor. It has been thought that no punishment was too sudden or severe for the crime referred to, and in our thinly settled districts, where homes must often be left defenceless, the people have refused to brook the law's delays and the publicity of a trial by jury, and have meted out swift and terrible justice to the brutal offender. Is it not time for us who are most concerned, husbands and fathers and brothers of the South, to consider whether lynch law does not increase the commission of the crime which it punishes? Imagination is the food on which lust thrives. And the execution of a criminal by a mob, and often with unusual punishments, spreads far and wide the account of the crime itself and excites other lustful minds. The facts all show that the crime is fearfully on the increase, and it is fast destroying the old friendly relation of the two races.

Let public sentiment make it the law of the land, as it has already done in Virginia, that trials for such offences be immediate and private except for necessary participants. And short shrift for the legally condemned will have a more deterrent effect than execution by lynch-law.

Something will have to be done for the preservation of society itself. It is in the power of a malicious woman with a small amount of intellect and character to compass the death of any man, white or black, with a word from her lying tongue. It is in the power of one or more individuals to obtain private revenge by organizing a mob to commit murder. The only safe ground is the principle that execution without the sanction of law is murder, and that murderers whether as individuals or members of a mob must be punished. And our lawyers could help in the cause of civilized society by remembering that they are sworn officers of a court of justice, and that duty to a client does not mean the defeat of justice or even its delay.

CONTRIBUTED ARTICLES.

Review of the Action of Louisville Presbytery in the Case of Rev. H. H. Houston, D. D.

BY EDWARD CLIFFORD GORDON, D. D.

SUMMARY.

Introduction: The facts of the case well known; discrimination to be made in the expression of regrets as to their occurrence.

Object of this review: To show that the judgment of the Presbytery is unjust and unwise, because it encroaches on the liberty to differ from the Standards which the Presbyterian Church has uniformly allowed its officers.

The bounds of the discussion: These do not embrace the scripturalness of Dr. Houston's views, only their relation to the Standards: Are they within the recognized bounds of liberty of opinion? This to be determined by a comparison of his views with the Standards and with other views which have been tolerated. Views which impugn our system of doctrine or our polity have not been tolerated. Hence this point to be settled first.

First: Dr. Houston's views do not impugn our system of doctrine or our polity.

His views stated and compared with the Calvinistic system and the Presbyterian polity.

Second: His views are within the recognized bounds of liberty to differ from the Standards.

1. Officers accept the system of doctrine and not every separate statement of the Standards. The action of the Synod in 1729; the provision of the Standards for their own alteration.

2. Examples of divergence of views with particular discussion of views concerning the ruling elder and the Lord's Supper.

3. Dr. Houston's views as to sin and sanctification stated. This reveals his objection to Larger Catechism, Question 75. The objection has regard to the Scriptures quoted to sustain the answer rather than to the answer itself, when the precise meaning is apprehended.

His objection to the answer to Question 149 is within allowable bounds, because, first, at this point the Catechisms are not clearly in harmony with the Confession of Faith; and, secondly, the utterance of the Catechisms is not essential to the doctrine of sanctification. The real question at issue is as to our knowledge of the precise date of the completion of sanctification.

4. If Dr. Houston's views are somewhat extreme on one side, may not the views of the Church as actually presented be somewhat extreme on the other side? One error is no excuse for another, but as great liberty has been allowed others, some ought to be allowed Dr. Houston.

This last assertion illustrated by the liberty of opinion and practice allowed in regard to the relation of the children of believers to the Covenant and the Church.

Third. Concluding appeal.

The facts in this case are well known and need not be rehearsed at length. Such as are necessary to the purposes of this review will be carefully stated. Some brethren have expressed regret that this case has arisen. In giving expression to regrets of this sort, it is necessary to discriminate between actions, some of which may be regretted and some may not. It is not to be regretted that Dr. Houston has studied the Bible for himself, that he has reached conclusions through processes not hopelessly trammelled by the authority of the Westminster Standards or any other man-made symbol of faith. Had not Luther, Calvin and our fathers generally done this, we might now be in bondage to the Church of Rome.

It is not to be regretted that, when he found himself out of harmony with the Standards, Dr. Houston should have submitted his views to his Presbytery. This he ought to have done. He believes that his views are not so discrepant from our Standards as to make it desirable for him to withdraw from our ministry. He is still a staunch Calvinist and a thorough-going Presbyterian. But in such a case a man is not the judge between himself and the Church. He may disown the Church if he pleases; but if he wishes to remain in the ministry of the Church, the Church must be consulted; and the Church must authoritatively determine whether or not his views so attack the system of doctrine and the polity of the Church as to make it necessary for him to keep silence or to depart. Hence, in submitting his views to Presbytery, Dr. Houston has acted as a high-minded Christian gentleman and a loyal Presbyterian.

It is not to be regretted that the Presbytery has carefully considered Dr. Houston's views and passed judgment on them. This it was bound to do. In doing this, it has acted with deliberation, with great apparent caution, and with a conscientious desire to protect the Church and do no injustice to Dr. Houston. The only thing to be regretted, if even this is to be excepted, is that Presbytery did not abide by its decision of September 9th, 1897. That decision left Dr. Houston in good standing, free to return to China, under the pledge that in administrative matters he would abide by the decision of his brethren. The Executive Committee of Foreign Missions was satisfied with this decision. The Church would have been satisfied with it. If it had remained unaltered, the peace of the Church would have been conserved, the liberty of dissent would have been judicially recognized, and an efficient minister would have been retained to carry forward our work in a field in which God had greatly blessed him.

It is not proposed now to condemn the decision of Presbytery to institute process against Dr. Houston, though it is difficult for an outsider to see any material change in the situation after September 9th. Under all the circumstances it may have been the best thing to do. But the judgment of the Presbytery is now before the Church, and it is a fair subject of criticism. It has caused Dr. Houston to withdraw from the ministry of our Church. If this judgment is just and wise, discussion will make its justice and wisdom clear. If it is unjust and unwise, the only hope of having it changed, or of preventing its repetition, is to show that it ought to be changed; or, at least, that it ought not to be repeated.

It is proposed in this review to show that this judgment is unjust and unwise because it encroaches on that liberty of thought and that right to teach which the Presbyterian Church has uniformly allowed its ministers. In proving this, there will be no discussion of the scripturalness of Dr. Houston's views. While this, after all, is the most important question, it does not now directly concern us. The question to be discussed is the relation of Dr. Houston's views to the Standards; whether or not he is within the liberty of opinion which has been recognized and allowed within the Presbyterian Church. The only way to settle this question is to compare his views with the Standards and then with other views which have been and which are tolerated among us.

Views subversive of our system of doctrine and of our polity have not been tolerated, and ought not to be. He admits this and we are all agreed about it. The first question, then, is, do his views impugn our system of doctrine or our polity?

As charged by the Presbytery and admitted by himself, Dr. Houston departs from the Standards in several particulars.

1. As to the Presbyterate, he holds that all presbyters are alike in order and function; that ruling elders ought to have authority to preach and to administer the sacraments and to act as pastors in all respects.

2. As to the Lord's Supper, that it is a family as well as a Church ordinance, and, as a family ordinance, it may be administered by the head of a family as the Passover was; as a Church ordinance, it may be administered, in the absence of a pastor, by a private member of the Church, who has been duly authorized to do so by the pastor or session.

3. That sanctification, as defined by the Standards, may and should proceed so far in this life that the believer is filled with the Spirit. Of the believer thus filled it is not scriptural to affirm that he sins daily in thought, word and deed; nor is it scriptural for a believer to claim sinless perfection for himself, though he may be conscious of no actual transgression. In other words the attainment of sinless perfection is an experience concerning which the Lord alone is competent to judge.

4. Dr. Houston also objects to the Confessional phrase, "they more and more die unto sin," Larger Catechism, Question, 75.

5. There is another point about the "continual and irreconcilable war between the flesh and the spirit." In regard to this Dr. Houston denies that he teaches that there is no such war in any case. He affirms that the life of every believer on earth is a continual warfare; he only denies that the conflict described in Romans vii:14-24 is or should be continual with every believer. He thinks, with many devout and orthodox scholars that this passage is inaptly quoted in the Standards.

We are now to inquire whether these views impugn any doctrine vital or even important to our system.

The doctrine which underlies our whole system is that concerning the absolute sovereignty of God and the supreme headship of Christ over the Church. Dr. Houston cordially accepts this doctrine and his views at no point attack it. This is true also of the so-called Five Points of Calvinism: Total native depravity, unconditional election, particular redemption, invincible grace in regeneration, and the perseverance of the saints. All these he believes and teaches. His views are not repugnant to any of them. They are not within the sphere of the second and third; they emphasize the first; they throw additional buttresses around the fifth.

It should be observed that Dr. Houston's view differs from the doctrine of human perfectibility which seems to inhere in Pelagianism, semi-Pelagianism, and Arminianism in all its phases. He emphasizes the doctrine of total native depravity; he teaches that the moral law is a reflection of the infinite holiness of God and is as immutable as God himself; he maintains that the only ground on which the believer can regard himself with complacency in this life, or any other, is that he is in Christ Jesus, and that the Spirit of Jesus dwells in him. It is unreasonable and unjust to charge him with the vagaries of all sorts of errorists, because he holds to certain statements of God's word which he interprets in a way that is repugnant to one or two statements of the Standards, but that is in accord with our system of doctrine. His views as to sanctification and the Lord's Supper could be incorporated in our Standards and our system of doctrine would remain essentially Calvinistic, changed in no important feature.

This is also true of our Polity. Nothing that is essential to our Presbyterianism is affected by Dr. Houston's views.

It will be said that his views as to the Presbyterate mar our doctrine of the three orders of officers: ministers of the word, elders and deacons. There might be some force in this remark if he belonged to the Northern Church. Their doctrine does assert three orders of officers, but ours does not. This is sufficient to show that this view of the Presbyterate is not essential to Presbyterianism. Presbyterianism can exist and has existed without deacons. The Northern Church, like the Westminster Assembly, asserts three orders. We assert two orders of officers, but divide the presbyters into two classes. Dr. Houston's view diverges somewhat from that held by us, but does not impugn anything essential to Presbyterianism.

We are now to inquire whether his views are properly within that sphere in which our ministers and elders have liberty to believe and to teach doctrines not in accord with the Standards.

Our ministers and elders accept the system of doctrine as set forth in the Standards and do not profess to accept every separate statement. This is in accord with the solemn agreement entered into by the Synod in 1729 for themselves and for all who should afterwards be admitted to their communion. The very day this agreement was made, they declared their own rejection of certain clauses in chapters xx, xxiii of the Confession of Faith. These re-

gard the relation of the Church to the State. Hence our doctrine on this subject is radically different from that of the Westminster Assembly. In further illustration and proof that subscription to the Standards is not explicit as to every particular statement the following facts are referred to:

The Standards themselves provide for their own alteration; this presupposes divergence from them and discussion. Long before the confession was altered on the subject, many ministers asserted that it was lawful, according to the scriptures, for a man to marry the sister of his deceased wife. So clear was the confessional teaching against this, that discipline has been enforced against some who contracted such marriages; but no one has been disciplined for teaching that the confession was in error on this subject.

In this country we have changed every one of the Standards except the Shorter Catechism. To effect these changes the utmost liberty of discussion has been allowed. Some of these changes seriously affect our polity. Our Southern doctrine of the minister of the word would make Alexander Henderson and George Gillespie gasp and stare. The confession asserts, with the Latin Church, the double procession of the Holy Spirit: "Eternally proceeding from the Father and the Son." Dr. R. L. Dabney in his Theology, lecture 18th, p. 198, says: "This is a subject on which we should not dogmatise." Some of his students will testify that he leaned to the Greek view; and one, at least, expressed his dissent from the confessional statement when he was examined by Dr. Dabney before Presbytery for licensure, yet he was passed.

Doctors R. J. Breckenridge, J. H. Thornwell, T. E. Peck and others, held and taught that the Westminster doctrine of the ruling elder was unscriptural. Their views were more divergent from what was then the doctrine of the Church than Dr. Houston's now is from our present doctrine. No one challenged their rights to promulgate their opinions. They have been almost canonised for their zeal and success, yet Dr. Houston has been condemned for carrying their views to their logical and, as he believes, to their scriptural conclusion.

It may be said that it is one thing to advocate departures from the Standards on the floors of the Church courts and in the Church periodicals, and another and a very different thing to urge them upon congregations; that Dr. Thornwell and his distinguished co-adjutors did the one and not the other; whereas Dr. Houston claims the right to do both.

I have no authority to speak for the dead; but it may reasonably be surmised that the illustrious men referred to would have repudiated the distinction which underlies the foregoing remark—a distinction without a difference. They were wise men. They did not discuss matters of this sort before infant classes in Sunday schools. They had access to the periodicals of their day and chose those best suited for their purposes. But they would have repudiated the notion that they had no right to discuss their views before the Lord's people in any way or at any time which commended itself to their judgment. The Presbyterian Church has no esoteric doctrine to be preached in the Church courts and not in the assemblies of the people. Are not the people entitled to be present at the meetings of the courts? How are elders, deacons, the people generally, to be reached by the exposition of the truth, if not from the pulpit and privately from house to house? The Lord's word is, "teaching them (the people) to observe all things whatsoever I have commanded you."

It will be said that Dr. Thornwell and his coadjutors did not attempt to practice their views until they became the law; whereas Dr. Houston freely does so. The reply is that on this and other administrative points he has agreed to accept the judgment of his brethren. He only claims the privilege of teaching his views as his predecessors were freely allowed to do. Besides, our Church is not in good condition to condemn any one for allowing ordained presbyters of any class to act as preachers and pastors. Sessions and presbyteries allow seminary students, college students, anybody, to do anything that ministers do, except administer the sacraments and sit in the higher Church courts. It is in vain to say that these young men do not "preach" and "rule." Any amount of sophistry, unworthy of Christian men, can be introduced under the ambiguous terms, preach and rule. We all know that men, not yet licensed, some of them ignorant of our polity and usages, are permitted to preach, to conduct evangelistic services, to expound the scriptures, to examine candidates for sealing ordinances, to moderate sessions. In comparison with all this, which is freely allowed at home, what Dr. Houston has been doing abroad appears to be quite decent and in order. The home practice threatens the foundations of our Church government; Dr. Houston's threatens no important feature.

A similar line of remark is pertinent respecting his views as to the Lord's Supper. These views diverge from the Standards, but not more so than other views which have always been tolerated in the Church. The Westminster divines repudiated transubstantiation and consubstantiation, but they retained the doctrine of the real presence of Christ in the Supper. This is now the doctrine of our Church. Some brethren do not believe the doctrine, very few preach it. Fewer still would be willing to use language which approximated in clearness and force the following words of that master in Israel, the late Dr. A. A. Hodge, taken from his Popular Lectures, pp. 408–9:

"It does not do to say that this presence is spiritual only, because that phrase is ambiguous. If it means that the presence is not something objective to us, but simply a mental apprehension or idea of him subjectively present to our consciousness, then the phrase is false. Christ as an objective fact is as really present and active in the sacrament as are the bread and wine or the minister or our fellow communicants by our side. If it means that Christ is present only as he is represented by the Holy Spirit, it is not true, because Christ is one person and the Holy Spirit is another, and it is Christ who is personally present. * * * It does not do to say that the divinity of Christ is present while his humanity is absent, because it is the entire, indivisible, divine-human Person of Christ which is present."

It makes no difference for our present purpose whether this is the confessional doctrine or not. If it is not, it has been tolerated. If it is, it has been rejected by many of our ministers, and they have been tolerated in their rejection of the doctrine. Yet the difference affects the very nature of the sacrament and all our conceptions in regard to it, and is more important than any question in regard to the mode of administration can be, if only decency and order be secured.

Again, it will be said that Dr. Houston's practice will lead to all sorts of abuses. The reply is that he is willing to conform his practice to the law of the Church, if he may be allowed to teach as he believes. This privilege is refused him. Let us see what liberty of practice is allowed others.

All scholars know that there is no express word of God to sustain the confessional statement which asserts that the Supper "may not be administered by any but a minister of the word lawfully ordained." All scholars know that there is an express word defining the elements to be used. There is not perfect and entire agreement among all scholars as to the scriptural use of the word wine; but no one questions that the Westminster divines by this word meant fermented wine. What, then, shall we say of those who mutilate the sacrament and deprive the Lord's people of the wine of redemption? What is Dr. Houston's departure from the Standards in comparison with those who openly, boastfully, treat the Standards with contempt; and, if the almost universal opinion of Christian scholarship is to be accepted, challenge the authority and wisdom of our Lord to appoint what suits himself for the edification of his people. To allow sessions to substitute boiled grape juice or anything else for wine at the Lord's Table, and then to inhibit the teaching of Dr. Houston's views is "to strain out a gnat and to swallow a camel."

It remains to compare Dr. Houston's views on sanctification with some other views which are current among us, in order to ascertain whether or not he is within recognized bounds of liberty of opinion. It should be remembered that he does not affirm the sinless perfection of any mere man in this life. He holds that it is not scriptural for a man, even when he is filled with the Spirit, to claim this perfection. But he does teach a doctrine of entire or perfect sanctification, which he admits is at variance with one or two confessional statements.

A word as to his use of terms: It has become the fashion among us to speak contemptuously of those who teach "holiness," who strive for "perfection" or entire "sanctification" in this life. All these terms are scriptural, and God's people have a right to use them. It ill becomes any believer to make them terms of reproach. It is necessary to study them, to interpret them with exegetical fairness, to live in accord with their true meaning.

At this particular point, Dr. Houston's conception of sin and sanctification appears to be this:

1. The believer is commanded by God to reckon himself dead unto sin and alive unto God in Christ Jesus. When he does this, he is in a position of assured victory over every sin that may appear in his heart and life. Sin no longer has dominion over him. He lives in Christ; he does not live in sin.

2. Sin as an evil principle, if we may so regard it, may be something hidden and unrecognized. How can we put it to death? How can we know that it is destroyed? Any practical difficulty here is met by the fact that the Scriptures, when they speak of putting sin to death, use expressions which denote sins that may be recognized: "the deeds of the body," "your members which are upon the earth," "inordinate affections," "evil concupiscence," "covetousness," and the like. These can be perceived and can be put to death by the believer as the army under Joshua, trusting in God, was able to meet and to destroy every enemy that came in sight.

3. These sins appearing in the heart and conduct may not all be recognized at once. The believer reckoning himself dead to sin and alive unto God, may discover sins before unobserved. These he is commanded to put to death instantly. And, whenever he discovers said sins he is able through the Spirit to put them to death. This is the gradual conquest, this the progressive victory over sin. To this conquest and victory over sin in this life the Scriptures place no limit.

The foregoing statements show why Dr. Houston objects to the clause in the answer to the Larger Catechism, Question 75 "they more and more die unto sin." If sin be regarded as an evil principle, going down to the very roots of our being, hidden, unperceived, then it is our duty to reckon ourselves dead to it. This we ought to do at once and fully. But this reckoning ourselves dead to sin is incompatible with dying more and more unto it.

If sin be regarded in its perceived manifestations in our hearts and lives, then it is to be put to death instantly. This, too, is incompatible with dying more and more unto it.

Yet Dr. Houston himself admits a gradual conquest and victory over actual sins, which some of us think must in effect be also a gradual conquest and victory over sin as an evil principle, and is precisely what the Standards mean when they use the phrase he objects to. If, then, we grant that the Scriptures are inaptly quoted to sustain the answer to Q. 75, we have remaining a war about words to no profit. It can only be regretted that the Presbytery by a kindly cross examination did not make this point clear.

It is also evident why Dr. Houston objects to the answer to the Larger Cat. Q. 149. He thinks that this answer unduly limits the willingness of our Lord to give in this life victory over actual transgressions and by implication over sin as an evil principle in the believer's life. He has a right to this opinion for two reasons:

First. This answer limits the power of Divine grace more than the statements in the Confession of Faith, Chap. xiii,, where it is asserted that, in the warfare established between sin and holiness, "although the remaining corruption, for a time, may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God." See also Par. I.

It is very difficult for some men to see how the believer can be unable not to sin daily in thought, word, and deed, and yet have the dominion of the whole body of sin destroyed to the practice of true holiness; how, in the case supposed and universally asserted in the Catechism, "the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God." Our brother Houston is one of those whose vision is thus imperfect. There are others. The plea now is that some charity should be shown to these brethren by those whose clarity of vision enables them to see the perfection of harmony in these statements. A devout and honest thinker should be allowed to chose between statements which he regards as incompatible with each other.

Second. Were the Standards in clear harmony with each other at this point, their utterance as to the limits of Divine grace is not essential to our doctrine of sanctification. After all, it is a question not as to the fact of the completion of sanctification in this life in the sense of sinless perfection; but of our knowledge of the fact of such completion.

Dr. Houston asserts that this date, so far as this life is concerned, is unknown to us; that the Scriptures forbid us to affirm such completion in any case, or to deny it in the case of a believer filled with the Spirit. He does not claim sinless perfection for himself or for any one else. So far as he knows or is willing to assert in any given case, it does not take place prior to death as the Standards assert. He only objects to the dogmatic assertion of the Standards that it does not and cannot take place before death. The question, then, is: Is knowledge of the precise date of the completion of sanctification an essential feature of the doctrine of sanctification? Surely our ability to ascertain with precision the exact time when sanctification is finally completed is a very small matter, else the Scriptutes would be more explicit about it than they are. Is a useful and God-honored minister to be driven from our service because he holds that this time is not so clearly revealed as to justify a dogmatic utterance in regard to it?

Let it be granted that Dr. Houston's views are somewhat extreme on the one side. Have not most of us been preaching and living an extreme view on the other side? Have we not magnified the teaching of the Catechisms rather than the teaching of the Confession and the Scriptures on this subject of sanctification? Is the state of piety, of growth, of spiritual advancement, satisfactory to any of us? On the contrary, is it not eminently unsatisfactory? How about the thousand and more churches which reported no additions on examination last year? How about the falling off in the contributions to the cause of Foreign Missions and the other great Church enterprises? If the Church has a controversy with our brother Houston, has not the Lord a greater controversy with the Church?

God forbid that one sin or error should be offered as an excuse for another. The plea just now is for charity, for an extension of that liberty to Dr. Houston which in far larger measure has been freely accorded to others.

As a last illustration of this accorded liberty, we may consider the departure from our doctrine and polity as to the relation of the children of believers to the covenant and to the Church. In this regard the uttermost latitude is allowed in fact, if only a man is careful not to confess his unbelief. How many of our ministers teach, even if they believe, that baptism is a seal of regeneration to infants? How many regard baptized non-communicants as members of the Church, as persons who have confessed Christ, who have entered publicly and formally into engagement to be wholly and only the Lord's? If this doctrine is true and if it is believed, it ought to be preached, else our people easily become beguiled with the errors current and constantly asserted in other communions. If it is really believed, what means this constant invitation to our baptized children to join the Church, to confess Christ, to sign pledges? The utmost liberty of opinion, the utmost latitude in practice, are freely allowed, provided only there is no confession of departure from the Standards. Yet these practical departures attack directly and seriously our doctrine of the sacraments, our doctrine of the Covenant of Redemption, our doctrine concerning the faithfulness of God in keeping his covenant promises with believing and faithful parents. To allow all this, with never a protest, with never a serious attempt to protect our doctrines at vital points, and yet to condemn Dr. Houston, seems to be grossly inconsistent, to be unjust to him, to be prejudicial in a very high degree to the welfare of the Church, and to the honor of Christ, its Head.

With the utmost deference to the brethren of Louisville Presbytery, with the highest respect for their honesty of purpose, and their zeal for the purity of the Church, I submit for their consideration this question: In our pride of doctrinal purity, in our zeal for orthodoxy, are we not in danger of drifting into that barren traditionalism which our Lord so solemnly denounced? What boots it to confess doctrines which are no longer believed? What boots it to believe doctrines which do not inform the life and control the conduct? What, after all, does it matter that we are sounder in doctrine than others, if we are not purer and holier than they?

In view of the thousand apparently lifeless churches, in view of the diminishing contributions to all our great Church enterprises, in view of the overflowing tide of worldliness which is sweeping over our congregations, is it not pertinent for us in all humility to say: Let us cast out the beam out of our own eye, and then we shall see clearly to cast out the mote out of our brother's eye?

The Untrue "Responsive Worship."

In the North Carolina Presbyterian of the 17th inst. I notice this statement: "The true responsive worship is the service of song." If so, then the service of "responsive reading" must be the untrue "responsive worship"—worship not "in truth." What then shall become of No. IV of the "Order of Exercises" in our own Earnest Worker? For there we have, laid down to our hand, a service of "Responsive Reading"—one verse for superintendent, one for boys, one for girls and one for all. And so some preachers follow suit in the service of the reading of God's word; he (the preacher) reading one verse and the congregation the next in concert. If the service of song is the true responsive worship, then this must be the untrue responsive worship—worship not in truth, and therefore a worship to be abandoned at once.

But perhaps some one will say the statement quoted above is not based upon the true idea of worship and therefore the argument made from it does not hold. Then let us take the true idea of worship and see if that will leave any place for the so-called responsive reading.

Worship is the expression of the religious sentiment. The religious sentiment is included in dependence, responsibility, adoring love and praise. It is expressed in response to God—in response to something which we recognize that God is to us, or has done for us, or has said to us. All worship, therefore, is responsive. It is expressing back to God the sentiment which arises from the recognition of the relation between us and God. But the reading referred to is not responsive, but only and simply alternate, "verse about," and therefore is not worship at all. That is the alternate reading destroys the idea of worship in the public reading of God's word.

It is certainly not easy to think of anything more absurd than to call No. IV of the Order of Exercises in the Earnest Worker a responsive reading. To whom is the response? If you say the boys respond to the superintendent, then this would be worshipping the superintendent. If you say the boys respond to what God says by the superintendent, then you say what is not true for the verses are not responsive to each other; and if they were, would not a response that would do for boys, do for girls, and for all? But the fact is there is no more of response in what the boys or girls or all read than there is in what the superintendent reads. It is all straightforward Scripture—God's message to us. And therefore to mix up the reading—reading "verse about" is to destroy the idea, or cause to lose sight of the idea that it is God's message to us, and therefore the reading awakens no response in our hearts to God. The element of worship in the reading of God's word in public is in the silent response of the heart to what God says. The heart answers back in silence, but in definite decision of will to God, saying mentally "all thou hast said Lord we will do."

The service of song is the out-loud worship or response to God. It is the provision which God has made for his people to "shout" in decency and in order. It is for the expression of emotions too high-raised, too refined, too spiritual and too vagne for ordinary language to express, and therefore must ascend by the two wings of poetry and song. For illustration of the spirituality of the emotion in song service, take John Randolph's

"You rascal you,
You'll burn your shoe,"

spoken in the midst of the wording out of the lines by the preacher to a congregation of his slaves. The guileless old leader without hesitation took up and sang with his roaring choir the words of reproof:

"You rascal you,
You'll burn your shoe,"

with all the heartiness that they felt with, "When I can read my title clear." Or the good old brother who was catching up the words as best as he could, for, "Hallelujah! my soul is heaven bound," caught and sang: "Hallelujah! my soul weighs seven pounds!"

Instances like these show that the emotion may be so high raised, vague and spiritual as, "light from its load" of words, to rise and soar on the wing of song, sustained and supported for a time without intelligent words. And this is in accord with the idea that the service of song is the divine provision for decent and orderly "shouting"—the out-loud response as distinguished from the silent response which goes along with the reading of God's word by one appointed for the purpose of delivering God's message, while the congregation gives silent heart-response in reverent, submissive attention. But how completely is all the idea scattered to the winds by mixing up the reading between alternate readers.

The reason given for this practice is that the alternate reading imports interest to the exercise. If so, it is interest at the serious expense of truth. This is one of the fatal mistakes of the age, to lose sight of everything else for the sake of present interest, present results and apparent immediate fruits. It is not everything in religion that interests or moves people that really benefits them. In heathern countries the idolatrous worship of the heathen is espoused by all, while in Christian countries it is only the elect few that are Christians. The explanation of this is not far to seek. Surely it is at best imperfect sanctification, or the imperfection of sanctification, or the remaining dregs of sin in believers that sets human ingenuity to work to seek out methods to popularize and make interesting to the masses the religion of Christ and bring it down to the level of Paganism. The religion of Christ is directly antagonistic to the trend of human depravity.

"If they have called the master of the house Beelzebub, how much more them of his household." Many were offended at the doctrine which Christ taught and went back and walked no more with him, but he did not, on this account, soften his doctrine, but emphasized it the stronger. Paul indeed became all things to all men, but only so far as he could do so without compromising the truth. If we go on compromising the truth, here a little and there

a little, for the sake of present interest and present results, how long will it be before we can talk like Lyman Abbott and say, "Truth was always dangerous. The only thing that is safe is platitude." I suppose he means by "platitude," broadness, pandering to human depravity.

So far therefore as the untrue "responsive worship" is concerned, should we not do well to remember that all worship is responsive and that whatever destroys this idea in a service, whether of song or of reading, destroys the idea of worship in that service. The same principles hold in the service of prayer, the sacraments and pious offerings.

K. N. McINTYRE, Carl, N. C.

[If we understand our correspondent, his objection from principle is rather to the title "Responsive Reading" in the *Earnest Worker*, than to the thing itself, though that may be inexpedient. We think ourselves that "Alternate Reading" would be better. We do have some "responsive worship" in our children's exercises sometimes, and some have feared a tendency towards ritualism in that. But we have always held that it was a childish form of worship and that Presbyterians when they became men would put away childish things. The old responsive worship that is set forth in the Psalms was undoubtedly a service of song. In song there is harmony of sound and rythm of words. It may well be doubted whether the reading or praying together of a multitude with discordant voices and confused time is ever to edification.—ED.]

Aunt Dinah on Sanctification.

Aunt Dinah! Zeke done sanktified.

If dat's so, we gwine git a tas'e o' dat corn beef. Zeke told Miss Sue dyah wuz a mist'ry 'bout dat las' keg, dat he 'spose de rats done cut a hole in de keg. When she tell him dat wa'n so, kase de brine wou'd run out wid de meat. Den he say "dyah is de mistr'y." Nigger dat cyarn' 'vent no better 'scuse dan dat, sanktified what he need. Dat may las' Zeke thru' de winter, an' we all may git a tas'e o' dat beef, but dyah ain' no use talkin' 'bout corn-beef long's Zeke got access to the pantry, 'dout he sanktified. Honey! if Zeke sanktifying las' him till water-million time it gwine 'sprise me. Zeke done been sanktified befo' an' when water-millions come he lef' it right dyah.

Aunt Dinah! Ain't you 'bleve in sanktified?

Does I 'bleve in it! Wur, honey, dat's my doc'rine. What I ain' 'bleve in, is dis sud'in kind, what takes you same as dem epelepcy fits. It too much like dese severe cramps, dey gwine kill you dyah an' den, or you gwine 'cover from 'em.

You see, honey, dis sanktified got to git to be habit, an' dat habit done 'cline to actual sanktified, an' den dis actual sanktified 'nables you mo'n and mo' to die to sin and 'nables you mo'n mo' to lib' to righteousness. When you die'n mo'n mo', dat ain' no sud'n deth like heart 'sease. An' when you libin' mo'n mo', you libin' sorter like dey builds a house; you got to git sumpin' fur de roof to fit 'fo' you ken put it on. Sanktified, honey, is a wurk what de Lord done undertook to do in you. You kin hinder Him, but you cyarn' hurry Him too much. When folks tells me dey done got whar dey cyarn' sin, I kno' sumpin' wrong wid 'em, or dey mighty 'seved 'bout dey se'f. Why it jes' like rasin' dat bar'co dyah. Dey got up 'fo' day an' went to de woods an' burnt de plant-bed in de winter time, an' den dey went dyah de fust season in June an' draw'd de plants an' stuck 'em out dyah in de groun', an' de han's been wurkin' o' it eber since, an' 'tain' 'bar'co yet, and 'tain' gwine be 'bar'co till dey done done a heap mo' wurk wid it, an' 'tain' 'pleted till it done re'dy fur somebody to smoke or make dye out o', or sumpin' like dat. When it git to dat state of 'fection, it don' stay heah long, an' when folks gits dat good dey cyarn' sin no mo' dey ain' gwine stay heah long. When you ax' dese people dat talkin' 'bout sinless 'fection, does dey really 'bleve anybody eber gits dat way, dey tell you dey ain' "pyared to say." De sanktified dey talkin' 'bout jes' like health-resort, it mighty good place to go if you ain' sick much an' ain' got to stay dyah long, de water gin you sich a good appetite you think you done cyored, but if you go dyah to lib' it jes' like any other place, an' you sick most o' de time. I 'members when dey took Mars' Ben to de springs, he improve smartly de fust summer, an' dey say if he could lib' dyah all de time, he would git well sho'. Dey packed up he things and sent him dyah fur to lib'. Dyah's his grave right dyah in de old grave-yard, honey. Mars' Ben had a 'sease dat water couldn't cyore. It jes' de same way wid dis sud'in sanktified. It mighty good to talk 'bout, but when you go dyah to lib' you gwine fine you got 'sease dat sayin' you ain' got do'n' make you rid o' it.

I talkin' out o' my 'sperience now—dese books what folks write 'fuses me. Dat boy you heah me talkin' 'bout, use to read me all kind o' books. One day he read me whar Mr. Wesley—de man what made de Methodist Church—done say 'bout de resurection, "dat if big fish eat a man an' den run all ober de sea wid him, in de resurection he gwine git togeth-er an' be jes' like he was fo' de fish eat him." Dat boy say if dats so dey got to make mighty long blas' o' dat horn in de great day, 'cause if dey don't dat man gwine be behind time in gittin' heself together. I don' kno' if Mr. Wesley say dat; 'cause dat boy done read me so many things dat wan' in de book, an' whar he done make up heself, dat he done 'fused me, an' mo'n dat, I ain' had no 'sperience wid de resurection an' I cyarn say 'bout dat. But I is had 'sperience wid dis sanktified an' if you lib's heah three sco' an' ten years, or fo' sco' an' ten years, all dat time you gwine be mo'n mo' die'n to sin an' libin' mo'n mo' to righteousness, an' when you gits nigh to whar dese folks say you is when you start, you gwine say, I now re'dy to 'part, de time o' my 'parture is to hand. I been fightin' long time, an' I still got sin wid me, but when I get dyah den I'll know 'bout dis sanktified. Honey, when you comes dat nigh sinless 'fection you ain' gwine be heah long, dat means de fruit 'bout ripe as it ken git wid de sun we got shinin' in dis sky, and when fruit gets dat ripe, if it stay on de tree den, it'll spile.

Yes, honey, we all libin' too much in sin, an' if dis talk 'bout bein' sanktified gwine git any one out o' sin, I ain't got nothin' agin it, but I do'n want no body 'seved into 'bleving dey done got whar de Lord done say dey ain' gwine be 'tell 'ey git wid Him in glory. S.

Giving Does Not Impoverish—An Instance.

Our Sabbath School is a small one, fed by four families and a class from a neighboring institution, which is minus three months in summer. Average attendance perhaps 30. For years the collections about kept it afloat above its running expenses. At the beginning of 1897 the superintendent announced that the collection on each first Sabbath would be sent to the Barium Springs Orphanage. The treasurer's report for 1897 recently read makes the following showing:

Balance on hand beginning of 1897	$ 6.63
Collections, three Sundays in each month for own use	14.92
Collections 1st Sunday for Orphans	10.36
	31.91

This enabled the school to pay for its own literature, help the orphans, spend $11.69 on the library, and begin '98 with a balance.

Here comes the point: Compare this showing with 1896, all the circumstances being the same except that there was no monthly collections for orphans. During '96, collections were $5.66 in all, of which only $3.50 were sent to the orphans.

The school liked the improvement in collections so much that it continues the first Sunday collections for the orphanage and will devote the first three months of this year's collections to foreign missions. Let us watch the result. I give this experience to encourage small Sunday schools, like ours. Pray for us in stirring up and exercising a true spirit of liberality.

X. Y. Z.

Ink Spots.

What a *load* a man has to carry who has a big reputation to sustain, bound always to appear always before his audience in full dress and up to the mark, has always to see that he is gotten up with care, afraid he will come short of his reputation.

In a *small* way and in my *little* orbit I have suffered myself from a *little* reputation, thus: when I was to preach once in a certain town an old gentleman, shall I say?—came up to me and said, "sir, you *did not sustain* your reputation"—a man certainly of great frankness, and no manners to speak of, evidently not designed for a *courtier*. We have all noted what an *immense* purring a cat will set up for a few strokes down her back.

I often smile at myself, and others when I think what an *immense* satisfaction little *bits* of praise give us all.—I have known some preachers so pleased at it, you could hear them *purr* all *over the room*, under the light touch of some *lady's* hand—Most of us are such poor creatures in mind and body, so weak in intellect, so poor in accomplishments, and so little to boast of, in form or grace, that I suppose we should hardly have strength to show ourselves abroad if nature did not so kindly lubricate our *joints* with the *oil of self-conceit*. Talk about conceit as much as you like "says Dr. Holmes," it is to the human character what salt is to the ocean, it keeps it sweet and renders it endurable. Even in common-place people conceit has the virtue of making them cheerful; the man who thinks his wife, his baby, his house, his horse, his dog, and himself, severally, unequalled is almost sure to be a good-natured person, "*though liable to be tedious at times*"—I add specially if not only being thus satisfied with himself and surroundings he is *always* talking about them and implying that no other man, or his wife, baby, horse, house was of any value at all; then he so disturbs our own *amour propre* that he become a nuisance of the first water.

Says Cecil, one of the most important considerations in making a sermon is to *disembarrass* it as much as possible. It requires as much reflection and wisdom to know what is *not* to be put into a sermon *as what is*. "Have you read my key to the Romans?" Said Dr. Taylor of Norwich, to Mr. Newton. 'I have turned it over.' "You have turned it over, and this is the *treatment* you give a book which cost me years of hard study," said Taylor. "Well," replied Newton, "life is too short for me to read whatever one may think it his duty to write. When I read I wish to read to a good purpose, and there are some books which contradict on the face of them what appear to me first principles. You surely will not say I am bound to read *such* books. If a man tells me he has a very elaborate argument to prove that *two* and *two* make *five*, I have something else to do than to attend to this argument. If I find the *first mouthful* of meat *tainted*, I need eat no further to be convinced I ought to send it away." Taylor's book was decidedly *tainted*; and Newton had too clear notions of Bible truth not to know it and that first *mouthful* did the business for that book.

There are very many writers on Theology who try to make St. Paul's two and two make *five*. Lyman Abbott has been at it of late, it seems. "I have long," says Cecil, "adopted an expedient which I have found of great service. I have a shelf in my study for *tried* authors, and one in my mind for *tried* principles and characters. When an author has stood a thorough examination and will bear to be taken as a guide I *put him on the shelf*. When I have more fully made up my mind on a *principle* I put it *on the shelf*. A hundred subtle objections may be brought against this principle, but *my principle is on the shelf*. I am not to be sent out to sea again. I have part evidence of being fully convinced, and *there* on the *shelf* it *shall lie*." Wise proceeding this appears to be.

E. H. H.

SUNDAY SCHOOL LESSON.

First Quarter, Lesson XII, March 20, 1898.

JOHN THE BAPTIST BEHEADED—MATT. XIV: 1-12.

GOLDEN TEXT.—Keep thy heart with all diligence for out of it are the issues of life.

Vs. 1. *Herod the Tetrarch.* Herod Antipas; second son of Herod the Great by his fourth wife; ruler over Galilee and Perea; characterized by our Saviour as "that fox;" deposed by the emperor Caligula and banished to Lyons.

The fame of Jesus had now spread everywhere and had reached the royal court.

Vs. 2. *This is John the Baptist.* The Baptizer, would be a better translation. Herod evidently has the murder of John upon his conscience. He must have been powerfully impressed with John's character as a man of God to believe that he had risen from the dead and was working miracles.

Vs. 3. *For Herodias' sake.* Herodias is the principal character in the bloody drama that is here described. Herod and Salome were her puppets. She was the grand-daughter of Herod the great, marrying first her uncle Herod Philip, and then during his lifetime marrying another uncle, the Herod of the lesson. This gives some idea of the state of heathen society in the time of Christ, and as such a state is impossible for our Christian civilization, we may ascribe the change, with all confidence to the religion of Christ.

Vs. 4. *It is not lawful.* John's preaching was fearless and direct and personal.

Vs. 5. *He feared the multitude.* Doubtless his first impulse of murder was restrained by fear. Afterwards he seems to have learned to appreciate John at his real worth and to have heard him gladly.

Vs. 6. *The Daughter of Herodias.* Salome; she afterwards married her uncle Philip. *Herod's birthday.* Scenes of pleasure often degenerate into scenes of wickedness and cruelty.

"The flowering of some dainty pleasures into ghastly sins is as sudden as that of the night blooming cereus."—*Bishop Warren.*

Dr. Peck has a striking sermon on this passage, entitled, "The Dance and The Murder." Speaking of Salome's dancing, he says: "They did not know anything at all about the promiscuous dancing of modern times. No such thing was ever heard of in those days as a respectable, marriageable, but unmarried girl, dancing with a man. It would have been considered by these Romans the very last disgrace."

Vs. 7. *Promised with an oath to give her whatsoever she would ask.* The sin was in making such an oath. It is wrong to keep a bad promise, a promise that cannot be performed without doing wrong.

Vs. 8. *Instructed by her mother.* What a mother! Endangering her husband and disgracing her daughter for the sake of murderous revenge.

Vs. 10. There were probably few moments of preparation left to John when the executioner came with the sword. Christ's message to him in his prison must have been a source of comfort and strength. He was the greatest of those born of women. He died in prison as a common felon. But his life work had been done. He had prepared the way for the worthier and mightier One.

Vs. 11,12. Contrast the cruel pleasure of Herodias in gazing at the bloody head of the prophet and the sorrow of John's disciples as they buried the headless body. But the disciples had a source of help and consolation that was never known in that cruel and lustful court. *They went and told Jesus.* There is a world of meaning in that simple statement. So may we to-day go and tell Jesus our griefs and our cares, and the same voice that spoke words of sympathy to John's disciples will speak peace to our souls. "It is better to be drawn to Christ by loss and want than not to come to Him at all."—*Matthew Henry.*

News of the Week.

DOMESTIC.

FRIDAY.—The National Pure Food and Drug Congress is in session in Washington, about 200 delegates being in attendance—The Navy Department has decided to send two warships to Cuba to carry food supplies to the suffering reconcentrados. The Montgomery will take supplies to Matanzas and the Nashville to Sagua la Grande—Secretary of War Alger, in an interview, announces that Secretary Long's statement that "the participation of the Spanish government in the Maine disaster had been eliminated from the situation" has no official significance.

SATURDAY.—Admiral Sicard has informed the Navy Department that it is impossible for the court of inquiry to fix a date at which its investigation into the cause of the destruction of the Maine will be concluded.—The cabinet decided to increase to $1,500 the reward offered for information leading to the arrest of the murderers of the colored postmaster at Lake City, South Carolina.

MONDAY.—There is a rush of men at the Portsmouth navy yard to enlist in the service—Ex-Judge John Newton Hendren died at his home, near Staunton. He was the last treasurer of the Confederate States' Government—Dr. Edwin Klebs, of Chicago, is said to have discovered the germ of yellow fever.

TUESDAY:—Striking employes in several New England cotton mills returned to work without getting the increase demanded.—The Canadian government will order British regulars to duty in the Klondike region instead of increasing the mounted police.—Canada is said to be strongly opposed to the propositions of the United States concerning reciprocal agreements in Alaska and the Northwest Territory.—A bill is introduced appropriating $50,000,000 for defence—The big appropriation for defence will not involve an issue of bonds, as the Treasury has $225,564,203 in clear cash.

WEDNESDAY:—Capt. Brownson sails for Europe on the St. Paul as the agent of the United States ship-purchasing transactions.—The government is negotiating for two boats that are being built by Japan.—Gen. Flagler is looking for powder and ball supplies.—Yesterday witnessed an enthusiastic scene in the House. The $50,000,000 appropriation defence bill passed by a vote of 311 to 0.—The cruiser Montgomery has sailed for Havana.

FOREIGN.

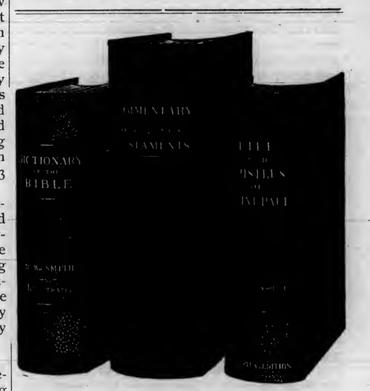
FRIDAY.—The situation in Havana is reported to have grown decidedly more alarming in the last twenty-four hours.—General Weyler denied emphatically that he laid submarine mines or placed torpedoes in the harbor of Havana.—The twentieth anniversary of the coronation of the Pope was celebrated at Rome. The Pope, replying to the congratulations of the high prelates, protested against outrages aimed at the enthusiasm attending his anniversaries.—Prince Albert, nephew of King Leopold and heir apparent to the throne of Belgium, sailed for the United States to study the government and people.

SATURDAY.—The jubilee anniversary of the Italian constitution was celebrated in Rome with general rejoicings. King Humbert made a speech.—Japan is reported to have demanded an explanation of Russia of her continued occupation of Port Arthur.—The Spanish government has purchased two cruisers from the Armstrongs for cash.—It is reported that a fresh Spanish squadron is being organized at Cadiz for Cuba.

MONDAY.—The Austrian cabinet has resigned and Count von Thun Hohenstein has been intrusted with the task of forming a new one—Nicaraguan and Costa Rican troops are reported to have met in battle on the border of those two countries, but the result is unknown—Senor Gullon, Spanish minister of foreign affairs, conveyed to Minister Woodford an intimation that Spain desires the recall of Consul-General Lee at Havana. A request was also made that merchant vessels instead of warships be used to convey supplies for the suffering Cubans. The recall of General Lee was promptly refused, the Montgomery was ordered to Havana to take the place of the Fern, while the latter will convey food to the starving reconcentrados—Ensign Powelson's testimony is expected to furnish the key to the verdict of the court of inquiry that is investigating the Main disaster. The ensign takes the view that the explosion came from outside the ship—The report that Spain has bought war ships in Great Britain and France is confirmed—An Englishman whose name is withheld is quoted as saying that he sold mines to Spanish officers and that some of them were placed in Havana harbor.

TUESDAY:—It is reported that China has agreed to lease Port Arthur and Ta Lien-Wan to Russia for ninety-nine years.—There was comparative quiet in Havana yesterday. The United States naval court of inquiry continued its sessions. There is no indication when its work will be finished.—A number of political prisoners at Havana have been sent to Cabanas fortress.—The government of Spain has withdrawn its request for the recall of Consul-General Lee.—A Spanish torpedo fleet is at Cadiz and will soon sail for Cuba.

WEDNESDAY.—The report is confirmed that Spain has bought five new cruisers from the Armstrongs, which were being built for Brazil and Chili.—Blanco now says that Gen. Lee is satisfactory, and that his behavior has always been correct.—The provinces of Spain are in such a critical state that bread riots and other disquieting circumstances have distracted attention from the coming elections.



OUR PREMIUMS.

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CHILDREN'S DEPARTMENT.

DEAR LITTLE PEOPLE:—So many letters are coming in that we shall have to ask those among you who have written two or three times to wait and let some of the new little friends have a chance. This will be better than throwing the letters into the waste basket, will it not? Just here I want to suggest to you, children, that you write more about what you do or what you read—or suppose you write a letter telling about a "nice time" you had. We should be interested to hear about your last birthday, or some trip you took last summer, or anything you can remember and like to talk about.

Little Sister often used to spend the day with a dear "big girl" friend of hers, and when she came home in the late afternoons, she would run to mamma with her little face all flushed, and her little tongue would fairly fly while she told about that delightful day, and showed all the treasures she had brought away with her. Maybe you can write us about some such happy bright days, spent at grandma's or with a dear friend. Try it.

Last week it kept coming into my heart that I wanted to write to some of our little shut-ins. Now, you will ask mamma, "What's that? Who are the shut-ins?" Why they are the people who are too sick to go out and walk or run about as you little well people do.

There are many grown up people and old people who have to lie on their beds year after year, and that is very sad, but it is sadder still when we see a little child who has to lie still and suffer or who has to be wheeled about in a chair, and can never walk, or run and play out in God's beautiful sunshine.

And I know there must be many among our little readers, and now I want to have some letters from them.

Suppose, if you can think of any little sick friends, you take them the paper and see if they would not love to write and tell us about themselves and join our little circle. Perhaps we might do something to cheer and interest them and I am sure the little sufferers can help us a great deal. It must have been because these little ones were so much on my mind, that one of them whom I know, sent a letter this week, and such a bright, cheery letter it is.

I know another lovely sufferer, who was almost helpless from the time he was just a little tot till he was eleven or twelve years old when God called him home. Little Sister loved him very dearly and it was a great delight to her to go to see him and have him show her his blocks and his pictures. She was so sorry he could not walk and often asked me why it was. When he went to heaven, she seemed so happy to know he could walk, and over and over said to me, "Mamma he can *walk now, can't* he?" Children, I have often wondered if he was not one of the first to meet her when she went to the beautiful home, and it seems to me I can hear the joy and gladness in her voice as she sees him running to meet her, and she cries, "Oh Jamie, you can walk now!"

One of our little boys has sent me a sweet text this week. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

That was the last Bible verse my little Darling ever said on earth, children, and I remember just when she was sitting at prayers that morning, curled up in the corner of the sofa. Now she is one of the children of the Kingdom and instead of repeating Jesus' words, she hears His voice and is carried in His loving arms. Some of your dear mothers who read to you on these Sunday afternoons have aching hearts too, children, and you, must talk to them about this dear Jesus, and do not let them for one minute forget how He loves His little lambs and how He loves *them* too.

Some of you sent me that sweet verse about Heaven, "And God shall wipe away all tears from their eyes." Now that means *so much* to me. Little Sister used to always come to me when she had cried about any thing and say, "Mamma, wipe the tears away." God means to tell us that he loves us *so* dearly, just as a mother loves her little one, and He will do for us just such loving, tender things as Mamma does for us here. Oh, children, isn't He a loving, tender Father as well a great and glorious King! "And *all things are yours*, and ye are Christ's and Christ is God's."

A Little Disciple.

(APPLES OF GOLD.)

I am a little one,
But Jesus knows me;
My little feet must run
Where Jesus shows me.

I have a little heart,
But it keeps sinning;
Jesus must help me start
From the beginning.

My little tongue shall raise
Jesus' high glory,
So through my youthful days
I'll tell His story.

THE CHILDREN'S LETTERS.

What She Thinks.

GREENSBORO, N. C., Feb. 12, '98.

I am 5 years old. I sweep the house for Mamma. I help Mamma in the marning. I don't go to school cause I don't know enough Harry Neathcock goes to school I think that my doles are all pretty except the one that got broke I know who broke it Mary Smith brok it I got my dole drested the one Aunt Nellie sent me. Me and Mamma and Mary are going to Grand Ma's some time. I can put on my shoes and button them. I think it looks mighty funny for me to write a letter when I am not going to school. Papa writs for me while I hold the pincle and till him what I think I think we have not got no hogs. I am going to get me a lamb I want to write you because Mary and Annie is writing to you and Papa sayes I may sing my name to this so you can see how I write. I got one more thing I think I ought to put Dear PRESBYTERIAN because Mary and Annie puts that on there letter I don't know what else to think.

MARGARET WHITSETT.

Justifiable Impatience.

GREENSBORO, N. C., Feb. 26th, 1898.

DEAR PRESBYTERIAN:—I wrote to you week before last and want to know why my letter was not printed. Papa said he did not expect you could read it. I want it to come home, I mean I want it put in the paper so I can read it in the paper, like Annie and Mary. I told you in my other letter how old I was and about my dolls and will not tell you in this one, but if you did not get my other letter and want to know about my dolls, I will tell you.

MARGARET WHITSETT.

[Dear me! Margaret, how you frighten me! Now I wonder if *"those printers"* could have lost your letter. I remember it distinctly, and there was no trouble at all about reading your(?) writing. Maybe the letter will be in the paper with this one, and if it is not, be sure to tell me all about those dolls. I would not miss it for anything. Now you must forgive me this time and "I won't do it *anny* mo'" as my little boy says.—ED.]

A Lover of History.

FAYETTEVILLE, N. C., February 21st, 1898.

DEAR PRESBYTERIAN:—This is the second letter I have ever written to the PRESBYTERIAN. It will soon be my birth day and I will be ten years old. I have been staying in bed the last two or three days, because I am crippled and some days I cannot get up. I have a rolling chair and I can go out in it sometimes. When I am well enough I go to school to my sister Urbie. I liked your letter so much in the last PRESBYTERIAN, and I am going to learn the verses about the treasures. I will answer one of Walter Sprunt's questions. It says in Genesis 36, 24; that "Anah found the mules in the wilderness, as he fed the asses of Zibeon his father."

We have a children's missionary society in our church called the "Covenanters." They had a meeting yesterday, and they have made $30 since last April. A good friend of mine gave me a nice watch for a Christmas present. I take my medicine by it. To-morrow is George Washington's birthday. I would like to ask some of the children if they know when George Washington took his first ride. I will close, hope I will see my letter in print.

Your little friend,
ALFRED MCK. MYROVER.

A Five Year Old.

FAYETTEVILLE, N. C.

DEAR PRESBYTERIAN:—I got a little whip Christmas, and I got a little train. I have four chickens and we have a little rat terrier named "Beautiful." My brother George went to a party this afternoon. I am a little boy five years old, and I sent my "sweetheart" a valentine. I have got three brothers and four sisters. The Cooper shop burned down last Tuesday night, and a colored boy had been to the fire, and was riding up the hill on one of our neighbors horses and the horse fell down and he broke his neck. Give my love to Benjamin and that other baby. Your little friend,

JAMES DUNCAN MYROVER.

[Was it the little boy who broke *his* neck or the horse who broke *his* neck, or did the boy break the horse's neck or the horse break the boy's neck? Tell us, James.—ED.]

A Little Baptist.

DUNN, N. C., Feb. 20th, 1898.

DEAR PRESBYTERIAN:—Will you let a little Baptist in? I read in the PRESBYTERIAN about little Annie Sheppard, of Texas. Please tell us when she gets her cork leg. My aunt sends my uncle the PRESBYTERIAN. He is deaf and dumb and lives with us. He is a Presbyterian. My papa and grandpa are both dead. I go to the Baptist Sunday school in Dunn, also go often to hear Mr. Hassell preach. I am ten years old.

Your friend, ISABELLE WILLIAMS.

[We shall always be glad to hear from the little Baptist friends. We hope Miss Cornelia Shaw, who wrote the story about the little girl in Dallas, will tell us something more about her if she can. Several of the children have asked about her.—ED.]

A Boy Too.

GREENSBORO, N. C., Feb. 26, 1898.

DEAR PRESBYTERIAN:—I am going to answer your question, and I am a boy, too. I want to hear some more about Bo. I am going to buy me a sheep to buy my cloth. I will give this verse about Heaven. Luke 18-16. But Jesus called them unto him and said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God."

MASTER ONNIE WHITSETT.

["At-tee" will certainly have to tell you some more about Bo, when he reads this letter.

ED.]

A Corn Popper.

IDAHO, N. C.

DEAR PRESBYTERIAN:—I am a little girl six years old.

I go to school. I study spelling, reading and arithmetic. I have one little brother to go to school with me.

I got a doll, tea-set, cook stove and horn for Christmas.

We have a pop-corn popper between us. We enjoy popping. I will close

As this is my first letter, I hope to see it in print.

Your little friend, HENRIETTA EVANS.

A Little Oxen.

IDAHO, N. C,

DEAR PRESBYTERIAN:—I am a little boy eight years old. I am an only son. I go to school. We have 48 scholars.

I have a little oxen. His name is "Joe." I also ride horseback. My horse is named "Frank."

I also have a dog. His name is "Don"

Your unknown friend, FRANK N. EVANS.

A Little Seamstress.

WILMINGTON, N. C., February 9, 1898.

DEAR PRESBYTERIAN:—I am nine years old, and I go to the Union school. My teacher's name is Miss Meares; she is very good to me; I like her very much. I study fourth reader and speller and geography and arithmetic. I like all my books very much. My teacher at sewing school is named Miss Sallie; she is a good teacher. I am making a shirtwaist for myself. I have two brothers, one is named Andrew and the other is named Walter. Andrew is ten years old and Walter is seven years old. We have a horse named Prince; we go to ride very often, and Saturday before last we went to the Sound.

From your little unknown friend,

MARY BLAIR.

Little Sister Dixie.

REIDSVILLE, N. C., Feb. 14, 1898.

DEAR PRESBYTERIAN:—I am a little boy seven years old. My papa takes your paper and reads the little stories to me every week. I go to Sunday school every Sunday. My teacher is Miss Minnie Williamson. I go to the graded school, and my teacher is named Miss Cora Pitts. I love both my teachers very much. I have a little sister named Dixie.

Your little friend,

DILLARD HALL.

A Holiday Letter.

GOLDSBORO, N. C., Feb. 19, 1898

DEAR PRESBYTERIAN:—I am a little girl nine years old. Miss Beck Humphrey is my school teacher, but this is Saturday, and I am spending the day with my cousin, Daisy Brown. I enjoy reading the little folks' letters. Mr Farries is our pastor, and we all love him dearly. Mrs. Farries is my Sunday school teacher, and I love her very much. I will close with best wishes from Your little friend,

LAURIE BROWN.

A Christmas Dumpling.

DEAR PRESBYTERIAN:—I like to go to Sunday school. Mrs. McMurray is my teacher.

The day before Christmas the little children in our Sunday school had a "Christmas Dumpling."

It was on a big table in papa's office when we all came in, rolled up in a white cloth, and it looked like a big blackberry dumpling. And we all stood round the table and Papa took a large carving knife and cut it open and it was a whole lot of candy and oranges and apples. I tell you we had a good time.

Santa Claus brought us some building blocks too (Mamma, kinder close it up now) and a football.

I read in the PRESBYTERIAN about little Annie's getting so many dolls and toys. I think that was very nice.

Your little loving friend, eight years old,

LEE FRANKLIN TURLINGTON.

How Bessie Went Coasting.

"Rah! Rah! Rah! Now for old Pink!" And the clear young voice rang out with so much childish enthusiasm, that passers-by turned to look at the little maiden of nine, who, on this cold winter day, was trudging along Charles Street, Boston, her face aglow with the cold and the anticipation of a good time.

She was drawing behind her a bright crimson-colored sled, on which were painted in large, bold type, the initials H. C. Bessie called it her Harvard College sled, and though her big student-brother pretended to laugh at it, the little girl knew that in his heart he was proud of her, and the sled, too, perhaps—for wasn't it the prettiest in the whole city?

And now she was going to have the jolliest time! Her feet fairly flew over the sidewalk, and it did not take her long to reach the foot of Pinkney Street. Those who do not live in Boston can have no idea what a steep hill Pinkney Street is; not the place for anyone to coast on, surely not a little girl of nine.

It was just covered with ice; no ashes, sawdust, or anything of the kind had been sprinkled over the glassy surface to keep one from slipping.

Bessie went up the sidewalk fearlessly, though every once in a while down she would go with a hard bump. After numerous falls she reached the top of the hill, and looked down the icy declivity, her face full of delight.

"Not a horrid boy in sight!" she exclaimed joyfully. "The hill all to myself! Goodie! goodie! goodie!"

Then turning her sled, she placed herself on it, boy fashion, with her small heels well up in the air.

Away they went down the hill, no one at that time on the long slippery sidewalk but her own little self.

But about half-way down, a real little Santa Claus of a gentleman stepped on to the walk cautiously, as if he were saying to himself: "Bless me, I hope I shall not fall on this icy walk!"

"Ding, dong! Clear the track!" called out a small, vigorous voice; but the man did not seem to hear her, and picked his way slowly, as if he wished himself safely at the foot of the hill. The sled was going with so much speed, that the young coaster could not turn it from its straight course, and as the little gentleman's feet were pretty well apart, the sled went right between them, striking against the astonished man so that he lost his footing, and down he sat—not on the sidewalk, but on the poor little girl!

So sled, little girl, and plump little man all went down the hill in this uncomfortable way!

When they reached the foot the sled stopped in some marvelous way, and the old gentleman, to his great surprise, once more found himself standing safe and sound on the sidewalk. He looked around him in a dazed sort of way, and then he saw at his feet a dear little girl with anything but a happy expression on her small, round face.

"Why, little girl! bless my heart! Why—" but Bessie did not wait to hear anything more; she picked herself up and, with the sled, started off toward home, going as rapidly as the icy walk permitted.

And she never again went coasting down "old Pink."—*M. F. Plume, in Little Men and Women.*

Naughty-Tooth.

Until Minny Apples was seven years of age, she was just about as nice a little girl as could be found in the whole town of Camden, up on the coast of Maine.

She was just as pretty as she was sweet. Her eyes were all the colors of the rainbow. Mrs. Jones said that they were blue; but Mrs. Jones' eyesight hasn't been very good since the time four-and-twenty blackbirds flew before her eyes, one day, when she was hanging out clothes.

Mrs. Green solemnly told the neighbors that Minny Apples' eyes were pink; but Mrs. Green had been so long and longingly looking at a pink silk dress she couldn't afford to buy, that she could see nothing but pink!

Miss Parsons was quite sure that Minny's eyes were orange color; while Uncle Hayes told everybody that they were yellow.

Minny said that she guessed she ought to know the color, as the eyes were hers. She called them green.

The real, truly color of them was emerald. If you can imagine the emerald in a fine ring or bracelet turned to a liquid, you can imagine the eyes of Minny Apples.

Her hair was a chestnut; her skin was like white silk, and her teeth were like two rows of white kernels of corn. She was very pretty, and the best of it was that she didn't know that she was so pretty, until she was half-past seven, going on to eight years of age.

One day, she overheard Nelly Robins' mamma say:

"What a pretty, sweet little girl that Minny Apples is!"

From that day forth, poor Minny was a changed little child. She didn't tell anybody that she had heard Mrs. Robins, but she almost lived before the mirror after that. And, to grow sweeter, she began to invest all her small change in candy! She ate candy all the time. She preferred chocolates and peppermints to all other kinds. She had no appetite for anything but candy. Fine bread and butter grew distasteful to her. As for meat and fish! my, she couldn't grow sweet on them!

But strange to say, she didn't grow sweeter! She became very irritable the more candy she ate; and the more irritable she became the more haughty and discontented she grew.

She used to carry around a little pocket mirror, into which she would look every five minutes, in order to be sure that she still possessed the same face! She could see with half an eye that, for some unaccountable reason, her good looks were fast leaving her. Her skin was becoming pasty, her eyes were growing dull, and her hair was losing its lustre. She was growing thinner and thinner, too.

Now among Minny Apples' pretty teeth was one that determined to become just as naughty as Minny was! So, one day, when Minny's mouth was filled with chocolate, this Naughty-Tooth gave one—only one—jump, like a grasshopper; but that one jump made Minny Apples think that the top of her head was going up among the stars!

The next day, one of Minny's little playmates said something that Minny didn't like, and Minny became very angry and haughty. In the very middle of her displeasure, that grasshopper of a Naughty-Tooth made one spring, as if it were about to leap out of Minny's mouth! Then Minny cried a little. Then the other little girl ran away, saying she would never again play with Minny Apples.

The sweeter Minny tried to become, the more terrible Naughty-Tooth became. When she refused to wear her old dresses at play, and insisted on wearing her very best ones, Naughty-Tooth jumped about like a kitten with a ball of yarn. When she climbed a tree and got caught there in a shower, Naughty-Tooth kept her awake all that night. Her mama never wished her to climb trees. When she went to the ice-box, and took one large ice-cold oyster off the ice without permission, and closed her teeth upon it, Naughty-Tooth jumped up and down, right under that icy oyster.

Anybody would have thought that one of the Indians from Northern Maine was in the larder, Minny screamed so!

Her mother then put her to bed; but Minny arose and went out and lay in the damp grass, while the dew came down on her. The next day she was ill, and the next and for over a month.

When she was growing better, she said that if Naughty-Tooth would only stop being naughty she would try to be a good, reasonable girl again, and sweet without the aid of chocolate or peppermint candies.

So, then her mamma sent for a tall gentleman, who placed some cotton in, and did other things to Naughty-Tooth, and Minny became all well again, and sweeter than ever. And Naughty-Tooth went to sleep, and never woke up to trouble Minny Apples any more. Minny never gave it the chance, and that is the whole truth of the matter; for she was so good and sweet that she became a comfort and a blessing to all who knew her.—*John Ernest McCann, in Little Men and Women.*

The Land of Anyhow.

Beyond the isle of What's-the-use,
Where Slipshod Point is now;
There used to be, when I was young,
The Land of Anyhow.

Don't Care was king of all this realm—
A cruel king was he!
For those who served him with good heart,
He treated shamefully!

When boys and girls their tasks would slight,
And cloud poor mother's brow,
He'd say: "Don't care! It's good enough!
Just do it anyhow!"

But when in after life, they longed
To make proud fortune bow,
He let them find that fate ne'er smiles
On work done *anyhow*.

For he who would the harvest reap,
Must learn to use the plow;
And pitch his tents a long way
From the Land of Anyhow!

—*B. W. Manson, in Little Men and Women.*

Baby's Pop-Corn Trees.

Last year when the snow-flakes gathered,
Wee John, in his cradle small,
Did not feel the chilly winter,
Could not see the snow at all.

All last night the flakes fell softly;
What a strange sight baby sees!
Big blue eyes are filled with wonder,
"Mama, are they pop-corn trees?"

—*M. A. Barrett, in Babyland.*

MARRIAGES.

HOLDER-BOYD.—H. A. Holder and Miss Dora Boyd were married by Rev. M. R. Kirkpatrick at the home of the bride's father, D. W. Boyd, near Blackstock, S. C., February 24, 1898.

OBITUARY.

PURCELL.—At Catawba College, near Newton, N. C., February 24, 1898, after a short illness, Mr. Thomas D. Purcell, youngest son of Capt. David Purcell, of Rockingham county, N. C., and in the eighteenth year of his age.

Thomas was a noble youth, a consistent member of the Speedwell Presbyterian Church, and beloved by all who knew him.

May the Lord sustain and comfort the sorely bereaved family.

Meetings of Presbyteries.

Presbytery of Albemarle will meet at Tarboro, N. C., Tuesday, April 5th, at 7:30 p. m.

F. H. JOHNSON, S. C.

Tombeckbee Presbytery will meet March 31st, 11 a. m., at the Second Presbyterian Church, of Meridian.

A. B. COIT, S. C.

Presbytery of Mississippi will meet in Natchez, Tuesday, April 5th, 1898, at 7:30 p. m. Opening sermon by Rev. Z. B. Graves.

Sessions will send commissioners' fund at the rate of ten cents per member; statistical reports, narratives, Sunday schools and young peoples' societies reports.

S. C. CALDWELL, S. C.

Louisiana Presbytery will meet in Hoyte Memorial Church, Gloster, Miss., on Thursday, March 31st, at 7:30 p. m. Written reports are required from all churches, and "Sessional Records" are to be sent up for review. The Ladies Presbyterial Missionary Union will hold their meeting during the session of Presbytery, and all Ladies' Missionary Societies will send their representatives

M. B. SHAW, Secretary.

Bethel Presbytery will meet at Clover, S. C., on Tuesday, April 5th, at 11 a. m.

ALEXANDER SPRUNT, Stated Clerk.

Concord Presbytery stands adjourned to meet in Mooresville, N. C., Friday, April 15th, 1898 at 7:30 p. m.

W. R. MCLELLAND, S. C.

Orange Presbytery.—The 256th session of Orange Presbytery will be held in Durham, N. C., and will convene on Tuesday, April 12th, 1898, at 8 o'clock p. m. Delegates will ask for reduced rates of travel.

D. I. CRAIG, Stated Clerk.

The Presbytery of Pee Dee will meet at McColl, S. C., Tuesday, April 5th, at 11 a. m.

A. H. MCARN, S. C.

Mecklenburg Presbytery will meet in 57th regular session with the Philadelphia church, April 5th, 1898, at 7:30 p. m.—6 miles from Matthews, N. C. Sessions will send up records and regular annual reports.

JESSE W. SILER, S. C.

Fayetteville Presbytery will meet at Carthage, N. C., at 8 p. m., Tuesday, April 18th, 1898. The blanks for reports have been mailed to the clerks of the Sessions. The assessment for the Presbyterial Fund is due at the close of the year, the last day of March, and if not already forwarded to the treasurer, should be sent up to this meeting. Churches that send no representatives to Presbytery are requested to send their reports by mail.

P. R. LAW, Stated Clerk.

The Presbytery of Wilmington meets in Burlington at 7:30 p. m., April 5th, 1898.

A MCFADYEN, Stated Clerk.

Asheville Presbytery will meet at Murphy, Tuesday, May 3rd, at 7:30 p. m.

A convention on Sabbath schools will be held the day before Presbytery convenes.

E. A. SAMPLE, S. C.

Transylvania, Springfield, April 26.
West Lexington, Midway, April 5.
Louisville, Hawesville, April 5.
Ebenezer, Elizaville, April 27.
Nashville, Wartrace, April 21.
Knoxville, Sweetwater, April 6.
Columnia, Pulaski, April 15.
Western District, Denmark, April 5.
Memphis, Hickery Withe, April 19.
Potosi, Oak Ridge, April 5.
St. Louis, People's Church, St. Louis, April 19.
Missouri, Montgomery City, April 26.
La Fayette, California, Mo., April 12.
Ouachita, Washington Church, March 31.
Western Texas, San Marcos, April 14.
Fort Worth, First Church, Fort Worth, April 6.
Red River, Keatchie, La., March 31.
Central Mississippi, Jackson, April 6.
South Alabama, Eufaula, April 14.
Maryland, Laurel, April 5.
Charleston, Edisto Island Church, April 5.
Enoree, Welford, April 12.
Atlanta, Griffin, April 14.
Augusta, Penfield April 7.
Florida, Milton, March 31.
Abingdon, Marion, May 10.
Athens, Elberton, April 27.
Cherokee, Rockmart, April 5.
Chickasaw, Chalybeate, March 31.
Dallas, Forney, April 6.
East Hanover, Blackstone, April 5.
Macon, Cordele, April 6.
Montgomery, Roanoke, April 26.
North Mississippi, Oxford, April 6.
North Alabama, Birmingham, April 5.
Palmyra, Paris, April 5.
Paris, New Boston, April 1.
Roanoke, Martinsville, April 5.
Savannah, Mt. Vernon, April 14.
West Hanover, Gordonsville, April 5.
Washbourne, Springdale, April 6.
Lexington, Loch Willow, (Churchville, Va.,) May 10th, (3:30 p. m.) 1898.

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These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and above all it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found when required for use to have lost a great part of its value.

There is no better guide to follow in these matters than the advice of those who have gone through similar experience. Mr. McQuesten, who is called "the father of Alaska," after an experience of years upon the trail, in the camp, and in the use of every kind of supply, says: "We find in Alaska that the importance of a proper kind of baking powder cannot be over-estimated. A miner with a can of bad baking powder is almost helpless in Alaska. We have tried all sorts, and have been obliged to settle down to use nothing but the Royal. It is stronger and carries further, but above all things, it is the only powder that will endure the severe climatic changes of the arctic region."

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The night of weeping for a time may last;
Then tears all past,
His going forth shall as the morning shine.
The sunrise of his favor shall be thine—
God doth not leave his own.

God doth not leave his own!
Though "few and evil" all their days appear,
Though grief and fear
Come in the train of earth and hell's dark crowd,
The trusting heart says, even in the cloud,
God doth not leave his own.

God doth not leave his own!
This sorrow in thy life he doth permit,
Yea useth it,
To speed his children in thine heavenward way,
—He guides the winds—Faith
Hope and Love all say.
God doth not leave his own.

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That rolls around the throne of love,
Whose waters gladden as they lave
The peaceful shores above;
While streams which on that tide depend,
Steal from those heavenly shores away,
And on this desert world descend,
O'er weary lands to stray;
The pilgrim faint and nigh to sink
Beneath his load of earthly woe,
Refreshed beside their verdant brink,
Rejoices in their flow.

There, O my soul, do thou repair,
And hover o'er the hallowed spring,
To drink the crystal wave, and there
To lave thy wearied wing.
Then drop that wing, when far it flies
From human care, and toil, and strife,
And feed by those still streams that rise
Beneath the tree of life
It may be that the waft of love
Some leaves on that pure tide has driven;
Which passing from the shores above,
Have floated down from Heaven
So shall thy wounds and woes be healed
By the blest virtue that they bring;
So thy parched lips shall be unsealed,
Thy Saviour's praise to sing.

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AMONG OUR EXCHANGES.

Rev. W. P. White, the genial editor of the *Presbyterian Journal*, Philadelphia, writes thus of his recent visit to North Carolina and Charlotte. He pays Mr. Black a deserved compliment:

Charlotte, the county seat of Mecklenburg County and the second city in North Carolina, is growing in size and importance. It has many beautiful residences, and is proud of its lineage, and its Presbyterianism. Four Presbyterian churches and an Associate Reformed Presbyterian exist. The First Church dates back to 1832. One of the most beautiful properties to be seen anywhere is possessed by it. It comprises an entire square in the center of the city. Fronting and surrounding its large and imposing sanctuary and commodious and home-like parsonage is an extensive lawn on which stand numerous beautiful shade trees. It was first deeded to John Selwyn by George II and afterward conveyed to the town of Charlotte, and later deeded to the Presbyterian Church. One of its longest pastorates was that of Arnold DeWelles Miller, D. D., LL. D., extending from 1865 to 1892. He was succeeded by the Rev. John Alexander Preston, D. D., who died in 1896. A striking object in the beautiful audience room of the church is the costly window in memory of Dr. Preston, contributed by commercial travellers.

The present pastor of the church is the Rev. John R. Howerton, D.D., who was privileged to welcome to the church the last Southern General Assembly, and with his people entertain its commissioners during the sessions thereof.

To Charlotte has recently removed the NORTH CAROLINA PRESBYTERIAN and its new editor, the Rev. A. J. McKelway, whom we were privileged to meet in the editorial sanctum, and exchange views as to men and measures and our church connections past, present and future. Mr. McKelway is Synodical Superintendent of Missions for the Synod of North Carolina, and is actively endeavoring not only to sustain the preaching of the Word in the weak congregations of the Synod but to occupy also the waste places of the State. An evangelist, Rev. Wm. Black, is employed and travels from point to point to hold series of religious services. We attended one of these at Albemarle, the county seat of a county, Stanley, in which there are but two families of foreign birth. The population is over 13,000, only one-seventh of which is colored. No liquor is allowed to be sold. The prevailing denominations here, however, are Methodist, Baptist and Lutheran. But few Presbyterians exist. A church, it is thought, however, will be organized as the result of Mr. Black's labors. We witnessed to the earnestness and zeal with which he proclaimed the Word, and besought sinners to be saved, and cannot but believe that the truth will be a great gainer through his evangelistic work.

Much excitement is felt in North Carolina over the movements of the Mormon propaganda. Two hundred of its missionaries are at work in the State. They are active and zealous, pursuing a house to house canvass, and are said to be making converts from the more ignorant and gullible of the population. Their course, it is felt, must be met by a similar zeal on the part of Christian churches. These must awake out of sleep and get to work if they would save many of the population from a delusion and a snare.

Many of our readers have doubtless been informed of the great increase, in recent years, of the cotton manufactories of the South. North Carolina has doubled the number of her mills within a brief period. This is not altogether, nor mainly, owing to the fact that it is the cotton producing region, but, largely, because mills can be built much more cheaply here, lumber and mechanics, wages being much lower, and when built they can be operated at far less cost to proprietors.

It is felt by many that if the South is wise she will boycott the labor organizations and the trade unions and, thereby assure to herself a continued reign of prosperity.

W. P. W.

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Dr. Wm. T. Howard, *Baltimore, Professor of Diseases of Women and Children in the University of Maryland*, in a communication on the Therapeutic value of the then "Buffalo Springs," now Buffalo Lithia Spring No. 1, compares it with the far famed White Sulphur Springs in Greenbrier County, Va., and adds he following:

"Indeed, in a certain class of cases it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases, and more especially to the Cachexia and Sequelæ incident to Malarious Fevers in all their grades and varieties, to certain forms of Atonic Dyspepsia and all the affections peculiar to women that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg County, Virginia."

Dr. John H. Tucker, *of Henderson, N. C., Ex-president of the Medical Society of North Carolina, Member of the American Medical Association, says:* "The BUFFALO LITHIA WATER Spring No. 1, is that of a decided action of the nerve tonic. Nervous Dyspepsia, with its train of distressing symptoms, is promptly and permanently relieved by it. In many of the diseases peculiar to women I prescribe this Water with almost the same confidence that I do Quinine in Chills and Fever. I have observed marked beneficial results from its use in the disorders of Teething Infants. I have sent many patients of this class to the Springs for the use of this water, and without exception, they have returned to me cured or greatly benefited."

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Current Opinion.

"Not to mention the special legislation that may be needed in some of the States to secure a better enforcement of the laws in existence, these six things ought to be done for the prevention of lynch-law epidemics: 1. Executive officials should be chosen with regard for their personal courage. It is not enough to know how the candidate stands on the law; the question is whether he can be depended upon to stand by the law. 2. The intelligent citizens of the South should individually undertake to awaken in their neighbors a higher regard for law. 3. The papers of the two sections should exchange texts, and the Northern press should preach against negro crime and the Southern press should preach against lawlessness and race prejudice. The good that has been already accomplished by the few papers that have made this exchange ought to encourage the rest to follow their example. 4. Southern newspapers should omit from their news columns the suggestive details of lynchings as well as the inflammatory details of assaults. 5. The higher education of negroes should be pushed with a view to supplying the demand for capable righteousness for the race. 6. The South should take the worthy young negro by the hand as earnestly as the mob has taken the unworthy negro by the neck, and encourage him in all high endeavor, that the race may not be without salt to save it."—*Edward L. Pell in Review of Reviews.*

There can be little doubt that a considerable number of Latter-day Saints have not obeyed the Manifesto, but are and have been living with plural wives. The question will be raised whether the Church actually opposes or connives at this state of things. President Woodruff asserts that his promise has been faithfully kept, so far as he is concerned. But has the Church used the authority of which it is possessed to prevent a continuance of the practice? If, as he said, in 1890, "the revelation of God requires the Latter-day Saints to obey the constitutional laws of the land," why does it not bring the offenders to task? It knows how to reach Apostle Thatcher for going into politics without its permission. The Edmunds-Tucker Law, enacted by Congress, is no longer applicable; but in substance it has been re-enacted by the State under a constitution which prohibits polygamy. Mr. Woodruff points to this law, and says if there are infractions of it, all are amenable to it. But this signifies little in a State where the legislative and civil power is almost wholly in the hands of Mormons, unless Mormons themselves appeal to it. If the Church were thoroughly in earnest in desiring polygamous relations to be broken up, and found it could not reach those who are violating the Manifesto through ecclesiastical processes, it could reach them through the statutes of the State. We have seen no evidence that it is trying to reach them in either way, and we must therefore conclude that these associations are not only not hateful in the eyes of the Church, as they are in the eyes of the country, but are scarcely, if at all, objectionable.—*Independent.*

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The responsibility for a moral sentiment that will really condemn murder rests really upon the Southern Presbyterian Church, the Southern Methodist Church and the Southern Baptist Church in South Carolina. Governor Ellerbee cannot correct the evil; *The State*, of Columbia, which has spoken so well, cannot do it, nor can the religious papers of South Carolina. These will all say the right thing, no doubt; but what is needed is to convert the people, to convert the churches, the ministers and the members, and that is slow work. There is a clergyman in Charleston who preaches that negroes are a lower race, half brutes, not descended from Adam. He needs to be converted. So does every other man who even apologizes for a mob, or talks about the conditions that make it natural that men should band together to commit cowardly murder.—*The Independent.*

We should like to know the "clergyman's" name.—[Ed.]

Whoever thinks Calvinism is dead, because it has been repudiated by a few dozen scholars and theologians who once received it, reckons without his host. His host in this case is an innumerable multitude of those who do not read heretical literature, who care nothing about the Higher Criticism, and to whom the Institutes of Calvin are as firmly established as the ten commandments.—*Christian Register* (Unitarian.)

Some sober-minded and observant men have said to this writer of late that out of the importance attached to mere figures in the reports of preachers, temptations arise. They say if a man feels that his work is to be gauged and his future determined by numbers, that he will be tempted to seek numbers. It is possible that herein is the explanation of the sad fact that so many are brought into the Church who are really irreligious. Some preachers this writer has known who reported their salaries in full, when twenty per cent. of the steward's allowance had not been paid. They could not bear to appear "short" and unappreciated, and counted it as given because they gave it up. And some paid a percentage to their presiding elder on what they reported and did not get, that they might say, "All collections in full, Bishop." Such things ought not to be, and we should not so use statistics as to sorely tempt good men to do wrong.

Perhaps we overdo the whole statistical business. David had an experience in "numbering Israel" of a sort to be remembered. Have we forgotten it?—*Bishop Haygood, in Christian Advocate.*

God pity our State. This is the fuller-opened flower of lynching and yet there may be a redder blossom, though it seems inconceivable. Fellow-Carolinians, let us awake from the nightmare which has held our land in thrall. Let us woo back the flying angel of peace, the guardian spirit of security and of safety. Let us set ourselves so sternly against crime that it will crawl back into the dark hole from which it has issued. The great body of our people have always deplored lawlessness. The great body of people around Lake City are distressed at the crime of last week.

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Let us all over the State refuse to permit the few lawless ones to soil our good name, to jeopard all that is dear, to turn back the tide of civilization and Christianity, to grievously offend Almighty God.—*Southern Christian Advocate.*

Rev. A. W. Pitzer in an article in the *Christian Observer*, on Fraternal Relation at the Atlanta Assembly, thus sums up his conclusions.

"Fifteen years have passed, and now, after careful study, with all the facts set forth in the original papers in my hands, I record these convictions:

1. Nothing less than the power of the Holy Spirit guided and controlled the Atlanta Assembly in the preparation and adoption of the Basis of Fraternity with such real Christian feeling and unanimity.

2. The "disclaimer as to loyalty and rebellion," adopted by the Springfield Assembly, has been a stumbling block in the way of real fellowship and reunion to this day. Why God allowed it (I cannot believe he inspired it), is one of the dark providences which may be made clear hereafter.

From which we understand Dr. Pitzer's opinion to be that something less than the power of the Holy Spirit guided and controlled the Northern Assembly in adopting the Herrick Johnson rider, in which the Northern Assembly refused to disclaim its charges of disloyalty and rebellion against members of the Southern Church.

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Ar. Fayetteville	12.10 p m.
Lv. Fayetteville	12.18 "
Lv. Fayetteville Junction	12.25 "
Lv. Sanford	1.48 "
Lv. Climax	3.47 "
Ar. Greensboro	4.20 "
Lv. Greensboro	4.30 "
Lv. Stokesdale	5.17 "
Lv. Walnut Cove	5.47 "
Lv. Rural Hall	6.15 "
Ar. Mt. Airy	7.45 "

South Bound.	No. 1. Daily.
Lv. Mt. Airy	8.40 a. m.
Lv. Rural Hall	10.04 "
Lv. Walnut Cove	10.33 "
Lv. Stokesdale	11.06 "
Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2.36 "
Lv. Fayetteville Junction	3.55 "
Ar. Fayetteville	4 00 "
Lv. Fayetteville	4.10 "
Ar. Wilmington	7.20 "

North Bound.	No. 4. Daily.
Lv. Bennettsville	8.00 a. m.
Ar. Maxton	9 02 "
Lv. Maxton	9.07 "
Lv. Red Springs	9.35 "
Lv. Hope Mills	10.20 "
Ar Fayetteville	10.40 "

South Bound.	No. 3 Daily.
Lv. Fayetteville	4.50 p. m.
Lv. Hope Mills	5.07 "
Lv. Red Springs	5 43 "
Ar. Maxton	6.11 "
Lv. Maxton	6.15 "
Ar. Bennettsville	7.15 "

North Bound.	No. 16.*
Lv. Ramseur	6.40 a. m.
Lv. Climax	8.30 "
Ar. Greensboro	9 17 "
Lv. Greensboro	9.35 "
Lv. Stokesdale	11 07 "
Ar. Madison	11.55 "

South Bound.	No. 15.*
Lv. Madison	12.35 p. m.
Lv. Stokesdale	1.25 "
Ar. Greensboro	2.45 "
Lv. Greensboro	3.15 "
Lv Climax	4 25 "
Ar. Ramseur	6.10 "

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Wit and Wisdom.

When Jesus said that a workman was worthy of his meat, he meant a workingman, not a man who discussed labor problems.—*Bible Reader.*

Editor of the *High Horse Bugle.*—"I suppose Billing's new play was well received at Red Gulch last night. Did they call for the author?" Bad Bill—"Yes; but the onery cuss got out the back way 'fore we could git a rope."—*Ainslee's Magazine.*

"Didn't somebody call you up on the telephone just now?" "No; that was my wife; she called me down."—*Chicago Record.*

Robert—"What is the difference between domestic goods and good domestics?" Richard—"Domestic goods are articles made in this country. Good domestics—there ain't any."—*Boston Transcript.*

Cohenbaum—"Dot man is der greatest enemy of our race." Meyerstein—"Who is it?" Cohenbaum—"Der chief of der fire department."—*Ainslee's Magazine.*

THE ZOLA TRIAL. — (Special Cable.) — Paris, February 11.— General Gonz refused to testify. A scene followed, and the court was cleared.

Zola raised his right hand. Great confusion, and the court was cleared.

Colonel Pattie de Foy Graw, upon being called to the stand, sneezed vociferously. Wild excitement followed, and the municipal guards were called in to clear the court.

Captain Du Moulin Rouge was the next witness. He looked as if he intended to say something. A wild uproar began, and it became necessary to clear the court.

At this point in the proceedings Zola's advocate stubbed his toe against a cuspidor, and a riot ensued. The Johndarmes were called, and the court was cleared.

When General Piccolo was called he said he knew a lot, though he might not look it. Cries of "Down with the Republic!" The court was immediately cleared.

No more witnesses being present an adjournment was taken, and once more the court was cleared.—*Cleveland Leader.*

"My daughter, sir," said Bondclipt, "tells me that you desire to marry her." "Really," replied Count N'Account, nonchalantly, "I—aw—thought it was just the—aw—the other way about."—*Philadelphia North American.*

Englishman—I say, ye knaw, what's the bookage to Boston? Railroad ticket clerk—The whatage? Englishman—The bookage, ye knaw—the tariff. What's th' tariff? Ticket clerk—I haven't time to talk politics.—*New York Weekly.*

One thing a good many old-fashioned people would like to have explained is why the Church should hold up the Bible in her pulpits as the best of all literature, and at the same time hold up the pagan classics in her schools as the only literature worthy to be used in the training of her youth.—*Bible Reader.*

An X-ray met the prismatic spectrum travelling toward the earth.

"Your day is past," said the X-ray. "Go back to heaven. Men are looking through things, not at them."

"What joy have they?" asked the rainbow.

"They have no joy," said the X-ray: "they have the Higher Criticism."

"I think I will keep on," reflected the rainbow, "and create a want."—*Century.*

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CONTENTMENT

Is happiness, old as the hills, but true as the North Star. Men toil and dig and fret and worry, spending long weary days and sleepless nights struggling with hardships and self-denial for the upper rounds in fame's ladder, for the applause of men or riches. One wise man said it's vanity of vanities. Another, Uneasy rests the head beneath the crown. Then why fill life with that which satisfieth not, when the genuine commodity is so near at hand. After all the tap root and key stone is contentment.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Editorial Brevities	1
Engraving and Sketch	1
CONTRIBUTED ARTICLES:	
The Immortality of the Soul: *Rev. P. P. Flournoy, D. D.*	2
My Namesake's Mission: *Leigh*	2-3
Entirely for Information: *Rev. W. Lee Harrell*	3
Shall the Work Stop? *H.*	3
Church News	4-5
CORRESPONDENCE: Letter from P. H. H.	6
HOME MISSION DEPARTMENT: Superintendent's Report, Letter from Our Workers, Assembly's Missions, Northern Assembly	7
FOREIGN MISSIONS: Our Work in Japan *Dr. Chester*	7
EDITORIAL: A Generous Offer. Peace and War. The Stated Supply System. Baptist Historical Papers	8
Sunday School Lesson	9
Mementoes of My Travels, *Rambler*	9
News of the Week	9
CHILDREN'S DEPARTMENT: Letter to the Children—The Children's Letters, The State's Little Boy, The Covenanters, How Little Lelia Took up the Cross.	10-11
Meetings of Presbyteries	12
Selections	12
Among Our Exchanges	13
Current Opinion	14-15
Wit and Wisdom	16
Advertisements	12-16



We are told not to let our left hand know what our right hand doeth, but we are not commanded to hide our alms from the Father who seeth in secret.

He is faithful who hath promised. From five members of a Presbyterian Church, five generations ago, there can now be counted 154 missionaries, ministers and minister's wives, besides a large number of worthy officers and godly members of the church. The promise is unto you and to your children.

In an old country church the other day there sat by the window a sad faced woman, in mourning, looking out upon the cemetery. Her thoughts were with the dead. You would say that there was nothing of joy or hope for her in this life. But she turned eagerly to listen to the reading of God's Word. Through the weary years to come that will be her consolation and her hope. How can a man, for the sake of airing his skepticism, strive to take away our faith in that which is the only support of the soul in sorrow such as this woman knew?

Every Presbyterian should be in favor of the education of the masses. Our Church has suffered more from the prejudices of the ignorant than from any other cause. Education has destroyed some Churches. It will change or disintegrate others still. We can make our appeal to future enlightenment with all confidence. From the very nature of the case, persons of broad culture and scholarship must know something of the history and character of Presbyterianism and to know is to respect. 'Not to know argues one's self unknown.'

We are sure that there are none among our readers who will be more surprised at the engraving on this page, than the venerable couple, whose picture is given here. They will be immediately recognized by a host of friends—and their names do not concern strangers. We introduce them as a fair type of a people, concerning whom less is known than should be for the world's good and for our faith in humanity. They live in the Nova Scotia of the South, the Cape Fear Section of North Carolina. When Charles Edward, the Pretender, attempted to regain the throne of the Stuarts, his chief supporters were the Highland Scotch. After the fatal battle of Culloden came the ravaging of the Highlands and the forced emigration to America. By far the largest portion of these emigrants came to Eastern Carolina, following, with Scottish clannishness, a colony of three hundred and fifty of their brethren who had ascended the Cape Fear, some ten years before and settled at the head of navigation.

Their language was the Gaelic, which is spoken yet, and their Church was the Kirk of Scotland. In the church in which our friend of the picture has been an elder for forty-three years, there are still preserved some of the *tokens* which were used as certificates of Christian character on Communion occasions, and on some of these are stamped the initials K. S., Kirk of Scotland.

No better description of the people could be given than to say that they are the same Scotch whom Ian McLaren has pictured for the world, but Americanized. There is scarcely a name or a character in "Beside the Bonny Brier Bush," that cannot be found in the Cape Fear Section. Their predominant characteristic is the love of truth. They are of those who swear to their own hurt and change not. Their lives are simple and pure. The sand hills and the piney woods have not made many of them rich in this world's goods, but the traditions of their hardy race have taught them to deny themselves almost beyond belief for the education of their children and for the support of Christ's Gospel. You will find few luxuries in their humble homes. You will often find a classical and theological library.

The friends who look into our faces here, have served their God and their generation well. They have reached their three-score years and ten, but are hale and hearty still. Most of their lives have been spent in the school-room. They prepared their two sons for college. One of them is an honored and useful minister of our Synod. The other is one of the first lawyers of the city where he lives, a ruling elder in his church and his pastor's right-hand man. They have educated another family of Presbyterian ministers, and many who adorn other professions owe much, or all, to them. Their daughters are earnest Christian women, some of them with families of their own. The youngest wrote a story for this paper recently, which has attracted wide attention. The wife has been a help-meet indeed to her husband in his active, useful life, and a serene and happy old age is theirs.

It is in such homes as these, where God is feared and His commandments kept, that the foundations are laid for a Nation's safety and greatness.

CONTRIBUTED ARTICLES.

The Immortality of the Soul.

BY PARKE P. FLOURNOY, D. D.

In the *Sunday School Times* of January 29th, there appeared an editorial with the heading: "No Immortality for the Soul."

As to the immortality of the soul, the assertion was made:

"It is a popular error which is liable to lead men astray, and sadly needs correcting." The editor informs us—and no one is likely to dispute it—that "man and the lower animals have * * * a life, an animal life, which is common to, or alike in, the two. In the Hebrew and in the Greek, the word designating this animal life is ordinarily the same for both man and the lower animals. Both in the Old Testament and the New this word is translated "soul." The word "soul therefore applies to that animal life which man has in common with the brutes." He afterwards goes on to say:

"Nowhere is the word 'soul' in either Testament specifically given for the immortal part of man living after the death of the body."

This heading and these assertions in a Sunday school paper must have startled a good many "plain people" as the editor considers all who have been believers in this old doctrine. And no doubt one object he had in writing was accomplished.

We might be charitable enough to pardon this in a time when the desire to tell something new seems to be so irresistible, but it is a good deal harder to approve of his treatment of a correspondent who ventured to disagree and to enter an earnest protest.

This correspondent said, (See *Sunday School Times*, February 19, 1898,) among many other good things. "It is a crime against the English language, as well as against religion, and the dearest and most precious convictions of the English-speaking people of God, to print such an article."

The editor answers in such supercilious terms as these:

"As this correspondent is bound not to learn, there would be no use in trying to help him * * * with his present spirit and soul, he wants no more light."

(The assertion had been made that it is the "spirit," and not the "soul," that is the immortal part of man.)

Now, it is freely acknowledged that the original words translated "soul," in both the Old and New Testaments (*nephesh and psuche respectively*,) do often mean "animal life" and nothing more. It should be stated at the same time, however, that the words translated "spirit" (*ruach* in the Old Testament and *pneuma* in the New) often and indeed primarily, mean wind, or breath, and sometimes, "animal life" and nothing more. Both come from verbs meaning *to breathe*. It is freely granted also that in at least one passage, (I Thess. v:53,) the words "soul" and "spirit" are brought into juxtaposition, and that there and in a large number of passages, the spirit is doubtless the highest and immortal part of man. "Souls," too, sometimes means persons, as, in the phrase, a city containing 100,000 souls.

It is true, also, that between the *derivatives* of these two words there is wide difference and even contrast, as for instance, between the *soma psuchikon* (natural body) and the *soma pneumatikon* (spiritual body, I Cor. xv:44.) But in order to see how these two words in each Testament, words of such similar derivation, run parallel up to this point in almost all the delicate shadings of their different meanings, the student has only to look at Gesenius' Hebrew Lexicon for the Hebrew words, and Robinson's Lexicon of the Greek Testament for the Greek. He will find an exhaustive analysis of their various significations, and will see that one prominent meaning of *psuche* and *nephesh*, too, is *the rational and immortal part in man*—e. g. "*4. The soul, i. e. the rational soul, the mind; that in us which thinks, feels, wills, and renders us immortal.*" (Robinson in definition of *psuche*.)

"3. The rational *soul, mind, animus*, as the seat of the feelings, affections, emotions of various kind, etc." (Gesenius', in definition of Nephesh.)

Too many examples are given to sustain this meaning in each case to allow of any possible doubt on the subject.*

If any reader of the English Bible will make an experiment in this case, and put "animal life" wherever "soul" occurs, he will find that in many cases it will yield about as ridiculous a result as we can conceive. For example:

We can hardly think of the law of the Lord as converting the "*animal life*." We could hardly say, in time of fear and anxiety, "*Our 'animal life'* waiteth for the Lord," or even, "Why art thou cast down, *O, my 'animal life?*" (*Nephesh*, is the word in the original.)

We can hardly think of Christ's promise to the weary and heavy laden as being, "Ye shall find rest unto your *animal lives*," or of Paul and Barnabas as "Confirming the *'animal lives'* of the disciples," or of hearers themselves "believing unto the saving of the *animal life*." (*Psuche*, in the original.)

Usage is the true test of the meaning of words, and the usage of these two words in the Bible shows clearly that, while each has a lower primary meaning, *both* are used to designate the rational and immortal part which makes us human beings, also.

But it is useless to say more. Every *plain* Bible reader knows, and every learned one ought to know, that the word "soul" is often used in the Bible to designate *the rational and immortal part in man*, and not his mere "animal life."

One is reminded here of the story of the infidel and the Rev. John Watt, at which the past generation laughed so heartily. Possibly some of the present have never heard it.

A blatant infidel, some 70 years ago, was holding forth in a meeting in Virginia, and contending that the preachers didn't know what they were talking about when they preached about the "saving of the soul;" that there was no such thing as a soul such as they talked about; that the word only meant "wind" or "breath" and sometimes a "*smelling bottle*."

When he was through, Mr. Watt rose, and began to repeat in his very singular, nasal tenor voice, the 42nd Psalm, substituting the last meaning suggested wherever the word "soul" occurred, "Why art thou cast down *O my smelling bottle, etc.*" The assembly was a scene of uncontrollable mirth, and the infidel had a great wish to be somewhere else.

P. S.—Opening the *Sunday School Times* of March 5th, I find that the editor, in reply to a large number of correspondents, writes under the caption "*Spirit, not soul immortal.*" (See notes on open letters.) He asserts that "thorough scholars understand perfectly that 'soul' is not the biblical term for the distinctively immortal part of man."

He gives part of a letter in which the writer intimates that he cannot clearly see the meaning of Revelation 6:9, and 20:4, if "souls" in those passages are the "animal lives" of the "slain," and the "beheaded" saints, and the editor tells us of others who "are troubled about a passage in Matthew." (10:28, Fear not them which kill the body, but are not able to kill the soul.) He retreats from the "animal life" definition in order to escape the difficulty here (which he thinks a very small one,) and takes refuge in what is, as we have seen, sometimes the meaning of "souls" i. e. persons, or as he puts it "the personalities." Suppose we try another experiment, and substitute this meaning in his main heading, and we will find it "*No immortality for the personality.*"

I think that many of us who are but plain people will have to go on believing in the immortality of the soul, "believing to the saving of the soul"—coming "to the General Assembly and church of the first born which are enrolled in Heaven, and to God the judge of all and to the spirits of just men made perfect." May none of us even "*seem* to come short of it."

*If there could be any doubt, after this, let the student take Schmidt's Greek Concordance for the New Testament, and that of Trommius (Greek and Hebrew) for the old, and he will see that there can be doubt no longer. (The editor must have been led astray by the slovenly work of Young.)

My Namesake's Mission.

I caught up my book of devotion, after putting a few hasty finishing touches to my toilet and begun turning its pages, as I leaned against the dressing table, but closing it wearily I murmured "Its no use to try to grow holy—dreadful as it sounds—I haven't the time. Ah! how often I have thought if I had only lived long ago—say for instance in the time of my great-grand-mother the Covenanter, for whom I am named." Then my memory went swiftly over the history of my ancestors. Eleanor Gracey who stood beneath the prison-bars with the man of her choice, to be married by a famous non-comformist preacher immured within, and how afterwards they escaped across the sea to this country—I thought of her simple home amid the great forest, and how, on Sabbath morning, her few early duties done, she sat down, the great Bible on her knees to drink full draughts of the Water of Life, or draw thence for the children around her knee. Or how she might go forth beneath those groves which were God's first temples and lift up her heart, in undisturbed communion. Blessed Sabbath rest! No great rooms to set in order, no visitors to interrupt, no meals to prepare, no ceaseless round of meetings to consume the day—! Then indeed I might have profited by these counsels and with a by no means pious slam I closed the volume and prepared to hasten to my duties at Sunday school.

Something barred my way—some one in a queer ancient woolen dress, a plaid shawl, a wonderful bonnet and strange heavy shoes, but with such sweet eyes, such a brave, placid face, that I could not feel afraid. "Eleanor, my namesake," said the stranger, "I have been sent to you only for this Sabbath day. I know of your aspirations and your discouragement, and through this day, unheard, unseen by others, I will remain at your side. Together we will compare your gifts, your opportunities for holiness, in this life, with mine." There was an impatient summons from below stairs, and muttering, I knew not what, in acquiescence, to my new acquaintance, I —we—hastened away. For my strange companion sat beside me as I taught my Bible class. The Lesson was on St. Paul's journey to Rome; and, as with the grand old prisoner we traversed the Appian way, and recounted all that he had already experienced in the cause of Christ, and held up in the light of modern research, how those he encountered there, even those Roman soldiers to whom he was chained, had served to spread the Gospel as far even as the British Isles, among the moved countenances around me *hers* was the most deeply touched. I saw the glow come into her cheeks. I heard her say: "I never thought of that before! I never understood it just so before, I shall look at him with a new reverence." Was it possible, thought I, that I have an advantage even in studying the Scriptures?

Then came the preaching service in the sanctuary, and my heart sank. What would she think of this sumptuous house of worship, of this fashionable choir, the up-to-date music; above all, the worshipers in rich attire, yea even of the Rev. Raphael Apollos himself? I knew what my own heart-sick thoughts had often been as in a highly Pharasaic frame I gazed about me, quite forgetting my own seal skin cloak and thirty dollar bonnet. However, my kinswoman listened intently to the clear reading of the Scripture lesson, and in the beautiful rendering of the hymn which followed, "My Faith Looks up to Thee," I realized that she *saw* that to which the hymn directed us, and that she joined in the prayer that followed; for she whispered: "To think you have this every week!" There rose before my mind's eye the picture of long, semi-occasional pilgrimages to some chance preaching which was all our forefathers, for many years, enjoyed. Was this indeed, which my heart had so contemned, a blessing she would have eagerly embraced? Next came the time I dreaded most of all, the

going to the elaborately served dinner on which my father insisted. There was no evasion possible for me as I was the head of his endowed household.

There were, as it chanced, no visitors but I must attend carefully to his wishes, and those of the capricious younger children. To my surprise no cloud came over the face of the unseen guest; she went noiselessly from one to another laying a loving hand on each, and presently though the faces remained as bright, each voice grew soft as they spoke of the sermon, of the Bible lesson, or the duties of the afternoon. And the sweet voice in my ear said, "Thou openest Thy hand: they are filled with good."

The meal over, I cast about for something to entertain my visitor, before settling myself for a short period of study; and handed her *The Missionary* which she opened, with evident surprise at the title.

"Surely," I began, "you know"—"Yes," she interrupted, "I know, of course, what a missionary is—we have hundreds of them—Judson and Carey, Heber, Livingston, and many more. Is this book, then, called *The Missionary* because it is about them, or is it perhaps the whole history of missions?" "Oh, no," said I, "it is merely a magazine published every month"—"I see, about the missions of the whole world?" "Not so. This is merely the organ of the Southern Presbyterian Church." "And are there other missions? I know, indeed," she added in a musing tone, "they are coming in from the east and west and north and south!"

"Certainly; every branch of the Church the world over sends out its missionaries."

"And how many are there?"

"Oh, I can't tell, many thousands; our own Church alone, poor and weak as she is comparatively, sends out one hundred, besides all its native workers."

"What hath God wrought" said Eleanor the older; "in this continent in my day there could not have been one hundred ministers, and I knew of no missionaries save John Eliot and David Brainerd. Dear kinswoman, in what a blessed time dost thou live."

"Perhaps then," I suggested timidly, "you would like to attend our missionary mass-meeting to-night." I say timidly, for I knew this was to be a modern affair. Missionaries in foreign robes, women speaking, and probably other matters unheard of by covenanting ears. But when I hinted these things, on our way to church, my relative merely answered, smiling gently, "you forget I have been in Heaven over a hundred years," and I fell into awed reflection. Had I been over-rating things soon to pass away, and had *she* been learning to look only at those which will remain?" Was that her meaning?

It was to be a large affair, this mission meeting and many speakers occupied the platform. The first gave us a resume of the whole subject of missions containing facts and figures more or less familiar to most of us; judging from the looks of Eleanor Gracey I concluded it to be a revelation to her. And as one orator after another took up the tale I heard her ejaculate, "Oh! that the martyred Renwick, the sainted Carrigan, the heroic Balch had lived to see this day!"

Then came the speakers from China, Persia, Mexico, South America, yea, one from Bethlehem itself. And as they recounted what the Lord had done for their souls, what had been done for so many myriad darkened souls she cast on me such a look that as the collectors came round I took out my purse—it was well-filled with Christmas tokens—and shook its store of gold and notes into the basket. The deacon had leaned past that other Eleanor to reach me—and he whispered in answer to my generous offering, though of course it was really *her* doing, not mine: "It is a glorious time, is it not?"

Then the anthem swelled out and as if she could refrain no longer, I heard her voice, joining in the "Glory to God in the Highest."

As we left the church and passed out of the throng into a quieter street, my strange visitant paused. I could no longer see her quaint garb, but through the darkness I caught glimpses of a radiant face, a halo crown, of restless expanding wings. 'My kinswoman' said the thrilling tones, "I must go. I must back where I can cast my crown and pour forth my praises for what I have this day tasted. I may not tarry, nor is it needful. You have begun to understand how blessed are your ears, how blessed are your eyes, and God shall enlarge your knowledge more and more and bring you unto His Heavenly Kingdom. I leave with you a legacy which you will find sufficient in every such hour of discouragement and of temptation as that in which I found you. When you go to your room open your Bible and turn to the Epistle to the Ephesians." There was a rustle, an exultant upward motion, and I stood alone.

When I turned to the place in the Scriptures she had named, wondering what the legacy of which she had spoken might be; suddenly there stood out on the page, as if set in gems, four words, "The Shield of Faith."

The book dropped from my hand, and I fell upon my knees with bursting tears of penitence.

Yes, I had forgotten it; that wonderful shield which my ancestor, with all the faithful, had wielded to quench the fiery darts of the wicked one. She had used it against persecution, trial, privation, exile, isolation, and found it sufficient. I had been wooed into casting it down, and had been sorely pressed in consequence.

I took it up anew. I chose for my motto, "Have faith in God." I resolved afresh to trust His plan, His providence, and to praise his dealings to me and to all men.

And so I hope my namesake's mission was not in vain. LEIGH.

Entirely for Information.

DEAR PRESBYTERIAN:—Allow me to thank your talented editor for giving us such an excellent paper. It is bright, fresh, crisp and invigorating. In our new home we look for its weekly visits with eager anticipation. From the hills of North Georgia we wave our compliments to Bro. McKelway and his able assistants. Looking over the last issue our attention was attracted by certain statements contained in the comments on the Sunday school lesson for March 13. We have not the slightest idea as to who prepares those comments and will therefore speak of the writer in the third person, taking the risk of missing the gender. We are not actuated in our reference to these matters by a desire to engage in controversy; but are earnestly desirous of getting all possible light on these important questions. The writer of the lesson notes in question dismisses certain far reaching questions in a manner entirely too summary. Is it presuming too much to ask for a little of your space and a little of his time upon these points? Will your commentator kindly answer briefly and concisely the following questions:

(1.) Where in the word of God is there a clear cut declaration that the end of the age (a i o n) is coincident with the destruction of the world" (k o s m o s)?

Where is there a passage, which considered contextually, even approximates such a declaration?

(2.) Where in the word of God do the phrases "general judgment, general resurrection or any proper equivalents thereof appear?"

We are aware that the Word plainly teaches that the judgment will be general in that it will embrace all the race and also that the resurrection will be general in the sense that all the dead will be raised. But we fail to find in the Bible any support to the traditional teaching that the judgment of all or the resurrection of all will be simultaneous. We stand ready to be convinced and await the coming proofs with interest. Let us hear your commentator on the partial resurrection of saints already past. (Matt. 27: 52,53.)

The doctrine of the general or simultaneous resurrection was common in Christ's day and this was his answer to it. When he spoke to His disciples about the resurrection "out of" or "from among" "the dead ones" (see Greek) "they questioned among themselves what the rising of (out of) or (from among) the dead (ones) should mean. The resurrection of many saints with Him answered their difficulty by way of illustration and refuted forever the traditional hypothesis of a general or a simultaneous resurrection. Our attention was attracted by the summary and high-handed manner in which these far reaching questions were dismissed in your lesson comments, and we could not forbear to ask for information.

As to the "rapture of the saints," etc., we would like to ask, is it not true that the Bride, symbolized by the four and twenty elders, is shown in the revelation to be safe in the heavens with the Bridegroom, while the great tribulation is in progress or while the seven vials of wrath are being poured out upon the earth which is still teeming with a population of wicked men, and from which God is still gathering many trophies of his grace? Post-millennial teaching rests upon two props.

(1.) A number of gratuitous hypotheses which are not supported by the consensus of Scripture teaching.

(2.) A method of interpreting prophecy which spiritualizes plain, literal statements of fact. That cannot be sound exegesis which contravenes every law of language. But we beg pardon for so much encroachment and patiently await enlightenment. W. LEE HARRELL.

Toccoa, Ga.

[We understand that the Sunday school commentator does not wish to enter the lists of controversy on this question. A good deal may be said on both sides. But we give Brother Harrell's information to our readers. It will be new to some of them—as new as his translation of the Greek.—ED.]

Shall the Work Stop?

Our Church has undertaken, as a part of its great evangelistic work, to aid its mission fields, churches and Sabbath schools by providing such literature as is necessary for the prosecution of their work. It has undertaken to disseminate a sound Presbyterian literature by the agency of colporteurs. It has organized and promoted these forms of effort upon the ground that the efficiency of our work as a Church, in all departments, depends upon the intelligence of our people, and that cannot be promoted except by the use of our literature as well as by the preaching of the Word.

A large proportion of our churches appear to have reached the conclusion that this work is *not* important, and therefore should be stopped, and this is indicated by the fact that two-thirds of the churches on our rolls give nothing to this cause, while many of them that give something have allowed it to fall into neglect and give but a pittance. Other causes have received a large increase of supply from the contributions of the Church, while this has for years been falling behind the very limited support it once received. We are compelled to accept these facts as in effect answering our question in the affirmative:—The work must stop!

But there are other questions. Can our Church afford to lay aside this agency? Will it not be a most shortsighted policy to allow our people to be without a religious literature, or to look to other churches for their supply? Can the aggressive work of our Church be sustained and find enlargement unless through this agency our people are instructed? It needs little reflection to answer these questions. To the intelligent mind they answer themselves!

The Executive Committee of Publication, to which this work is entrusted, have, under the blessing of God, been enabled to place its business upon a safe and sound footing, and thus has facilities for doing this benevolent work in the most economical way, but the means to carry it on must be furnished by contributions of the churches, or it cannot be done. They will apply all that is given directly to the work, using none of it for the business, or salaries, or other expenses.

Shall the work stop? Let the churches answer at the March collection. H.

CHURCH NEWS.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met at the Mission Rooms, Nashville, Tenn., Tuesday morning, March 8th.

The treasurer's report showed that the receipts for February this year were $11,457.65, which are less than those for February 1897 by $5,120.73. Our obligations for the month of March are $8,393.09 for money borrowed, and about $7,000.00 for Missions, and other purposes. The usual standard of March receipts will enable the Committee to close the year without debt; but we are under some apprehension lest the funds which are generally sent on at the close of the year, may have been sent to us in advance in view of the distressing appeals which have been sent out. It remains to be seen whether we will be able to show an even balance sheet, or not.

It was ordered by the Committee that a circular letter be addressed to each pastor, requesting him to recommend to the Committee, after consultation, some person in his Church who will act as the Committee's correspondent, solicitor and collector in matters connected with *The Missionary* and *The Children's Missionary*. This circular will be sent out as soon as it can be prepared and printed, and we hope that the brethren will give it their careful attention.

A letter from Rev. F. A. Rodrigues, of Campinas, Brazil, was read, containing the following statement concerning his recent visit to one of the stations in his field: "We rejoiced at seeing that some of our neighbors having heard the word of God, gave up their Romish idols, pulled down their heathen pictures, and in their stead hung up texts of the Scriptures."

A letter from Mr. Gammon, of the Southern Brazil Mission, spoke of the financial straits of the Mission, of the necessity they had been under of borrowing money to meet their immediate wants, and of the high rate of interest that prevails in Brazil on borrowed money. Mr. Gammon also reported that the matters connected with the settlement of the Campinas property, were proceeding satisfactorily.

Other letters were received from members of the Southern Brazil Mission, containing a very urgent appeal for a helper to assist Mrs. Gammon in the work of the Lavras school.

A letter from Rev. J. L. Stuart stated that he had now taken charge of the work at Ling-wu (China) and that he was now living in that field, instead of attempting to carry on the work from Hangchow.

A letter from Rev. Eugene Bell contained the following statement: "I firmly believe *now* is our opportunity in Korea. We have open doors we may not have in the future, and the work is being greatly blessed." At the native Church in the capital (Seoul) forty-two were recently baptized, and ten or twelve infants were baptized on a subsequent Sabbath.

After the usual routine business the Committee adjourned. S. H. CHESTER, Secretary.

AMERICAN BIBLE SOCIETY.

The aggregate amount of gifts to the American Bible Society from auxiliary societies, individuals, and churches for the first eleven months of its fiscal year has been $74,245. This is larger by $27,297 than the receipts from the same sources for the corresponding eleven months of the previous year. There has been, also, a gain in legacies, so that the entire benevolent receipts for eleven months show an advance of about forty-five thousand dollars over those of the previous year, and it may now be anticipated that at the close of the fiscal year, on the 31st of March, the receipts will equal the expenditures. This prospect seems to indicate the turning of the tide. In the spring of 1897, however, appropriations for work in foreign lands were made on a much reduced scale, and retrenchments were necessary in the United States as well. There are earnest demands for the immediate expansion of the Society's operations, both at home and abroad.

The issues from the Bible House during the month of February were 52,303 volumes; total issues since April 1, 1897, 642,386 volumes.

NORTH CAROLINA.

Mecklenburg Presbytery.—Members of Mecklenburg Presbytery, expecting to arrive by rail, will please notify Dr. J. M. DeArmond, Mint Hill, N. C., and they will be met at Matthews station, S. A. L., at 9 a. m., April 5th. As many as can do so are requested to come in their own conveyances and their teams will be cared for. There will be a sermon at the church at 11 a. m., and dinner will be served on the grounds. The Presbytery will convene at 7:30 p. m.

Chapel Hill.—At a meeting of the officers of the Chapel Hill Presbyterian Church it was agreed that an effort would be made to induce a group of contiguous churches to act conjointly in a special effort to increase contributions of members to the cause of Foreign Missions, so that this group of churches might undertake the support of one man in the foreign field. A move was made in this line once before but for sufficient reasons was not consummated. Pray with us that our eyes may see the "fields already white to the harvest," and go with the Gospel to them.

A special committee was also appointed looking to the improvement in appearance and general comfort of the interior of our historic little church building.

Bro. Currie, our pastor, grows in favor, in good preaching and good works generally. May he be long with us.

The Westminster League is doing something. Prof. Dinwiddie will address us on the Second Sunday in April

Lowell.—Five members were received during the last month. The congregation generally is earnest and active. The regular quarterly communion at this church will be held on first Sabbath in April. The pastor will be assisted by Rev. J. W. Siler. The work at the other points in the pastorate is in an encouraging condition.—*Our Church Record.*

The Elders' and Deacons' Institute.—The Lumber Bridge *News* of last week says: The Elders' and Deacons' Institute for 1897 will be held at Red Springs and begin the evening of Friday, the 29th of July, and continue until the following Friday. Mr. W. F. Blount is to be manager of the music. In order to make sure of good singing, about twenty young ladies are to be chosen and given their board in the Seminary that they may be present punctually at every service and inspire others to join them in the service of song The program is not yet complete. Mr. Hector McLean, the chairman, is pushing the work on with commendable zeal. We hope he may succeed, among other things, in getting board at reasonable rates at the hotels. Let this Institute, in reality, be the best we have ever had.

Rev. R. P. Smith preached at Matthews Church on Sunday and received two new members into the Church on profession of faith.

Rev. J. A. McMurray has accepted the calls to Philadelphia and Robinson, subject to the action of Fayetteville Presbytery.

Laurinburg.—We had a refreshing and delightful meeting of twelve days in Laurinburg Church, beginning February 28th. Rev. A. A. Little, of Steel Creek Church, did all the preaching and right faithfully was it done. Not only our own people, but those of other denominations, and every denomination enjoyed very much Bro. Little's striking and delightful way of presenting the truth. The congregation increased in size and interest to the last. God's people were very much refreshed and two precious souls professed Christ and united with our Church. We were much disappointed that there was not a larger ingathering, but we feel sure good fruit will be garnered in the future from this faithful seedsowing. W. B. A.

Comfort Chapel, Fayetteville Church.—The Presbyterians have a very flourishing Sunday school at Comfort Chapel, near the Holt-Morgan Cotton Mill, which meets every Sunday afternoon at 3 o'clock. The school is increasing so rapidly in numbers that it is difficult to furnish sufficient accommodations. We understand that there is a very able corps of teachers working at this school. There was an increase of fifty scholars last Sunday.—*Fayetteville Observer.*

Dr. J. W. McNeill has been recently elected Superintendent of this school. The school has grown in membership from 33 to 107, and the Doctor says he has the finest corp of teachers in the State.

Shorter Catechism Contest.—According to announcement the Shorter Catechism contest was held at Sugar Creek Church Friday evening of last week. There was a large congregation present and there were eighteen "volunteers." The superintendent of the Sunday school was the "captain" of one side and the pastor's son, of the other. Both sides won the victory. The pastor gave out the questions from memory and the answers were given promptly and correctly. Under the rules adopted, two questions had to be missed before the contestant took his seat. Only one word was missed and so no one fell by the way. This is an excellent record. If the Westminster celebrations have revived interest in our Standards, the effect will be a lasting good to our churches. Williams Memorial has challenged Sugar Creek to a contest. The challenge will doubtless be accepted.

Sharon Church.—At the regular quarterly communion at Sharon Church, fourteen were admitted into full membership and ten infants were baptized. The work at Sharon is progressing smoothly and Rev. G. T. Thomson is winning the admiration and affection of his people.

St. Andrew's Church.—There have been six members received lately at St. Andrews, Wilmington, on profession of faith. The church has been much blessed during the past year. The expenses were met. There were good contributions to all causes and the sum of $500 paid on the church debt.

Cronly, N. C.—Cronly is a village upon the C. C. R. R., 17 miles west of Wilmington. Here is the manufactory for the Acme Fertilizer. Ours is the only church organization here. Rev. Wm. Black, our Synodical Evangelist, began a meeting here the 6th and closed to-day, making 17 services in all. Results, 41 professions. Of that number 35 joined our church. $37.50 was contributed to Synodical Evangelization. God's people were greatly refreshed and encouraged. Bro. Black worked faithfully in and out of the pulpit and won the hearts of all, and our prayers and good wishes follow him in his work.

A. MCFADYEN.

A note from Brother Black says: "I am quite sure that the reason so many joined us is the great popularity of Brother McFadyen, who has won their hearts by his long and faithful work among them.

Iona.—There has been very marked improvement in the spiritual condition of Iona Church since August, 1896, about which time a remarkably successful revival was conducted by Rev. A. M. Hassell of Godwin, N. C. Eight new names were added to the church roll; and these did not represent parties who had been touched with religious excitement, merely, but intelligent and true believers in Jesus Christ. The church members in general were much moved by the striking and powerful presentation of the truth by Mr. Hassell, and the revival of religion was genuine. For a long time after the close of the daily services, the revival spirit was kept up by opening the regular Sabbath service with a season of prayer and praise in which the elders and congregation took part.

Last summer Mr. Hassell came again by earnest invitation of pastor and people, and held a similar revival, with like blessed results. Mr. Hassell is equally successful in reaching the hearts of young and old, and among the converts here were some in the morning of life, and some with whom the evening shadows were far advanced. These two revivals have done great good in the Church, and there is abundant reason to thank God and take courage.

Iona is a small but energetic church, and can be counted upon to do more for the gospel cause than most churches of her size. The elders and deacons are faithful even according to the usual conception of their office and work.

The Sabbath school is in a flourishing condition under the superintendency of Mr. Edward Williams. An organ was purchased by the congregation some time ago, which has materially improved the praise service, which, however was always very good. Since the revivals the Gospel Hymns have been used at all services, but there is a growing desire to return to the good old substantial hymns and tunes which the drumming of generations cannot wear out. Iona has been for many years grouped with Ashpole Church, and these two form a very pleasant pastoral charge. For the present winter they have been placed upon greatly reduced rations as regards preaching, on account of the illness and absence of the pastor. Though they have borne the privation with remarkable fortitude, it is matter for general satisfaction that the work will be in full blast again soon. PASTOR.

Minister's Association.—There was a pleasant and profitable meeting of the Ministers' Association of Mecklenburg County on Monday last at Sugar Creek manse. A delightful dinner was provided by the ladies of the congregation. We understand that the usefulness of the NORTH CAROLINA PRESBYTERIAN was a subject, not of debate, but of discussion. The next meeting of the Association will be at the Williams Memorial manse, Monday, April 11, at 11 a. m.

Westminster Church, Charlotte, received two members on Sunday last. Rev. A. A. Little is expected to conduct special services there in preparation for the communion on the first Suuday in April.

Rev. Henry M. Parker changes his address from Inanda, N. C., to James Island, S. C., where he is supplying the churches until a permanent arrangement can be made.

VIRGINIA.

Mr. R. E. Vinson, of the middle class of Union Theological Seminary, filled the pulpit of the Blacksburg Church very acceptably on Sunday morning. March 6, 1898, at night he preached in the chapel of the Virginia Polytechnical Institute, presenting with great force the claims of the Gospel Ministry upon young men. From here he goes to the other Virginia Colleges with the same message. J. M. H.

First Church, Stanton.—Seventeen members were received into the communion of this Church upon last Sabbath, (March 6th.) These are part of the fruit of the meeting recently held in this church in which the pastor was assisted by Rev. J. E. Thacker, of Alexandria.

Lynchburg, Va.—Rev. C. R. Hyde, of the Third Church, Richmond, is conducting a series of services at Westminster Church. The congregations and interest are both on the increase. Mr. Hyde addressed on Sunday afternoon the Union of Westminster Leagues.

Rev. G. G. Sydnor, who has accepted a call to Augusta, Ga., and who has been spending a few days in this city left last week to take charge of his new work in the Second Church of Augusta.

Mr. W. C. Underwood, under the care of Mecklenburg Presbytery is now in charge of Bethesda Church. He has made an excellent impression as pastor, preacher and man. A pleasant sociable was given to welcome him last week. Mr. Underwood expects to be licensed next month, by his own Presbytery and then be dismissed to Montgomery where he will be ordained and installed as pastor if the way be clear.

Rev. F. McMurray, father of Rev. J. A. McMurray, of West End Church, died last Wednesday after a long and useful life. He was in his 81st year, having been born on March 28th, 1817, in Georgia. He was pastor of churches in Ephesus and La Grange, Ga., Union Springs and Gadsden, Ala. On account of failing health he came to reside with his son in Lynchburg in 1893. Mr. McMurray was a clear, strong, instructive preacher. He was always listened to with profit by the congregations of this city.

His pastoral sketches in the *Christian Observer* remind one very forcibly of Spencer's sketches. The funeral services were conducted on Thursday by Rev Dr. R. H. Fleming, assisted by Revs. T. M. McCorkle and F. T. McFaden.

Bonbrook, Franklin Co.—In November, 1897, we began the erection of a Presbyterian church at this place. It is found that this building cannot be completed without outside assistance. We greatly desire to be able to settle all indebtedness before Presbytery meets. Remittances should be sent to Stephen Showalter, Bonbrook, Va.

Fredericksburg.—The Missionary Society of this church was prompt in responding to the appeal of our Secretary of Foreign Missions, and sent $20 immediately. This church and its societies have long had the spirit of missions and loses nothing of it by the presence of the ladies from mission lands, and the training school.

The Rev. J. Royal Cook, on account of broken health, has been compelled to give up his churches, Burnside and Pisgah, Ky., and return to his home. Correspondents will please note this, and address him till further notice, at Marganna, post-office, Culpeper Co., Va.

Howardsville.—The congregation of the Howardsville Church presented their popular pastor, Rev. W. C. Flournoy, with a very handsomely engraved silver pitcher as a bridal present and as a token of their appreciation of his work and their regard for him as a man and pastor. This being his first visit since his marriage, he was given quite an ovation, and was warmly congratulated on all sides. His home at present will be at New Canton, Buckingham county.

The *Westminster*, of Toronto, says: "Rev. Donald Guthrie, of Walkerton, who had been for some time in the Southern States on account of Mrs. Guthrie's health, has decided to resign his charge at Walkerton and remain in the South. He has been acting as assistant to the great Southern preacher, Dr. Moses Hoge."

The Presbytery of Norfolk stands adjourned to meet at Armstrong Memorial Church, Berkeley, Va., on Tuesday after the second Sunday in April, (April 12) 1898, at 8 o'clock p. m.

WM. S. LACY, S. C.

Covington.—The pastor, the Rev. Colin Stokes, expects to be assisted by the Rev. G. A. Wilson of New Providence, Rockingham County, Va., who will preach on Tuesday evening, the 22nd, and continues through the week.—*Sentinel.*

Petersburg.—The Ladies' Missionary Society of Tabb St. Church, Petersburg, determined to assist in raising a fund for the debt. Accordingly each member of the church was asked to give the small sum of ten cents. The amount realized was $35.15, which with a small collection from the mite boxes of the Little Light Bearers, in all $43.42, was forwarded to the committee in Nashville. We mention this, hoping to stir up some other church to a like effort that the good work may go on.

Mizpah.—At the communion on Sunday, March 13th, Rev. D. K. Walthall, two persons were received on certificate. A very hopeful movement is on foot to wipe out the manse debt.

Hoge Memorial.—At the Sunday night service, Rev. J. E. Cook, pastor, seven members were received on confession of faith. And on the preceding Sunday, two were added by letter.

Leesburg.—At a congregational meeting, after a very feeling address, ruling elder Charles J. Janney offered the following resolutions which were unanimously adopted:

Our pastor, Rev. Geo. L. Bitzer, having received and accepted a call to the Presbyterian church at Huntsville, Ala., and having requested the session to call a meeting of this congregation to unite with him in asking Chesapeake Presbytery to dissolve his pastoral relations with this church, and said congregational meeting being now assembled. Be it

Resolved, 1st. That we reluctantly comply with the request of our dear pastor to sever the ties that have bound pastor and people together so lovingly for the past six years, and we do so only because it is his expressed wish for this action to be takeu by us.

2. That we gratefully record our high appreciation of the valuable services rendered by Mr. Bitzer to this church and to the widely separated mission points connected with it, and we bear our testimony to the fidelity, industry, zeal and distinguished ability with which he has preached the gospel of Christ with increasing success for more than six years. Himself feeling its sweetness and power more and more, he has grown as a minister, and has been instrumental in building up the church, and adding many to its membership.

3. That we part from Mr. Bitzer with sincere sorrow and pray that rich blessings may follow him and his family wherever they may go; and we congratulate the church at Huntsville on securing the services of this able minister and faithful servant of Christ.

On motion Elders Janney and Bradfield were made members of a commission to represent this church at a called meeting of Chesapeake Presbytery which is to meet in Washington, 22nd day of March, '98.

A. J. BRADFIELD, Moderator.

R. M. PRESTON, Secretary.

ALABAMA.

Rev. Jno. S. Wood changes his address from Guntersville, Marshall county, Ala., to Taylorsville, Madison county. This is not a change of work, but a manse has been built at Taylorsville and the pastor has settled there.

WEST VIRGINIA.

Keyser.—Fifty dollars was cleared for the Mite society recently, the proceeds of a lecture by the pastor, Rev. J. H. Moore, on the subject, "Robert E. Lee."

Randolph County.—Mr. Wm. E. Hudson, of the Senior Class of Union Theological Seminary, has the charge of Tygart's Valley and Mingo Churches in Randolph Co., W. Va. He will be licensed by Abingdon Presbytery at its spring meeting and be dismissed to the care of Lexington Presbytery and enter upon his work as soon after the Seminary closes as is practicable. F. J. B.

St. Albans.—Associated with his growing pastorate at St. Albans, the Rev. M. B. Lambdin has the oversight of a promising work, organized by him about three years ago, at Spring Hill, a little village seven miles east of St. Albans, and directly on the line of the C. & O. R. R. Recently a ten days' meeting was held by him at this point, during which he had the valuable assistance of the Rev. Arnold Hall, the Synod's evangelist, who is stationed at Williamson, Mingo Co. The brother preached with earnestness and great acceptability. The visible results of the protracted effort were two souls received into the church, with a general quickening and refreshment of the hearts of God's people. Mr. Hall has won his way with the affection and esteem of the whole community, who will ever remember him with pleasure, and his labors with gratitude.

Kanawha Presbytery.—At a called meeting held at Charleston, West Virginia, February 21st, Rev. C. G. Brown was dismissed to the Presbytery of North Alabama. The following resolutions were unanimously adopted:

Resolved, 1st. That it is with the greatest reluctance that this Presbytery has consented to the dissolution of the cordial pastoral relations existing between Mr. Brown and the Montgomery church, with the concurrent severance of the ecclesiastical tie uniting him to this Presbytery. The Presbytery is moved to its consent only as it has been assumed by the brother that the health of his family and the prospect of enlarged opportunity for usefulness in the new field awaiting his acceptance seem to demand his removal.

2nd. That in releasing Mr. Brown the Presbytery feels that it has sustained a serious loss, as his removal robs it of one who has been found a faithful Presbyter, a successful pastor and a true friend.

3rd. That the Presbytery must sincerely commend him to the confidence of the Presbytery to which he goes, and the flock over which he assumes charge, and affectionately bids him God-speed, with the assurance that our earnest prayers follow him to his new field of labor.

MISSOURI.

St. Louis.—At a special meeting of the Presbytery of St. Louis, on the 10th inst., Licentiate A. F. Carr was received from the Presbytery of Mississippi. A call from the Central Church, St. Louis, was placed in his hands, and on his signifying his acceptance thereof, and after the prescribed examination, Sunday, March 20th, was appointed as the time for his ordination and installation, which service is to be conducted as follows: Dr. B. H. Charles to preside and propound the constitutional questions; Dr. J. F. Cannon to preach the sermon; Rev. S. I. Lindsay to charge the pastor; and, by request, Dr. S. J. Niccolls, or, in his absence, Dr. W. S. Knight, to charge the people.

TEXAS.

Wills Point.—At the last meeting of the Synod of Texas this point was transferred from the Presbytery of Paris to the Presbytery of Dallas. Rev. W. L. Lowrance, of Oak Cliff, had been working some at this point as the Chairman of Home Missions in Dallas Presbytery. When this place was put under his care he arranged for a meeting to be held by himself assisted by Rev. W. M. Anderson and Rev. Paul Van Dyke, of Australia. After preaching some days they reorganized the little band with eighteen members. The following officers were elected: Elders, Mahlon F. Brackney, Geo. C. Williams and Chas B. Smith; deacons, Dr. N. W. Campbell and W. Guy Smith. This little band already has a good house of worship which can be put in good order with but little expense. The work is very encouraging.—*Christian Observer.*

One Reason for the Excellence of the Gastonia Church.

We are glad to see the interest manifested by our people in the NORTH CAROLINA PRESBYTERIAN under its new management. Mr. J. Kirkland Hill, its traveling representative, recently spent two days with us, and easily added twenty-seven new names to the already important list of subscribers from this church. It was necessary for him to leave before he finished his canvass of the congregation. He hopes to return soon and complete the work.

We regard the weekly visit of a religious paper to all the homes in our church as so important that arrangements have been made by which one will visit every home that wants it. If the paper isn't wanted it would not be read if it came. But if you want the NORTH CAROLINA PRESBYTERIAN, and don't feel able to pay for it, inform your pastor of this fact, and he will see that the paper reaches you regularly. We are looking forward to the time when it can be truly said that there is not a family in our church that isn't visited regularly by a religious paper. We have almost reached that time now.—*Rev. McG. Shields, in Our Church Record.*

CORRESPONDENCE.

STEAMER ALLER, February 17.

I closed my last off the coast of Portugal, having passed Cape St. Vincent and approaching Spain. In the night we passed Cape Trafalgar and found ourselves anchored in the harbor of Gibraltar when we awoke Tuesday morning. The harbor is a pocket in one side of the straits, so the points on either side of us were not the Pillars of Hercules, but Gibraltar (one of the Pillars) and Tariffa also on the coast of Spain. The other Pillar loomed up as a blue mountain in the distance. Between it and Tariffa was the outlet to the sea, while between it and Gibraltar is the outlet to the Mediterranean. The Barbary pirates at one time held Tariffa, where the strait is only nine miles wide, and levied toll on all vessels going in or out. Hence our word tariff, and travelers still think it belongs to barbaric origin. The great value of Gibraltar to Great Britain is not that its guns can control the passage of the straits but that it secures the harbor as a rendezvous for its navy —the ships will do the rest. Then there is an immense moral power in the possession of this impregnable citadel at the great meeting point of the nations. The fortifications are on the side of the rock—not by building out but by cutting galleries in the solid rock itself, connecting chambers in which guns are planted that point out through innumerable embrasures in the wall of the rock. Visitors are shown through one of the middle galleries. When we wanted to go further we were told that we would only come out to fall into the hands of the police—unless we had a rarely given permit. No one was admitted to any part of the fortifications without a ticket and without registering. Everything is kept in the most spotless order and the strictest discipline is maintained in every part. Among the babel of tongues and the medley of races, the British appears, strong, dominant, conquering. We felt proud to spring from this stock. When we went over the "neutral ground" the firm, smooth, ground and the watering cart with its grateful service ceased at the British line. We passed the sentinels on guards every one as erect as if the British empire was resting on his shoulders, while troops were drilling, firing at targets or busy keeping things in order everywhere. We got to the Spanish line and in the sentinel box the supposed guardian of Spain was curled upon the floor asleep, in the next a woman was sitting, in the barracks soldiers were lounging around doing nothing, while piles of filth and fetid odor made us glad to escape.

The little village was swarming with dirty beggars, and the only imposing building in the place was the Bull Ring. Yet three centuries ago the tramp of Spanish legions shook all Europe.

In the afternoon we steamed rapidly to Malaga, a city whose progressiveness has been stimulated by the iron works founded by the Lorings, of Massachusetts. It has fine stone docks and walls, making an artificial harbor. We associate it with grapes, and not with the smoke of furnaces, or with great piles of lead ingots that are stocked on the pier. The name is equally inappropriate to grapes, as it is derived from the Hebrew word for salt, given it by the Phœnicians who founded it and salted fish here. It is a fine city, one street especially, which was built and owned by one man, who has recently died, and named for him Lareos. No vehicle is allowed in the street at all, and it is filled at night with pedestrians from wall to wall. Gentlemen all wear long cloaks, lined with red velvet, or other material according to their wealth —and with a high stock or collar that at night is worn over the mouth. While the men are thus careful of their health, women have nothing on their heads except a lace mantilla for the higher classes. There were some splendid looking men, and we saw one superlatively beautiful Senorita. The women generally have, when young, rich color, white teeth and bright though unintellectual eyes. As they grow old the eyes lose their brightness, the teeth become snags and the skin parchment. All classes spend the evening in the streets and cafes and clubs and theatres. Children run in and out, begging, playing, crying newspapers, and the police warn you to look out that they do not get their hands in your pockets. The cathedral and the Moorish fortress on the hills are imposing, but we could not enter the one or go to the other, as we only landed after night fall and the next day was wholly needed for Grenada.

We started on that trip in the early morning, breakfasting a little after five and landing in barges between six and seven. We had a special train of sixteen cars with two engines. Each car was divided into three compartments for eight people.

But what a trip it was. If there had been no Grenada and Alhambra at the end of it, the railroad journey would have fulfilled the dreams of a life time. Who does not associate Andalusia with all that is beautiful in nature and romance? We started out through gardens hedged with cactus, and on through groves of oranges and lemons laden with fruit. Most of the houses are of white concrete, built around two or more sides of a court, the rest being enclosed in a wall as high as the houses, and stock and everything is within the one enclosure. Sometimes a one story wing is covered by an open second story where oranges were drying in golden heaps. Other houses were only matted reeds covered with wretched thatch. Then a group of laborers in the fields flashed into view on a long road with high carts drawn by from two to five mules tandem, or with patient little donkeys who never looked up at the train but trudged on with cornucopia-like panniers of oranges nearly touching the ground and perhaps a boy or woman perched on his hindquarters; the groups of chattering people at the stations—picturesque but sordid—as interested in us as we in them. Then we climbed higher until we begin to tunnel the vast rock masses of the Andalusian mountains breaking out again into the open with yawning canons below in which white billows of white blossomed almond trees broke into the coves or flecked the landscape like foam.

At last we got to Grenada. Never mind the crowd and bustle at the station, the jabbering of drivers, the clouds of dust on the road, soon we were rattling through the streets of Grenada itself. Kaleidoscopic impressions, with bits of the detail here and there, are all that remain. Narrow streets with barely room for vehicles to graze by each other, and tiny sidewalks where people must walk single file, lanes and courts running off at every conceivable angle, tall houses with doors opening immediately on the sidewalk, and with paved vestibules within, now and then a brass door-knocker, for which "Sypher would bargain his immortal soul;" over all, tier above tier were tiny balconies crowded with senoras and senoritas smiling and gesticulating at the Americanos, streets swarming with children, begging for centimos, and with men laughing and chattering; now and then an elegant looking "don" in the inevitable cloak, or high-bred "donna," as different as possible from the mere animal beauty of the common classes.

But all the time that these photographs were being rapidly impressed upon our mental film, we were casting glances upwards at the crumbling yellow walls of the outer fortress of the Alhambra that crowned the highest hill of the city. At last we pass under a Moorish arch and begin to climb a perfect road, on each side of which rills of sparkling water cool the air, while above is the shade of lofty fairy-like trees and the retaining wall of the upper sides of the road is festooned with ivy, except where it is broken by a waterfall that comes leaping down to feed the streams by the roadside. At the summit of this road we find the Hotel Washington Irving, where we wash off the dust of travel and take our lunch at long tables spread in a garden of shrubbery. Then we entered the fortress walls and took the buildings that remain of the Alhambra, one by one. Two gentlemen, well known in history, do not receive a "Requiescat in pace" from visitors to the Alhambra—Charles V., who tore down the front part of the Alhambra palace to build on the spot a palace that he never finished, and Napoleon Bonaparte, whose armies destroyed the rich treasures that the Alhambra still contained. There only remains a Phenician sarcophagus made into a fountain, and the celebrated Alhambra Vase.

We went first through the Lower of the Infantas, where one of the Sultans imprisoned his three daughters, that they might grow up without knowing anything of love, with the result that they fell in love with three captive Spanish knights working on the towers. Two ran away with their knights, but the other's sweetheart jilted her and she pined and died. This gave us the first idea of the distinctive character of the Alhambra, and the soul is simply overwhelmed with a sense of beauty. Every one knows the Alhambra windows—the double Moorish arch, supported on the slender pillar in the middle. But no one can imagine the exquisite moulding of the frame or the polish of the alabaster pillar, nor the entrancing view of valley and towers and snow-capped mountains seen through them, or the charm of its endless repetition in every alcove and niche and in every stage of the dome that rises above you, or the soft light that comes down through lattices that you cannot see, and is reflected from the ivory tinted surfaces, until the whole seems to be a translucent shell. Then no picture can give any idea of these dome-like ceilings, every inch of which presents a different angle and surface, nor of the coloring by which tint melts into tint without apparent design, but with consummate artistic effect. Then again we may hear of arabesques all our lives without having the slightest conception of the indescribable effect of the variety and beauty of their design, nor of the decorative effect of Arabic sentences woven through and through the whole pattern.

All of this decoration is done in ivory tinted stucco, as fine and smooth as ivory itself, the pattern being thrown out about a quarter of an inch from the background of the same tint. I need not attempt to describe in detail the Court of the Lions, which has 128 slender marble columns, into which open the Hall of the Abencerrages, from which this family invited to a banquet were led out to death, the Hall of Justice; the Hall of the Baths; with gold fish still swimming in the water; the Sultana's dressing room, with the perforated floor, where she stood to be perfumed from perfumes burned in a furnace below; the Hall of the Ambassadors, at one window of which—after Ferdinand and Isabella had expelled the Moors—Columbus stood when he had been recalled by Isabella, and the decision was made that gave the world a new continent. Thus the old and the new worlds meet.

Tearing ourselves from the Alhambra we had but a little time for the Cathedral. Its lofty naves and towering dome were deeply impressive in the dim light, but we had to hurry into the Royal Chapel to see the effigies and relics and tomb of Ferdinand and Issabella. Their marble effigies lie in solemn state in the centre of the chapel, while stairs take you beneath to the crypt where their bronze coffins occupy the centre, with three others of their family on the sides. Back of the altar are bronze intaglios of the scenes of Christian triumph, Moorish defeat or baptism. The faces of Ferdinand and Isabella and the "Great Captain" are said to be portraits. In a glass case the massive gold handled sword of Ferdinand, the splendid golden sceptre and light unjewelled but graceful crown of Isabella are shown; also her golden jewel casket, a rich cardinal's robe wrought by her hands, and an illuminated mirror she used.

As we left Grenada we heard the startling news of the disaster of the Maine, and posters about it were circulated in Malaga, disclaiming Spanish responsibility. We shall hope to learn the truth to-morrow in Algiers. We saw no signs of hostility to Americans. Two of our party were struck by small stones, but they were thrown by idle boys, disappointed of centimos. We have had to-day the same perfect sky and sea. In the morning the snow-capped mountains of Spain, this evening the blue hills and to-night the lights of Africa.

P. H. H.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. MCKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

The superintendent presented the cause of Home Missions to old Bethesda Church, Fayetteville Presbytery, on Sunday morning. There was a large and a large hearted congregation present. Much interest was added to the facts presented by the use of a fine map which has just been finished by the skillful hands of Rev. C. G. Vardell. The people contributed in cash and subscriptions $100.00, all of which will be paid, as the superintendent had some experience with Bethesda, when he was Chairman of the Evangelistic Committee of Fayetteville Presbytery.

At night the superintendent preached in the Episcopal Church at Southern Pines to a cosmopolitan congregation. An Episcopalian from Vermont escorted him to the Church, a Baptist from Massachusetts helped with the collection, and a Congregational, a Northern and a Southern Presbyterian minister were in the audience. We have no church at Southern Pines, though we have a building at Manly, a mile away. The Congregationalists and the Episcopalians have each built neat churches.

We have some good news from the field this week in the letters of Brothers Gillespie and Tufts.

It was a pleasant task, the other day to fix the stars on the new map, representing the churches that have been organized recently. The old map hangs over the superintendent's desk with its eloquent story of spiritual destitution and of work accomplished, churches founded, souls saved.

Will not every one of our readers who loves his State, who loves his Church, and who loves his Lord, unite in earnest prayer to God, every morning, with him who has been placed in charge of this great work, for the evangelization of North Carolina?

From Brother Gillespie.

While I shall have to abridge the work to some extent on account of Brother Grey's leaving, I think I can get along pretty well until we get ready to develop another charge. The Lord is continuing to bless our efforts. We shall be able to build a church in Jefferson the coming spring. I now have $1,125.00 towards the building. A lady, who is now living in Salisbury, but who formerly lived here, subscribed $1,000.00. I went to Salisbury and presented the cause to her personally. May all the praise be to the Master's name.

E. E. GILLESPIE.

BANNER ELK.—Miss Annie Morgan has faithfully and heroically taught the school at Banner Elk since last June. As the cold November winds began to howl through the mountain gorges we fully realized that to attempt to keep the school open through the winter would be an experiment with no small element of uncertainty connected with it. It had never been done. The experiment has been tried and the result is a complete success. It has proven that there is no reason why the mountains should not have eight or nine months of school as well as other sections of the State. In addition to my regular evangelistic duties I have endeavored to put at least one hour each day in the school room, teaching two classes, one in history and one in the Bible.

The Sunday school work is encouraging. Since the beginning of the present year we have taken up in earnest the study of the Catechisms. Three little girls have recently recited the Child's Catechism and two the Shorter Catechism. One of these memorized nearly the entire Shorter Catechism in less than five days.

We have organized a Foreign Mission Society. It meets once a month and studies each time the needs of one particular field.

COVE CREEK.—Two additions on profession of faith, at the last regular meeting.

Assembly's Missions—Attention Treasurers!

The fiscal year of our Church will close Thursday, March 31st. All Treasurers who have funds for any of the Assembly's causes should send them to the respective treusurers by that day. In reporting contributions to Home Missions, place under the head of General Assembly's Home Missions all that was sent for that cause to Mr. W. A. Powell, Assembly's Treasurer in Atlanta, Ga., and place under the head of Local Home Missions all that was given to Presbyterial or Synodical work.

Northern Assembly.

Dr. Chas. Thompson, the new Secretary of the Board of Home Missions, Northern Presbyterian Church, in his *inaugural address* to the churches affirms this principle, which we hope to see carried out consistently.

3. Comity and co-operation with other Christian bodies. "Is not the whole land before us?" And big enough to preclude all excuse for strife between herdsmen? Our Church has repeatedly affirmed principles of co-operation. The wise economy of forces, the vastness of the field, a faithful stewardship in the missionary money, and above all, the outworking of the love of the Gospel, require that they be consistently enforced. Let us not build on the foundations of other churches, nor interfere with their building. Wherever the interests of Christ's kingdom are satisfied by one church there should not be two. And if large expectations of future growth have tempted two or three allied bodies to occupy ground which has not realized those expectations, the law of love and the law of service alike demand that fruitless competition yield to co-operation and unity.

FOREIGN MISSIONS.

Our Work in Japan—Letter from Dr. Chester. XVIII.

Leaving Kobe on the early morning of December 1st, in company with Mr. Grinnan, we travelled second-class on the Tokio railroad eight hours to Okazaki, the station occupied by Mr. Fulton, but temporarily held by Mr. Grinnan since Mr. Fulton came home on furlough. There was an attendance of about thirty at the prayer-meeting service that evening, which was led by one of the pupils of Mr. Fulton's boys' school. There were sixteen pupils in this school, whom Mr. Fulton has been trying to train after his own ideas to be workers of some kind in the native church.

I think this quiet little city of 30,000 people is a better place to train boys than the great busy capital of Tokio, surcharged as the atmosphere there is, with politics and other influences not the most friendly to the spiritual life of immature young men. The young men however, usually prefer the capital, and it is difficult either to get or keep them at small schools in quiet places.

The next day I went to Nagoya, where Mr. W. C. Buchanan received me and kept me busy for several days. My first evening was spent at the girls school, now in charge of Misses Ella Houston and Lizzie Moore. These young ladies have thorough business ways of doing things, and their work is being conducted with great efficiency. The lease of their building however, will soon expire and it is a question whether it can be renewed on satisfactory terms.

Nagoya is one of the great commercial centres. Its main street is almost sixty feet wide, with an avenue of beautiful evergreens, and a line of electric cars just ready to begin operations. Its castle, the residence and fortress of the old daimio is one of the most famous in Japan. It is built of huge blocks of stone, 170 feet high, its two main towers being crowned with dolphins, said to be of solid gold and weighing many hundred pounds each. It is surrounded by a large moat which can be filled with water, or emptied, at pleasure. Its base is large enough to furnish storage room for several months supply of provisions for the garrison, so that the old feudal lord, entrenched in this fortress could, at least before the days of modern artillery, look out and smile at all his foes. There is also a large military garrison at Nagoya, and some of the best work of the Mission has been done among the soldiers.

Capt. Hibiti, a member of the Session, and said to be a very enthusiastic Christian worker, came to see me to talk over the situation. The frequent cuts in appropriations in recent years, and the new movement towards putting the work on a self-supporting basis, have created general uneasiness lest we might be thinking of withdrawing our missionaries from Japan altogether. He spoke in behalf of the native Church to urge that we should not diminish, but rather enlarge our work among them. He said he had prayed to God to give us churches in Japan, and in answer to our prayers He had given us many, most of which were still in the weakness of infancy. And now to abandon these weak churches, founded in prayer, and leave them to perish, would not, it seemed to him, be "treating God with *proper politeness*." So, dear friends, speaking reverently as Capt. Hibiti meant his expression, it seems to me. Japan has 40,000 Church members and 40,000,000 inhabitants. Large sections of the country and certain classes of the people have scarcely been touched as yet. The churches are young and weak, and they need help and sympathy and guidance.

Nagoya Presbyterian Church contains about forty resident members. The building is one of frame, painted white, much after the style of many of our country or village churches. The Sunday services were all too like what is often seen in our churches, a long sermon, a bench of drowsy elders and a congregation whose interest visibly waned towards the close.

A Japanese sermon needs to be long, however, if the preacher is to say much, in spite of his rapid utterance, for what they lack in emphasis they make up in repetition.

For instance if one is going to say in Japanese, "Go bring those apples upstairs on the bureau," he would say it on this wise: "Apples—apples up stairs—apples up stairs on bureau—apples up stairs on bureau go bring."

From Nagoya to Tokyo is about twelve hours by the fast train. There I spent one day visiting our brethren of the Northern Presbyterian Mission, who, as every where I met them, received me as one of themselves; the Meiji Gakuin (the Theological Seminary of the Northern Presbyterian and Dutch Reformed Boards) and the Shiba temples. These last, with the exception of the famous ones at Nikko, are the finest temples in Japan. Their gold candelabra, their bronze filigree work, their lacquer chests, and their fretted ceilings of blue and gilt and red, all as clear and fresh as the day they were made, were a contrast indeed to the dingy and dusty old temples of China.

There were some other temples that I did not see, older than these, said to be thronged with worshippers every day, who go to them on electric cars, passing by all kinds of splendid modern buildings where all kinds of things belonging to western civilization, schools, factories, law courts, parliament houses, etc., in full blast.

Notwithstanding all these, the two dominant forces at Tokyo are still atheism and idolatry. Japan needs many things, but its greatest need just now is the same as ours, namely, that on the gospel seed sown and the churches planted there might be a great outpouring of the Spirit of God.

Our workers there are not having the easy time that some suppose they are. They are confronted by many perplexities and battling with many difficulties, and they need our sympathy, our prayers and our earnest co-operation in their work.

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Dr. Trumbull, of the *Sunday School Times*, has provoked a great deal of discussion by his recent editorial, "No Immortality for the Soul," a proposition which Dr. Flournoy neatly reduces to an absurdity in our columns this week. Words are things. It was indeed "a crime against the English language," to say nothing of its displaying a surprising want of scholarship for a man of Dr. Trumbull's reputation.

P. H. H. sends a second delightful letter to our readers. We who have been so profoundly stirred by the news of the destruction of the Maine can enter somewhat into the feelings of our travelers as they first heard of the catastrophe on Spanish soil.

War and Peace. The earnest preparation that the Administration has been making for war, is, perhaps the surest guaranty of peace. Rudyard Kipling once referred to America as "temptingly spankable." But a few days has been sufficient to indicate the solidity and patriotism of our people and the enormous resources at our command. We trust that the demands of our Government will be just. America owes it to her citizens to see that their lives are protected in any land, and she owes something to the cause of humanity as represented in the starving thousands of Cuba. And if Spain shall decline to accede to just demands, then the responsibility for war will rest with that country. The show of force which America has made should be a powerful persuader to Spain to do what is right.

Until we have "the parliament of man, the federation of the world," there is no higher authority to which a nation can appeal than the resort to arms. But it should be the last resort.

A Generous Offer. The Board of Home Missions of the Northern Presbyterian Church built a school at Forest, in Stanley County, whose buildings were unfortunately destroyed by fire. There was some insurance, but in the present financial straits of the Board, it was found difficult to rebuild the school and to man it too, so we understand that an offer has been made to rebuild with the insurance money and to turn the property over to the Southern Church, on the condition that the school is kept up. There are other circumstances that tend to make this a proposition that should be accepted.

The Stated Supply System. As the time approaches for the spring meetings of the Presbyteries, when many of our churches will be supplied by Presbyterial authority, it is well to consider whether there is not some more scriptural, constitutional and satisfactory relation that may be formed between minister and people than that of stated supply. The stated supply system has grown to large proportions in our Church. In one of our Presbyteries in North Carolina 44 out of 78 churches have a stated supply instead of a pastor. Certainly it was never contemplated that a case which the Assembly calls "anomalous" should be the rule instead of the exception.

The Assembly of 1881 made a deliverance on the subject from which we quote:

"The stated supply, being unknown to our Standards, has, as such, no official status. * * * He is not a member of the session by virtue of his stated supply-ship. The whole case of the stated supply is anomalous; but the underlying principle of form of Government, Chapter VI, Sec. 1, Article II. would seem to require scrupulous regard to the wishes of the congregation in employing or dismissing a stated supply."

The article referred to, reads:

"Since the government of the Church is representative, the right of the election of their officers by God's people, either immediately by their own suffrages, or mediately through Church Courts composed of their chosen representatives, is indefeasible. Nor can any man be placed over a Church, in any office, without the election, or at least the consent of that Church."

The assembly of 1878 refused to give the stated supply the title of Acting Pastor because "it would have a tendency to encourage the relation of stated supply in place of the regular pastoral relation."

Now, as everyone knows, this relation is sustained by many ministers who are practically pastors, and are perfectly acceptable to the churches which they serve. The relation has been continued from year to year, more through neglect on the part of the people than from any other cause. We know of one excellent minister who served his people as stated supply for twenty-one years, when having come of age in that relation, they heartily called him as pastor. They would doubtless have done so twenty-one years before if their duty had been pointed out.

However, it is equally certain that the sacred right of the people to choose their own minister is often disregarded. It is too often a matter between the session, or sometimes the delegate to Presbytery, and the Home Missions Committee. We know of a case in which the church has never asked for a minister's services yet he was sent to the church as stated supply, and continued to serve it, willy-nilly. Often the wish of a few individuals passes for the will of the congregation, the relation is entered into as a temporary one, and at the end of the "stated" time, it is continued through default. The presence of the minister discourages the calling of any one else, but is equally discouraging to the forming of a permanent relation with him. It should be remembered that our whole Presbyterian system rests upon the right of the people to elect their officers. The stated supply is practically an unelected officer responsible for his work neither to the people nor to the Presbytery.

Now there are two remedies for this. The first is far preferable, the formation of the pastoral relation. There is an argument in the very word *pastor*, which needs no amplification. The pastor takes solemn vows to feed and care for his flock. The people on their part, bind themselves to uphold and support him in the Master's work. The Presbytery sanctions the covenant with the authority committed to it by the Head of the Church. There is no more sacred and tender relation of earth and its chief exemplar is the Shepherd and Bishop of our souls.

Now every self-respecting minister should recognize, if a church, after his serving them for a time, refuses to call him as pastor, that they simply lack the ability to appreciate him at his true worth. He should let it be known that unless the call is made they must look for some one else. And our sessions should refuse to take upon themselves the responsibility which God has put upon *the people* of electing their minister. And our Home Mission Committees and our Presbyteries should be careful to find out that the wishes of the people have been consulted ere they send a minister as stated supply for even six months, and the refusal of a congregation to call the minister as pastor, should be presumptive evidence that he is more wanted elsewhere.

So, every church that wishes the minister to remain with it should see to it that a call is made out before the meeting of Presbytery, or wishing otherwise for the sake of the church and the cause of Christ, it should distinctly say what its wishes are.

The other remedy is for the Presbytery to appoint an evangelist instead of a stated supply for churches which cannot or will not call a pastor.

The evangelist is not a man "placed over a church" according to the meaning of our Book, but he is one who comes with the authority of the Presbytery—just so much of it as Presbytery delegates to him. He is responsible to the Presbytery for the manner in which he performs his work, and is elected by the Presbytery to that position. He may be sent from one field to another, according to the circumstances of the case, and he is in a much more independent position if a field desires to call him as pastor. And the churches are better suppled with preaching. The two Presbyteries in this Synod that have tried this system thoroughly, have no vacant churches to-day. We commend this subject for discussion at the approaching meetings of the Presbyteries.

Baptist Historical Papers. Rev. J. D. Hufham, D. D., is writing a series of articles on the Baptists in North Carolina, which are published in a magazine entitled *North Carolina Baptist Historical Papers*. The series is an interesting one and must be of great value to the Baptist denomination. In his fifth paper we think he hardly gives sufficient credit to the Presbyterians for the part they took in the separation of Church and State. Presbyterians and Baptists were standing shoulder to shoulder in defence of that principle and doubtless the influence of the latter would have been more strongly marked in Revolutionary History except for the smallness of their numbers—computed at 5000 in all America at the beginning of the Revolutionary war. Speaking of other Churches, Dr. Hufham says: "In New England the Puritans were in close and intolerant alliance with the State. In Virginia the same thing was true of the Episcopalians. The Presbyterians were here, but in Scotland and Geneva their Church was in alliance with the State, and in England they had sought to force their polity on the people with an insistence which called forth the sneers of Milton." This is hardly a fair statement. If "the Presbyterians were here" he ought to have told what position they took here instead of in England and Scotland and Geneva. In 1729, two years after the founding of the first Baptist Church in North Carolina, the Presbyterian Synod formally rejected the old ideas of the union of Church and State. They were simply carrying out the logical principles of their system, but they had learned them through long and bitter years of persecution under the English Church.

SUNDAY SCHOOL LESSON.

Review of the Quarter, Lesson XIII, March 27, 1898.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER:—I am the light of the world.—John viii: 12.

1. JESUS AND JOHN.

This is my beloved Son, in whom I am well pleased.—Matt. iii: 17.

2. JESUS TEMPTED.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. ii: 18.

3. BEGINNING OF THE MINISTRY OF JESUS.

The people which sat in darkness saw great light.—Matt. iv: 16.

4. THE BEATITUDES.

Ye are the light of the world.—Matt. v: 14.

5. HOW TO PRAY.

Pray to thy Father which is in secret.—Matt. vi: 6.

6. OUR FATHER'S CARE.

He careth for you.—I Peter v:7.

7. THE CALL OF MATTHEW.

Follow me.—Matt. ix:9.

8. THE TWELVE SENT FORTH.

Freely ye have received, freely give.—Matt. x:8.

9. WARNING AND INVITATION.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. xi:28.

10. JESUS AND THE SABBATH.

The Son of Man is Lord even of the Sabbath day.—Matt. xii:8.

11. THE WHEAT AND THE TARES.

He that soweth the good seed is the Son of man.—Matt. xiii:37.

12. JOHN THE BAPTIST BEHEADED.

Keep thy heart with all dilligence; for out of it are the issues of life.—Prov. iv:23.

13. REVIEW.

Thou art the Christ, the Son of the living God.—Matt. xvi:16.

[For the North Carolina Presbyterian.]

Funds for the Bible Cause.

The fiscal year of the American Bible Society closes with this month, as does also my service as District Superintendent. I am, therefore especially desirous of getting in hand before March closes, all the funds which the churches of North Carolina Synod have contributed for the cause during this year. That all the contributions have not yet reached me is evident from the fact that since last spring I have received not a cent from the Churches of Fayetteville Presbytery; contributions from only two churches—Washington and Cann Memorial, of Albemarle Presbytery; and but $7.25 from six churches of Orange Presbytery, viz: Bethlehem, Red House, Cross Roads, Elkin, (white) Hawfield, and North Wilkesboro. I beg the treasurers who have these funds in hand to remit them to me at once so that I may get them into this year's report, and so that the society, now greatly needing all the funds it can get, may have the use of them.

THOS. H. LAW,
Dist. Sup't.

Spartanburg, S. C., March 4, 1898.

Mementoes of My Travels.

McDonald was a soldier from the Scotch section of North Carolina and was, naturally, able to read and write. He told me that he was surprised at the illiteracy of some of the soldiers from other sections, and that he often accommodated them by writing letters home for them. But he found a rival in the letter-writing business who charged five cents a letter, while he was doing his work gratis. When the soldiers got the two together and began to discuss the matter, the mercenary letter-writer said: "My eddication cost me too much for me to be a writin' letters for nothin'." "Well," said McDonald, drily, "if it cost you very much you were badly cheated."

I saw a man coming out of a saloon the other day. He was a decent looking fellow with an attractive face and he had the grace to look rather ashamed of himself, as he furtively wiped his mustache. He was just in time. Down the street there came tripping a little maiden, with dimpled cheek and laughing eye, and almost opposite that gateway to Hell the little angel caught sight of— her father, and rushed into his arms. Will she be as happily ignorant in years to come? Or will the shame and the grief that come from drink blight her young life? God knows.

RAMBLER.

News of the Week.

DOMESTIC.

FRIDAY.—A wire-nail trust has been formed with headquarters in Chicago and a capital of $12,000,000. Several companies which put too high a valuation on their properties were frozen out.—The Populists of Michigan are said to be leaning toward a renomination of Governor Pingree before the Republicans can act.—Representatives of organizations of different kinds of railway employes met at Chicago and formed a federation.

SATURDAY.—The President has signed the bill appropriating $288,000 for property belonging to the Methodist Episcopal Church, South, at Nashville, destroyed by the United States army during the war.—The receipts in February for fifty of the largest post-offices were $241,341 in excess of the receipts for the corresponding month in 1897.—Gen. William S. Rosecrans, the well-known Union veteran, died at his home near Los Angeles, Cal.—Hon. Peter H. Bell, who was Governor of Texas from 1849 to 1853, died at Littleton, N. C.

MONDAY.—A test vote may be taken in the Senate this week on the Hawaiian annexation treaty. Senator Davis, in charge of the treaty, will move to table Senator Bacon's amendment, which provides for the submission of the question of annexation to the vote of the people of Hawaii, including the natives.—Railroad employes' organizations are holding a union conference at Chattanooga, Tenn., to spread their orders in the South.—E. C. Bassick, who located a famous Colorado silver mine and by it became a millionaire, died at Denver.—Reproductions of the McKinley and Bryan homes will be on the grounds of the coming Trans-Mississippi Exposition at Omaha, Neb.

TUESDAY.—Our government purchases the two Brazilian warships the Armstrongs are building; the Amazonas is about ready to sail.—Torpedo outfits are sent to the Minneapolis and the Columbia.—Railroad shops in Atlanta are busy putting extra engines and cars in order, to use in transportation of troops if it becomes necessary.—The government has decided to arm volunteers in case they are put in service, with improved Winchester rifles.—The Brooklyn reaches Norfolk; the Machias is ordered to Boston.—The largest dry dock in the world is to be built at Newport News.—Some life insurance companies decide to cancel the clause in old policies against the insured going to war.

WEDNESDAY.—The contract for transporting the artillery batteries of the inland forts to the coast.—The cabinet expects the report of the Court of Inquiry this week.—Five new dry docks have been ordered to be built.—It is probable that President McKinley will be in Charlotte on May 20th.

FOREIGN.

FRIDAY.—A ukase has been issued by the Czar ordering the disbursement of 90,000,000 rubles (about $69,480,000) for the construction of warships.—In the British House of Commons Hon. George J. Goschen, first lord of the admirality, said Great Britain's estimated naval expenditure of $124,428,000 for the coming year was considered inadequate in some quarters.—Mr. George N. Curzon, parliamentary secretary of the foreign office, stated in the House of Commons that Russia has not sent an ultimatum to China with reference to Port Arthur and Ta-Lien-Wan.—A distinguished naval officer is quoted in a Havana dispatch as saying that President McKinley has notified Captain Sampson, chairman of the naval court of inquiry, that he is ready for the court's report as to the wreck of the battleship Maine.—Spain is seeking the co-operation of France and Russia, as there is a belief at Madrid that England will side with the United States in the event of hostilities.—In view of the attitude of the United States, the Spanish government has completely changed its policy as to Cuba and is now courting the co-operation of the Cuban constitutional party.

SATURDAY.—Great Britain has lodged a formal protest at Pekin against the cession of Port Arthur to Russia.—A hundred and nine arrests have been made as a result of the plague riots at Bombay, India.—It is reported that if Honduras should help Nicaragua in the pending Central American difficulties Salvador will support Costa Rica.—The United States Nicaragua canal commission is expected to sail homeward from Colon today.—There was a heavy fall in stocks on the Madrid Exchange. Spanish bonds also fell in London and Paris.—Minister Woodford distributed alms among the poor at the burial in Madrid of the celebrated bull fighter Frascuelo, a large crowd being present. There was no demonstration of hostility toward him.—The insurgents in the Phillippine Islands are growing bolder.

MONDAY.—There is discord in the ranks of the annexation party in Hawaii, and it is believed that President Dole cannot long avert a crisis.—Acting President Cabiara, of Guatemala, has issued a general decree of amnesty to all persons driven out during the last regime of the late President Barrios.—*The Imparcial*, of Madrid, says the Spanish government is momentarily expecting the report of the Spanish naval court of inquiry at Havana, which, it is understood, will maintain that the wreck of the battle ship Maine was due to an internal explosion.—A special from Havana states that there is a large hole in the bottom of the harbor there under the Maine's former anchorage, which lends color to the theory that a torpedo caused the wreck.—The Berlin foreign office denies that Germany will aid Spain in case of war with the United States.—Marquis Ito, the Japanese Premier, intimates that Japan needs all her cruisers and will not sell any of them to the United States for use against Spain or any other country.

TUESDAY.—It is stated that the dispute between Chili and Peru as to the provinces of Tacna and Arica is almost certain to be settled soon.—Many persons have been rendered homeless and much damage has been done by the overflow of the Grand and Thames rivers, Ontario.—A Siamese expedition has defeated the Cambodian rebels in the province of Battambang.—The Brazilian cruisers Amazonas and Admiral Abreuall, which are at the works of the builders at Elswick, England, have been bought for the United States Navy and will soon be manned by American officers and seamen.—In the House of Commons Mr. George N. Curzon, parliamentary secretary for the foreign office, stated that Great Britain has not offered to lend warships to the United States.—The Spanish torpedo squadron sailed from Cuba, and is said to be bound for Porto Rico. The United States gunboats Helena and Bancroft left Lisbon, and, it is rumored, are following the Spanish vessels.—Alvarez, Nunez and other Cuban leaders who, according to an official Spanish report, were about to offer submission to Spain, are said to have been killed by insurgents.

WEDNESDAY.—The Spanish cabinet claims that it would be a crime against civilization and humanity for the United States to make war on Spain—The Spanish presidents of Vera Cruz presents Spain with a vessel the size of the Vizcaya.—A second Spanish flotilla will start this week for Havana.—Sir Henry Bessemer, the inventor of Bessemer steel is dead.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—This letter usually has itself written yesterday. Now isn't that a funny thing to say? But it does any way. I always do write it yesterday, but here it is to-day and not a thing done yet—and before we can say "Jack Robinson!" here it will be to-morrow; no, not to-morrow either, they say to-morrow never comes, but it will be what we *call* to-morrow while we are in to-day—but whatever it is, it will *come*. And if I do not look sharp, there will not be any word said to my little folks. "Now what is the matter?" You see—well, various things. In the first place, yesterday did not do at all,—it was cloudy.

Do you think it is easy to behave and do what you ought to do on a cloudy day? I do *not* think so. When I was a little girl they used to say, when things went wrong on those days, "oh, you got up wrong end foremost," or "you put the wrong foot out of bed," and sometimes those days brought a switching or a putting in bed, and at any rate a certain little girl was naughty, and you could ride on her lips, she pouted so, and the frowns, oh my! Let's not talk about it. In the second place, to-day came and did the same way. Now, could you think of anything to say to little people, anything good or sweet or pleasant, if the day came with clouds outside and clouds inside? Now you see the clouds inside are in my own head. It must be clouds—it is something anyway, and it makes me feel inside, just as the day looks outside.

Then a certain dear little boy has clouds in his head too, and is as cross as his mamma; besides that, there is a frog in his throat, and his mamma has been trying to remember that if she had a frog in her throat *she* would feel much uglier than she already does, and certainly would be a great deal crosser than that baby boy. He was just shaking this desk a while ago for *badness*, and I said, "There now, don't do that, look out of the window and see what you can see, that's a good boy!" "No 'tain't," he said, "bad bo." Now somebody ought to tell us grown folks sometimes that we have gotten up wrong' or "old Mr. Pouts" is on our own backs or some of those things *we* tell *you*, but oh no, big people are "nervous my dear, keep quiet." But, children, sometimes Mr. Weary or Mr. Care or somebody puts a tight cap on mamma's head and *then* with the clouds inside and the cap outside she is surely in a bad way.

Maybe she did get up wrong sometimes, the little folks or the breakfast bell will call her up very early, and she is in such a hurry and is *so* sleepy that she does forget which foot should go out first, and besides that she may forget to put on some of the armor she needs, for instance she may leave off the shoes that the Bible says she must be shod with—who knows what they are?

If she does, then you may be sure the cap will be on some time that day, or the clouds will come and mamma's head will almost burst. *Then*, little daughter, or little son, when you see her put up her hand and push at that cap to try to get it off, you be *just as quiet as a mouse*, and if there is a little brother or sister who makes a noise or is fretful and wants mamma, try to take the little one out for a while, and make yourself just as funny and entertaining as you can for about an hour, and see if mamma is not feeling better and behaving better. Now you have some rainy day work—will you do it? It may help mamma to keep her page white and clean—she often needs help. She needs *time* very often to *stay* her mind on something and if she can only do it she will not be cross or worried any more.

"Thou wilt keep him in *perfect peace*, whose mind is stayed on Thee."

THE CHILDREN'S LETTERS.

A Little Boy's Account of Dr. Nansen.

DEAR UNCLE:—Papa and me went to see Nansen last Thursday. He lectured on "The Voyage of the Fram to the Frozen North," and he had some very fine magic lantern views. He said the day in the North was worse than the night, because at night they had something to interest them, as the "mock suns" and the Aurora Borealis. He showed a picture of the mock suns, and the Aurora Borealis was the prettiest of all. There were three bars of light which met where they were smallest and extended all over the sky. Each one looked like something with a very delicate fringe on each side. The bars were all the colors of the rain-bow. The ice was piled up so that they could hardly get along. When they got to where they started home, the ice was piled up so high that they had to pull instead of the dogs. They had to kill all the dogs except two, to feed the others. One time Nansen heard Johannsen call him and when he looked around he saw a Polar bear on top of Johannsen. His gun had fallen into a hole in the ice and he was trying to get it. The bear would have killed Johannsen if the dogs hadn't barked at the bear and worried him so that he didn't hurt Johannsen. After a while the bear left Johannsen and went toward Nansen. He had gotten his gun and fired at the bear which was only about six feet off. The gun, though it was only loaded with bird shot, killed the bear. After they had gotten to open water, they made a raft and started for Franz Josef Land. Before they got there, they met with another adventure. They had stopped at an island, when Johannsen called to Nansen and said, that the raft was going away. He started after it, and after swimming a good while reached the raft and brought it back to Johannsen. Before they started to Franz Josef Land, they had to kill their two dogs. Nansen took Johannsen's and Johannsen took Nansen's and led them out and killed them. They had nothing for them to eat and of course they had to kill them. When they got to Franz Josef Land, they found that there would be no ship till the next season, and so they had to stay through the winter. They made a pick out of a walrus' tooth and made a hut with a roof of walrus skins. They slept twenty hours out of the twenty-four because they had nothing to read except a nautical almanac and a table of logarithms. One of their chief troubles was that the bears ate off their roof right often. One day Nansen heard a dog barking right near him and when he went in the direction of the sound, found Mr. Jackson, of the Jackson-Harmsworth expedition. Mr. Jackson took them home where he found that the "Fram" had not come yet, but it came in a few days. Dr. Nansen is very tall, and in the picture, where he meets Mr. Jackson he looks like a giant. Mr. Marshall took papa and I went on the quarter that you sent me. I think that was the best thing that I could do with it, and I am very much obliged to you for it. FRANK.

The Best Teacher in the World.

ALPINE, N. C., February 21, 1898.

DEAR PRESBYTERIAN:—I have seen so many nice letters from the little folks, so I thought I would write one too. I am a little girl. My papa died when I was very small, our family consists of my mama, two brothers and myself. I go to school to mama at home. I enjoy reading the dear old PRESBYTERIAN so much. Please let us know how the little girl is that swallowed the thimble. Will some of the little folks tell me how many Psalms they can repeat, and how many verses there are in the Bible. I will close, your little friend,

ANNIE F. MCMILLAN.

[Little Ellen has gone back to her home, nearly well, we think.—ED.]

Studying Speling.

IONA, N. C., February 28th, 1898.

DEAR EDITOR:—I am a little boy eight years old. I am going to school. Miss Nelly McDuffie is my teacher. I am studying reading, speling, geography and arithmetic. I go to Sunday school every Sunday. The Rev. Hugh Craig is our pastor, we all like him very much. I have one sister and three brothers. My sister is in the Seminary at Red Spring. The Atlantic Coast line has build a new rail road by our house. We can see the train every day, and enjoy looking at it. I will close by answering Katie Kimes question, the shortest Psalm is the hundred and seventh.

Your Friend, COLLOW CAMPBELL PRICE.

The Thirteenth Out of Every Dozen.

MCLEANSVILLE, Feb. 26th, 1898.

DEAR PRESBYTERIAN:—As I have not written to you since you changed your home, I thought I would write this morning. My school is out but I say my lessons at home to my Mamma. I have a gun and enjoy hunting very much. I have killed a good many squirrels and rabbits this winter. We are going to have a spelling match at our school house next Friday night and I hope it will be nice weather so there will be a large crowd. I hope that it will soon be warm so we can go fishing. I like to hunt up the eggs. Mamma gives me the thirteenth egg out of every dozen. Wishing the NORTH CAROLINA PRESBYTERIAN much success, I am your little unknown friend, WILLIE D. MCLEAN.

A First Letter.

IOWA, N. C., Feb. 28th, 1898.

DEAR EDITOR:—Since I have never written to you before, I will write you a short letter. I have too sisters and three brothers. I am going to school. My teacher's name is Miss Lillie Pitman. My deskmate is Alice Grantham. I study Geography, Arithmetic, Grammar, Spelling, Phisology and History. I have two pets—a kitten and a puppy. I will close now. Your little unknown friend,

RUTH INMAN.

A Helpful Litttle Girl.

RYAN, N. C., March 1, 1898.

DEAR PRESBYTERIAN:—I thought I would write to you. I am going to school every day. I am studying spelling, fourth reader, arithmetic and geography. I am nine years old and like to go to school. There are three of us going; Ryan, Bonnie and I. Aunt Lizzie is our teacher. We all go to Sunday chool and study the lesson and the Catechism. I know ten questions; mama is our teacher. There are five of us children. We haven't any preacher now. I cook and wash dishes, and can help milk the cows. I will write again some time.

Your little friend, JANIE MCBRYDE.

With His Left Hand.

BARIUM SPRINGS, N. C., March 3rd, 1898.

DEAR PRESBYTERIAN:—This is the first time I ever wrote a letter. I go to school in the evening. I like to go to school. I like to write. I like to stay here. I write with my left hand. I attend to a cow. I take her to the pasture and let her stay till five o'clock. I had a nice time Christmas. I have been vaccinated. WARREN BROWN.

One of Little Sister's Friends.

DEAR PRESBYTERIAN:—I went with mother on Sunday and put some little violets on Little Sister's grave. Father and all of us and the cook and my doll were vaccinated. I wanted to have my black kitty vaccinated too, but I couldn't find it. Do you think that was funny? I go to Sunday school every Sunday with Liza, and sit in the big class. How are all of you getting along? I said this all myself. Kiss Benjamin for me.

DOUGLAS SOUTHERLAND.

Grandpa and Grandma.

BEAR POPLAR.

DEAR PRESBYTERIAN:—As my brother has written you a letter, I thought I would write one. I am going to school but have not learned to write yet, so grandma is holding my hand. Grandpa has eight little lambs. I go to Sunday school. Miss Alder Sherrill is my teacher and Mr. Harkis is my preacher and I love them both. Your little friend,

FLAKE R. HOUSTON.

A Good Ancestry.

ALFORDSVILLE, N. C., Feb. 24, 1898.

DEAR PRESBYTERIAN:—I am a little boy ten years old. I live near Red Springs, N. C., but am visiting my Aunt and Cousin near Alfordsville. I have one brother aged seven, and one sister aged four. Both of my grandfathers were Presbyterian ministers.

Your little friend, MALCOM N. MCNAIR.

An Orphan Colt.

LITTLE RIVER ACADEMY, N. C., Feb. 16, 1898.

DEAR PRESBYTERIAN:—I am nine years old. I have a colt ten months old, and he is growing very fast. His mother is dead. I like to hear your letters read. I have a big dog. Our preacher is Mr. Black. He preaches at our church every fourth Sunday. I have two sisters and two brothers. I study the third reader and the second arithmetic. My spelling book is Swinton's Word Primer. I love to go to school.

Your friend, HENRY WILLIAMS.

Needs the X-Ray.

BURLINGTON, N. C.

DEAR PRESBYTERIAN:—Papa bought me a goat and Santa Clause brought me a wagon and harness. I drive to Papa's store. I go to school. Mrs. Doggett is my teacher; she is my Sunday school teacher too. I swallowed my tooth. ERLE LASLEY.

A Cent a Day.

NORTH WILKESBORO, N. C., February 26, 1898.

DEAR PRESBYTERIAN:—I am a little girl eight years old. We have such a fine climate up here in the mountains. We go up to the Iron and Lithia Springs every summer. They are building a hotel up there now. I hope little Ellen Harris is almost well. Several of the Sunday school who have mite boxes are working to have a cent a day in them this year. I will close answering Katie Kime's question. The one hundred and seventeenth is the shortest Psalm. Your unknown friend,

ELLEN GORIN ROBINSON.

Loves His Preacher.

BEAR POPLAR, N. C.

DEAR PRESBYTERIAN:—This is my first letter to any paper, but I am at Grandma's, and see so many nice letters from the little folks that I thought I would write one too. I was so sorry to hear about that poor little girl in Texas that had to have her leg and arm taken off, and it was so kind for those people to send her so many nice things for Christmas. I go to Sunday school at Back Creek. Mr. Harris is our preacher and we love him. Papa, brother and myself have been vaccinated. Your little friend,

JAMES N. HOUSTON.

Dearly Loves the Children's Letters.

ROBERDEL, N. C, Feb. 13th, 1898.

DEAR PRESBYTERIAN:—As I have not wrote in a long time, I thought I would write to you again. I go to Sunday school every Sunday. My teacher's name is Mr. O. G. Covington, and I like him very much. My brother takes your good paper and I dearly love to read the children's letters. I would love to know how the dear little girl is that swallowed the thimble. I do hope that she is getting well. So I will close for this time. I am your little unknown friend,

MARY E. SOLOMON.

[For the North Carolina Presbyterian.]

The "State's Little Boy."

Not very long ago there was such an interesting letter in the NORTH CAROLINA PRESBYTERIAN, written by Mr. Boyd, telling so many things about "God's little ones." As I know and love very dearly, one of "these little ones," I have determined to tell the North State children all about him. Children, he has just gone to live at the Orphans' Home, and he left so many kind friends behind, that I know his little heart has ached many times for the sight of them, and for the loving caress so often bestowed upon him.

Now, I expect you are wondering why he left all these dear friends, and why he went to the Orphans' Home. Now this is just why I am writing—just to tell you these very things that you will wish to know.

In Morganton, N. C., where the skies seem bluer, the grass greener and the air fresher than almost anywhere else, the good people of our State have built, just on the top of a lovely hill, a beautiful house, with hundreds of cosy little rooms, occupied by the poor, unfortunate people who have lost their reason. Kind doctors and good women live here and take care of them, and try to make them well.

It would make your little hearts glad to see how happy these poor people are, in this lovely home.

Here, seven years ago the seventeenth of last October, "our little boy" was born. He was a tiny little tot, and very pretty and bright—but oh children, it was so sad—his poor mother was crazy, and she did not care *one bit* for the little babe. When God sends a dear little babe to our homes we love it so dearly, and are so careful of it that we would be shocked at the very thought of leaving it in a room with dozens of crazy people. But "our little baby boy" was as safe with them as he could have been anywhere, and they, each and all, loved him very dearly and would take care of him all day long.

You know this big house belongs to the State of North Carolina—so, because he was born *here*, he was called the "State's Little Boy." His name is Herbert. When he was just able to talk a little, and you would ask him whose boy he was, he would say, "I belong to the State, I am a Presbyterian and a Democrat, and there are no flies on Cleveland."

When Herbert was about three years old he started to Sunday school and was a member of the little infant class, and I was his teacher.

There is, at the hospital where Herbert lived, a dear, kind lady, who took special care of him. She always had him dressed so prettily and saw that he had his little pennies in his pocket book—every Sunday morning he brought his "pennies for Jesus"—and children, he was so happy when it was *his Sunday* to be "*Deacon*," and take up the collection.

I wish you *all* could have seen him the first Sunday he came to Sunday school with *pants on*.

Now we *all know* that *this* is the biggest day in a boy's life, isn't it? So it is very natural that "our little boy" was very proud of his fine, new pants. When he came in, I made a *big fuss* over him, and *his pants*—and he said, "Mrs. ——, I know a little speech to say," I stood him up in a chair, to show him off still better, (for he is such a tiny scrap) and said, "Now Herbert let's have your speech"—thinking, *of course*, it was a Sunday speech. All the children sat with their little eyes wide open, waiting for Herbert's speech, and *this* is what he said: "If a boy and a half eat an apple and a half in a minute and a half, what will be the consequence in an hour and a half?" Then, before anybody could say a word, he put both hands on his stomach, and bent over, as in awful pain, and said, "an awful stomach ache."

Herbert was very happy at the State Hospital, but the time had come when those who loved him thought it best that he should have a different home, and kind teachers to instruct him, and so they sent a message to Mr. Boyd, asking him to give Herbert a place in his Home. About two weeks ago, a letter came from Mr. Boyd, saying there was room for Herbert, and in a few days, he was safe at the Orphans' Home.

We miss him *very much*, especially on Sunday, when his little chair in the Infant Class is unoccupied, but we hope he will be very happy in his new home.

And now little North Carolina Presbyterians, Herbert is *your little boy*, for did he not say, he belonged to North Carolina, and was a Presbyterian—so I want you *everyone* to take a special interest in him, and ask *your* Heavenly Father and *his* to keep him in safety, and if it is His will, to make him a Presbyterian minister some of these days. M. S. R.

The Covenanters.

This organization was started in Richmond, Va., in Dr. Hoge's Church, in 1896. Mr. S. H. Hawes was the originator. By May, 1897 there were five companies and 149 members. There are now nine companies; six of which are in Virginia, four in Richmond, one in Petersburg and one in Roanoke; one in St. Louis; one in Durham and one in Concord, N. C.

On the 28th of last May a rally day was held in Dr. Hoge's Church. Company 3 went over from Petersburg, were met by delegates from the other companies and escorted to the church, where a delightful entertainment was given. The 81 boys present marched in singing, "Onward Christian Soldiers," and carrying their banners which represented the old battle-flag of the Covenanters of Scotland. An address was delivered by Dr. Roseboro, of Petersburg, on "The Covenanters of Scotland." Mite boxes were given out for the summer collections. Reports were read from each company showing that about $250 had been earned by the boys during the year. At Christmas the boys sold candy and other things for their Christmas boxes.

The badges are diamond shaped pins with a blue field and a white cross. The boys have been asked to put their flag on the new Union Seminary buildings in Richmond.

This is a good way for boys to work in the Church, and it is to be hoped that more companies will be formed in North Carolina as well as in other places.

A COVENANTER.

How Little Lelia Took up the Cross.

(Caroline Campbell in Christian Observer.)

Little Lelia, a fair-haired blonde, who had been her mother's sunbeam for six short years, sat rocking her doll to sleep, and humming snatches of one of the children's hymns.

Every now and then she stopped singing and sat still in her little rocking-chair, and looked lovingly at a little fairy lamp, which was burning brightly on the end of the mantel, saying, with a soulful expression in her eyes:

"Mamma, ain't it pretty?—ain't it sweet?"

"Yes, dear, it is one of the prettiest I ever saw; and you think a great deal of it, don't you?"

"Mamma, I just love it."

Papa had brought this little lamp a few days before from the city for his little girl; and with it two others for her to give to her two little playmates, Mary and Agnes. For papa's and mamma's little sunbeam must not be selfish, but share her pleasures with others.

This beautiful little lamp, with its pretty pink globe, and soft light, was little Lelia's dearest treasure. The first thing in the morning she asked Sarah, the maid, to light it for her; all day she watched it with eager interest, and whenever the light began to fail, she ran to Sarah and begged politely:

"Please, Sarah, fill my dear little lamp; it's going out, and I do want to see it look pretty again."

This Sarah gladly did for the little lady who was always kind to her, and thoughtful of her comfort.

At night when "Now I lay me" had been said, mamma's good-night kiss given, and little Lelia snugly tucked up in bed, she lay looking at the precious lamp until "Mr. Napper" closed her "peepers." It was indeed her heart's treasure, and was for many days.

One morning Lelia's mother said to her:

"Lelia, Sarah is going to see her little lame brother this evening. What are you going to send him?"

Lelia's eyes immediately rested on her lamp—the thing nearest to her heart. For a minute she said nothing, then with her big blue eyes full of earnest love, she looked up in her mother's face and said:

"Mamma, if I send Ben my lamp, will that be 'taking up the cross?'"

It was mother's time to be silent and think now. She felt strongly tempted to seize her precious darling lovingly in her arms and tell her to keep her treasure, and that she would send for another lamp for Ben. But the wise mother knew the eternal value of this lesson, and said quietly:

"Yes, dear, taking up the cross for Jesus' sake."

Then she kissed her own little treasure, and left the room with something in her throat, and in her heart a thanksgiving that Jesus had said "Suffer the little children to come."

That day little Lelia wore a thoughtful brow, but was very quiet and gentle, there was no outward sign of the battle going on in that little soul.

But when Sarah was about to leave that evening she heard a little voice calling her. Looking up she saw a little angel-face all covered with smiles, resting on an odd-looking parcel done up in Lelia's own childish fashion; the owner of face and parcel came tripping down stairs with a light heart and merry voice, as she said:

"Sarah, will you please take this to Ben, and tell him I hope he will soon be better."

The mysterious parcel contained her most precious treasure—the fairy lamp. Little Lelia had proved a heroine indeed, and had gained a victory over self.

In the later twilight of that evening Lelia and her mother sat silently looking into the big wood fire, both thinking of the same thing, when little Lelia leaned her head on her mother's knee and said in a low voice:

"Mamma, I feel so much happier since I gave my lamp away."

Older and wiser heads, can you not learn a lesson of little Lelia, and receive that "Peace that passeth all understanding?"

Meetings of Presbyteries.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans, at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock A. M. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, the 18th of May, at 8 o'clock P. M., and also at 9 o'clock on the morning of the 19th, for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

The Treasurers of Presbyteries will please forward to the undersigned by the hands of Commissioners or by mail to the General Assembly all sums due on Presbyterial assessments.

JOSEPH R. WILSON,
Treasurer of Assembly.

Presbytery of Albemarle will meet at Tarboro, N. C., Tuesday, April 5th, at 7:30 p. m.

F. H. JOHNSON, S. C.

Tombeckbee Presbytery will meet March 31st, 11 a. m., at the Second Presbyterian Church, of Meridian.

A. B. COIT, S. C.

Presbytery of Mississippi will meet in Natchez, Tuesday, April 5th, 1898, at 7:30 p. m. Opening sermon by Rev. Z. B. Graves.

Sessions will send commissioners' fund at the rate of ten cents per member; statistical reports, narratives, Sunday schools and young peoples' societies reports.

S. C. CALDWELL, S. C.

Louisiana Presbytery will meet in Hoyte Memorial Church, Gloster, Miss., on Thursday, March 31st, at 7:30 p. m. Written reports are required from all churches, and "Sessional Records" are to be sent up for review. The Ladies Presbyterial Missionary Union will hold their meeting during the session of Presbytery, and all Ladies' Missionary Societies will send their representatives.

M. B SHAW, Secretary.

Bethel Presbytery will meet at Clover, S. C., on Tuesday, April 5th, at 11 a. m.

ALEXANDER SPRUNT, Stated Clerk.

Concord Presbytery stands adjourned to meet in Mooresville, N. C., Friday, April 15th, 1898 at 7:30 p. m.

W. R. MCLELLAND, S. C.

Orange Presbytery.—The 256th session of Orange Presbytery will be held in Durham, N. C., and will convene on Tuesday, April 12th, 1898, at 8 o'clock p. m. Delegates will ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

The Presbytery of Pee Dee will meet at McColl, S. C., Tuesday, April 5th, at 11 a. m.

A. H. MCARN, S. C.

Mecklenburg Presbytery will meet in 57th regular session with the Philadelphia church, April 5th, 1898, at 7:30 p. m.—six miles from Matthews, N. C. Sessions will send up records and regular annual reports.

JESSE W. SILER, S. C.

Fayetteville Presbytery will meet at Carthage, N. C., at 8 p. m. Tuesday, April 18th, 1898. The blanks for reports have been mailed to the clerks of the Sessions. The assessment for the Presbyterial Fund is due at the close of the year, the last day of March, and if not already forwarded to the treasurer, should be sent up to this meeting. Churches that send no representatives to Presbytery are requested to send their reports by mail.

P. R. LAW,
Stated Clerk.

The Presbytery of Wilmington meets in Burgaw at 7:30 p. m., April 5th, 1898.

A MCFADYEN, Stated Clerk.

Asheville Presbytery will meet at Murphy, Tuesday, May 3rd, at 7:30 p. m.

A convention on Sabbath schools will be held the day before Presbytery convenes.

E. A. SAMPLE, S. C.

The Presbytery of Kanawha will meet at Charleston, W. Va., April 13th, 1898, at 7:30 p. m. F. L. MCCUE, S. C.

Transylvania, Springfield, April 26.
West Lexington, Midway, April 5.
Louisville, Hawesville, April 5.
Ebenezer, Elizaville, April 27.
Nashville, Wartrace, April 21.
Knoxville, Sweetwater, April 6.
Columnia, Pulaski, April 15.
Western District, Denmark, April 5.
Memphis, Hickery Withe, April 19.
Potosi, Oak Ridge, April 5.
St. Louis, People's Church, St. Louis, April 19.
Missouri, Montgomery City, April 26.
La Fayette, California, Mo., April 12.
Ouachita, Washington Church, March 31.
Western Texas, San Marcos, April 14.
Fort Worth, First Church, Fort Worth, April 6.
Red River, Keatchie, La., March 31.
Central Mississippi, Jackson, April 6.
South Alabama, Eufaula, April 14.
Maryland, Laurel, April 5.
Charleston, Edisto Island Church, April 5.
Enoree, Welford, April 12.
Atlanta, Griffin, April 14.
Augusta, Penfieldi April 7.
Florida, Milton, March 31.
Abingdon, Marion, May 10.
Athens, Elberton, April 27.
Cherokee, Rockmart, April 5.
Chickasaw, Chalybeate, March 31.
Dallas, Forney, April 6.
East Hanover, Blackstone, April 5.
Macon, Cordele, April 6.
Montgomery, Roanoke, April 26.
North Mississippi, Oxford, April 6.
North Alabama, Birmingham, April 5.
Palmyra, Paris, April 5.
Paris, New Boston, April 1.
Roanoke, Martinsville, April 5.
Savannah, Mt. Vernon, April 14.
West Hanover, Gordonsville, April 5.
Washbourne, Springdale, April 6.
Lexington, Loch Willow, (Churchville, Va.,) May 10th, (3:30 p. m.) 1898.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Presbytery of Lexington:—Rev. Geo. W. Finley, D. D., Fisherville, Va., Rev. A. M. Fraser, D. D., Staunton, Va.

Alternates:—Rev. E. P. Palmer, D. D., Harrisonburg, Va., Rev. R. A. Lapsley, Greenville, Va.

Elders:—Dr. A. F. Kerr, Millboro, Va., Alternate, Maj. Jed. Hotchkiss. Staunton, Va., Prof. A. L. Nelson, Lexington, Va., Alternate, Ed. McK. McCue, Fort Defiance, Va.

WM. C. WHITE, S. C. Lex. Presby.

SELECTIONS.

There is a land where beauty cannot fade,
Nor sorrow dim the eye.
Where true love shall not droop nor be dismayed
And none shall ever die
Where is that land, O where?
For I would hasten there!
Tell me, I fain would go
For I am wearied with a heavy woe!
The beautiful have left me all alone,
The true, the tender from my path are gone!
O, guide me by thy hand
If thou dost know the land,
For I am burthened with oppressive care,
And I am weak and fearful with despair!
Where is it? tell me where?
Thou that art kind and gentle, tell me where?
Friend, thou must trust in Him who trod before
The desolate paths of life,
Must bear in meekness, as He meekly bore
Sorrow and pain and strife!
Think how the Son of God
These thorny paths have trod;
Think how he longed to go,
Yet tarried out for the appointed woe;
Think of his weariness in places dim,
When no man comforted nor cared for him!
Think of the blood-like sweat
With which his brow was wet,
Yet how he prayed, unaided and alone,
In that great agony, "Thy will be done!"
Friend do not thou despair
Christ from His heaven of heavens will hear thy prayer.

—From the German of Uhland.

Song Of The Sparrow.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

"Fear ye not, therefore; ye are of more value than many sparrows."—Luke 12:6, 7.

I'm only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers;
It is very plain, I know,
Without a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And now that the spring-time cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

I have no barn or store-house,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
Close pecking makes it sweet;
I have always enough to feed me,
And life is more than meat

I know there are many sparrows;—
All over the world they are found;
But our Heavenly Father knoweth
When *one* falls to the ground.

Though small, we are not forgotten,
Though weak, we are not afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

I fly through the thickest forest,
I alight on many a spray;
I have no chart nor compass,
But I never lose my way.

I just fold my wings at night-fall,
Wherever I happen to be;
For the Father is always watching:
No harm can happen to me.

I am only a little sparrow,
A bird of low degree,
But I know that the Father loves me;
Dost thou know his love for thee?

J. M. FOOSHER.

"There is but one book" is the happily selected motto to be carved imperishably over the new library building of Union Seminary at Richmond. When Sir Walter Scott asked Lockhart, his son-in-law, to read to him on his death-bed, and Lockhart asked him what he should read, Sir Walter said, "There is but one book." Many books will be gathered into that library storeroom, preserving scholarship, ability, charm, the stored riches of all generations, the rich and sanctified thought of the world's greatest and best thinkers. But over them all will be the inscription, to which they all consent, "There is but one book!"—*Central Presbyterian.*

The Central owes it to the friends of Union Seminary to tell who suggusted this as the motto for the Library.—[Ed.]

THIS IS CERTAINLY A WONDERFUL CHANCE.

We are aware that our people who suffer from nervous, chronic or long-standing complaints do not have the same opportunity to be cured as do the residents of the great cities where the most eminent physicians and specialists reside. Dr. G. H. Towner, Detroit, Mich., (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

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AMONG OUR EXCHANGES.

Speaking of a lecture by Mrs. Elizabeth Duncan on dancing, in which she remarked that the teaching of dancing to children is not only for physical training but for mental as well, the *Trans-Mississippi Presbyterian* says:

"'Dancing,' she holds, 'is illustrative of character rather than of movement, and character of the child is expressive of the state of the body. The dance is a series of rythmical movements, a concentration of mind and body. It is the expression of sensation by natural movements. The exercise of dancing increases the support that is received by the mind from the body. Through the practice of movements typical to health, health is regained. The teaching of dancing to children is not only for physical training, but mental as well. It should be a training that will give character to the body.'"

This is just what we have been looking for. It has always been a favorite view with us that every thing had its use. Once we were temporarily floored by an Irish blacksmith asking us, on a hot July day, what was the use of flies—but in time we rallied and established our point.

Heretofore, when we have been asked the use of the dance, we could only fall back on its beneficent effects when used in a lunatic asylum. We pointed out that for years the managers of every well conducted asylum had been searching for some amusement for lunatics, that would give the maximum of bodily and the minimum of mental exercise. Nothing answered till they tried the dance, and since then the weekly dance is a part of the treatment the patients receive.

This was enough to establish our position, but it was not universal enough in its application, for only the lunatics, their friends and their physicians could appreciate it. But now Miss Elizabeth Bioren Duncan has come to our aid, and clearly shows that dancing builds up the mind and gives character to the dancer.

Our conclusion and hers are rather antagonistic, it is true, but that can be explained by remembering that we refer to the minds of lunatics. The more we study her position, the more does it seem to be a wise provision of providence. For we all know that the minds of those who dance need building up. To those who have studied the mind of the dancers, nothing is plainer than that the Lord never blesses both ends of a man, but by a law of compensation, which runs through nature, He makes up in the man's heels what He has failed to give him in his head.

B.

Just now the Northern Presbyterian Church is suffering from the abuse of the Trustee System, by which the Church property and many things relating to worship have been turned over to men, whose business qualifications often exceed their spiritual. So the following amendment to the Book as we learn from the *Herald and Presbyter*, has been sent down to the Presbyteries:

Section 7. Subject to the provisions of the Directory for Worship, the Session shall have and exercise exclusive authority over the worship of the congregation, including the musical service; and shall determine the times and places of preaching the Word and of all other religious services. They shall also have exclusive authority over the uses to which the church buildings may be put, but may temporarily delegate the determination of such uses to the body having management of the temporal affairs of the church, subject to the superior authority and direction of the Session.

The *Congregationalist* notes the death of a man who rendered a distinct and valuable service to the churches with which he was successively connected. He never spoke in prayer meeting and was never prominent in projecting and carrying on aggressive movements. But whenever any source of friction or dissension arose, he was invariably the one to pour oil upon the troubled waters. As an intimate business acquaintance said of him: "He was never so sweet as to be useless or so sharp as to be disagreeable." "Blessed are the peacemakers."—*Exchange.*

From the *Westminster Presbyterian*: The NORTH CAROLINA PRESBYTERIAN, with its change of home and management, comes to us enlarged and in an attractive form, and contains much of which North Carolina Presbyterians cannot afford to be ignorant. We were going to say that the sketches to which reference has been made are alone worth more than the price of a year's subscription to the paper, but the interest they afford and the stimulus they give cannot be estimated in dollars and cents.

We All Bow Our Thanks.

The Synod of Virginia has given North Carolina some valuable men; Turnbull, Campbell, Graham, Little, Coppedge, McKelway; and Dr. Hoge stands equal among them all. —*J. R. Bridges, in a sketch of Dr. P. H. Hoge, in Southern Presbyterian.*

Also, the Synod of North Carolina has given Virginia some valuable men: Moore, Lacy, Rosebro, Harding, Wharton, McLean.—[ED.]

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JAS. DINWIDDIE, M. A. of University of Va., Principal.

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Session opens September 15, 1897.
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Current Opinion.

Dr. Jesse B. Thomas, writing in the *Examiner*, on the Lord's Supper, says that open comunion changes "One Lord, one faith, one baptism," into "one Lord, many faiths, no baptism."—*N. C. Baptist.*

That sentence is not as smart as it looks. We are glad that there is no dispute over the fact that there is one Lord. There is but one faith, faith in Him. All other faiths are forms of unbelief. If faith is used in the sense of non-essential differences among Christians, there are many faiths with or without open communion. There is one baptism, the baptism of the Holy Spirit, which water baptism symbolizes. All admit that there is a baptism with the Spirit. If our Baptist friends make immersion the one baptism the Apostle was wrong. There are two.—[ED.]

A beautiful anecdote is told of the student history of Thomas a Kempis, which illustrates his elevated piety. His preceptor asked a number, "What passage of Scripture conveys the sweetest description of heaven?" One answered "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see His face." But Thomas a Kempis, who was the youngest of all, "And His servants shall serve Him."—*The Christian Intelligencer.*

Of the sermons, the hearing of which made a new era in life, the grandest was one by Dr. T. E. Peck, on the death of a devoted young minister of Christ, from that text, "And His servants shall serve Him."—[ED.]

This is why we send missionaries to Mexico. Rev. Francis S. Borton sends to the *Christian Endeavor World* this notice which he had just read in a Roman Catholic Church:

"Raffle for Souls. At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory.

"Ticket 841. The soul of the lawyer, James Vasquey is released from Purgatory and ushered into heavenly joys.

"Ticket 41. The soul of Madame Calderon is made happy forever.

"Ticket 762. The soul of the aged widow, Francisca de Parras, is forever released from the flames of Purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets one dollar. To be had of the Father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?"

CHURCH AND STATE.—The *Central Presbyterian* in its issue of March 2nd, says:

"The State of Delaware pays $5 a year to the support of each Sunday school in its borders. Whether it be consistent or not with the views of many of the relation of the state to religion, certainly no money is as wisely expended as

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that which helps the poorest and most remote Sunday school, in its work of teaching religion to children. That is work on the foundations of civil order and all true prosperity."

We cannot agree with our contemporary. Nothing is clearer in the history of the Church than the fact that state aid cripples its efficiency. Every dollar that the Church receives from the State is a curse. State aid deprives the Church of the privelege of giving, which is properly a part of divine worship. It reduces Christian liberality, thereby weakening the Church in its capacity to support itself.

It destroys the independence of the Church, making it a pensioner of the State. It makes church support depend on forced levies of taxes, whereas not one dollar should be used which is not a free will offering. We would think that the history of the Church in England and Scotland would be sufficient to settle forever this question. American Protestant churches are independent, evangelical and earnest. We cannot afford to sacrifice our progress for any amount, much less for the pittance of five dollars per church or school. Protestant churches have taken a strong stand against government aid to their schools in the Indian Territory. If it cannot be approved there, certainly it cannot be in an older and well settled and civilized community. Such assistance from the State is not a "help" but a hindrance.—*Southern Presbyterian.*

In the case of the Indiana lynching affair in which several men in prison for alleged burglary and theft were taken from jail by a mob and murdered, the North is finding out the difficulty of convicting the offenders.

Says the *Independent:* "The preliminary trial of Hughes, alleged to be one of the Indiana lynchers, terminated March 1st, with acquittal. It lasted about a week, and during its progress many witnesses were called, all of whom, with two exceptions, testified that they were ignorant as to the perpetrators of the lynching. That the truth was told few persons profess to believe. One witness testified that he saw more or less of the proceedings of the mob, but he did not admit that he recognized any of the individuals. Another, a youth approaching manhood, who had been at one time an inmate of the county infirmary, and knew Hughes well, testified that he was in the same cell with the man whom Hughes was charged with killing, and that he saw him commit the crime. Later he contradicted himself as to a minor point, but he never wavered as to the main fact. The State was represented throughout the trial by the Attorney-General, and he performed his part faithfully. It is difficult to name anything that was proper that was left undone. No one questions the infention of the Justice to do right. How far he was unconsciously influenced by the "atmosphere" of the locality, is unknown; but one can believe, without questioning his integrity, that, away from the locality of the lynching, he would have sent the accused to the Grand Jury for indictment if, in the judgment of that body, this were deemed right.

There is no dearth of ministers, but it is hard to find the kind of men people seem to want. Recently a small church in New York City is said to have had no less than six hundred applicants, one hundred and sixty of whom were heard by the committee. While this speaks well for the patience and perseverance of the committee, it is not to the credit of the church that it had to hear so many before getting suited, or else it indicates that they had a poor lot to select from, which is hardly probable. It was certainly a trying experience for the various candidates. How much pain, mortification and disappointment they must have suffered! It must have been a consolation to the remainder of the six hundred that they escaped being "sampled." Are we never going to hit on some plan by which the candidating business shall be obviated? What is the matter? Are ministers too numerous, or churches too hard to please? Might there not be a different condition of things if the pastoral office was more highly esteemed, if there was a deeper piety among the people and if ministers were less self-seeking and more devoted to the work where God has placed them?—*Presbyterian.*

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North Bound.	No. 2. Daily.
Lv. Wilmington	9.00 a. m.
Ar. Fayetteville	12.10 p m.
Lv. Fayetteville	12.18 "
Lv. Fayetteville Junction	12.25 "
Lv. Sanford	1.48 "
Lv. Climax	3.47 "
Ar. Greensboro	4.20 "
Lv. Greensboro	4.30 "
Lv Stokesdale	5.17 "
Lv. Walnut Cove	5.47 "
Lv. Rural Hall	6.15 "
Ar, Mt. Airy	7.45 "

South Bound.	No. 1. Daily.
Lv. Mt. Airy	8.40 a. m.
Lv. Rural Hall	10.04 "
Lv. Walnut Cove	10.33 "
Lv. Stokesdale	11.06 "
Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2.36 "
Lv. Fayetteville Junction	3.55 "
Ar. Fayetteville	4.00 "
Lv. Fayetteville	4.10 "
Ar. Wilmington	7.20 "

North Bound.	No. 4. Daily.
Lv. Bennettsville	8.00 a. m.
Ar. Maxton	9.02 "
Lv. Maxton	9.07 "
Lv. Red Springs	9.35 "
Lv. Hope Mills	10.20 "
Ar Fayetteville	10.40 "

South Bound.	No. 3. Daily.
Lv. Fayetteville	4.50 p. m.
Lv. Hope Mills	5.07 "
Lv. Red Springs	5 43 "
Ar. Maxton	6.11 "
Lv. Maxton	6.15 "
Ar. Bennettsville	7.15 "

North Bound.	No. 16.*
Lv. Ramseur	6.40 a. m.
Lv. Climax	8.30 "
Ar. Greensboro	9 17 "
Lv. Greensboro	9.35 "
Lv. Stokesdale	11 07 "
Ar. Madison	11.55 "

South Bound.	No. 15.*
Lv. Madison	12.35 p. m.
Lv. Stokesdale	1.25 "
Ar. Greensboro	2.45 "
Lv. Greensboro	3.15 "
Lv Climax	4.25 "
Ar. Ramseur	6.10 "

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"They toi-oi-oi-oil not,
They toil not,
They toil not,
Ny-y-y-ther do they spin."

She paused and the tenor took up the strain:

"Nee-ee-ee-ther do they spin,
They toi-oi-oi-oil not,
They toil not,
They toil not,
Nee-ee-ee-ther do they spin."

The tenor ceased, and the basso, a solemn, red-haired young man, with a somewhat worldly-looking eye, and a voice like a foghorn broke in:

"Nay-ay-ay-ther do they spin,
They toi-oi-oi-oil not,
They toil not,
They toil not,
Nay-ay-ay-ther do they spin."

Then the voices of the three were lifted up in semi chorus:

"Ny-y-y-ther,
Nee-ee-ee-ther
Nay-ay-ay-ther
do they spin.
They toi-oi-oi-oil not,
They toil not,
They toil not,
Ny-y-y-ther
Nee-ee-ee-ther
Nay-ay-ay-ther
do they spin."

"Brethren," said the gray-haired, old-fashioned pastor, when the choir had finished, "we will begin the service of the morning by singing the familiar hymn, 'And Am I Yet Alive?'"—*Chicago Daily Tribune.*

Two Indians belonging to one of the large American shows of life in the Wild West, while visiting London, were much interested in the sights to be seen in the London streets. One day they stopped before the show window of a wig maker, and stared at the many varieties of wigs on exhibition there until their eyes nearly fell out. Finally, one of them nudged the other, and with a shake of his head remarked: "Ugh! mighty brave man! Big fighter, much scalp."—*Harper's Young People.*

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CONTENTMENT

Is happiness, old as the hills, but true as the North Star. Men toil and dig and fret and worry, spending long weary days and sleepless nights struggling with hardships and self-denial for the upper rounds in fame's ladder, for the applause of men or riches. One wise man said it's vanity of vanities. Another, Uneasy rests the head beneath the crown. Then why fill life with that which satisfieth not, when the genuine commodity is so near at hand After all the tap root and key stone is contentment.

BELK BROS.

As thousands have attested since our business began, in October, 1895. We came to do the business of Charlotte and we are doing it—else why flock the crowds our way daily? Ask the school boy where he gets 20 marbles for one cent, 10 lead pencils for one cent, 6 pen holders for one cent, 4 boxes matches, bottle ink, 2 boxes blacking, 25 envelopes, 24 sheets paper, 2 blank books, tablet, etc. Watch his eyes snap as he tells you. Ask the ladies where they bought spool cotton 200 yards for one cent. Ask good old grandma about her specks and grandpa who sold him his last suit. They all say BELK BROS. Contentment on all sides here.

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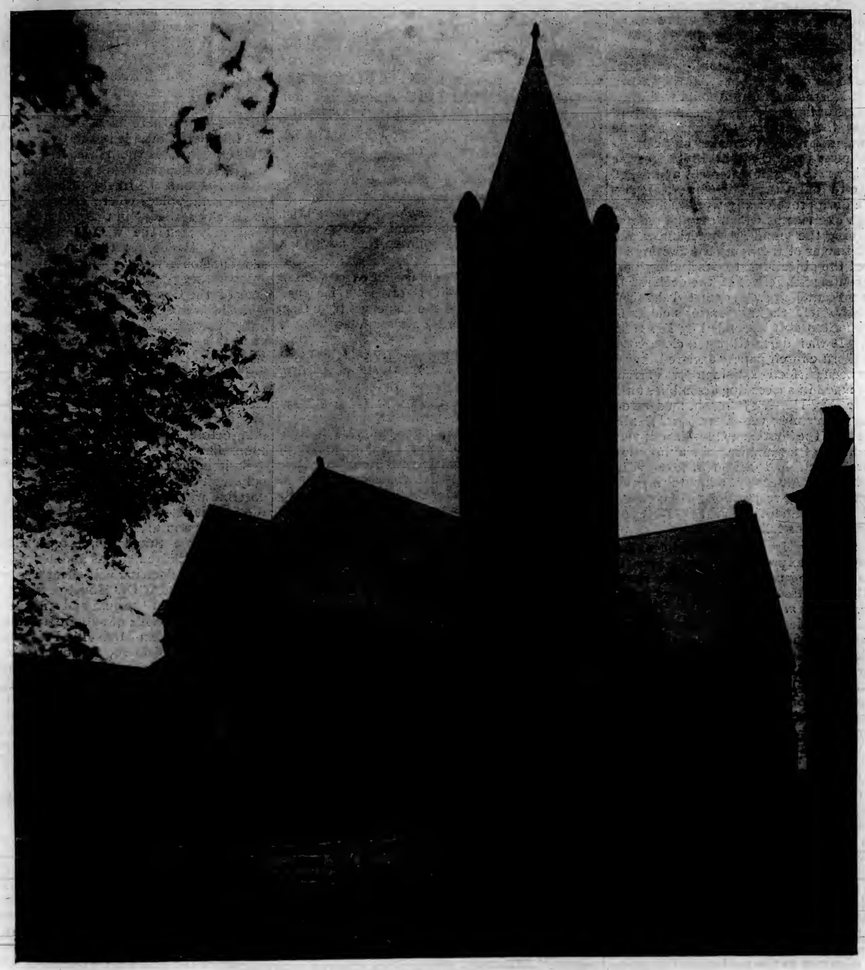
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NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., MARCH 24, 1898. VOL. XL.—No. 12.



SECOND PRESBYTERIAN CHURCH, CHARLOTTE, N. C.

The Second Presbyterian Church of Charlotte was organized on October 22, 1873, the petition for organization having been presented to Mecklenburg Presbytery, October 6. On November 23, a congregational meeting elected R. I. McDowell, James B. Rankin and Julius P. Alexander, ruling elders, and at the first meeting of the session, December 1, Colonel Rankin was elected Clerk, an office whose duties he continues to execute with care and fidelity. Rev. W. S. Plumer, D. D., then Professor at Columbia Seminary, preached at the Old Court House to the little band, for the first year of its existence. A good church building was soon erected on the site where the present edifice stands. The pastors have been: Rev. E. H. Harding, D. D., till 1881. Rev. N. M. Woods, D. D., till 1886. Rev. J. Y. Fair, D. D., till 1889. Rev. R. C. Reed, D. D., (under whose pastorate the present building was erected), till 1892. Rev. J. W. Boyd, D. D., till 1895, and Rev. J. W. Stagg, D. D., from January, 1896, to the present time.

The growth of the Church has been remarkable. The petition for organization was signed by 16 names. Now the Church numbers 918 Communicants after having helped to form the two colonies of Graham Street and Dilworth, being the second church in the Assembly in point of numbers.

This splendid Church edifice is a worthy exponent of the zeal and resources of Presbyterianism in Charlotte. Its large auditorium, probably the largest in the State, is not too large for the congregation that worships within it. With the work accomplished in the past as a foundation, its second quarter of a century opens to this Church a great and effectual door of Christian service.

Implacability.

(We reprint the following editorial from the *Interior*, the leading paper of the Northern Presbyterian Church.)

The *Christian Observer* of Louisville, has an interesting editorial, and also an article by Dr. Pitzer, on the attempts to establish fraternal relations, co-operation, etc., between the Churches, North and South. Between and including the years 1872, 1882, *The Interior* labored continuously to these ends. A strong effort was made to carry the Assembly in Cleveland, 1875. An editorial was distributed in the Assembly in which it was shown from the official records of the Southern Assembly that they did not ask a rescinding of the war deliverances, that they did not base the withholding fraternal relations on those deliverances. All they asked was that the Northern Church should withdraw the accusations of heresy, schism and blasphemy made against the Southern Church. But the Assembly was not ready to make any concessions. The next year, 1876, at Brooklyn, the writer of this wrote a brief statement and asked Dr. Talmage to offer it. The point of it was this: "We disapprove of any words spoken in tones of high excitement which may be regarded as impugning the sound Presbyterianism and Christian character of the Southern brethren." This avoided the objections to rescinding past action and confined the effect of the declaration to the then present. It was defeated by Dr. Van Dyke who left the moderator's chair to oppose it, who was ably seconded by Dr. Irenæus Prime. It was defeated by a close vote. All the Southern church papers declared that it would have been perfectly satisfactory. Various efforts were made in succeeding assemblies until the year 1882, Dr. Herrick Johnson, moderator. The Southern Assembly was sitting in Atlanta, and by that time the Southern Church was very strongly in favor of terminating the animosities of the war, which had arisen sixteen years before; and their Assembly adopted a paper which threw the whole responsibility of continuing the old estrangement upon the Northern Assembly. It was as follows:

"While receding from no principles, we hereby disown all expressions which may be regarded as reflecting upon, or offensive to the Northern General Assembly. Will you adopt this minute, *mutatis mutandis?*"

When this was telegraphed to the Northern Assembiy at Springfield all supposed that the long trouble was at an end. It was adopted by the Southern Assembly with a great deal of hope and joy, and a most brotherly and Christian response was confidently expected.

Dr. Herrick Johnson left the moderator's chair, as Dr. Van Dyke had done seven years before. I tried to see him, to ask that a great deal of heartiness be put into the response, which I had no doubt would be most cordial. Indeed there was no such thing as directly resisting it without self-stultification on the part of our Assembly. But Dr. Johnson managed to put on a "rider" which was bigger than the horse. The overture of the Southern Assembly was adopted, but a declaratory act was first adopted at the urgent appeal of the moderator, which explained that the resolution was not meant to declare what it actually did declare. The resolution was sent to the Southern Assembly as adopted, and then Dr. Johnson sent a personal telegram to the moderator informing him that the resolution did not refer to what it did refer to. That we held fast, nevertheless, to a part of our aspersions.

The effect in the Southern Assembly was most depressing. Many shed tears. It was a rebuff which beside being unexpected, was a repetition under most humiliating circumstances, of the old offense.

Sixteen years have come and gone again. One by one the old champions of sectional hatred have passed away, and very soon now all will be gone. It is a strange commentary on Christian grace that nothing but death is adequate to quench the fires of animosity between Christian brethren. They burn till chilled and smothered by the wet clods of the Valley of Death.

CONTRIBUTED ARTICLES.

Over-Worn Words.

"Who you are and what you will, are out of my welkin—I might say element, but the word is over-worn." Every age suffers from over-worn words. It seems that the "intellectual exquisite" of the Elizabethan age affected "element" as the pseudo-scientist of to-day, wearies us with the cloying repetition of environment and its detestable plural "environments."

So insatiable is the appetite for the novel and startling word that writers like Amelie Rives flaunt their spasmic diction in our faces with scarce a protest. When DeLeon in his delicious parody of a notorious work of the above writer says "he caught the boomerangy ricochet of her thought upon the racket of his tennis-latticed soul," we feel that he is scarcely exaggerating.

There is certainly a golden mean between words worn smooth by constant attrition of many brains especially those of the watery type, and Carlyle's amorphous chunks—the pronunciation of which "would splinter the jaws of a crocodile."

But "to hark back"—to use an expression of the stylistic faddists—it is often "a far cry" (to adopt another from the same gentry) from words to works. Words, after all, are simply vehicles for the conveyance of thought, and every one has noticed how loudly vehicles rattle when they are empty. "The fault, dear Brutus, is not in our stars but in ourselves that we are underlings." The words are all right—there are some 300,000 in the English language, plenty for all, but the personality is lacking that charges the word with life and makes it a pent-up Utica, bursting with thought. It is time to drop an expression when we find it is becoming conventionalized. "That is a favorite word of yours," said a friend to Emerson as they were walking together one day. Then I'll drop it said the Seer of Concord, as an annoyed expression flitted across his calm, philosophic features.

Perhaps there is no sphere of thought in which words tend more rapidly towards meaningless symbolism, than in religion. If we wish proof of this, listen to the prayers in any average prayer-meeting, and listener, don't forget to listen to your own. Hear the cant phrases as they fall with hebdomadal regularity from the lips of A. B. C. What a feeling of humiliation comes over us as we sit down after having strung together a choice collection of stock phrases! How we cry with Hamlet's Uncle, "My words fly up, my thoughts remain below." How different those radiant, but too rare moments when we feel, and of course all around feel with us (for feeling is atmospheric), that to speak out the things of God, "words are weak, the glory they transfuse, with fitting truth to speak."

Are not some of our most beautiful spiritual expressions in danger of becoming over-worn by the constant attrition in our numerous alphabetic Christian conventions? "Spirit-filled," "consecration," "unction," "emptied of self," "with an eye single to the Master's service." Glorious expressions charged with boundless possibilities of meaning, but too often striking the ear as "words, words, words."

"Would you eliminate these valuable expressions?" the objectors may ask. By no means, but beware of their use, unless they represent your thought, and in large measure your life.

"Nine-tenths of this latter day religion," said an irreverent gentleman once, "consists in going to hear somebody say something." This of course is a gross exaggeration. Every true Christian knows that however effectively others may think that he speaks, most of his religion is a great, sweet silence in God's presence, or a noisless activity in doing His work. Herein lies the secret of every Christian speaker's power as a wielder of winged spiritual words.

W. S. CURRELL.

[For the North Carolina Presbyterian.]

Is it a "Distinction Without a Difference?"

In Dr. Gordon's defense of Dr. Houston, NORTH CAROLINA PRESBYTERIAN, March 10, 1898, he asserts that there is no difference between "advocating departures from the Standards on the floor of the Church courts and in the Church periodicals," and "urging it upon congregations." Surely there are not many ministers of the Presbyterian Church who will accord with such an assertion; for if it were correct, then either there could never be any change made in any part of the Standards, or every minister would have a right to preach what he pleases, provided he, individually, does not believe it strikes at the *root* of the "system of doctrines."

If there is a difference between the work of the Church courts and the work of the pulpit—and no one will doubt that there is such a difference—then there must also be a difference in the liberties allowable in the two places. In the Church courts is the place, it is well known, where questions of doubt are settled, and where all sides should be freely discussed; but in the pulpit is the place where doctrines are declared as already settled, "in the multitude of counselors," in which the wise man says "there is safety." Hence, in the latter great caution should be observed.

Everything that is 'advocated' on the floor of the Church courts and in the Church periodicals is exposed to dissent and challenge, but whatever is '*urged*' upon congregations is more than likely to be received as an established doctrine or polity of the Church.

There may be a question as to the prudence of advocating any change in the Standards *in the Church periodicals;* but even that is not near so bad as urging such a change upon a congregation, before it has been made "in the multitude counselors."

So it is hardly necessary to say that the only legitimate way to determine whether a doctrine which is at variance with any part of the Standards may be "urged upon congregations," by a minister who is under a pledge to hold up those Standards, is to submit the question to the Church courts and let them decide whether *that* doctrine will effect the "system of doctrines," and if Dr. Houston thought he was dealt with in an "unjust and unwise" manner, he had the privilege of submitting his cause to courts higher than Louisville Presbytery. But, in declining to do so, it would seem that *he* thought otherwise. Hence his manliness in laying down the office with which he had been invested by the Presbytery, unable to surrender his personal convictions. May his efficient service to the cause of Christ not end here!

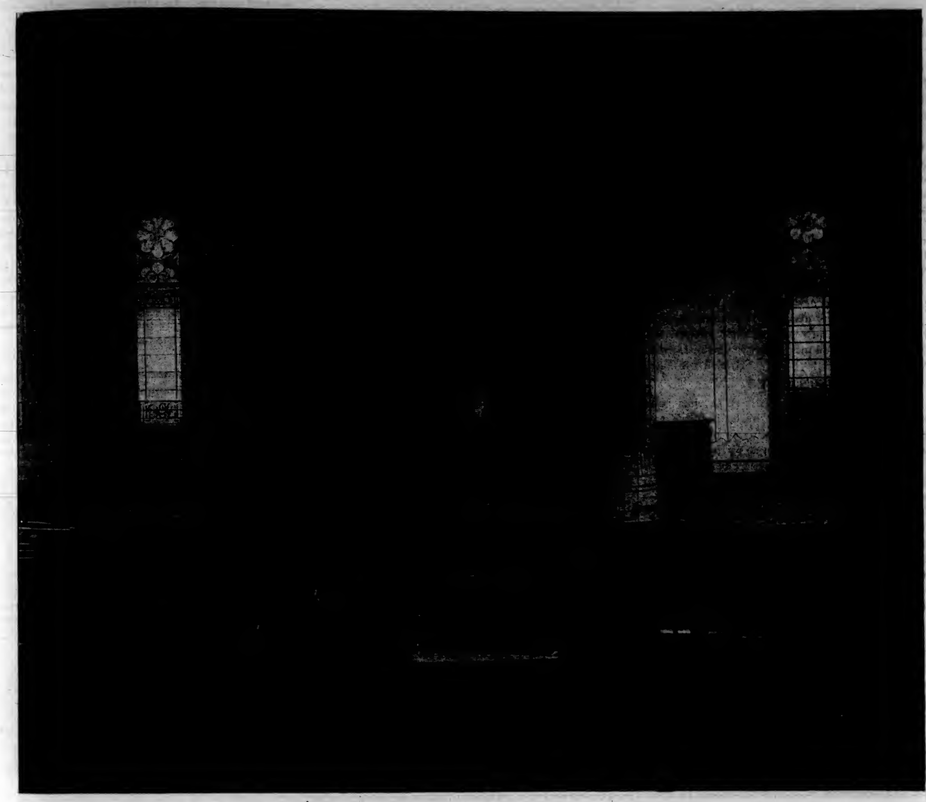
J. E. L. WINECOFF.

Vineland, N. C., March 17th, 1898.

Mecklenburg County and Presbyterianism.

The county of Mecklenburg in North Carolina is named from the old Mecklenburg District in Germany. It is situated in the southern part of the State, a little west of the centre and bordering upon South Carolina. There are few natural advantages, its soil not being fertile by nature, but it has been made one of the most productive counties in the State, and is traversed by one of the best road systems of the South. The educational standard of the county is very high, in contrast with the standard of the State at large. Charlotte is the county seat, said to be one of the thriftiest and most progressive cities of the country, situated upon two great arteries of travel and commerce. The overcoming of all natural obstacles and the placing of this county in its position of pre-eminence is due to the characteristics of the people within its borders.

Two characteristics worthy of mention are reverence for law and devotion to religion. It is said on good authority that not a single white native of this county has ever been tried for larceny. There are in this limited territory 40 Presbyterian churches, with a school house hard by nearly every church. It is the purpose of



INTERIOR SECOND CHURCH, CHARLOTTE.—Partial View.

this article to set forth the religious phenomena of this county. There are certain problems that have agitated the mind of Christendom during this century with which this county has never been disturbed. We shall name four that will be recognized as great religious problems of our day.

1. How to secure attendance upon the preaching of the word. 2. How to preserve reverence in the hearts of the people. 3. How to conserve belief in the Bible as a revelation from God. 4. How to secure an observance of the Sabbath Day.

1. There has never been any complaint in this county on the part of the pastors of the churches, regarding non-attendance at church. In marked contrast to this state of things, notice the pitiful efforts to attract people to church, by sensational topics advertised in the papers, and strange devices in the pulpit itself. A Boston minister recently took a bushel of coal into the pulpit to illustrate the dishonesty of local tradesmen. The following subjects were advertised in one paper in one day in one of our cities: A Youthful Heroine; Whittier, the Quaker Poet; Errors of Police Courts; A Rain of Righteousness; That Night Interview; A Delightful Journey; Pretty Women; Character of Hamlet; Boomerangs and Monkeys; The Function of Particularism; A Scarlet Thread. Yet in many of our cities where the seating capacity of the pews is only one-sixth of the population, the pews are less than half full. While in the city of Charlotte, the picture of church life in Scotland is reproduced every Sunday, and the pavements resound to the tread of a church-going population.

This phenomenon is not to be accounted for on the theory that a primitive mode of life prevails in this city, or that its people are isolated from modern temptations. For, as we have seen, its location and its conditions of thrift and wealth render it subject to worldliness in every form. The attraction to church is the attraction of a pure and simple preaching of the Gospel.

2. The most casual observer will be impressed with the deep-seated reverence of the people. All the institutions of religion, the ministry, church ordinances, the family altar, are held as sacred, and witticisms directed against them are not indulged in by the people nor countenanced in strangers. Infidel literature has gained no hold upon the people. Even the civil institutions are revered to such an extent that respect for authority and obedience to law are instilled into the minds of the young.

3. As regards the Bible, there is a custom prevalent in this State which, so far as we know, is unheard of elsewhere. In the Institutions of learning each member of the graduating class is presented with a copy of the Word of God. This alone puts prodigious emphasis upon the place which the Bible should have in all hearts. The custom will continue to prevail unless the Roman Catholic Church grows strong enough to protest against it. Davidson College, in this county, observes this custom religiously, and the Bible is used as a text book.

We will venture the assertion that there are more family altars, where the Bible is read and prayer is made to God, in this county than in any territory of the same population in the United States. The failure to memorize the Word of God and to commit to memory the Catechism of the Church, which is the complaint of Presbyterians in many parts of the country, is unknown in this county. In many families the Catechism can be recited perfectly, from the heads of the family down to the smaller children, and there is a familiarity with the Bible that makes the misquoting of a text hazardous.

4. In this county the most limited view of the Continental Sabbath has never obtained. Sabbath observance has often been commented upon by strangers as Puritanical. The influence upon the minds of this people, of the teaching that "the Sabbath is to be sanctified by a holy resting all that day," the only exception being the performance of works of necessity and mercy, cannot be gainsaid. A proposed Sunday ball game, or Sunday theatre, would outrage their religious consciousness.

Here is a condition to be coveted by any community zealous for religion. Presbyterianism has predominated in this county for over a hundred years. To the influence of the stern teachings of Calvinism, is to be found the main explanation of these phenomena. A similar condition prevails in Glasgow, the second city of the United Kingdom, whose proud motto is, "Let Glasgow flourish by the preaching of the Word."

G.

To Church and Presbyterial Treasurers.

NASHVILLE, TENN., March 15, 1898.

DEAR FRIENDS:—I desire to once again call your attention to the fact, that we close our books and bank account for the fiscal year March 31, 1898, and all who intend to remit for Foreign Missions, please forward at once and do not wait till the last day. May we not expect great things on the part of the friends of the cause during the remaining days of this month? We are so anxious to close the year without debt. Yours faithfully,

ERSKINE REED, Treas.

P. O. Drawer, 457.

CHURCH NEWS.

TO SAIL FOR CHINA.

It is necessary that the preparation for the new band of missionaries to be sent out in August be made at an early day. There are a hundred village churches like Greenville and Batesville, which, by uniting their church collections with the gifts of the ladies and children might each send out a missionary. The salary of a single man in China is $450. About $100 more is needed for house rent and teacher. An enthusiastic missionary meeting will easily provide the passage money. The missionary call from the Church to the Seminaries should be sent on at once. Our Church has individuals who support a missionary. A brother in South Carolina has built a large hospital. The China Inland Mission last year received from J. T. Morton, the tin goods man, $14,000. By his will they receive $14,000 *per annum* for the next two years. This mission has about 700 missionaries, and is about to inaugurate new evangelistic enterprises. Our mission sorely needs men. Pray ye the Lord of the harvest. H. C. DuBose.

DAVIDSON NOTES.

Dr. J. H. Thornwell, of Fort Mill, S. C., has been conducting a week of services here, holding two meetings each day. The College hours of recitation were each shortened ten minutes, so as to allow time for the morning service at 12:45. The attendance was remarkably good, the size of the congregation growing each day till the close, and the interest was deep and intense. The students were delighted with Dr. Thornwell, so were the villagers. I hardly remember when any visitor to our pulpit enlisted such absorbed and undivided attention from all classes of his hearers. We feel sure that much permanent good has been done, and that our whole church and community has been benefited.

L.

UNION SEMINARY NOTES.

Messrs. Wharton and Vinson who made a tour of the schools and colleges of North Carolina and Virginia, speaking to the students on the claims on which the University has upon them have returned. They report a very cordial reception wherever they went. They visited almost all of the principal schools and colleges of these two States.

Next year's Junior Class at the Seminary promises to be a very scholarly one. Already we have heard of two Ph. D.s and three M. A.s, who expect to enter that class. We are sure that the faculty will raise no irresistible objection to this indication of thorough preparation on the part of the incoming class.

At a meeting of the Magazine Association on Monday morning, the following staff of editors for the Union Seminary Magazine was elected for next year: Business Manager, R. E. Vinson; Editor-in-Chief, E. E. Lane; Associate Editors, L. Watson and J. E. Brown; Missionary Editors, J. E. Ballon and J. F. Kennedy; Review Editors, Dr. Moore and Dr. Johnson. Again the Magazine has fallen into good hands, and we venture the assurance that it will be kept up to its present standard.

W. L. Lingle.

Please add to your roll of honor of churches furnishing rooms in Union Seminary the following names: The Maxton and Centre Churches, N. C., a room as a memorial of their pastor, Rev. H. G. Hill, D. D., who has been for a quarter of a century one of the directors of the Seminary.

Ladies' Society of the Church at Newport News, Va. Mrs. Sarah E. Richardson, a suite in memory of her husband, Dr. W. T. Richardson. Rev. William E. McIlwaine, Pensacola, Fla. Sincerely yours,

Henry Louis Smith.

NORTH CAROLINA.

Charlotte, Graham Street Church.—The people of Graham Street Church are searching the Word and are exam ining the Standards to see if Calvinistic doctrine and Presbyterian polity are "so."

Tracts from the Publication Committee have been distributed freely, and some of the members are coming to the pastor's study for suggestions and books on the subject.

Last Sabbath, one half dozen copies of the Confession of Faith were ordered by as many members, and there are more to follow. There seems to be a growing desire for a knowledge and practice of the truth, as it is in Christ Jesus, and they are being systematically encouraged.

One man who had been reared on the Shorter Catechism, and who for the first time read the Confession of Faith, remarked that he had never before realized how strong a Presbyterian he was. He also said that he could swallow everything in it, and while there were some parts that he could not understand, yet there was the Scripture subjoined and that settled it.

Recently Rev. J. W. Stagg delivered a lecture before the Young People's Society of Graham Street Church, on "Presbyterianism." Rev. J. R. Howerton is booked for a lecture on the "Origin and History of the P resbyterian Church." There are nineteen classes in Graham Street Sabbath school. Every class, except the infant class, stands and recites one or more questions in the Shorter Catechism. The teacher asks the question and the pupils answer well. There are three classes of young men from the age of 14 to 60, and there are four classes of young women, some of whom are adorned with gray hair.

Some of the classes have been through the Catechism several times, and one class has recently taken up Wilson's "Pattern of the House," in Catechetical form, which treats of the origin, history and government of the Presbyterian Church.

The pastor makes a short address after the lesson, and recently one whole class was received into the Church on profession of faith in Christ.

Mr. J. Parks Kirkpatrick is superintendent of the Sabbath school, and Mr. R. B. Alexander is superintendent of the infant department, with four efficient teachers and a growing need for more. Graham Street Church has three Sabbath schools, none of them are "missions." The other two, one near-by and the other at Groveton, are departments of the Graham Street school. Pastor.

Black River Church.—We witnessed a beautiful Scriptural sight at Black River Church on last Sabbath, an entire family coming into the Church, father and mother and three children. To God be all the praise.

K. McDonald, Pastor.

Ivenhoe, N. C., March 10, 1898.

Hallsville, N. C.—On the 12th inst., the meeting conducted at this point by Rev. R. McIntyre came to a close. There were three additions to the Church, all of them heads of families. The outlook at this mission point is very encouraging.

R. V. Lancaster,
Evangelist in Charge.

Salisbury, N. C.—Communion services were observed in the Salisbury Presbyterian Church on Sabbath, March 13th. These services were accompanied by preaching for a number of days before and after. On the Sabbath and Monday previous, Rev. A. T. Graham of Davidson College preached three able and instructive sermons to good congregations. On Tuesday, Rev. A. D. McClure of Wilmington came and preached for a week and a day. His services were earnest, Scriptural and timely, somewhat outside the beaten track of sermonizing, but attractive and enjoyed to the end. We shall long remember Mr. McClure's earnest and devout spirit, his genial and kindly ways. A succession of rainy days at the close interfered with the attendance, and doubtless prevented the anticipated visible results. But much good was done, we trust, in deepening the spirit of consecration of Christians. Would be glad for him to come again. R.

Death of Mrs. J. C. Dinwiddie.—The unexpected death of Mrs. J. C. Dinwiddie of Peace Institute, will bring sorrow to many hearts, especially to those who have been under her loving care as pupils at Peace Institute. May God comfort the bereaved husband and children!

Greensboro.—We are glad to say that the salary of our foreign missionary, Dr. Grinnan, has been raised in full. The Woman's Missionary Society, the Emma Gray Missionary Society, and the G. M. Club have all raised their subscription. During the year beginning April 1st, 1898, the societies will have an energetic assistant and rival in good works, in the Pauline Little Society, just entering on the work with zeal. Besides the amounts thus raised, one member contributed $100 to the salary, and these with the regular collections have made the full amount needed. —*Greensboro Presbyterian.*

VIRGINIA.

Belle Haven, Accomac Co.—In Belle Haven Church last week was organized a Junior Christian Endeavor Society with ten members. This organization starts out with bright prospects. The Senior C. E. Society on March 10th celebrated the 17th anniversary of the "Endeavor Movement" by a comparison of its parts to those of a locomotive. The programme was rendered before a large audience with marked success. An offering was made for denominational missions. The Woman's Foreign Society has forwarded to our treasurer $65 since its organization in February. B. E. W.

Clifton Forge.—There have been eighteen additions to this church recently, nine by profession and nine by letter. Dr. J. C. Wysor has been elected an elder, and Messrs. C. P. Nair, W. M. Smith and W. J. Kramer, deacons.

A Congregational Surprise Party.—The 4th of March was the 5th anniversary of the arrival in Harrisonburg of the present pastor of the Presbyterian Church. On the evening of that day, quite a large party gathered at the manse and somehow, too, packages of all sorts, found their way into the house. Packages which had this peculiarity that all alike bore the invisible stamp of loyal and loving regard, for the pastor and his wife. There were congratulations and good wishes and notes from those who could not come, and altogether a reception, which will be heartily cherished by the pastor, as a testimonial of the kind esteem of his people.

E. P. Palmer.

Onancock, Accomac.—The Rev. F. J. Brooke, D. D., Synodical Evangelist, recently held a meeting of a week's duration for us that was full of blessing to the church. We had good congregations and Dr. Brooke's sound, vigorous, and convincing expositions of the truth were a source of great strengthening and edification to all who heard him. Christians were much revived and benefited. Ten young people professed a desire to lead a Christian life, four of whom have already been received into the communion of the church, and we trust that others may follow. J. H. H.

Makemie Church, Accomac.—From Onancock Dr. Brooke came to us here and preached for ten days. The weather was perfect, and the congregations always large, on one or two occasions the church proving unable to contain all who came. From the first Dr. Brooke gained and held the deep and earnest attention of his hearers by his powerful presentations of the law and the Gospel. While there were no professions of faith by the unconverted, yet the benefit accruing to the church is inestimable. We have been deeply instructed and much helped, and shall ever cherish grateful and pleasant memories of this visit. We believe that there is a harvest yet to be ingathered from this faithful sowing.

J. H. H.

Richmond. Va., First Church, of which Rev. R. P. Kerr, D. D., is pastor. Mr. Irving Campbell has been elected assistant to Mr. Robert Whittet, superintendent of the Sunday school of this Church.

The following trustees of this Church have been appointed: Messrs. Geo. R. Cannon, Wm. C. Preston, Irving E. Campbell, D. D. Talley, W. S. Donnan, C. E. Wellford and W. C. Camp.

The session of the First Church, Richmond, passed a hearty resolution asking the General Assembly to hold its meeting in this church in 1899. The whole church unites heartily in the wish that the invitation will be accepted. By that time the Union Theological Seminary will be in possession of its new buildings and will have occupied them long enough to have gotten into running order. So the Assembly will have the opportunity of visiting the Seminary in its new and finely equipped home. In consequence of a change in the Seminary session recently arranged for, the work of the Seminary will be in progress when the Assembly meets. Hereafter the Seminary session will begin on the 1st of October, and end on the last of May.

The session also in the name of the Church tendered to the faculty and students of the Seminary a reception at the church at the beginning of next session, on such evening as the faculty may select.

The Sunday school of this church on last Sunday assumed the support of a $100 scholarship in the Assembly's Home and School at Fredericksburg. This is in addition to one which it was carrying already.

Church of the Covenant.—At this church one member was received last Sunday on profession of faith. Rev. J. Calvin Stewart is pastor.

Hoge Memorial Church, of which Rev. J. E. Cook is pastor, on last Sunday received two members on profession of faith.

Westminster Church, of which Rev. C. M. Chumbly is pastor, on last Sunday elected the following new officers: Elders, Messrs. A. R. Holderby, Jr., A. W. McClay and E. D. Moore. Deacons: Messrs. A. H. Ewing, Thomas Fraser and L. G. Hall.

Grace Street Church.—At this church the pastor, Dr. Jere Witherspoon, asked his people to make an effort to pay off a debt of $1,100 which had been burdening them for some time. The response was a contribution of $1,491. W. S. C.

Leesburg.—The Rev. George L. Bitzer, preached his farewell sermon on Sunday, March 20th, having accepted the charge of the Presbyterian Church in Huntsville, Ala. His departure is sincerely regretted by his many friends.

Harrisonburg.—I have to report a gratifying effort on the part of some of the young people of our Church, the Foreign Mission Committee of the Westminster League. This movement has been valuable not only in its pecuniary results, which I am sure our Nashville Committee, in its present crisis, appreciates; but has been of even greater value in enlisting the interest of our young people in the work of the Church. This committee canvassed the congregation, carrying envelopes, and asking ten cents from each member of the church, and five from the church. It was understood that this was strictly an extra contribution. Our League is large and enthusiastic, and we hope for good work in the future from all its committees. C.

Fredericksburg.—Dr. J. P. Smith on next Sunday will preach the annual sermon before the Ladies' Foreign Mission Society, and at night will deliver his lecture on "The Religious Life of Stonewall Jackson." For more than 20 years Dr. Smith was the beloved pastor of this church.

SOUTH CAROLINA.

Greenville.—The "Golden Anniversary" of Presbyterianism in Greenville, S. C., was celebrated by appropriated exercises in the First Church, beginning February 23rd. Then followed a short history of the church, from February, 1848, to the present time—how, from one church with eighteen charter members she has grown and enlarged her borders until now three churches and about six hundred members are witnesses of the "faith once delivered unto the saints." Of the five pastors the First Church has had, three remain. Rev. R. H. Nall, D. D., Rev. J. M. Rose, D. D., and the present one. The other two, Rev. S. S. Gaillard and Rev. E. T. Buist, D. D., have fallen asleep—but their works follow them. On Thursday evening, Rev. R. H. Nall, D. D., delivered a very fine address on "Historic Presbyterianism." He also recounted some recollections of Presbyterianism twenty years ago.

TENNESSEE.

Tullahoma.—The first year has been one of growth for the Tullahoma Church; two elders and three deacons have been ordained and installed, the membership considerably increased and the congregation doubled. The church property has been repaired and beautified. These indications of advancement, together with the gratifying fact, that the pastor has received his salary monthly and no debt stands against the church, gives assurance that Christians have been renewed spiritually.

Mossy Creek, Tenn.—We have just closed a delightful and profitable meeting of the Mossy Creek Church.

The services were fruitful in the spiritual awakening and uplifting of Christians, and in the ingathering of souls. Rev. J. G. McFerrin, D. D., evangelist of Holston Presbytery began services on Sabbath, March 6. He preached earnestly and faithfully for 12 days. He used only God's word and relied on God's Holy Spirit, to make the truth effectual. The results were what we may always confidently expect when we use scriptural methods and rely on God's appointed agencies.

Sabbath, March 20th, was a glad and glorious day for our people. Fifteen persons, from the mother of nearly three score, down to the boys and girls of 11 years, stood before God in the great congregation, and avouched Jesus Christ to be their Saviour and Lord, Jehovah to be their God, and God's people to be their people. Ten of those received were baptized. It was the Lord's work and was marvelous in our eyes. To Him be the praise and glory.

We have been taking steps to build a manse at Mossy Creek. We now expect to begin the work of erection very soon. A. S. Doak.

Clarksville.—The faculty of the University took advantage of Dr. Jas. I. Vance's presence here to hear his sermon in the Westminster serics, and secured from him a lecture to the studenty, Monday, Feb. 28th. His subject was "The Minister, the Oarsman."

Again, March 8th, the students enjoyed quite a privilege. This time it was an address from Rev. Jos. H. Lumpkin. His subject, also was concerning the ministry, its call and requirements.

The Missionary Society of the University has changed its time of meeting from 3:30 each Thursday to 7 p. m. each alternate Saturday. At the meeting March 5th, the delegates to the meeting of Student Volunteers reported. The various mission societies of the city were invited.

For some time the Sunday school here has had among its number several Chinamen. At a recent meeting of the session, one of these was admitted to membership in the church.

ALABAMA.

Tuscaloosa.—At the regular meeting of the executive committee of Colored Evangelization on March 8, it became painfully evident that it was necessary to make important changes in the conduct of the colored work because of lack of funds to meet growing needs. March 1st there was a decrease in receipts for the general work of $832.90 as compared with the same date of last year. After most anxious and prolonged consideration the committee accepted the voluntary resignations of Rev. R. B. McAlpine as professor in the Stillman Institute, and of Rev. A. L. Phillips, D. D., as secretary of Colored Evangelization. Prof. McAlpine's resignation will take effect at the end of the present session of the Institute, and Dr. Phillips's at once, though he will continue to act till arrangements can be made. By these changes it is certain that a large saving can be made.

Recently the committee bought at a reasonably low price a beautiful house, well adapted to the work of the Institute, and twenty acres of good land adjoining at Tuscaloosa. Two-thirds of the purchase money has been paid and good pledges are in hand for the balance. The carefully matured plans of the committee for the devopment of the Institute will be carried out in detail, and, it is hoped, without unnecessary delay. A. L. Phillips,
Acting Secretary.

TEXAS.

The Presbytery of Eastern Texas meets at Lufkin, May 10th, at 8 p. m. Sessional records for examination are required at this meeting.

S. F. Tenney,
Stated Clerk.

Sulphur Springs.—Rev. B. L. Stuart writes: Our work in this field is progressing nicely. There have been a number of accessions to the church in the ten months, since the present pastorate began, and there are some others ready to join. The congregations have grown steadily in numbers and interest. We had with us on Sunday, March 6th, Rev. T. R. Sampson, D. D. His sermon and also his lecture on "Missions" were enjoyed very much by the large and interested audiences which heard him. Many of our citizens have requested the pastor to invite him to come again.

MISSISSIPPI.

Starkeville, Mississippi. — The Presbyterian Church at Starkeville, Mississippi, has added to its board of deacons, Prof. B. W. Kilgore, recently received into this Church from the Presbyterian Church at Raleigh, N. C. He is in charge of the department of Chemistry and Physics in the Mississippi Agricultural College.

ARKANSAS.

Rev. John S. VanMeter, D.D., has recently received a unanimous call to an important work in Little Rock Presbytery. For years he was pastor of the First Church, Hot Springs, Ark., and more recently at Richmond, Mo. A correspondent, who was formerly a member of his church, writes: "The people of Little Rock Presbytery are to be congratulated in being so fortunate as to have secured the services of as great and grand a man as Dr. Van Meter."—*Christian Observer.*

Forrest City.—Dr. J. S. Van Meter, the Presbyterial Evangelist of the Arkansas Presbytery, came to us the 8th of this month, and has been preaching at this place since then, rejoicing the hearts of God's people and awakening an interest among the unconverted. He will stay with us until the last of this week, and we are expecting a great blessing. The churches of this field are being blessed in a quiet, orderly way. All are enjoying growth in grace.

MISSOURI.

Alexandria.—Rev. J. W. Roseborough, D. D., closed a fourteen days' meeting here on March 1. The presence of the Holy Spirit was manifest from the beginning. A forceful and logical statement of the truth and plan of salvation characterized every sermon. The little church, consisting of sixteen members, was thoroughly awakened. The entire town was stirred to its depths, and the people seemed anxious to hear the Gospel. One night twelve came forward and confessed the Saviour—a beautiful sight. In all there were thirty-four additions to the church. Twenty-six received the ordinance of baptism, four were received by letter, and one reclaimed. Five others will join other churches. Two deacons were elected and ordained, and with the three elders and these recruits the church experiences a forward movement, and is equipped for a great and good work. Steps will at once be taken to secure regular preaching. Our town has a population of about 600. A good feeling exists toward our church, and especially so since our beloved evangelist presented the Gospel in such a Christian spirit. A thank offering of $20 was made.—*Christian Observer.*

LOUISIANA.

New Orleans, First Church.—At the communion service, on Sabbath, March 6, there were four additions to the membership, one on profession of faith and three by letter.—*Southwestern Presbyterian.*

New Orleans.—Napoleon Avenue Church. We are pleased to learn that the appeal on behalf of our Presbyterial Home Missions has met with a liberal response from the good people of this church. The cause was presented on last Sabbath by the pastor, Rev. Dr. R. Q. Mallard, in a discourse in which he gave the congregation full information of the work, its results in the past, its prospects for the future, and its present and pressing wants. The full amount given and pledged will be stated a little later, when all shall have had opportunity to share in the great work.—*Ib.*

CHINA.

Change of Address of Missionaries. — Our missionaries at Kashing (formerly spelled Kiahing) and Sinchang, China, namely, Rev. and Mrs. P. F. Price, Rev. and Mrs. W. H. Hudson, Rev. and Mrs. J. Mercer Blain, Dr. and Mrs. W. H. Venable, Miss Elizabeth Talbot and Miss E. B. French, should hereafter be addressed, "Southern Presbyterian Mission, Kashing, via. Shanghai, China." Be sure to put via. Shanghai, as Kashing is not known to the Postal Union.

NORTHERN PRESBYTERIAN.

Delaware.—A most solemn and remarkable communion service was celebrated Sabbath week in the West Presbyterian Church, the Rev. Dr. Keigwin, pastor. Sixty-one new members were received into the church, and of these twenty-four were baptized. The great church was filled with communicants and some in the gallery. Special services were held in January, when the Rev. A. Edwin Keigwin preached with the "demonstration of the Holy Spirit and with power," and many believed. Many are still thoughtful. The church was greatly revived.—*Presbyterian Journal.*

Princeton.—The Board of Trustees of Princeton University, on March 9th, elected Henry W. Green, Esq., of Trenton, as a trustee, to fill the vacancy caused by the death of his father, Charles E. Green. The Rev. Paul Vandyke, of Northampton, Mass., was made Professor of History, to take the place of William M. Sloane, who resigned last year to accept a similar position at Columbia University, his alma mater. Mr. J. H. Coney was made assistant Professor of History. Dr. John P. Hoskins was appointed Assistant Professor in the German department. S. O. Lovett, Leipsic, was made Assistant Professor of Mathematics in the John C. Green School of Science. —*Ib.*

Pennsylvania.—The First Church of Easton, Rev. F. S. Haines, pastor, held a series of services between February 28th and March 4, and at its communion, March 6th, received twenty-one new members, nineteen of whom united on confession of faith.

Twenty-one new members, nineteen on confession and three by letter, were added to the membership of the First Presbyterian Church of Williamsport, Rev. William Dayton Roberts, pastor, at the communion service, March 6th. The manse of this church has uedergone extensive repairs, and the pastor will remove his family here from Camden, N. J., about March 25th.—*Ibid.*

CORRESPONDENCE.

The Duty of the Church to the Heathen.

In Mark it is written, Go ye into all the world and preach the gospel to every creature. Luke added: That repentance and remission of sins should be preached, in His name among all nations. In Matthew we find, Jesus said, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.

This impressive and positive command loses nothing of its force as it comes down to us through 1900 years.

Rev. Amzi Pierson says: "This stands alone, as the *one* and only command ever given to the Church of Christ by the Master Himself, which covers active duty. No other command stands beside it." This is the Church's marching orders. Why? Because it is the *power* of God unto salvation, and God our Saviour would have all men to be saved, and to come into the knowledge of the truth, for there is one God and one Mediator between God and man; the man Jesus Christ, who gave Himself a ransom for all.

Paul said "woe is me if I preach not the gospel, for necessity is laid upon me. Why this necessity laid upon Paul? Was he his brother's keeper any more than we? He listened to the voice calling him. His whole being was in touch with the Spirit of God. He was obedient to the heavenly vision, and embraced every opportunity. He heard the cry: "Come over into Macedonia and help us."

It may be no man was ever more needed in the place he was in—than Paul. Yet for him to hear was to go. It is often understood "Remain ye in this part of the world and preach the gospel to the few who have been within its hearing all their lives; but Christ says "Go preach to all.".

The many, who cannot themselves go, are bound to send substitutes; sons, daughters, offerings, and to pray without ceasing to the Lord of the Vineyard. It is go—or send.

One young man in a Western Theological Seminary personally supported three earnest native workers; two were in China, one in India, at a cost of $180.00 a year.

A poor colored man in the West Indies, brought $13.00 to the Missionary to help spread the gospel, and when asked if it were not too much for him to give, he said, "God's work *must* be done, Massa and I may be dead."

"God's man in God's place, doing God's work in God's way, for God's glory," is the supreme necessity in order to obey Christ's command, "Go ye into all the world and preach the gospel to all creatures." This is the definition given by Miss Guinness, of the workers needed in the Mission fields to-day. Only realize that high ideal, or fulfil those five conditions, and what a host of God's children, filled with the Holy Spirit would go forth to take the world for Him.

David Brainerd must have fulfilled all these conditions. He said: "I cared not when or how I lived, or what hardships I went through with, so that I could gain souls for Christ. While I was asleep I dreamed of these things, when I awoke the first thing I thought of was this great work. All my desire was their conversion, and all my hope was in God."

In our finite wisdom we say only the strong physically should be allowed to go into the hardships and privations of the missionary life. Not so thought the brilliant and consecrated student of one of our seminaries. He had offered his services for Africa. His tutor remonstrated, saying, "You are going out to die in a year or two. It is madness." The young man, who did die after being in the field one year, answered:

"I think it is with African Missions, as with the building of a great bridge. You know how many stones have to be buried in the earth all unseen to be a foundation. If Christ wants me to be one of the unseen stones lying in an African grave, I am content, certain as I am that the final result will be a Christian Africa."

God's method in teaching and leading Ezekiel to utter those fearful prophecies was most impressive and striking. After God had opened the heavens, and had manifested His wonderful glory by a whirlwind from the north, a great cloud, a fire infolding itself, and a brightness as the color of amber, then the vision of the four Cherubim, and the four living creatures, he fell down before God on his face, and God spake to him. He told him to go to the river Chebar to his people who dwelt by the river. He went, and he sat down with the people seven days, in astonishment, and overwhelmed with grief for the sins and miseries of his people, and overpowered by the glory of the vision he had seen.

And it came to pass at the end of the seven days, that the word of the Lord came unto me saying:

"Son of man, I have made thee a watchman unto the house of Isreal, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shall surely die, and thou givest him not warning nor speaketh to warn him from his wicked ways, to save his life the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

If the punishment of one who is guilty of putting to death a mortal body, is so terrible, life for life, how can we presume to stand before God, if we are guilty of suffering immortal souls to go down to eternal death without giving them the warning from God? We may not have the wonderful visions given to Ezekiel, we may not hear the great rushing, the noise of the wheels, and the voice of the Lord. We may not be lifted up by the Spirit and carried away in bitterness of soul, and by the strong hand of the Lord upon us, but we have His command coming down through the centuries, with unabated force, "Go ye."

John, in his letter, tells us that all the world lieth in wickedness, and we know that the Son of Man has come. Yes, we know. The responsibility is upon us. If we send not forth the warning to all nations and to all people on the face of the earth.

The Duke of Wellington, when in India, was frequently asked: What do you think of our progress? Will India ever be Christianized?

He was wont to say: "What do I think of Missions? Will India be Christianized? What is that to me? Tell me the marching orders."

Forward, the Captain's cry,
Theirs not to make reply,
Theirs but to do and die.

The Church's marching orders are:

"Go ye into all the world and preach the Gospel, and lo, I am with you to the end."

"Ours not to make reply,
Ours but to do and die."

CHARLOTTE, N. C., March 18, 1894.

DEAR MR. EDITOR:—I notice in your last issue that Williams' Memorial Church has challenged Sugar Creek Church for a Shorter Catechism contest. Williams' Memorial is young, and close by, and seems to love her old great-grandmother—Sugar Creek—with an intense love; but delights in teasing her a little, as all young folks love to tease their grandmothers. The old grandmother loves all her children, her grand-children, and great-grand-children, and delights in their prosperity; and a little bit enjoys their fun and mischief in challenging her for a Shorter Catechism contest. But whether she can enter a contest with one of the younger children, or not, she cannot now say. She does not wish to do anything that might have a tendency to develop little jealousies. Yet in one of her humorous moods she may be tempted to accept the challenge. Very respectfully,

T. J. ALLISON.

Sugar Creek Manse.

PUBLICATION AND THE BIBLE CAUSE.

The maxim, "In union there is strength," may sometimes be applied with advantage to church collections, especially if the division of the fund be not too long. The writer believes that the words at the head of this article should stand together and that a single collection to be divided equally between the cause of Publication and the Bible Cause, would increase the contributions to both. It is clear that an appeal for Publication and Colportage, however eloquent it may be, does not meet with the hearty response from our people that it justly deserves. It is not less clear that the Bible Cause, which lies at the basis of wide and aggressive church work, has well nigh fallen out of notice through the present system of collections. A union of these two collections would probably make both more prosperous and fruitful. No change in the official management is contemplated; it is only suggested that the March collection be divided equally between Publication and the Bible Cause. The reasons for this suggestion may be briefly stated as follows:

1. While the office engines of Publication and the Bible Society are so well constructed that we are unable to detect a single flaw in their mechanism, one lacks steam and the other needs a track. If allowed to run as a double-header, the Bible engine will supply the steam and help to shove Publication over its own track.

2. It would lessen the number of collections. The General Assembly, in session last spring at Charlotte, N. C., ordered fourteen collections for the next ecclesiastical year, and commended others to Sunday schools and ladies' societies. The Synod of Virginia added one for Synodical Home Missions, and other Synods probably took similar action. Many churches find it almost impossible to comply with the requirements of such a system. It would be no small gain then, if the number of collections could be reduced by one without diminishing church funds.

3. This arrangement would supply our ministers with a fine theme on which to base an appeal for aid. How eloquent a faithful minister would naturally become as he stressed the importance of placing the best publications of the Church within reach of all the people, rising to the climax of his argument with fitting words concerning the circulation of the Book of books, published in three hundred languages and dialects; its leaves flying from the press, like leaves from the tree of life, for the healing of the nations.

Glade Springs, Va. P. H. GWINN.

COLLECTION FOR CHURCH AND CHRISTIAN EDUCATION.

DEAR PRESBYTERIAN:—Allow me as Synod's agent and chairman to call your attention to the "one collection in April" to be taken for this cause. The rapid growth of interest in education in our Church is certainly most encouraging and calls for devout gratitude to God. The increase of local effort has been greatly blessed and much money has been raised and expended, and the churches of our Synod are planning more largely than ever before to educate her sons and daughters; and the rivalry of others is most wholesome.

You understand that this collection is for the general interest, to assist the colleges, male and female, Presbyterial high schools and institutes, and mission schools under Synodical and Presbyterial control.

The necessities of these general interests are much increased by their increasing growth and importance. Please emphasize the following points:

1. Davidson College provides free tuition for fifty-six candidates for the ministry and ministers' sons, which would aggregate over three thousand dollars. Will not the churches assist her in this good work?

The female colleges and institutes recently founded need many things to enable them to put the higher education in reach of the rank and file of our girls.

3. Our mission schools, perhaps, appeal to our liberality more strongly still because of the evident need, and because of their obvious and rapid fruits at small cost in helping to overtake great destitutions.

4. The collection day for this cause furnishes an excellent opportunity to inform our people on this great question of Christian education, and to emphasize the obligation of the Church to cherish and foster education both at home, in the destitute fields, and in the higher institutions of learning for both sexes.

5. The theory of this collection is to lay the matter on the hearts of God's people for regular support just as other departments of Church work, and to secure a steady revenue in the absence of large endowments.

6. Brethren, if you will teach the people these things they will respond with both their means and their prayers, and we may expect larger interest, effort, and blessing each succeeding year.

7. You will please send the collections either to me or to the treasurer of your Presbytery, as your usage may be.

Fraternally, J. B. SHEARER,
Agent and Chairman.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. MCKELWAY, SUPERINTENDENT,
CHARLOTTE, N. C.

The superintendent visited Carthage Church on Sunday and presented the cause to the people there. Carthage has doubled its contributions to the Lord's work this year—giving $1,200 to all causes instead of $600. So with what it has accomplished in other directions, its subscription of $58 for Synodical Missions was doing well, though Bethesda may still claim to be the banner church of Moore county in this regard. Rev. C. H. Dobbs has proved a most active and acceptable pastor.

After preaching at Carthage the superintendent drove 20 miles to Sanford, but on account of the sad and sudden death of a devoted worker in the Church, the appointment there was postponed.

Another lady sends a contribution of $10 this week, and still another has collected $5.50 in her church and forwarded it.

God bless the women! If we can only get them as interested in Home Mission Work in this Synod as they already are in the great cause of Foreign Missions, the evangelization of the State is an assured fact and one of speedy accomplishment. There is personal work to be done in our mission fields, in the way of teaching and visiting, that is distinctly woman's work. If we could only tell of the hard and narrow and comfortless and hopeless, because Christless lives, of some of their sisters in our own State, and of the good that even a little money will do, when wisely administered, the treasury would not be as empty as it is to-day. Will not the women of North Carolina lay this cause to their hearts, and let the high standard they have set in the foreign work be upheld at the same time.

There are two ways of contributing to Foreign Missions, one by direct *expenditure* to the cause, which is a necessary way; the other by an *investment* in a Home Mission church, which will speedily begin to pay *interest* in its annual contribution to Foreign Missions, and all other causes.

This is the month when the church books for the year are closed up. Let every church treasurer see that the apportionment to Synod's Home Missions is made up in full. There is no more important work just now, nor one for which our people are more directly responsible than the *Evangelization of North Carolina*.

There is yet time to put a Presbyterian Church in every county of North Carolina before this century ends.

We publish an account of the origin and growth of one of our Home Mission churches. Except for the Synodical Committee this work would not have been accomplished. And North Carolina is dotted with just such churches to-day as Young Memorial.

Rev. William Black has just closed a blessed meeting at Point Caswell, one of the churches served by Rev. Kenneth McDonald. There were nineteen additions to the Church. We do you to-wit also of the grace of God bestowed upon the church in that they made the liberal offering (for them) of $51.62 for the Home Mission cause.

Three members (Rev. M. C. Arrowood, Rev. R. P. Smith and Capt. David Bennett) of the commission appointed by Mecklenburg Presbytery to organize a Church at Albemarle met there on the 18th inst. and performed the duty. Twelve persons presented certificates and two joined on profession. Messrs. Arrowood and Smith preached several days to appreciative congregations; and the little flock seem greatly encouraged with their prospects. A friend has given a beautiful lot and it is hoped that a house of worship will be erected soon. The town is growing and Stanly county is improving generally; the Presbytery should locate a minister at Albemarle as soon as possible. This is the place where Rev. William Black recently conducted a meeting.

Young Memorial Church.

MR. EDITOR:—Permit me to give a short account, through your columns, of this beautiful little church which is the result of the energetic labor of Evangelists and the devoted zeal of a Christian woman, Mrs. J. H. Bullock. The work has been blessed abundantly from the beginning and has advanced rapidly until it now stands a monument to Home Missions. On the third Sabbath in March, 1892, Rev. Carr Moore, Pastor of Nutbush Church traveled nine miles after services at Nutbush Church and preached the first sermon by a Presbyterian Minister in a school house near the present church building. He continued these services once a month with characteristic fidelity and marked acceptability reaching a goodly number of people who did not attend other churches.

On the following November six persons united with the nearest Presbyterian Church (Nutbush) on profession of faith, being the fruits of a series of services in which Dr. W. D. Morton assisted the pastor. A Sabbath school was at once organized and kept up under great difficulties by two faithful women of the Nutbush Church, even after they had lost, by removal, their beloved pastor.

In the spring of 1894 Rev. W. T. Walker, the pastor who succeeded Bro. Moore, seeing at once that a wide field was opened to him here, and following the footsteps of his predecessor, began to hold services in the school house twice a month in the afternoon. Again Dr. Morton, abundant in labors came to the help of Bro. Walker in a protracted meeting, and nine persons united with the Nutbush Church. Then it was that these members living nine and ten miles from their church, determined to have a church of their own and began work in earnest. And they soon accomplished the task.

Mr. John G. Bullock donated the site for the building. The legacy of $300.00 left by Mrs. Pattie A. Young, of Henderson, for the building of a Presbyterian Church, was secured through the help and kindness of Mr. J. R. Young, and with the help of Dr. Morton and others, the energetic pastor, and self-sacrificing labors of the small band of workers, were enabled to build a six hundred dollar house. Actual work was begun Sept. 9th, 1895, and it was dedicated to the service of Almighty God by a commission of Albemarle Presbytery, July 24th, 1896, with seventeen members. We cannot speak too highly of the devoted zeal of these two ministers and the faithful little band through whom so much has been done.

Your correspondent has been in charge of this church since May 1897, and rejoices to testify that it is a live church. Services are held one Sabbath morning and night each month and, though a country church, large congregations attend both services.

We have an active Missionary Society and a large Sabbath school. The society has sent to the Committee of Foreign Missions since May, 1897, $24.00 besides contributing to Home Missions. See the connection between Home and Foreign Missions—cripple the one and the other suffers.

My *short* account has already grown *long*, for which, please excuse, Yours in Christ,

C. N. WHARNTON.

FOREIGN MISSIONS.

Our Guests Last Sunday.

We were expecting a pleasant service last Sunday morning, but on going into the church our pleasure was added to, by finding, that to our usual congregation were added some of our good people from the ranch.

As I went down the aisle two women, draped in their modest black shawls, were talking together. They turned to speak to me, and I recognized Erlinda. Then looking across the church, I saw her husband, Don Joaquin and Francisco, their nephew, and farther on Don Felis, reverently wrapped in his blanket, and seated before the Lord.

Some months ago we visited these people in their own homes out on the plains, where for years they have kept their lamps of Christian light brightly burning.

Erlinda is a woman of great faith. She is very happily married, and she and her husband are daily instilling into the hearts of their children the good principles practised in their own lives.

I remember her just as one of the older, serious girls in Miss Hall's school when I first arrived. She entered school late in life, but at a proof of her abilty to overcome difficulties they told me she had learned the alphabet in one day. She requires great things of her children. My head fairly ached on hearing them repeat so much catechism, so many texts and hymns. We will never forget her as she sat in the midst of her family and neighbors gathered together in the yard for evening service, giving the signal to the minister that all was ready.

She had selected among the hymns chosen, "Joyfully, Joyfully Onward We Go." In Spanish it is, "Full of the joy that Christ gives to us." I like to think of that family circle gathered morning and night in worship of the God to whom they are so faithful.

In the early afternoon they had taken us through the fresh green fields to a small enclosure where their dead are sleeping.

The principal grave was of Erlinda's father, Don Pancho, a patriarch for piety and the number of his household. Erlinda's mother died leaving a numerous family, that were reared with a mothers love by the second wife, who had no children of her own, fortunately.

She had just placed a neat railing about the grave—a little space cleared in the cactus and *mesquite*—opened to the heavens from which the resurrection voice shall so surely come, awakening him to a glorious immortality.

Mockingbirds flitted in the thickets near, in the freedom of solitude. As we stood with those believing Christians about the grave, nothing of sadness marred their faces, though their tones were low.

But I have wandered from my title—*Our Guests Last Sunday*. The babies were left at home, as Erlinda had been summoned as a witness in court, so when we asked them to come to dinner with us, the invitation was accepted very readily.

Perhaps it was the absence of the engrossing case of the children that led Don Joaquin to tell of their wedding night as we sat at table. "It was very notable," he said, "for when Mr. Hall asked me for the license a few moments before the time set for the ceremony, he discovered we were outside the county limits. And he said: 'Don Pancho how far away is the border line between this county and Cameron?' "A mile and a half." 'Well we will all have to go and perform the ceremony there, or it will not be legal.'" As Don Joaquin said this I looked at Erlinda, and could see it had not been a forgotten incident to her. "O," I said, "Erlinda did not object, it was so romantic." She laughed outright. No doubt she could tell a pretty story of how she felt in her bridal attire walking in the starlight a mile and a half; there to be married under the great canopy of heaven. Something to tell one's grandchildren.

We had several hours of delightful Christian intercourse with these children of the King. They rejoiced in the providence that had brought them the "Sunday of the Supper," for we were to have communion that night. I know, for their participation, the Master's presence was more signally felt among us. Early the next morning they took their way homeward. Among other things they carried clumps of sweet violet roots to set about the grave in the thickets.

I know they spoke no idle words by the way, for sitting at His table they had gotten strength and peace. MISS JANET H. HOUSTON.

Brownsville, Texas, Feb. 23rd, 1898.

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CONTENTS.

	PAGE.
Engraving and Sketch of the Second Presbyterian Church, Charlotte	1
Reprint of Interior's Editorial	2
CONTRIBUTED ARTICLES:	
Overworn Words: *W. S. Currell, Ph. D.*	1
Is it a Distinction Without a Difference? *J. E. L. Winecoff*	2
Mecklenburg County and Presbyterianism: *G.*	2–3
To Church and Presbyterial Treasurers, *Erskine Reed*	3
Engraving. Interior Second Church, Charlotte	3
CHURCH NEWS	4–5
CORRESPONDENCE:	
The Duty of the Church to the Heathen	6
Note from *Rev. T. J. Allison*	6
Publication and the Bible Cause: *P. H. Gwinn*	6
Collection for Church and Christian Education: *Rev. J. B. Shearer, D. D.*	6
HOME MISSION DEPARTMENT:	
The Superintendent's Report	7
Young Memorial Church: *C. N. Wharton*	7
FOREIGN MISSIONS:	
Our Guests Last Sunday—*Miss Janet H. Houston*	7
EDITORIAL:—The New Southwestern Presbyterian. Nothing Settled until Settled Right. Please Distinguish. Rev. J. W. Johnston	8
Sunday School Lesson	9
News of the Week	9
CHILDREN'S DEPARTMENT:	
Letter to the Children. The Children's Letters. Nisbet's Bear. The Mighty Clock. Looking Out for Number One	10–11
Obituary Column	12
Meetings of Presbyteries	12
Among Our Exchanges	13
Review of Contemporaries	14–15
Wit and Wisdom	16
Advertisements	12–16

The *Southwestern Presbyterian* comes to us in new dress this week, having changed its form from the only 32 page paper, to one of 16 pages with "quite an increase" of reading matter. Drs. R. Q. Mallard and J. H. Nall continue as editors, with their office in New Orleans, and Rev. J. G. Snedecor, becomes business manager with his office in Birmingham, where the paper is to be published. We heartily wish this excellent journal of our Church, success in its new home.

The paper says this week: "We propose to be very generous of territory and will make the eastern Georgia line the boundary of the great Southwest. This hint will be edifying if not satisfactory to our Carolina neighbor who has recently cast longing eyes on Alabama and even invaded Mississippi!" Now, brother, we haven't invaded Mississippi at all, and as for the "longing eyes," if you knew how many of them were cast toward the NORTH CAROLINA PRESBYTERIAN you would have moved all the way to "beautiful Charlotte" as you were pleased to call our home and combined forces with us. Why, we have just enrolled subscribers from Alabama, Mississippi and Texas!

Nothing Settled Until Settled Right.

We hope that there will be a careful perusal of the *Interior's* editorial entitled "Implacability," which we reprint on the second page of this paper. Over against the explanations and apologies from a Southern source for the "Herrick Johnson rider" putting the responsibility therefor upon an honored member of the Southern Assembly, now gone to his reward, the *Interior* says flatly that the action of the Southern Assembly of 1882 threw the whole responsibility of estrangement upon the Northern Assembly. This famous "rider" which the *Interior* declares to have been "bigger than the horse," disclaimed, in withdrawing aspersions against the Southern Church, any reference to the action of previous Assemblies, concerning loyalty and rebellion. To quote the *Interior* again. It "explained that the resolution was not meant to declare what it actually did declare; that it did not refer to what it did refer to * * that we held nevertheless to *a part of our aspersions*."

The Southern Assembly of 1870, in a pastoral letter to the churches says: "Our records may be searched in vain for a single act of aggression or a single unfriendly declaration against the Northern Church." Yet in case there should be found such, the Assembly of 1882 adopted this minute, with but three dissenting votes, "While receding from no principle, we do hereby declare our regret for and withdrawal of all expressions of our Assembly which may be regarded as reflecting upon or offensive to the (Northern) General Assembly." Now, in the interests not of discord but of peace, and of a righteous settlement of this question we print one or two of the "references to loyalty and rebellion," which the Northern Assembly has thus far refused to withdraw, not only by permitting them to remain upon the records but by an express declaration.

MINUTES OF OLD SCHOOL ASSEMBLY, 1865.

It is hereby ordered that all our Presbyteries examine every minister applying for admission from any Presbytery or other ecclesiastical body in the Southern States, on the following points:

1. Whether he has in any way, directly or indirectly, of his own free will and consent, or without external constraint, been concerned at any time in aiding or countenancing the rebellion and the war which has been waged against the United States, * * and that he be required to confess and forsake his sins in this regard, before he shall be received.

Church Sessions are also ordered to examine all applicants for church membership by persons from the Southern States or who have been living in the South since the rebellion, concerning their conduct * * * and if it be proved that of their own free will they have taken up arms against the United States, such person shall not be admitted to the communion of the Church till they give evidence of repentance for their sin, and renounce their error.

This action is taken because the Assembly, "know no Scriptural way, by which those can be restored to the bosom of the Church * * * who have fallen into the grievous sin of treason, but upon confession and repentance."

MINUTES OF NEW SCHOOL ASSEMBLY, 1865.

"That the ministers of the Gospel resident in what have been designated as the Rebel States—men professing to believe in the Bible and to honor its principles—should have shared in the guilt of this treason * * * seems to the Assembly one of the most astonishing moral perversions to be found in the history of this fallen world. These ministers the Assembly can view only as, in this thing, most grievous sinners against the God of Heaven.

We do not publish the aspersions charging heresy, schism and blasphemy, for they were expressly withdrawn.

We challenge our Northern contemporaries to publish these extracts, with their status on the records of the Northern Church correctly described. The *Interior* says: "We held fast nevertheless to a part of our aspersions." Facts are facts, and there is no good in concealing them.

It occurs to us that now, while the heart of this nation is beating as the heart of one man, while one who led the last victorious Southern charge before Appomattox, and who has never given evidences of repentance for his sin or renounced his error, is guarding American interests at Havana and holding American honor safe in his hands—that now would be a good time quietly to remove remaining "aspersions." And a good way out of the difficulty would be a ringing declaration that the Church of Christ has nothing to do with political questions. But this suggestion would come with better taste from the other side.

REV. J. W. JOHNSTON.

On Saturday, March 19th, Rev. J. W. Johnston, of Fayetteville Presbytery, departed this life and entered the life unending.

It was our privilege to spend a few moments with this beloved brother his, last Sunday on earth. We told him of a visit to his old charge, Bethesda, that morning; of their liberal response to the cause of missions, and of their words of gratitude and affection for him. He knew that his earthly course was nearly run and he saw things in the light of the other world. With great earnestness and impressiveness he spoke of the great mission of the Church of Christ, her glorious opportunities and her sad neglect of duty.

Then without the affectation of a hope of his recovery we talked a while of the better country and the heavenly city and the loved ones gone before.

It was like bidding one good-bye, on the eve of a journey. He desired to depart and to be with Christ. And now we may know, if we may know anything, that he has entered into the inheritance of the saints in light.

Brother Johnston was a man of rare intellectual power. His sermons before Presbytery were models of sound exegesis, apt illustration and original thought, and we were told by members of his congregation that his sermons from week to week were all upon the same high plane. He came to Fayetteville Presbytery some years ago, from the Synod of New York, and his life was probably prolonged by the balmy air of the piney woods. He filled those years full with service. He served Bethesda, Bethel and Shiloh Churches, then Bethesda alone, until he was forced to give up preaching entirely.

But he will be chiefly remembered by his brethren of the ministry and his people for his devoted purity of life. His citizenship was in heaven. He was consistent in his testimony that the Christian's body was the Temple of the Holy Ghost and not to be defiled by words or practices that were even questionable. The influence of his strong Christian character abides with us.

Friend after friend departs.
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest.

Thus star by star declines,
Till all have passed away,
As morning high and higher shines
To pure and perfect day.
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson I. April 3, 1898.

THE WOMAN OF CANAAN—MATT. XV: 21–31.

GOLDEN TEXT.—Then came she and worshipped him, saying Lord, help me.

CONNECTION. After the death of John the Baptist, Jesus sought retirement from the public view, but in vain, as the multitudes followed him to the other side of the sea, where he fed the five thousand. Then came the revulsion of popular feeling after his spiritual preaching, and Jesus, after an encounter with his enemies in Capernaum, withdrew into the land of Phœnicia.

EXPLANATORY NOTES. Vs. 21. *Coasts*—old English for *borders*, Revised Version, *parts*. *Tyre* and *Sidon*, two ancient cities, of Phœnicia. Tyre, from *tsur*, a rock, gave its name to *Syria*.

Vs. 22. *A woman of Canaan*, literally a Canaanitish woman, a Gentile, a heathen. The Jews called all the inhabitants of this region Canaanites. Mark says that she was a Greek. *Daughter*, the diminutive, *little daughter*. *Grievously vexed with a devil*, literally, *badly demonized*. According to a tradition that was first recorded at the end of the second century, the woman's name was Justa and her daughter Bernice. Vs. 26. *Dogs*, the diminutive again, *little dogs*.

1. PRACTICAL POINTS. Vs. 21. Notice the *prudence of Christ* in withdrawing himself from the persecution of Herod, the plots of the rulers, and the mistaken designs of his own followers. Doubtless also he sought the opportunity of rest from the labors that were too severe for this mortal body.

2. Vs. 22. Note the accurate knowledge which this heathen woman seems to have of the Messiahship of Jesus. His fame as a healer of diseases and a caster out of demons had doubtless preceded him into Phœnicia. Was "Son of David" a mere form of words to her? Or did she understand their meaning?

3. Vs. 23–24. *Christ's fidelity to his mission.* "I am not sent." While the disciples asked Christ to grant her request, for their own convenience, Christ refuses it for the sake of his work. There are thousands of afflicted ones in Phœnicia and throughout the world. But the Divine plan was that the Jews should be reached first, that through them, the Gospel might be preached to the heathen.

The salvation of the soul is the important thing, not the working of miracles. If the woman had been discouraged by Christ's silence, she would have proved that her faith was but a superstition, and that she was no more worthy than the other heathen.

4. Vs. 25–27. *The Test of Faith.* The woman is desperately in earnest and her love for her daughter is a part of her very self. "Have mercy on *me*." Christ's answer was probably not so harsh as it sounds to us. He probably gave her the first word of encouragement in the figure of the children's bread and the "little dogs," who though despised and humble were yet members of the household. Her faith in Christ's power seems to have been absolute. Now she proves his faith in her love. "Yes, Lord, *for* (not *yet*) the dogs eat of the crumbs that fall from the children's table."

5. Vs. 28. *The reward of faith.* Her daughter was immediately made whole. Her own sorrow was removed. Her faith was commended by the Saviour. And she herself has been handed down to an immortality of fame, with other women whom Jesus praised. And her example of faith and earnestness and humility is still and will ever be a blessing to the world.

6. Vs. 29-31. *Christ's popularity* with those in *need*. While Herod threatened and the Pharisees plotted with the Herodians against him great multitudes of the afflicted were brought to him and through him glorified the God of Israel. So to-day those who need His mercy may always find Him and be saved.

News of the Week.

DOMESTIC.

FRIDAY.—Three bodies were taken from the ruins of the Chicago building destroyed by fire Thursday, making six dead in all, with fourteen missing.—Mail Carrier Benjamin Atwater, who arrived at Skaguay from Dawson City, says that there is plenty of food in the Klondike.—A regiment composed of over 600 men, named the "President's Own," has been organized in Canton, Ohio.—A former editor of The St. James' Gazette, writes a letter from New York in high praise of the moderation of the people of the United States toward Spain.—Blanche K. Bruce, colored, register of the treasury, died yesterday.

SATURDAY.—Secretary Gage delivered an address on the financial question to the Cleveland (Ohio) Chamber of Commerce.—Philadelphia capitalists have bought the Morristown and Cumberland Gap Railroad and will extend it to connect with the Norfolk and Western.

MONDAY.—Army headquarters of the department of the gulf have been established in Atlanta.—Captain Neilsen, of a Norwegian bark, commits suicide at Jacksonville, Fla.—An explosion occurs in a mine at Platt City, Ala., by which six convicts were killed.—Thirty-five States have thus far voted to participate in the Trans-Mississippi Exposition at Omaha, Neb.—Thomas E. Watson has declined to be the Populist candidate for Governor of Georgia and W. B. Hill refused to run for Chief Justice.

TUESDAY.—Sir Julian Pauncefote, the British Ambassador, called at the State Department and explained that the statements in the report of the Senate committee on foreign relations respecting Great Britain's attitude toward Hawaii were unfounded.—The Senate committee on Pacific railroads reported bills for the settlement of the debts of the Central Pacific Railroad and the Sioux City and Pacific Railroad.—The War Department is advised that lawless men have seized Bennett's road, leading to White Pass, in Alaska, and are terrorizing the country. Troops have been ordered to the disturbed region from Skaguay.—The Pennsylvania Railroad terminal depot at Jersey City was damaged $100,000 by fire.—Gottlieb Schneider, said to be from Howard county, Md., is alleged to have shot and killed a man at Skaguay.—Ex-Presidents Cleveland and Harrison have written letters to a Chicago committee indorsing efforts for religious liberty of Protestants in South America.—Gen. George W. Rains, who served in the Confederate army, died at Newburg, N. Y.

WEDNESDAY.—Lieut. Commander Marix left Key West yesterday with the report of the Board of Inquiry.—The mercury is below zero and a severe blizzard is raging over Kansas The fruit crop is probably destroyed.—It is reported that Admiral Sicard is to be retired on account of physical inability.—Chaplain Chidwick's completed mortuary report of the Maine disaster shows that 266 men perished.—Gen. Graham, of the Department of the South, starts to-day on a tour of inspection of the forts on the Atlantic and Gulf coasts.

FORRIGN.

FRIDAY.—A party of Guatemalans, who are partizans of General Morales, have begun a movement from Mexico, which, it is believed, portends the out break of another rebellion in Guatemala. — A semi-official statement has been issued in Madrid to the effect that any demand for indemnity based on the theory that the Maine explosion was due to external causes would be indignantly repelled.—The United States naval court at Key West is reported to have finished its inquiry and to be formulating its report.—The Spanish torpedo flotlilla, now in the Canary Islands, has been ordered not to proceed to Havana.—Austria, it is stated, may advance funds to Spain, in which event Spain would make important naval purchases.—Senator Proctor made a statement in the Senate at Washington to the effect that in his opinion autonomy is a failure in Cuba.

SATURDAY.—France has made additional demands upon China and has given that country eight day to submit.—A number of celebrations in honor of the fiftieth anniversary of the German revolution of 1848 were held in Berlin. The anniversary was also the occasion of a lively discussion of its effects by members of the Reichstag.—A high official of the British foreign office says the British government recognizes that "the United States have the foremost interests in Hawaii."—At least sixty persons were killed in an explosion in the Santa Isabel mine, at Belmez, Spain.—Two hundred and sixteen deaths from the plague were reported yesterday in Bombay, India.—A dispatch from Madrid states that General Blanco will soon begin an extensive campaign in Cuba designed to destroy the power of the insurgents. This is supposed to be intended as an answer to the criticism that Spain cannot control Cuba.—Instructions to the Spanish torpedo flotilla to remain at the Canary Islands are stated to be due to a desire to have a crusier sent to escort the vessels to Cuba.—A special cablegram from Havana says that city was more wrought up last night than for a month past. The developments of the next three days may be important.—Havana papers accuse the United States of bad faith in dealing with Spain.—General Weyler denies the authenticity of the alleged letter in which he was made to intimate that he was concerned in a plot to blow up any American warship sent to Havana.

MONDAY.—Chinese officials are said to be in a conspiracy to overthrow the Manchu dynasty and offset European control.—It is believed in London that Lord Salisbury will remain premier, but that a reconstruction of the British cabinet is probable.—Americans have been invited to join in an English millenial celebration of King Alfred, the Great, who died in 901.—The Czar has authorized an additional expenditure of 3,000,000 roubles annually for six years for the Russian navy.—There is a strong belief in Washington that intervention by the United States in Cuba is coming soon. The report of the Maine court of inquiry is expected to be in President McKinley's hand this week.—*El Comercio*, a Havana newspaper, says it is "known the world over" that the Southern and Western States would seek to divide the Union in case of war.—A Berlin dispatch states that Spain has surely made overtures to Austria, Germany and Italy for support in case of war.—The Austrian cruiser Donau left Havana for New York.—General Pando, the Spanish commander in Eastern Cuba, is seeking a conference with insurgent leaders to induce them to accept autonomy.

TUESDAY.—The Anglo-Egyptian force in Nubia marched six miles yesterday and is hourly expecting an attack from the dervishes.—A special cablegram from Madrid states that Spain is ready to appeal to Europe if the United States naval court of inquiry returns a verdict fixing upon the Spanish government the responsibility for the Maine explosion.—The report of the court of inquiry is expected in Washington next Thursday.

Please Distinguish.

Prof. R. L. Moore in the *Biblical Recorder* refers to Dr. Lawrence of Asheville, as "the head of the educational work of the Presbyterians in North Carolina." He will please distinguish between the Northern and the Southern Presbyterian Church. Dr. Lawrence has already made a disclaimer as to the responsibility of the Northern Church for the unfortunate article in the *Missionary Review of the World*—sufficient for any generous mind. But while deploring the renewal of strife, which the article in the *Biblical Recorder* is calculated to produce, we most emphatically disclaim for the Southern Presbyterian Church, containing overwhelmingly the largest body of Presbyterians in North Carolina, any responsibility for any of the methods to which Prof. Moore objects, in the educational work of Madison County. We have one minister of the Gospel there doing legitimate and successful work for Christ. We hope a correction will be promptly made.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS.—Sunshine again, glorious sunshine! How many of us have remembered to thank God for it to-day? "Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun." There are so many beautiful verses in "The Book" about the sun. Suppose you send me some next week. Find as many as you can and then tell me which you think is the most beautiful one.

You know I told you there were so many letters here already, waiting to be printed, that you who have written once, would have to stop for a while and let the new little friends write who have never written at all. So busy yourselves with these verses for me and send them in place of letters.

Let me tell you what I did the other day about those same letters. I went, quite bravely, and sat down by the fire with a great bundle in my lap and thought, "now I shall just be obliged to look over these and burn some—it will take so long to get through with them in the paper." So I went to work, reading and dividing, putting on one side those to be burned and on the other, those to be printed. When the work was done, how many do you think went into the fire? Now, you are each one thinking, "I *know* it was mine." Well, you are wrong—it was not yours, or yours, or *yours*—that bundle went back to the desk as big as it came out!

There now you see how weak I am, so you must be careful to write very entertaining letters for the sake of the *other* people who read them; whatever comes, is sure to be put in your pages, sooner or later.

Do you know, it has come to my ears, maybe a little bird told me, that some of our friends are tired hearing about what the little folks study? Now of course these people have no business criticising our letters, still as they *do* say they are tired of the lessons, suppose we tell more about other things. It is so warm now, and when school is out, let's think about something else. We didn't *ask* those people to read our letters though, *did* we?

Speaking of sunshine—How many of you can *make* sunshine, I wonder? Ask mamma if she can tell you of some of the many ways to make it for other people. One of the sweet things that little girl did—the little girl I cannot *help* talking about—was to look like "old cloudy day" and then like "sunshine." *Such* frowns and pouting you never saw as would come on that little face, when she was told to look like "old cloudy day," then for sunshine—how the blue eyes would shine and dance, and the dimples come in each cheek, while the red pouting lips would suddenly change to smiling lips—all lighting up the sweet face like real sunshine. Just try this way of making sunshine; when you see the clouds coming smoothe away that frown, and push in those lips—and see if everything isn't brighter with the light from your dear little face. Then there is a way to have your face *always bright*. Do you know what kind of light there is in Heaven and how we may have even here some of that brightness? Think about it.

THE CHILDREN'S LETTERS.

A Letter From Little Ellen.

HARRISBURG, N. C., March 14, 1898.

DEAR PRESBYTERIAN:—Mamma reads the letters and stories to me every week since I am better. I want her to write to thank all the children who sent messages and good wishes for me while I was sick at the Hospital in Charlotte. I am so glad to send word to them that I am really getting well. I have been able to swallow a little for three weeks, but still had to take my milk and medicine through the tube till a few days ago. You, who have never had to swallow an old long, red rubber tube every time you got anything to eat for 12 weeks, don't know how glad I am to throw it away and eat like other folks again. I can walk a little now for the first time in four months. I tell papa and mamma it is "wabbly walking," but they are prouder than when I first walked as a baby. My little fat brother, Caldwell, has come home to stay since I am better. He goes out in the yard every day and gathers me hyacinths and jonquils. I want mamma to tell you about all my dolls, but she says that will make my letter too long, as I have most twenty. I just wish the little girls could see my new dolly whose name is "May." My dear nurse at the hospital gave her to me. She is dressed in uniform just like the nurse wears. With love for the little friends,

ELLEN HEMPHILL HARRIS.

True Happiness.

(WRITTEN BY A LITTLE GIRL.)

Once upon a time there lived a poor peasant, who had to labor very hard to get a living, and then got scarcely enough to feed and clothe his large family. He had five sons, but was not blessed with a daughter. One of his sons was a very bright boy named Harold. He thought he would be perfectly happy if he was rich. But as such was not the case he would steal away to some babbling brook or grassy hillside, and there dream the golden hours away instead of helping his father. His father had no patience with him, and told him he was building air castles which would be speedily destroyed.

One day he was thus idling, when a king disguised as a merchant came riding by. He was very much surprised to see this bright, beautiful boy dressed in such poor clothes. He stopped and began questioning Harold till he had drawn his whole story from him. The king decided to adopt the child as he had no children of his own. He then told Harold his decision. Harold was quite delighted at such a fine prospect. He felt quite sure his father would let him go to be the son of a king. And he was right, for his father knew he would receive better advantages than he could possibly give him. The king took Harold to his palace, gave him a fine education and lavished upon him the tenderest care. Still Harold was not happy. He found to his sorrow that riches did not give the true happiness. He thought long on the subject and decided to ask the old king, his adopted father, to let him travel till he found real happiness. The old king was greatly surprised at Harold's request but readily gave him his permission. So Harold prepared for a long journey, told the kind king good by, and set out with a light heart.

He travelled over hills and through valleys without finding what he so longed for. At last he met a fair and lovely girl, whose face was wreathed in smiles, and who looked as if she was happy indeed. But again he was disappointed. He turned sadly away and continued his journey. At length he came to an aged woman and little child. Harold asked her if the care of others created true happiness.

"Ah!" she replied, "It does give a little happiness at the present, but I am not really happy even with the care of this little helpless child."

At last he saw an old man with long white hair and flowing beard.

Poor Harold sank down by the road-side overcome with fatigue. "Father," he cried, "have pity on me and tell me the secret of happiness." The venerable man answered: "There is one way to have happiness my son, and no other."

Harold exclaimed:

"Oh! father, in mercy's name, tell me the secret. I would go to the ends of the wide earth to find genuine happiness."

The old man replied:

"This is true happiness. Believe on the Lord Jesus Christ." He went on to show Harold the way of salvation by a Redeemer. At length the light entered his darkened mind, and he exclaimed: "Oh! I do believe the wish of my heart is satisfied. I can return to my home in peace."

And he had found true happiness.

ISABEL ARROWOOD.

Let's Do It.

CHARLOTTE, N. C., March, 14.

DEAR PRESBYTERIAN:—Sarah and I can read nearly every word in the childrens' nice letters. We had a spelling match at school. I was the captain of my side and stood up to the last. Sarah stood up a good while, but "*pleasant*" was such a hard word for her to spell, she had to sit down. Papa goes over our lessons with us every night. We have such a nice Boy's Missionary Society. Its name is "The Preston Mssionary Society." I have to tell next time, how the little boys in Korea dress and what they look like. Lets every boy and girl tell how they make their Mission ry money.

Your little friend,

GEORGE E. WILSON.

Which is It?

CHARLOTTE, N. C., March 14th, 1898.

DEAR PRESBYTERIAN:—As my little cousins were writing I would write too. I am a little girl ten years old, and go to school every day. I like my teacher so much. I know and can recite up to the 14th chapter of Matthew. I mean tell what is in it. Miss Lizzie Scott is my teacher in Sunday school. I will close by asking which is the shortest chapter in the Bible.

Your unknown friend,

REITER WITHERSPOON.

They Wear Ten Dresses at One Time.

CHARLOTTE, N. C., March 9th, 1898.

MY DEAR FRIENDS:—Would you like to hear about some queer ways of the Japanese? I know a missionary, his wife and little boy, who have returned from Japan to spend a year. The little boy, who was born in Japan, has beautiful brown curls, brown eyes and a very dark complexion. When he first came to America he talked Japanese altogether, and still uses many words from that language. He will not drink cold milk; it has to be heated. When he is put to sleep his mother sings Japanese to him. One day when I visited them I rode him on my back, which delighted him greatly; and his mother told me that was the way he always rode in Japan. When he came here he had a few clothes like ours but wore Japanese. These Japanese wear sometimes as many as ten dresses at one time. These are all very beautiful. They drink tea without sugar instead of water, and if you should ask for water, they bring it sweetened At the public baths you should never ask for clear water, for they would not understand you, but you must bathe in the same water the last customer bathed in. They have no good wood or coal fires like ours, but instead they have a small urn with a few coals in it; it is set in the middle of the room and the smoke escapes as best it can. The men when calling on a Missionary always speak of their wives as "the back side of the house." Their food is not very elegant, and they have no knives and forks. Every dish has a certain place at the table. To find out more about these curious people, my readers must go to some missionary and ask "bushels" of questions.

Very truly yours,

NORMA ALEXANDER.

Liked At-tee's Story.

ALFORDSVILLE, N. C., March 1st, 1898.

DEAR PRESBYTERIAN:—I am a little boy nearly six years old. I have one brother and three sisters. Sister Mary and I go to school every day. Our teacher's name is Mr. T. C. Easterling. He has a good bird dog; his name is Prince. He goes hunting sometimes and brings us birds. The 26th of this month will be my birthday. My Papa is going to give me a nice present. Mama reads the PRESBYTERIAN to us. We liked the story about little "Bo."

Your little friend, FRANKIE BULLOCK.

A Surprise for Papa.

ROSE HILL, N. C., February 28, 1898.

DEAR PRESBYTERIAN:—I am a little girl eleven years old. My papa takes your nice paper; I like to read the letters. I have four sisters. The youngest is named Lucy Louisa Southerland; she is so sweet. I go to the Union Sunday school. My teacher is my aunt Clara Southerland. I want to surprise my papa with my letter, for this is my first. I have two grand mas, but both of my grandpas are dead. I miss them so much. I will close now, for fear my letter will reach the waste basket. Good by.

ETHEL SOUTHERLAND.

Wants to See Her Letter in Print.

CONCORD, N. C., February 22, 1898.

DEAR PRESBYTERIAN:—As I have never wrote to you before. I am a little girl eight years old. I go to school every day. My teacher's name is Miss Jennes Patterson. I study arithmetic, spelling and reading. I go to Sunday school. My teacher's name is Miss Lucy Lore; she is a good teacher. I will close, hoping to see my letter in print. From your friend,

MAGGIE THORNBURG.

?

OLD STORES, Moore County, N. C.

DEAR PRESBYTERIAN:—I am a little girl nine years old. I go to school to Holly Grove. My teacher's name is John W. McNeill. I like him real well. I enjoy reading the dear little cousin's letters so much. I have one little sister, her name is Maggie May and she loves to hear me read the little cousin's letters for her. We do not take the PRESBYTERIAN, but my uncle does. I liked Willie's story very much. Will some of the little cousins tell me what was Joseph's occupation; and what was Zebedee's brother named; and what did Herodias tell her daughter Salome to ask Herod for? This is my first letter to the PRESBYTERIAN. I hope to see my letter in print.

Your unknown friend,

OSSIE SELLA JOHNSON.

Good for Six Years Old.

LUMBER BRIDGE, February 18, 1898.

DEAR PRESBYTERIAN:—I am a little girl nine years old. I go to school to Miss Mary McArthur. I love her very much. I have one sister and one brother. my sister is going to school at Peace Institute. I go to Sunday school every Sunday. I recited the Child's Catechism when I was six years old and got a nice Testament. I have a white rabbit for a pet. I enjoy reading the little letters in the paper so much. I will close.

Your little friend,

ERRIE SHAW.

Nisbet's "Bear."

TRUE NATURAL HISTORY STORIES—V.

DEAR PAPA:—Please bring me an Australian bear, they are so cunning, Mr. Jones says, and I do want one ever so much. You can bring the girls some other animal but *please* let me have a tiny bear. I hope you are well, Your loving son,

NISBETH.

This letter went from North Wales way off to Australia, and the writer, a happy boy of seven, was off on his pony following the hound over hill and dale and stony wall to the delight of the old Welsh women, who, with their red cloaks and high hats, stood still at the roadside watching the little fellow as he went flying by.

Nisbet's papa was walking, his gun under his arm, in a far-away Australian forest.

It was a queer forest; high gum trees and no underbrush, and hunters had not to search long for game if they were really anxious to shoot something. But Nisbet's father was interested just now in the sound made by an approaching vehicle. It was the post-chaise, drawn by eight horses; and my! how it tottered on the rough ground where it had to make its own path. Now it seemed that the top would be shaken off by a huge branch on the right; now a cluster of trees would catch at it from the left but it always found its balance again.

When it was within a few hundred feet of Nisbet's father, the coachman slackened the speed of his eight horses, with a "Good news to you," threw out a bundle of letters.

Nisbet's letter was the first his father opened. "Well you shall have a bear," he exclaimed, when he had read it, "and the next boat, which takes me home, shall take also the prettiest Australian bear that I can find."

Then he turned to leave the forest, but suddenly stopped, for above his head, in a high gum-tree, he saw a bear-mother trying to teach a little bear to run along a branch.

He levelled his gun and was about to shoot the mother bear, when the little bear slipped, and oh! what a pitiful sound it made, exactly like the crying of a child. The gun fell, for Mr. Price thought of his own three children at home, and he had not the heart to take the bear-mother away from her little baby.

So Nisbet did not get a baby bear, but he did get something which perhaps gave him as much pleasure in the long run.

There was great excitement in the Price family, at Pindoff, for papa was coming home. Yes, he was just driving up to the door, and in a moment more Nisbet was in his arms, and in that warm, long-missed embrace, he forgot all about the bear.

But when the first joy was over, he remembered. "Papa, where is the bear?" he asked then.

"Wait for half an hour and you shall see," his father replied.

And in half an hour, among the many trunks, there came three boxes.

The first was opened, and out jumped, in a rather lively way, an Australian opossum! It was the cunningest little opossum a Welsh eye could ever behold, but oh! what a chase they had before they got it into the green-house, which had been set apart by the children's mamma for the use of the strange visitors.

When the opossum was settled, the second box was opened and out hopped a tiny kangaroo! The children gave one scream, and well they might, for tiny as the kangaroo was, he came out of that box with a bigger jump than any one of these three children had ever seen a big man jump! And then the little thing sat on its hind legs and tail as if on a tripod, and looked out of its large gazelle-like eyes most beseechingly at the children.

"You dear little thing," cried Gerty, "don't look so sad, I will be ever so good to you."

And strange to say the little kangaroo let her take him. Perhaps he had missed the loving arms of his big mamma during the long journey, or it may be that he was frightened; at any rate, Gerty took him, and I know what a loving little heart beat under that white pinafore, and perhaps the kangaroo felt it too, for animals feel a true heart-beat quicker than people even. Ever after he loved that hiding-place better than any other.

"Now for the bear!" cried Nisbet, dancing about with joy.

A cloud passed over his father's face, for he had to disappoint his little son, and for a moment he wished he had not spared the bear-mother in the Australian forest. Then he took Nisbet on his knee and told him all about it. "And," said he finally, "if I had really brought the bear he might not have lived long enough to bring home, as they cannot stand the region of the equator. But I was fortunate, when I arrived in London, to buy from the captain of a ship which had just come from South America, a playmate for you, and here it is."

And out of the box he took a cunning little Dina Monkey. Poor little old man with his white beard! He blinked at Nisbet from his brown eyes so pitifully, that the little boy's heart opened to him at once, and from that hour the two were the best of friends.

Jou-jou, as they called him, was allowed to spend most of the time with the children, and only went to the green-house now and then on a visit.

A few weeks after the visitors had come, the three children were sitting around the nursery tea-table, enjoying their bread and butter, and milk; and there was fruit, too. Jou-jou sat on Nisbet's chair-back. Nisbet was eating some grapes, now and then laying one on the table beside his cup. Like a flash Jou-jou would have it in his mouth, then in his pouch inside his cheeks, and when Nisbet looked around in pretended surprise, Jou-jou looked as wise as any old man could do. But when his pouches would hold no more, he made for the high fender, and with his back turned to the children, enjoyed their contents.

This went on every afternoon for a long time, and of all of the foreign visitors, the little Dina monkey was the dearest to these Welsh children, who, when they grew up, went themselves to see the kangaroos and opossums in their native forests.—*Helene H. Bell, in Little Men and Women.*

The Mighty Clock.

(ST. NICHOLAS)

What is the world, my own little one?
Our world belongs to that clock, the sun.
Steady it spires; while the clock beats true
Days and seasons for me and you.
And tick—tick—tock! goes the mighty clock.
While time swings on below,
Now left—now right; now day—now night,
With a tick—tock to and fro.

The pussy willow in coat of fur;
A sweet pink rose in the wind astir;
A maple leaf with a crimson brush;
Then falling snow-flakes, and winter hush—
While tick—tick—tock, goes the mighty clock
And the world swings on below,
Budding—blowing; shining—snowing—
With a tick—tock to and fro.

A little song when the heart is glad.
A little sigh when the way is sad;
Whether the shadows or sunbeams fall,
Sweet rest and dreaming at last for all,
While tick—tick—tock, goes the mighty clock
And the world swings on below,
Smiling—sighing—singing—crying—
With a tick—tock to and fro.

So, this is the way, my own little one,
Our world belongs to that clock, the sun,
And the hand that somewhere keeps the key
Is the same that holdeth you and me,
While—tick—tick—tock, goes the mighty clock
And the world swings on below,
Now left—now right; now day—now night,
With a tick—tock to and fro.

Looking Out for Number One.

Joey was a country boy,
Father's help and mother's joy;
In the morning he rose early—
That's that made his hair so curly;
Early went to bed at night—
That's what made his cheeks so bright;
Ruddy as a red-cheeked apple;
Playful as his pony Dapple;
Even the nature of the rose
Wasn't quite as sweet as Joe's.

Charley was a city boy,
Father's pet and mother's joy;
Always lay in bed till late—
That's what made his hair so straight;
Late he sat up every night—
That's what made his cheeks so white;
Always had whate'er he wanted,
He but asked and mother granted;
Cakes and comfits made him snarly,
Sweets but soured this poor Charley.

Charley, dressed quite like a beau,
Went one day to visit Joe.
"Come," said Joey, "let's go walking;
As we wander, we'll be talking;
And, besides, there's something growing
In the garden worth your knowing."
"Ha!" said Charley, "I'm your guest;
All the inner part I choose,
And the outer you can use."

Joey gave a little laugh;
"Let's," said he, "go half and half."
"No, you don't!" was Charley's answer.
"I look out for number one, sir!"
But when they arrived, behold,
On the tree a peach of gold,
All without, fair, ripe and yellow,
Fragrant, juicy, tempting, mellow,
And within a gnarly stone.
"There," said Joey, "that's your own.
As you chose by right of guest,
Keep your choice—I'll eat the rest."

Charley loooked as black as thunder,
Scarce could keep his temper under.
"'Twas too bad, I think," said Joe;
"Through the cornfield let us go,
Something there perhaps we'll see
That will suit you to a T."
"Yes," said Charles, with accent nipping,
"Twice you will not catch me tripping;
Since I lost the fruit before,
You but owe me ten times more.
Now the outer part I choose.
And the inner you can use."

Joey gave another laugh;
"Better call it half and half."
"No, indeed!" was Charley's answer,
"I look out for number one, sir!
Well, I know what I'm about—
For you, what's in; for me, what's out!"
On they went, and on a slope
Lay a luscious cantelope,
Rich and rare with all the rays
From the August suns that blaze;
Quite within, its sweets you find,
And without, the rugged rind.

Charley gazed in blank despair,
Deeply vexed and shamed his air.
"Well," said Joey, "since you would
Choose the bad, and leave the good;
Since you claimed the outer part,
And disdained the juicy heart—
Yours the rind and mine the rest;
But as you're my friend and guest,
Charley, man, cheer up and laugh,
And we'll share it half and half;
Looking out for number one
Doesn't alwsys bring the fun."

—*Nursery.*

OBITUARY.

McNAIR.—Near St. Paul's, Robeson county, N. C., on September 15th, 1897, Duncan McNair departed this life. He was born January 6th, 1816, and was married to Miss B. J. Alford January 9th, 1840.

On the 17th of November, 1867, he was ordained a ruling elder in St. Paul's Church and for thirty years he was a most efficient ruler in the Church—nineteen years clerk of the session.

Mr. McNair was a good man, by nature kind, gentle, refined and modest; a man discreet and of excellent judgment. By grace these excellent natural virtues contributed much to the beautiful Christian life of our departed brother. He was often spoken of as the "Israelite, in whom is no guile."

As an officer of the Church he was faithful, prudent, wise and tender but firm. He was devoted to his church and earnestly labored for its advancement, giving support and encouragement to any movement that had for its end the uplifting and betterment of his fellowmen

Mr. McNair's ancestors were all Presbyterians as far back as his family history can be traced. His brother, Malcom McNair, was a very highly esteemed minister of the gospel and a member of the Fayetteville Presbytery.

His wife, two daughters and three sons survive him with the legacy of a godly and consistent Christian life. May the mantle of his life fall upon his children and all the young men of St. Paul's Church to the advancement of the Redeemer's kingdom and the glory of his blessed name. B.

CHARLES—On Sunday night, February 27th, 1898, Mr. James Charles, in the 54th year of his age. Bro. Charles was for some time editor of the *Tarboro Southerner*. Failing health caused him to come to his sister's (Mrs. Larkins, who preceded him to the better land about a month before) where he joined the Caswell Church and died in the faith.

BLACK—On the 26th, at Ft. Caswell, Leon, son of Mr. and Mrs. Murdock Black, in the 15th year of his age. Leon was a dutiful son and a faithful Sunday school scholar; he gave great promise of usefulness, but God took him (as we humbly hope and trust) home Dying is but going home.

May the Lord comfort the bereaved ones.

K. McDONALD,
Pastor.

CALDWELL.—The wife of Rev. S. C. Caldwell, of Hendersonville, N. C., but late of Tallahassee, Fla., died on the 18th inst., at 7 p. m. She has been an invalid for three years from the effects of la grippe. Her remains were taken to Rome, Ga., for interment. She was a woman of deep piety and a rare intellect. She leaves a husband, four children and many friends to mourn their loss.

Meetings of Presbyteries.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans, at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock A. M. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, the 18th of May, at 8 o'clock P. M., and also at 9 o'clock on the morning of the 19th, for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

The Treasurers of Presbyteries will please forward to the undersigned by the hands of Commissioners or by mail to the General Assembly all sums due on Presbyterial assessments.

JOSEPH R. WILSON,
Treasurer of Assembly.

Presbytery of Albemarle will meet at Tarboro, N. C., Tuesday, April 5th, at 7:30 p. m.

F. H. JOHNSON, S. C.

Tombeckbee Presbytery will meet March 31st, 11 a. m., at the Second Presbyterian Church, of Meridian.

A. B. COIT, S. C.

Presbytery of Mississippi will meet in Natchez, Tuesday, April 5th, 1898, at 7:30 p. m. Opening sermon by Rev. Z. B. Graves.

Sessions will send commissioners' fund at the rate of ten cents per member; statistical reports, narratives, Sunday schools and young peoples' societies reports.

S. C. CALDWELL, S. C.

Louisiana Presbytery will meet in Hoyte Memorial Church, Gloster, Miss., on Thursday, March 31st, at 7:30 p. m. Written reports are required from all churches, and "Sessional Records" are to be sent up for review. The Ladies Presbyterial Missionary Union will hold their meeting during the session of Presbytery, and all Ladies' Missionary Societies will send their representatives.

M. B SHAW, Secretary.

Bethel P.e bytery will meet at Clover, S. C., on Tuesday, April 5th, at 11 a. m.

ALEXANDER SPRUNT, Stated Clerk.

Concord Presbytery stands adjourned to meet in Mooresville, N. C., Friday, April 15th, 1898 at 7:30 p. m.

W. R. MCLELLAND, S. C.

Orange Presbytery.—The 256th session of Orange Presbytery will be held in Durham, N. C., and will convene on Tuesday, April 12th, 1898, at 8 o'clock p. m. Delegates will ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

The Presbytery of Pee Dee will meet at McColl, S. C., Tuesday, April 5th, at 11 a. m.

A. H. MCARN, S. C.

Mecklenburg Presbytery will meet in 57th regular session with the Philadelphia church, April 5th, 1898, at 7:30 p. m.—six miles from Matthews, N. C. Sessions will send up records and regular annual reports.

JESSE W. SILER, S. C.

Fayetteville Presbytery will meet at Carthage, N. C., at 8 p. m. Tuesday, April 18th, 1898. The blanks for reports have been mailed to the clerks of the Sessions. The assessment for the Presbyterial Fund is due at the close of the year, the last day of March, and if not already forwarded to the treasurer, should be sent up to this meeting. Churches that send no representatives to Presbytery are requested to send their reports by mail.

P. R. LAW,
Stated Clerk.

The Presbytery of Wilmington meets in Burgaw at 7:30 p. m., April 5th, 1898.

A MCFADYEN, Stated Clerk.

Asheville Presbytery will meet at Murphy, Tuesday, May 3rd, at 7:30 p. m.

A convention on Sabbath schools will be held the day before Presbytery convenes.

E. A. SAMPLE, S. C.

The Presbytery of Kanawha will meet at Charleston, W. Va., April 13th, 1898, at 7:30 p. m. F. L. MCCUE, S. C.

Transylvania, Springfield, April 26.
West Lexington, Midway, April 5.
Louisville, Hawesville, April 5.
Ebenezer, Elizaville, April 27.
Nashville, Wartrace, April 21.
Knoxville, Sweetwater, April 6.
Columnia, Pulaski, April 15.
Western District, Denmark, April 5.
Memphis, Hickery Withe, April 19.
Potosi, Oak Ridge, April 5.
St. Louis, People's Church, St. Louis, April 19.
Missouri, Montgomery City, April 26.
La Fayette, California, Mo., April 12.
Ouachita, Washington Church, March 31.
Western Texas, San Marcos, April 14.
Fort Worth, First Church, Fort Worth, April 6.
Red River, Keatchie, La., March 31.
Central Mississippi, Jackson, April 6.
South Alabama, Eufaula, April 14.
Maryland, Laurel, April 5.
Charleston, Edisto Island Church, April 5.
Enoree, Welford, April 12.
Atlanta, Griffin, April 14.
Augusta, Penfield April 7.
Florida, Milton, March 31.
Abingdon, Marion, May 10.
Athens, Elberton, April 27.
Cherokee, Rockmart, April 5.
Chickasaw, Chalybeate, March 31.
Dallas, Forney, April 6.
East Hanover, Blackstone, April 5.
Macon, Cordele, April 6.
Montgomery, Roanoke, April 26.
North Mississippi, Oxford, April 6.
North Alabama, Birmingham, April 5.
Palmyra, Paris, April 5.
Paris, New Boston, April 1.
Roanoke, Martinsville, April 5.
Savannah, Mt. Vernon, April 14.
West Hanover, Gordonsville, April 5.
Washbourne, Springdale, April 6.
Lexington, Loch Willow, (Churchville, Va.,) May 10th, (3:30 p. m.) 1898.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Presbytery of Lexington:—Rev. Geo. W. Finley, D. D., Fisherville, Va., Rev. A. M. Fraser, D. D., Staunton, Va.

Alternates:—Rev. E. P. Palmer, D. D., Harrisonburg, Va., Rev. R. A. Lapsley, Greenville, Va.

Elders:—Dr. A. F. Kerr, Millboro, Va., Alternate, Maj. Jed. Hotchkiss. Staunton, Va., Prof. A. L. Nelson, Lexington, Va., Alternate, Ed. McK. McCue, Fort Defiance, Va.

WM. C. WHITE, S. C. Lex. Presby.

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AMONG OUR EXCHANGES.

A Correspondent of the *Herald and Presbyter*, confirms our own views on this subject which have been lately criticised.

Education and Evangelism in Home Missions.

BY REV. S. F. WILSON.

Your correspondent quoted in the *Herald and Presbyter* of March 2, in the article, "Our Church and Home Missions," calls attention to some significant facts connected with the administration of our Home Mission Board. This is timely and goes to the heart of the matter in one direction. Permit me to call attention to a still further comparison.

The $435,148.18 paid to home missionaries keeps 1,416 ministers in the field who reach regularly 106,368 persons, besides many in the Sabbath schools and in pastoral visitations.

The $215,729.24 used for school purposes keeps but 308 teachers in their work with 7,506 pupils. No doubt, they reach, to some extent, the families from which these pupils come, but certainly not to the same extent a pastor would. We have, then, nearly half as much money expended for school work as for the regular evangelistic home missionary work. But this keeps less than one-fourth as many laborers in the work, who reach directly less than one-fourteenth as many persons as the home missionaries reach. Can this be called economy?

The 69 churches that have been organized as a result of this work may be pointed to as evidence of its fruitfulness. We recognize them with gratitude. But as touching economy, let me point to the fact that our Sabbath School Board, with a total expenditure, in its missionary department, of $111,633.14, gave us in one year, April, 1896, to April 1897, 38 churches, 14 chapels and 32 preaching places, besides the regular work of organizing schools, and over 2,000 conversions.

Surely this commends itself as more economical and fruitful than the educational plan. Certainly, if this $215,729.24 were used to keep home missionary pastors and Sabbath school missionaries in the field, there would be much larger gains for the Lord's work than under the present plan. There is discontent and unrest with many of us because of many things connected with this work. While retrenchment and reconstruction are in order, why not let it be carried beyond the mere matter of administration expenses?

Oskaloosa, Kan.

As many brethren were dissatisfied with the way in which the conservatives got men out, who seemed determined to exterminate the faith of the Church in the Word of God, they will be glad, in the present crisis, to allow the other side to dispose of one whom they are beginning to repudiate, and we will have an opportunity to see if they can devise any plan which will be better than the one previously pursued. If they find somebody or way to help them let the new disturber go, we shall rejoice with them. The conservatives will probably be patient, and do nothing until those who have been dissatisfied with their course find something that will be an improvement upon it. Nor do the conservatives feel any responsibilty for restoring Union Seminary to Presbyterian confidence, until it shall once more give the Church such a galaxy of splendid men as it did in former times.—*The Presbyterian.*

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Case of Mr. W. H. GREGORY, *of Stovall, N. C., stated by Dr. F. R. Gregory, of Stovall, N. C.:*

"Mr. W H. Gregory, a sufferer from **Chronic Dyspepsia, Chronic Liver Disease,** almost resulting in **Granular Degeneration;** Chronic Diarrhœa, with Kidney complications, fits of **Renal Colic,** passages of **Calculi,** and all the worst and most distressing forms of **Gastro-Intestinal** Disorders, after having exhausted the catalogue of *Dialetics,* and *Materia Medica* and *Therapeutics,* under the advice and treatment of a number of the most skilful and experienced physicians without benefit, and having the meanwhile declined from a normal weight of *two hundred and twenty to one hundred and six pounds,* has been completely restored to vigorous health by a visit of three months to the **BUFFALO LITHIA SPRINGS** and the free use of the water of *Spring No. 1 to the exclusion of all other remedies,* gaining while at the Springs **seventy-two pounds** in weight, and six months thereafter **forty-two pounds** additional.

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Case of Mrs. ——, *stated by Dr. L. M. Wood, of Wyandotte, Kan.:*

"I first saw Mrs. S——, a woman of large frame, but greatly emaciated, laboring under **Hysterical Coma, from which she had not been sufficiently aroused to take nourishment for four days.** From her husband I obtained the following history of her case:

"She had been previously in robust health and led an active, laborious life, doing all the work of the household. For several years, however, she had been a sufferer from a severe form of **Dyspepsia,** her stomach **often rejected the lightest articles of diet.** For some time she had been subject to occasional attacks of **Coma, increasing in frequency and duration.** Under appropriate treatment there was a return of sensibility and consciousness, and she took nourishment, but **there was no permanent improvement of the general health;** and a recurrence of the **Coma.** Recalling the opinion expressed by Dr. Hunter McGuire that

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was a **'Powerful Nervous Tonic,'** I put her upon it. The result was a gradual, **decided improvement in the digestive trouble, and in a few months she was able to eat heartily of and digest readily almost any article of diet.** At the same time the nervous symptoms were relieved and she **is now in robust health, doing as much hard work und eating as much 'Hog and Hominy' as any woman in the West."**

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REVIEW OF CONTEMPORARIES.

We learn from the *North Carolina Baptist* that a sanctificationist preacher in Fayetteville after abusing all churches and ministers, wrote to the Fayetteville pastors asking for their co-operation in his tent meeting. They replied as follows:

FAYETTEVILLE, N. C.,
March 12th, 1898.

MR. T. H. LEAVITT.

Dear Sir and Bro:—We have received your invitation to co-operate with you in evangelistic work in our city; and we think that a respectful answer giving you our reasons for not co-operating with you is due to ourselves.

1. We are constantly doing what we can for the salvation of souls, and to build up the Church of God; and in the propagation of this work we have our organized churches. You came into our community without conferring with us, and by all you have done you have discredited as much as lay in you, our work.

2. We understand that you are without the endorsement of any church, and independent in your movements, and therefore amenable to no organized church.

3. We do not believe that your work is calculated to build up the churches, but on the contrary calculated to alienate many that we might benefit. We think that these are sufficient reasons for our action in declining to take part in the plan you have assumed to dictate to us in our God-given field.

The letter was signed by the pastors of the Presbyterian, Methodist, Baptist and Episcopal churches.

Our excellent contemporary, the *Associate Reformed Presbyterian*, in an editorial in which there is not a trace of partisan politics, has this to say of Mr. Bryan and his speech at Clemson College:

His happy and reverent use of Scripture was unusual in a political speaker. There was no flippancy or levity in his biblical allusions. He can teach some preachers that we have read after, in this respect.

LONDON, March 15.—The *Pall Mall Gazette* this afternoon publishes a dispatch from Rome, which states that there has been a recent exchange of communications between the Vatican and Spain in retgard to Cuba and relations with the United States. The Pope, it is stated, is ready to do everything in his power to prevent hostilities, "which might be fatal to the Spanish dynasty." Continuing, the dispatch says:

"The Vatican has especially exerted influence at Washington and has tried directly and indirectly to dissuade the United States from plunging into war with Spain. According to information here, if the offers of the pontiff are accepted he will propose that Cuba remain under the dominion of Spain, but that it be ruled on the lines of an English colony."

Most Americans will resent this interference, not of a foreign power but of religious despotism, in matters that concern the State. But nothing serves to show more completely the "innocuous desuetude" into which papal political deliverances have fallen.

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It is well that the editors of the *Southern Presbyterian* live in different States. For their views are as widely separated as their homes, and diversity of views is sometimes fatal when there is proximity of persons.

The editor from South Carolina answered a contemporary in a very dignified way and intimated a desire for peace. The editor from Virginia immediately appeared armed for the fray and anxious for the battle. The editor from Kentucky takes to task the editor from Tennessee because "with singular inconsistency he proceeds to discredit the action of one of our church courts in a case of general interest involving sound doctrine and church order." As our worthy college president would say—there is need of homologating before manuscribation.

We learn from the *Independent* that Cardinal Rampolla addressed an encyclical in behalf of the Pope to the clergy of Chile, condemning their extravagance. The Cardinal Archbishop makes a reply that is interesting reading.

"Our form of life is not different from that of other dignitaries of the Church. Nearly all cardinals live in greater pomp, splendor and grandeur than we do. The Archbishops of Paris, Madrid, Berlin and Ireland live in magnificent palaces and the greatest comfort that modern inventive skill has been able to devise. Their fine carriages are drawn by full-blooded horses. And then, the magnificence of the Vatican by far surpasses that of any European royal palace. When, several years ago, we had the honor of visiting the residence of the successor of St. Peter, we were completely overwhelmed by the Oriental luxury that prevailed there everywhere; and the Cardinal Treasurer impressed it most forcibly on our mind and memory that we should send large contributions to the Holy Father. In confidence he informed us that the yearly outlay of the Papal Court reached the enormous amount of 800,000,000 francs. ($160,000,000).

"Then, too, we must take into consideration our surroundings. In Chile nobody is respected unless he is rich. Rank signifies nothing without money. Therefore it is necessary that the highest representative of the Church should expend large sums of money, so that our religion may appear in greatest grandeur and be honored by the people accordingly. And yet, incredible as this may seem, in spite of all our efforts in this direction, the evil spirit is making rapid progress, and the present times can be called the age of Satan, but not the age of order or fear. Our method of living is not more magnificent than that of Church dignitaries elsewhere; and we have the purpose of continuing this splendor as heretofore, for the purpose of unfolding the glories of the Church and our religion and for the greater glory of God.

"A metropolitan cannot be regarded as rich whose income is only between twelve and thirteen million francs [two and a half million dollars]. Measured by this rule the Holy See demands and receives its percentage of the income for the glory of the papal throne and the glory of God. But all the money that we receive is necessary in order to combat the enemies of the Church and for the purpose of conducting our public services with the necessary pomp and splendor."

Here again the practical wisdom of the Southern method of Christian schools is commended by one of our Northern brethren. An editorial in the *Herald and Presbyter* says:

From various conversations recently it has been impressed upon us that what the Presbyterians of Tennessee, Kentucky and West Virginia want is not some one great institution of learning, but a great many small ones. The great item of expense in obtaining an education is the matter of boarding and traveling expenses. The cost of tuition can be readily met if only the school is near home. If these States were honeycombed with Presbyterian academies, one in each county, an immensely greater number of young people would be attracted and educated than by the planting of one large institution. A true, practical philanthropy will consult the greatest good of the greatest number. We learn that there is a wide spread sentiment agreeing with the views of Dr. McDonald, as expressed last week.

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Ar. Fayetteville	12.10 p. m.
Lv. Fayetteville	12.18 "
Lv. Fayetteville Junction	12.25 "
Lv. Sanford	1.48 "
Lv. Climax	3.47 "
Ar. Greensboro	4.20 "
Lv. Greensboro	4.30 "
Lv. Stokesdale	5.17 "
Lv. Walnut Cove	5.47 "
Lv. Rural Hall	6.15 "
Ar. Mt. Airy	7.45 "

South Bound.	No. 1. Daily.
Lv. Mt. Airy	8.40 a. m.
Lv. Rural Hall	10.04 "
Lv. Walnut Cove	10.33 "
Lv. Stockesdale	11.06 "
Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2.36 "
Lv. Fayetteville Junction	3.55 "
Ar. Fayetteville	4 00 "
Lv. Fayetteville	4.10 "
Ar. Wilmington	7.20 "

North Bound.	No. 4. Daily.
Lv. Bennettsville	8.00 a. m.
Ar. Maxton	9 02 "
Lv. Maxton	9.07 "
Lv. Red Springs	9.35 "
Lv. Hope Mills	10.20 "
Ar Fayetteville	10.40 "

South Bound.	No. 3 Daily.
Lv. Fayetteville	4.50 p. m.
Lv. Hope Mills	5.07 "
Lv. Red Springs	5 43 "
Ar. Maxton	6.11 "
Lv. Maxton	6.15 "
Ar. Bennettsville	7.15 "

North Bound.	No. 16.*
Lv. Ramseur	6 40 a. m.
Lv. Climax	8.30 "
Ar. Greensboro	9 17 "
Lv. Greensboro	9 35 "
Lv. Stokesdale	11 07 "
Ar. Madison	11.55 "

South Bound.	No. 15.*
Lv. Madison	12.35 p. m.
Lv. Stokesdale	1.25 "
Ar. Greensboro	2.45 "
Lv. Greensboro	3.15 "
Lv Climax	4.25 "
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He Really Didn't Mean It.—"Good-by, professor," said the sweet girl graduate; "I shall always remember you kindly, for to you I am indebted for all I know." "Say no more," replied the professor, "say no more. Such a trifle is not worthy of a thought, I assure you."—*Ex.*

Traveler—Do the trains for Waxtonbury leave this station?

Railroad Attache—They always have up to date; but the thing is getting pretty shaky, and it would not be strange some day to see one of the trains carrying it off.—*Boston Transcript.*

An Incurable Complaint.—The country editor is a reliable encyclopedia. A subscriber sent him this query recently: "What ails my hens? Every morning I find one or more of them keeled over, to rise no more." The reply was: "The fowls are dead. It is an old complaint, and nothing can be done except to bury them."—*Lockport (Minn.,) Phonograph.*

Mistress—Get dinner to-day on the gasoline stove, Bridget.

Bridget—Plaze, mum, I did thry, but th' stove wint out.

Mistress—Try again, then.

Bridget—Yis, mum, but it's not come back yit. It wint out t'rough th' roof.—*From the New York Weekly.*

Facetious student—Excuse me, professor, but were any of those cannibals vegetarians?

The professor—Probably not at that time. But I have no doubt if the class before me had visited these flesh eaters the latter might have speedily acquired a taste for cabbage heads and fresh greens.—*Cleveland Plain-Dealer.*

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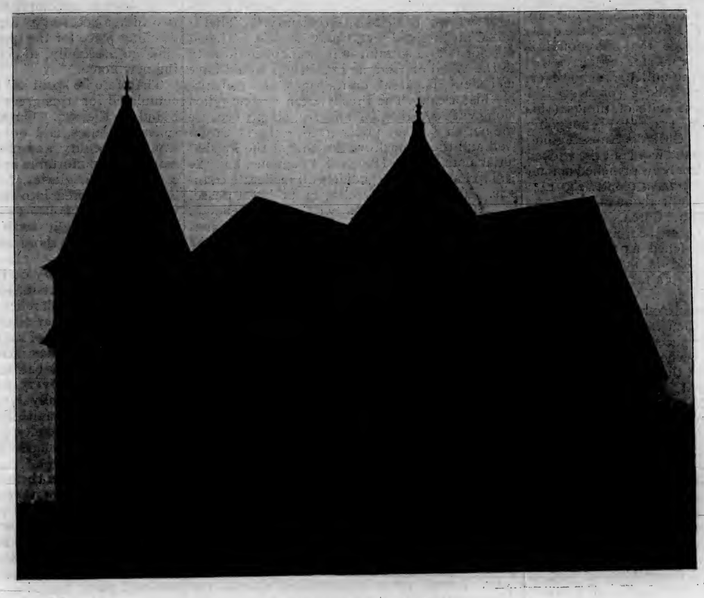
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NORTH CAROLINA PRESBYTERIAN

Established 1858. CHARLOTTE, N. C., MARCH 31, 1898. Vol. XL.—No. 13.



CANNONVILLE CHURCH.

CONTENTS.

	PAGE.
Engraving and Sketch of Cannonville Church	1
Contributed Articles:	
Pre- or Post- *Ballard*	2
Dr. Briggs on Westminster: *J. A. Waddell, D. D*	2
A "Hard Doctrine" Illustrated: *Rev. William Crowe*	2-3
My Reputation for Veracity: *Nimrod Walton*	3
Episcopacy, and American Episcopacy: *Brooklyn Eagle*	3
Church News	4-5
Correspondence:	
Tidings from our Travelers:—*P. H. H.*	6
Mementoes of my Travels: *Rambler*	6
Home Mission Department:	
Superintendent's Report	7
Letters from the Field	7
Other Synods	7
Foreign Missions:	
Letter from Mrs. Claude Grier Blain	7
Editorial:—Peace if we Must Fight for it. Trustees and Deacons. The Central's Remarks. The New Year	8
Sunday School Lesson	9
News of the Week	9
Our Book Table	9
Children's Department:—	
Letter to the Children—The Children's Letters. Little Sunshine. A Streak of Sunshine. A Dreadful Thing. A Queer Hole	10-11
Marriages and Deaths. Meetings of Presbyteries	12
Among our Exchanges	13
Review of Contemporaries	14-15
Wit and Wisdom	16
Advertisements	12-16

The neat church building shown in the engraving is the second one that has been built by the Concord Church during the pastorate of Rev. W. C. Alexander, the first one being at Patterson's Mills, where there is a membership of sixty, a flourishing Sabbath school and also a parochial school.

The church at Cannonville (near Cannon Mills) was completed last December, design being furnished by Mr. C. C. Hook. It seats 300 comfortably and has held 450. There is a large Sabbath school conducted by Dr. H. C. Herring. Rev. Charles F. Rankin is the efficient pastor in charge of the work at Cannonville and Patterson's Mills.

We give this sketch as a sample of the work our Church is doing for the factory population of North Carolina. It is a most fruitful and promising work. Many who come to the mills are from respectable families in the country where work on the farm has proved impossible. Some are members of the Church and need to be followed with the religious privileges of their childhood. Others need the converting power of the preached Gospel. They are willing to help themselves as soon as they are identified with the interest of some church, and they appreciate keenly anything that is done for them in the spirit of Christ. Their work in the factories with machinery develops their mental faculties, their children are especially quick to learn, and a congregation of mill people is always a body of intelligent hearers.

It is said that the work is discouraging because the population shifts from city to city and from factory to factory. But this relates only to visible results in the building up of a church. Let them be brought into the Church, constrained by the love of Christ, and they will take their church letters and their faith with them. So in time the Church that does for them most faithful service will be strengthened by their adherence, wherever such a population centers.

Much could be said of the philanthropy and Christian liberality of the mill owners. They have a grand opportunity for the service of Christ, and one which in many instances has been heartily accepted. May the good work go on!

CONTRIBUTED ARTICLES.

[For the North Carolina Presbyterian.]

Pre- or Post-?

Several years ago a friend asked me whether I was a pre-millenarian or a post-millenarian. I replied: "I have no right to say that I am either, for I have never studied the question." The friend then lent me "Maranatha: The Lord Cometh," by Rev. Dr. Jas. H. Brookes, and I studied the book carefully. When I returned it I said: "My answer is the same, and I cannot say that I am one or the other. But my reason is now different. I *have* studied the question enough to convince me that not enough is clearly revealed to decide me for either view."

I should like to be a pre-millenarian however, because I should like to believe (or *know* if I could) that this present state of things (this present age, dispensation, era, *aeon*) is not going to last much longer. If Christ is Himself going to come back in person and weed out the wicked as soon as the Gospel has been preached among all nations *for a witness to them* (Matt. 24, 14,) *this* result might be brought about inside of one more generation. Japan, Corea, China, the isles of the sea, and other heathen countries have had the Gospel preached as a witness to them already. And God is manifestly preparing to open up China to a far greater extent than has yet been the case.

Could any view stimulate our efforts in sending the Gospel to heathen nations more than this would? "Nothing succeeds like success," says the proverb. And what is better adapted to incite to earnest effort than to feel that success is not only assured, but *near at hand?* Consequently I should like to believe that Christ is going to come *before* the millennium, and if I did I should be a *pre*-millenarian.

On the other hand, if all the world has to be converted (not merely preached to but really *converted*) by the methods we now employ, how can the Church expect to catch up in its work? Even in Christian countries only a minority (and a rather small minority, too, is it not?) make any profession of being His followers, and a very large number of these are not genuine disciples. And the children of godless people the world over are coming to years of responsibility in far greater numbers than converts are being made. So, unless a time comes when nations shall be born in a day, we seem forced to believe that countless millions more people will be forever lost than would be the case if a generation or two might be sufficient to close up the present dispensation and usher in Christ's personal reign on the each.

BALLARD.

Dr. Briggs on Westminster.

The Westminster Standards, have, within the past year, had an ovation in Presbyterian circles, that either expressed a warm enthusiasm in the heart, or a shameful hypocrisy on the lips of a vast multitude of our people. Aware that Presbyterianism has a host of enemies, we freely accord to almost all who appeared to take an interest in the celebration, a sincere appreciation of the documents which drew forth so much learning and eloquence.

The harmony has been marred by one individual whose voice is raised in dissent, and who seems anxious to have his discordant sentiments recognized. That individual is Dr. Briggs. In a communication to the *Independent* a few months ago, he placed himself conspicuously on record, as a professor in a Presbyterian Theological Seminary, who does not share in the general enthusiasm, but rather regards the Westminister Standards with prejudice and dislike, and enjoys the cherished hope that their influence is rapidly passing away!

The article of Dr. Briggs is brief, and does not seem to have attracted much attention. We would not now refer to it, so long after it was written, but for the contrast it presents to many fine addresses on the Westminster Standards that continue to appear in print, and to exhibit the loyal affection of true Presbyterians for the system to which they are devoted. No one need be surprised to discover, in the comments of Dr. Briggs, an animus of hostility to these formularies of a faith for which he has lost all reverent regard. What surprises ourselves is the distinctness with which he displays his dislikes. We might have expected some effort to conceal his resentment for the finding of his presbytery in suspending him from the ministry.

There is scarcely a sentence in this judgment of the professer which is not expressive of *disparagement*. He represents the work of the Assembly as a miserable "failure," and that "it became the greatest wedge of discord known to British Christianity." That it failed in England everybody knows. That it did not fail on account of its want of conformity to the Word of God, as Dr. Briggs would have us believe, is patent on its pages, and undeniably historical. The Presbyterian system failed along with constitutional liberty, simply because the nation was not prepared for either. Cromwell and the army drove the bulk of the Presbyterians out of the House of Commons, and the Rump Parliament repudiated all moderate counsels. The Commonwealth, in its latest phase, was a military despotism, with independency in the Church. The next step was the consummate folly of an unconditional restoration of the Stuarts, and the re-establishment of the Episcopal Church.

The intelligent reader knows, if he can think for himself, that constitutional liberty is now supreme in England, as the Presbyterians of the Long Parliament aimed to make it in their day, and that the Westminster Standards are not only established in Scotland, but more fully express the religious principles of the evangelical element in all the British Protestant Churches, than the articles and formularies of the Church of England. We affirm in the face of Dr. Briggs, that a vast majority of all the Protestants in Great Britain, in our day, occupy the ground contended for by the Presbyterians of the Long Parliament, not only for free, representative government in the State, but for a Scriptural, representative, and evangelical religion in the Church. A few of their ideas have been repudiated, but the leading principles remain unshaken.

Dr. Briggs takes a prejudiced view of the Westminster Assembly, and is so cordial in his dislike as to render the efforts of his party to have his suspension removed ridiculous and absurd. The impression his article makes upon the reader is that his satisfaction with the "failure" of the Presbyterian cause under Cromwell, and Charles II., renders him oblivious of the history of their time, and insensible of the cruel oppression that substituted for it an odious political and ecclesiastical tyranny that took nearly two centuries to die. His *animus* is illustrated in his concluding paragraphs:

"The Westminster Form of Government is adhered to in the main; but the Westminster divines built it on the theory that it was prescribed in the New Testament—a theory which has been abandoned by all intelligent Presbyterians. The forms of Presbyterianism have been preserved in the American Presbyterian Churches, but the spirit of Presbyterianism and its substance as held by the Westminster divines has, in large measure, departed. It is a question how long the form will maintain itself without the substance and without the spirit.

No one can intelligently study the Westminster Assembly and its documents in their historic setting without seeing that the Presbyterian Church has drifted so far away from them that it is in an inconsistent and, indeed, untenable situation. It must either react to the original historic position of the Westminster Standards, or it must throw over the Standards and make new Standards which really express the worship, doctrine, polity and discipline of the Presbyterians of our day."

J. A. WADDELL.

A "Hard Doctrine" Illustrated.

Once upon a time a young man started in life with limited means, but with willing hands and a strong heart, determined to succeed in life's battle. And by dint of hard work and strict economy he did succeed so that ere the frost fell upon his locks he was numbered among the wealthy.

During all these years, however, he did not allow the greed for money to harden his heart, and on the other hand, as he grew in wealth he grew more into sympathy with his needy fellowmen. This seed of love for man germinated and sent forth its shoot and in due time blossomed into one definite mission of mercy. This mission was the alleviation of distress in one particular country.

In order to accomplish his purpose he found two things necessary. First, to provide a better dwelling place for the people of that benighted land and, secondly, to persuade them to occupy the new home.

Therefore he spent all the wealth he had accumulated for this great end. He bought an island in the sea. On this island he erected splendid houses, laid out parks and gardens of wondrous beauty and provided everything that makes life comfortable and enjoyable. The conception of the glories of such a wonderful life had never entered into the minds of the people toward whom his heart yearned in pity.

Then he bought swift sailing ships for the transportation of those whom he would bring to this new home.

Now all was ready on this lovely isle, and he could see the objects of his love and compassion in need of just such relief. Therefore he sends messengers into that country with instructions to call an assembly of all the people to a certain place on a certain day; that he would meet with them there and lay before them the offer of a gift so great that every man who would accept would be wonderfully blessed.

The messengers faithfully call the people and in response a tremendous multitude greets the personage who comes in fulfilment of his promise.

He stands before them and speaks. He tells them of his love for them, and how, moved by this compassion, he has procured a home for every one who will go with him and leave behind the darkness and filth of his present life. He then points to the ships swaying at anchor in the harbor, ready to give free passage to all who will go.

After making this offer he asks all who will accept to step forward and show their willingness. But not one moves forward.

One man says to his neighbor: "I haven't any faith in his ships." Another says: "This is all a myth." Another: "He can't do what he says he will." And another says: "I am well enough satisfied here, so I think I shall remain where I am."

So every voice in that multitude having expressed some like sentiment, then all turn their backs on their benefactor.

But he bethinks himself: "I spent all I had to carry out this work; and for that reason I will not allow my offer to go undeeded and my house to remain unoccupied."

So he goes down into the crowd and calls one man aside and explains to him the deeper things that concern that new life and urges him to accept. He shows him his need and his hopeless state; the aimlessness of his present life. The man replies, "Why, it never appeared so to me before. I will gladly accept," and immediately takes passage for the voyage across the billowy main. The compassionate friend then goes to another and in like manner induces him to leave all behind and go. So he continues his *individual* pleading until he has enough to occupy his island and glorify his deed of love.

On the voyage two passengers fall into conversation. One says: "It is strange to me that he did not bring my friend too, we were talking together when he called me aside. It seems almost unjust." "Be careful," replies the other, "do not presume to call our Captain unjust. We had all refused his offer, and it was his gracious compassion alone that made him bring *us*. He was not indebted to us in the least degree."

"Well I can't see yet why he should make any distinction in men." Probably you have not thought about it with the heart open to see. I think if you will do *three things* that I am going to ask you to do you will be helped a little in this perplexity. Do this and then tell me how you feel about it.

1st. Meditate on the fact that when our beloved Captain came to our shores, you nor I nor any one of our people had any claim on him for mercy whatever.

2nd. Consider the fact that he gave the offer of rescue to every man and woman within the sound of his voice. You accepted his offer because you *wanted* to. Every one that refused did so because he *preferred to do so*.

3rd. Learn this little poem:

"I've found a friend, oh, such a friend,
He loved me 'ere I knew him;
He drew me with the chords of love,
And thus he bound me to him."

Frankfort, Ky. WM. CROWE.

My Reputation for Veracity.

Let me explain that I am a minister of the Gospel, and at the same time, something of a sportsman. When my physician prescribed a rod and gun for my dyspepsia, I determined at once to take his prescription. I did not see anything inconsistent in the character of a minister and a sportsman. I could not see how fishing and hunting could hurt either my reputation or my usefulness. But sad experience has convinced me that it is very difficult for a fisherman to keep his reputation for veracity, even though he be a preacher.

I solemnly assert that I never told a lie in my life about any of my fishing or hunting experiences. I have been scrupulously exact in my adherence to truth. And yet I have lost my reputation for veracity. I want to tell you how, as a warning to all fishermen, and especially to my brethren who think of going a-fishing. One of my professors of theology used to say to his class in the seminary, "My young brethren, if you wish to maintain your reputation for veracity, you must not only always tell the truth, but always tell a *probable* truth." He spoke from experience. It is to the neglect of this wholesome advice that I owe the first step of my downfall. Being debarred by my profession from the sportsman's privilege of drawing on his imagination, now and then, I have yielded to the temptation to tell some extraordinary truths. When the circle is gathered round the camp-fire at night, even a preacher does not like to be outdone. As he cannot invent, he must run the risk of telling some improbable truths. I thought my reputation would stand the strain. So it did, for awhile. But I had too many improbable experiences.

For example. I was fishing one hot day in July in a lake. My companions had gone off with the boat, and had left me on a log near the outlet of the lake, which was choked with drift. My minnows were all gone, and I had no flies. I put a spoon troll on my line, leaving the float on. Then I let the current carry it down to the drift and drew it along a log. At about the third cast, it caught on something. At first I thought it was a snag. But presently the snag woke up, and then for about fifteen minutes I had the liveliest tussle I ever had in my life, with some unseen monster. At last I landed him and it proved to be a big black buffalo,* weighing nine and a half pounds. Now this is an improbable story, because it is a well-known fact that a buffalo *never strikes at a troll*. When I told the story in town it was received with an incredulous guffaw. One good old doctor, himself a sportsman, when he heard it, said, "Well, that just shows that even a preacher can't help telling a lie about his fish." I appealed to my companions who had seen the fish; but unfortunately they had not seen me catch it; beside for some reason, their testimony was supposed to weaken my case. And to crown all, one of them went down there about a week afterward and reported that he had caught another buffalo on a troll in the same place. That was too much. Let me explain that I had hooked my fish in the gill. He was in the way, and the troll had caught him by accident.

When once my downfall had begun it was assisted by others. I had a friend, a lawyer, a sportsman, and with some talents for fiction. He used to say that the only thing in the way of my becoming a true sportsman was my high moral character. So he set about removing that hindrance. He did it in this way. He repeated my stories with embellishments of his own, and credited the whole to me. For example: Tom Crow and I were fishing in Ink Bayou one day for pike. I had a float on my line to prevent being snagged on the bottom. We were standing on a log in the centre of the stream. I made an unsuccessful cast and was just drawing back when a big pike leaped out of the water at my float, and cut my line off above the float as clean as if it had been done with a pair of scissors. "Tom," said I, "did you see that?" "Yes." "Well, don't you tell anybody, for if you do I shall have to corroborate it, and it will be as much as my reputation is worth." But he could not resist the temptation. He told the lawyer, and he reported that I had said that that pike had jumped out of the water and *bit the end of my steel rod off*.

At another time I was fishing on the upper White river. Standing on a log about ten feet above the water I made a cast at a shady pool under a big cottonwood tree. The minnow fell on a root of the tree just at the edge of the pool. A three pound bass leaped at it and took it off that root. I told it in camp that night. When I got back to town I heard it reported that I had said that a bass had jumped up on a log ten feet out of the water and taken my hook. Could any man's reputation stand such a strain as that?

But it was a brother preacher who gave the final blow to my reputation, and disgraced me publicly. He lived then in Kentucky, the land of Joe Mulhatton. I will call him the Rev. Mr. Buck. I do not give his real name, because he, like myself, has removed to a new field of labor, and I do not wish to do anything to hinder him in retrieving *his* lost reputation. His name is not Buck, but it is synonymous with Buck. He is a worthy son of Kentucky. (I mean no reflection on Kentucky, for I myself am a Kentuckian.) He has very decided talents as a novelist. We were talking of cold weather one day in camp and he remarked he had seen the thermometer 36 degrees below zero for six weeks in Kentucky. At another time he stated that he had seen a beech tree in Kentucky which had Daniel Boone's name cut on the heart of it. Boone had cut it on the bark when it was a young tree, and the tree had grown up around it. I was told that he used the same story in a sermon as an illustration of how outward influences affect the inner character, only I believe it was a watermelon that time instead of a beech tree. Well, brother Buck visited me one summer in Arkansas. He preached a good sermon for me on Sunday, the subject of which was, I believe, Lot's reputation for veracity. On Monday, Dr. G. a crony of mine, and I took him fishing. On the way home, we passed a celebrated shooting point, where the ducks crossed at dusk from their feeding ground to their roost. "Buck" said the Doctor, "do you see those two trees there? Well I suppose there have been a million shots fired at ducks between those two trees. "Doctor, that's bigger than any of my yarns." "Well, Buck," said I, "they have been shooting there for fifty years, and a great many shots have been fired."

That was all that passed. Buck went home. Meanwhile I heard it reported on good authority that he told somebody in Kentucky that he had ridden 150 miles with me on a bicycle while in Arkansas in one day. I had never been out with him at all on a bicycle. The next year he was invited to deliver the address before the alumni at the commencement of a certain college in Tennessee. As an alumnus of the institution and a member of the Board of Directors, I was to sit on the platform with him and open the meeting. As we were going up the steps, I said, "Buck, what about that bicycle yarn of yours, that you rode 150 miles in one day with me?" He got out of it by saying that it had happened in Texas with a man whose name was similar to mine. But he stuck to the 150 miles in one day. He announced as the subject of his address, "Exaggeration." I was struck with the subject, as I thought it one which he was remarkably competent to treat. I expected him to give some examples, but I had no idea of what was coming. "Ladies and gentlemen," said he, "you have no idea how common exaggeration is. It is a habit into which even good men may fall, especially if they are sportsmen. Now here is my friend from Arkansas, I believe he is a good man, and ordinarily, a truthful man. But when I was with him in Arkansas last Summer, he pointed out two trees to me and said, 'Buck, do you see those two trees? Well, I suppose I have killed a million ducks between those two trees.'" It brought down the house. It leaked out in Arkansas. My lawyer friend eagerly seized upon it, and helped to circulate the story. When I left my charge, he wanted my church to call Mr. Buck on the strength of that story. But it gave the final blow to my reputation. This is the simple truthful story of how I lost my reputation for veracity. Now, brethren of the clergy and of the rod, hear the conclusion of my sermon. If you want to keep your reputation for veracity, you must not only always tell the truth, but a *probable* truth. And the second rule is, keep out of bad company. Lawyers, doctors, and even some preachers are not always safe company for a truthful man. But a much safer rule than either of these is this, *Don't go fishing*.

NIMROD WALTON.

*To preserve some shreds of our correspondent's reputation, we explain that "buffalo" is not the wild animal of the western plains, but a species of fish.—[ED.]

Episcopacy and American Episcopacy.

One notices that there are "curates" in American Episcopacy. They were formerly rectors' assistants. By and by, however, there may be no American rectors. All the rectors may become "vicars." It is noticeable, however, that there are no Episcopal Vicars in any country which has no Episcopal archbishops. So the discovery of curates here may create a necessity for archbishops here. But if there is to be an archbishop or if there are to be archbishops, who are to make them? The government does that in Great Britain, and makes bishops, too, of the Episcopal kind. But our government is not and cannot engage in that sort of business. The bishops themselves have no power or at least, no disposition to make an archbishop, for that would destroy the equality of the bishops, and every man child of them might be a candidate.

On the whole, it would be just as well for American Episcopacy to remain essentially democratic. Curates would better cease to be curates and be content with being rectors' assistants. And then the singular sort of folk variously called archdeacons, canons and deans, who really stand in less measure of efficiency and impressiveness to their Anglican prototypes than the titular dignitaries of a home guard do to the officers of the regular army, would also do well to drop out of view. Let archdeacons be called bishops' assistants. Let deans be called rectors in cathedrals. Let canons be called preachers in cathedrals. Let American Episcopacy be American. Let the Episcopal Church and every other Protestant Church in the United States be of the United States.

Catholicism has its roots in Rome and draws its authority from there. It is organically logical and historical. The Anglican Church is also entitled to respectful recognition for its titular pretensions. It can show a real basis for them. American Episcopacy, however, was American made, is American born and is American raised. An American bishop who goes abroad is called "My lord" and "Your lordship," and likes so to be called there and at home, or dislikes it, exactly in proportion to whether he is an imitator or a reality, a gowned mirage or a genuine man. Democratic republicans, no matter by what rule they say their prayers, understand this thoroughly. For these and for many other reasons there would better be no more curates, since their introduction into this country may have relation to a train of causes to make episcopacy much more unpopular than it would like to be.—*Brooklyn Eagle.*

CHURCH NEWS.

EDUCATION FOR THE MINISTRY.

MEMPHIS, TENN., March 16th, 1898.

DEAR BROTHER:—The Executive Committee on Education for the Ministry, under instruction of the Presbyteries, have enrolled 217 beneficiaries for the current year, appropriating to them $15,050. We have been enabled to pay them $7,285.40, or a little less than one-half af the amount promised to each. We are now due them about $7,000. That due those in seminaries should be sent them by May 1st, and that to those in schools and colleges by May 15th. These young men, encouraged and directed by the Presbyteries, have now spent nearly a year in study, in various institutions, during which time they have assumed obligations for board, books, and other necessary things. They are now looking to us for the money promised them, with which to meet these obligations. The end of the year is now in sight, but the money needed is not in the treasury. The expenses of the year, practically, have been already incurred and must be provided for, or the honor, not only of these young men, but also of the whole Church, upon whose promises they are relying, will be seriously involved. The sum promised to each is small, $75 being the largest. But this is badly needed, and our failure to pay it would bring sore disappointment and, possibly great hardships to many of those who are now preparing to preach the Gospel. Shall we not meet faithfully and fully the obligations we have assumed? The wealth controlled by our people is abundantly sufficient. The Lord is graciously blessing us in both material and spiritual things. Should we not give liberally to aid worthy young men in their preparation for the ministry? If the Lord is answering the prayers of the Church for more laborers, shall we not meet this response with the means necessary to equip them for their work? Have you done enough? Could you not do much more for this important cause? April, the appointed time, is at hand Generous and immediate help is imperative, and we beg you, in the Master's name, to assist us at once.

Your servants in Christ,

W. McF. ALEXANDER, Chairman,
JOSEPH H. LUMPKIN, Secretary,
G. W. MACRAE, Treasurer,
JOHN JOHNSTON, Clerk,
NEANDER M. WOODS, D. D.,
STERLING J. FOSTER,
THOMAS WELLFORD,
S. P. REID,
C. H. ALBRIGHT.

CHURCH AND CHRISTIAN EDUCATION.—FAYETTEVILLE PRESBYTERY.

The call for contributions by our churches to the cause of Church and Christian education in April is alike emphatic and encouraging. This arm of service has made, we may almost say, unprecedented progress during the past year. The hearts of them who have been supporting it with their means and their prayers may well rejoice. The maintenance of the enterprises already undertaken and entrance upon, the widened spheres of effort opened to it for the future are calling for larger gifts and more earnest prayers. Half the collections to it is to be turned into the treasury of Red Springs Seminary and half into the treasury of Davidson College. These are our own schools founded by us and if sustained at all must be sustained by us. In them we have placed the Bible upon the pedestal. They are pre-eminently Church and Christian educational institutions. Facts show that they are doing a great work for the Church at large and especially for the Synod of North Carolina.

The growth of the Red Springs Seminary as a factor in this great work is really wonderful. Before the second year of its history its registration books show the names of 176 students and 83 of them boarders in the Seminary buildings. There is in it perhaps only room for two more to-day.

Students are already registering for the next year. The personnel of the student body is of exceptionally high character. Enthusiasm in the two literary societies of the institution and zeal in prayer meeting and other religious exercises under the inspiring leadership of its cultured and magnetic lady principal, Miss Emma C. Bonney, are just what the founders of the school desired. The faculty consists of 14 teachers. Every chair is admirably manned with successful teachers.

Larger gifts to the school mean cheaper ratesand more students. What a great blessing could be conferred if its several chairs were endowed! Think of it. Five thousand dollars would endow a chair for this school while it would take $20,000 to endow a chair in a college for boys.

Turn to Davidson College. As great as has been the work it has done in the past it is doing a greater to-day. It has made an enrollment of 190 pupils this year. It never matriculated so many students in any one year. This means the enlargement of its opportunities and ours. Its roll contains the names of 36 candidates for the ministry, three from this Presbytery, and is giving this year $3,360 in free tuition. By the beneficence and under the guidance of its honored President about 30 worthy students are aided and enabled to be there and pursue their studies at the literal cost of the raw supplies for the table, which is about three dollars and a half a month for their board, in a home he has purchased and equipped for the purpose.

The hope of the Church for the future must to a great degree be based on the work these two schools, Red Springs Seminary and Davidson College, are enabled to do by the helping hands of God's people. The needs of both are pressing and the field they offer for the best use of the gifts of the churches is inviting. We trust that no church in our bounds will fail to make a large contribution to the cause. Let no one of our ministers fail to present the claims of the cause as seen in the work going on and needs of these two fountains of learning, upon the liberality and earnest prayers of God's people, when the collections are made.

P. R. LAW,
Chairman of the Committee.

NEW YORK, March 22.—The American Bible Society has received from its representative in Mexico a report which speaks of a slow and quiet movement toward the simpler and deeper religion of the New Testament, though the cases may be few where conviction is crowned with the courage to confess. The Mexicans are said to be not an irreligious people; sheer atheism is not known, but they have been crushed by ecclesiasticism (in 1856 the Church held over two-thirds of the property of the capital), and while the people have abandoned a hundred commands of the old-time religion, they hold to the name, and observe the social requirements of the Church sufficiently well to keep them safe within its circle. But still, pictures and images of a hundred saints, the pomp and show of a hundred "feast days" in a year, are more important to them than the study of the Bible; that comes last if at all. Of all the books forbidden by Rome in its "Expurgatory Index" there has not been known a case in twenty years of any other being burned save the Bible. The more the burning of it, the more the demand for it. Lift off that heavy hand of inquisitorial ecclesiasticism and it is believed that the progressive element of Mexico, which is in the majority now, would accept the Bible in a day. Many of the poor people now, after hearing a chapter of the Bible read, will make any sacrifice to obtain a copy. If they have no money they offer a rosary, a crucifix, pictures of saints, the sandals off their feet, eggs, firewood, anything in their poor possession, in exchange for a copy of "the book of God" as they call it.

The circulation in Mexico in 1897, was 23,338 Bibles, Testaments and Portions of the Bible, twenty-two colporteurs being employed in place of thirty-seven the previous year, when the circulation was 2,000 copies more.

The Mexican contributions from churches and individuals for Bible work have been more than in any previous year, and from many Americans traveling over the country the emphatic expression is heard that "the Bible is the book for Mexico."

NORTH CAROLINA.

Wilmington.—Evangelist Weston R. Gales and the Rev. A. K. Pool, of Davidson, have arrived in the city. Evangelist Gales will at 11 o'clock this morning (March 27th) commence a series of meetings at St. Andrews' Church, of which the Rev. A. D. McClure is the pastor. At this church every evening song service will be held, led by Mr. Pool. At noon every day services will be held for one hour at the Young Men's Christian Association.

Aurora Church.—We witnessed a beautiful sight at Aurora Church on the evening of the 21st inst. Two members were received upon examination. A father and mother, and their four children were baptized. God be praised.

Comfort Chapel, Fayetteville Church.—Under the admirable management of Dr. J. H. McNeill and his co-workers, the Sunday school at this point has increased in numbers from 30 to 158 in a few weeks.

Mecklenburg Presbytery.—The Home Mission Committee of Mecklenburg Presbytery met on Tuesday in the Second Presbyterian Church, Charlotte. Reports for the year were made, showing the work to be in a prosperous condition. The sum of $300 was appropriated for the school in Stanly County, offered by the Northern Board, and a man will be put into the field there at once. Four new workers are added to the Presbytery.

Rev. Jerry Witherspoon D. D., of Grace Street Church, Richmond, (Dr. Fair's old charge) has accepted the invitation to preach the baccalaureate sermon before the graduating class of the Presbyterian College for Women, Charlotte. The services will be held in the First Presbyterian Church. Dr. Witherspoon is an able and eloquent preacher and the College is fortunate in securing him.

Littleton.—One member was received into the full communion of this church at the last appointment.

C. N. W.

Young Memorial.—There was one addition to the membership of this church at the last regular appointment.

C. N. W.

Meeting of First Presbytery.—The First Presbytery of the Associate Reformed Synod of the South will meet in Charlotte, N. C., on Monday after the first Sabbath of April next, being the fourth of April, 1898, at 8:30 p. m.

Congregations will report:

1. Upon pastor's salary.
2. Whether or not all assessments for the past Synodical year have been paid.
3 All amounts paid on assessments for present year.
4. They will send up all Sessional Records for inspection.
5. Send up the amount assessed each church for the Delegate's Fund.

Suitable blanks have been sent to each congregation.

Rev. J. A. White is treasurer of Delegates Fund.
Rev. Jas. Boyce is committee on railroad rates.

R. G. WHITE.

Griffith, N. C., February 28th, '98.

Williams Memorial.—We have recently held in Williams Memorial Church, two contests in the Shorter Catechism with very gratifying results. At the second of these, on Saturday, March 19th, there were thirty-eight contestants on the floor; and twenty remained standing to the end. The pastor asks the questions and perfect accuracy is required. We have seven in one family, and five or six in another family, who have made perfect recitations. It is our hope soon to have fifty persons among us, each in possession of the Bible offered by the Publication Committee.

JONAS BARCLAY, Pastor.

SOUTH CAROLINA.

The Rev. H. M. Parker changes his address from Inanda, N. C., to James Island, S. C. He resigned the pastorate of South Side Church, Asheville, and is temporarily supplying the James' Island churches.

Greenwood, S. C.—Two valuable additions to the Session of the Church were made on Sunday, March 20th, when Robert F. McCaslan and R. G. McLees were duly inducted into the Eldership.

Plans for the new building have been received, and work will soon begin.

TENNESSEE.

McMinnville, Warren County.—This congregation will in a few weeks begin to build a new church building, to cost about $9,000.

The Rev. W. R. Potter, of Kirksville, Ky., has accepted a call to Mt. Carmel Church, Tipton County, and will enter upon his work there May 1st.

VIRGINIA.

Rough Creek Church, Charlotte Co.—At a congregational meeting on March 20th, this church unanimously elected Rev. J. M. W. Elder to become its pastor. Mr. Elder has been supplying the Church once a month since last fall when Rev. Dr. H. A. Brown, who had been stated supply for a number of years, retired on account of feeble health.

The Presbytery of Chesapeake in session at Central Church, Washington, D. C., March 22nd, heard and granted joint request of Rev. G. L. Bitzer and

Leesburg Church to dissolve pastoral relation, and dismissed him to Presbytery of North Alabama. The church hated to give him up and Presbytery to lose him. He goes to Huntsville.

A. W. P.

Staunton.—The first of a series of interesting Bible lectures was given in the Y.M.C.A. Hall last night by Rev. M. B. Lambdin, of St. Albans, W. Va. The lecture on "Voices From the Dust at Ninevah" was enjoyed thoroughly by those who were interested in Bible history. The lantern views were good and showed ancient monuments and tablets, dug from the site of Ninevah, verifying in many instances to the letter the truth of Scripture prophecies. The lecture was educational and interesting.—*Daily News.*

The Presbytery of East Hanover meets at Blackstone, in Nottoway County, Va., on Tuesday, April 5th, at 7:30 p. m. The brethren are requested to come by the train, Norfolk & Western Railroad, reaching Blackstone at 11:30 a. m. The afternoon will be spent in a visit to the Hoge Academy.

Rockbridge Baths.—Sacramental services were conducted in Bethesda Church on Sunday, March 20, preceded by preaching on Friday and Saturday. The pastor, Dr. McElwee, was assisted by Rev. C. W. Trawick, of Buena Vista, who did the preaching. His sermons were full of the Gospel and not only very acceptable but it is to be hoped profitable to our people. Two additions to the Church, making five since last communion.

The Presbytery of Chesapeake held a special meeting at the Central Presbyterian Church, Washington, D. C., March 22d, at 11 o'clock a. m., Dr. Pitzer, Moderator. A joint request from Rev. G. L. Bitzer and the Leesburg Church for dissolution of the pastoral relation was received and read, and the parties heard; the Church, through its commissioners, Elders A. J. Bradfield and C. P. Janney. The request was granted and the relation dissolved. Rev. G. L. Bitzer was dismissed with the affectionate regard of his brethren to the Presbytery of North Alabama to become Pastor of the Huntsville Church.

A. W. PITZER.

Immanuel Church, Lexington Presbytery, Va.—This church has just passed through a season of special privileges. Rev. G. A. Wilson, of New Providence, preached for us a week, giving us most excellent gospel truths, presented in a clear and forcsful manner. Rev. C. A. Freed, of the Lutheran Church, and Rev. R. D. Carson, of Bath County, gave us also the pure word of truth with power and acceptability during the following week. The pastor preached twice on the Sabbaths. During the whole series of services the congregations were large and attentive. Three persons professed conversion, two of whom joined the church. A number of others requested the prayers of God's people.

W. W. C.

Shemariah Church, Lexington Presbytery, Va., recently elected deacons. Mr. J. P. Ellinger and Mr. G. F. Carwell were ordained and installed on Sunday, March 12. Rev. W. W. Carson supplies this church in connection with his pastorate of Immanuel preaching at both churches every Sunday.

W. W. C.

The "Fredericksburg Home and School" Enterprise.—A noble and beautiful conception it was, and one that could emanate only from a heart of tender sympathy and love. Experience too, it had, Dr. Saunders experience, that is, of ministerial life, and ministerial trials, in that most crucial of all tests, the missionary field. For to the Rev. Dr. A. P. Saunders is the credit of this conception due, and he had just returned from Foreign Missionary service. Eternity alone can tell the good that has been done.

I note that his connection with the enterprise has been severed. Constant cares and labors have impaired his health somewhat. A little rest however, will fit him, I trust, for what, I happen to know, has always been his first longing and first love—the pastorate.

OCCASIONAL.

Alexandria, Va.—One other member has just been received into this church. The pastor, Rev. J. Ernest Thacker, preached several nights last week out at the "Railroad Reading Rooms," where there were large and deeply interested congregations, and several professions of faith in Christ.

Richmond.—At the Hoge Memorial Church on Sunday, March 27, Mr. Cook had a fine congregation, and gave his people an earnest discourse on the support of the church and contributions to good causes. Major D. W. Whittle the well-known evangelist, will preach at the Hoge Memorial next Sunday night.

First Church, Roanoke.—At a recent meeting of the session Mr. J. A. Timberlake was elected superintendent of the Sunday school for the ensuing year and Mr. W. R. Hesser, assistant. Mr. Hesser was also elected superintendent of the Robert Moorman Mission. The session agreed to invite the Rev. R. G. Pearson, of Asheville, to conduct a series of services in the church next November. The session has been considering the advisibility of suggesting to the congregation the election of additional elders.

Woodstock.—Rev. Dr. R. H. Fleming, of the Westminster Church, Lynchburg, is, with Mrs. Fleming, paying a brief visit to his old congregation at this place. He is to fill Rev. Dr. P. D. Stephenson's pulpit Sunday the 27th, and Monday night to address the Young People's Society of the Woodstock Church, a prosperous and working society, which he organized twenty years ago while pastor of the church. It is hardly necessary to mention that Dr. and Mrs. Fleming are cordially welcomed by a host of old friends in Woodstock. Mrs. Fleming will remain some time in Woodstock, but Dr. Fleming returns to Lynchburg in a few days. Dr. C. C. Hersman, of the Union Theological Seminary, was to fill his pulpit Sunday.

T. C. M.

Blacksburg.—The Presbyterians of Blacksburg are very anxious to build in the near future a new church on a different site. In order to accomplish this the session has authorized the pastor, Rev. James M. Holladay, to travel and solicit funds for this purpose. He will probably visit first Roanoke, Lynchburg, Petersburg, Norfolk and Danville. It is earnestly hoped that he may be successful in his efforts, as a new church here is almost a necessity.

Danville.—Our Presbyterian pulpits were both filled last Sunday by regular pastors. Mr. Doggett preached at Shelton Memorial Church in the morning and at Franklin Street at night. Dr. Laird preached at the First Church. In the morning the "Danville Blues" in full uniform attended the services at this church. They are a fine looking company. The discourse was founded on Exodus xxxii: 26, "Who is on the Lord's side let him come unto me." The discipline which God commanded Moses to exercise in destroying the Israelites who were worshipping the golden calf set up by Aaron, was dwelt upon as a severe measure to purge his people from false teaching and heresy. The regular Sunday school exercises were suspended and gave place to the missionary society meeting, which in the First Church is held once a month. The treasurer of the society made an interesting report of great interest.

J. L. T.

WEST VIRGINIA.

Charleston.—The Rev. William Crowe, of Frankfort, Ky., is expected here next week to assist Rev. R. M. Mann in a series of meetings, which will begin Monday night, March 28, at Glen Elk Church. Mr. Crow, who is an able and popular young preacher needs no introduction to Charleston people, to most of whom he is well and favorably known, having conducted a highly successful meeting here about a year ago, during which time he made many warm friends and admirers who will give him a cordial welcome.—*Gazette.*

Shepherdstown and Kearneysville.—The Shepherdstown and Kearneysville churches have just given their pastor, Rev. Charles Ghiselin, a fine horse, handsome phaeton-buggy and complete set of harness. A renewed token of the affection and esteem that has found expression so often before in their gifts.

GEORGIA.

Acworth, Ga.—We have recently had six accessions to the Acworth Church. Four by letter and two on profession of faith.

TEXAS.

Rev. W. D. Spurlin, of Gloster, Miss., has been called to the pastorate of the church at Weatherford, Texas, and will accept the call.

The Presbytery of Louisiana will meet at Gloster, Miss., March 31st, at which meeting Mr. Spurlin will ask for a dissolution of the pastoral relation in order that he may accept the call.

ALABAMA.

Birmingham.—There were two additions to the Second Church, Rev. C. G. Brown, pastor-elect, on certificate, March 20th. There were good congregations morning and night.

The Rev. R. B. McAlpine, lately of the Stillman Institute, Tuscaloosa, has declined the call to the church at Centreville, Ala.

The Rev. George F. Robertson, of Elizabethtown, Ky., has been called to the church at Uniontown, Ala., left vacant by the removal of the Rev. Dr. J. A. Scott to Gainesville, Ala. Mr. Robertson accepts and enters upon his new work at once.

MISSISSIPPI.

The Rev. W. D. Spurlin, of Gloster, Miss., has been called to the pastorate of the church at Weatherford, Texas. The Presbytery of Louisiana will meet at Gloster, Miss., March 31st, at which meeting Mr. Spurlin will ask for a dissolution of the pastoral relation in order that he may accept the call.

MISSOURI.

The Pastoral Relation of Rev. A. R. Woodson with the Monroe City Church was dissolved by the Presbytery of Palmyra, Mo., at a called meeting. He was dismissed to the Presbytery of Indianapolis, Synod of Indiana, to take charge of the Sixth Street Presbyterian Church on the first Sabbath of April.

The Rev. M. H. Kerr was lately dismissed by the Presbytery of Palmyra to the Presbytery of Upper Missouri to take charge of the church at Lawson, Mo.

St. Louis.—The ordination of the Rev. A. F. Carr and his installation as pastor of the Central Church took place on Sabbath evening, March 20. The large edifice was well filled. The Rev. B. H. Charles, moderator of St. Louis Presbytery presided, and propounded the constitutional questions to pastor and people. The Rev. J. F. Cannon preached the sermon of the occasion, selecting as his text, 2 Kings, xii: 28. The charge to the pastor was given by Rev. S. I. Lindsey, pastor of Brank Memorial Church. As a basis of though he chose the words of 1 Timothy, iv: 12, 16. The Rev. S. J. Niccolls, D. D., of the Second Presbyterian Church, (North) delivered the charge to the congregation.

"The Rev. A. F. Carr was born in Mississippi twenty-nine years ago. He attended school at Clarksville, Tenn., finishing a course at the Southwestern Presbyterian University. Literature and Theology were his special studies. He went immediately to assume the assistant pastorship at the Franklin Street Presbyterian Church, Baltimore, Md. He remained there two years, being the sole occupant of the pulpit a greater portion of the time. He came direct from Baltimore to St. Louis to assume the pastorate of the Central Church. He has made a very favorable impression upon the congregation and is regarded as a young man of unusual promise."—*St. Louis Republic.*

Stated Clerks of Presbyteries are asked to mark with an asterisk in their reports to the General Assembly, all churches possessing a manse.

Ohio.—Eighteen persons recently united with the First Church of Franklin, Presbytery of Dayton, of which Rev. Calvin D. Wilson is pastor.—*Ex.*

OUR BOOK TABLE.

The March-April number of the *Union Seminary Magazine* will be a special issue devoted entirely to the interests of the Seminary. It will contain a complete history of the Seminary during the seventy-four years of its existence; a full account of the work of its alumni in the foreign field; and a brief review of the work in the home land. Also sketches of the faculty from Dr. Rice to the present. It will be illustrated by fifteen half-tone engravings, including the new Seminary building, members of the faculty and prominent benefactors. Some of the contributors are Dr. W. W. Moore, T. C. Johnston, T. R. English, J. B. Shearer, M. D. Hoge, H. A. White, R. F. Campbell, S. H. Chester and D C. Rankin. This will be an extremely valuable number and ought to be in the hands of every friend of the Seminary.

The price is thirty-five cents. Send your order to R. W. Jopling, business manager.

The April *Century* is to contain a number of articles on Pennsylvania coal mining, one of them by Jay Hambidge the artist, who contributes "An Artist's Impression of the Colliery Region." The illustrations include views in Lattimer, where the recent strikes occurred, and Mr. Hambidge has made a great number of interesting sketches of the many types of people that he found in the collieries. The Italians are called "Hikes," and the other foreigners—Slovaks, Polacks, etc.—are grouped under the name of "Hunks."

CORRESPONDENCE.

Tidings From Our Travelers.

STEAMER ALLER, February 24, 1898.

This is our last day at sea before our first stay of any length on land. We have so far spent every night on board the ship.

When I last wrote we were en route for Naples, which we reached Sunday morning. While the alternative of Pompeii or Vesuvius was presented we preferred to seek the Scotch Church and join in the worship of God, postponing our visit to these places until our return. The church is a beautiful little room in the shape of a long octagon, with sides of paneled marble and ceiling of paneled wood. It was filled with a congregation of earnest worshippers. Some things we might well imitate. All followed the reading of the Scripture lessons with their Bibles; everybody joins in the singing which was wholly congregational; all united in the Lord's Prayer, and all remained for a moment of silent prayer after the benediction. Rev. Johnson Irving, who has been the pastor for many years, gave us a helpful and earnest sermon, displaying culture as well as devotion. The congregation conducts mission schools, which are largely patronized by the Italians, although tuition is charged. They also have a floating chapel for seamen in the harbor.

As we had some time in Naples before the hour of service, we visited the Cathedral of St. Jannarius and the Church of St. Dominic. The latter is signalized by its inlaid marble pillars and its richly gilt ceiling. In the cathedral there is the ornate chapel in which the blood of St. Jannarius is kept and which is said to liquefy three times a year. As we passed through the splendid bronze gates (by Michael Angelo), the guide said, "Look at the frescoed ceiling by Domenichino and watch your pockets." The ceiling was very fine and our pockets remained undisturbed. The chapel was crowded at the time. The feature of the cathedral that was of surpassing interest to me was the old church, said to be from the fourth century, and certainly very ancient. It is now almost subterranean, and is entered by stairs descending back of the altar of the cathedral. It is marked by great simplicity. The roof is supported by Corinthian pillars and the paneling of the walls is adorned only by a very chaste antique design in intaglio. It looked like a place for the preaching of the Word and not for the sacrifice of the mass. There were no niches in the original walls for images. The chapel now contains various relics of Jannarius and a kneeling statue of him in Carrera marble by Michelangelo. The guide places the flame of a taper between the half clasped hands to show the translucency of the stone.

The beauties of the celebrated Bay of Naples were hidden. The sky was gray and the sea was dark. Capri was barely discerned through the mist and Vesuvius was enveloped in cloud, though we saw the fires on his brow, like masses of burning coals, at night. But the life of this gay and careless people—instinct with the love of music and beauty—was in evidence from the beginning. Boat loads of singers serenaded us almost as soon as we came to anchor—and they sing not with the voice only, but with the whole body. The grace of one little poorly clad girl attracted us. But with it all there was a most painful eagerness for the centesimi. At night a band of musicians came over from Sorrento and sang and played during dinner. As our German steward remarked, "There is no Sunday in Naples."

The next day was one of great interest. We passed Stromboli rising right from the sea and saw the smoke and steam issuing from its crater. Yet a village is built at its base and vineyards are cultivated far up its sides. I prefer a home where real estate is less "active."

In the afternoon we went through the straits of Messina, with the rock of Scylla on our left while the supposed whirlpool of Charybdis was on our right. Just at the toe of Italy is Reggio and opposite on the Sicilian shore is the handsome city of Messina. We were in a driving rain, as we went through the straits, the cloud seeming to form an arch from shore to shore, for when we came out into open water we also came out under open sky. The rest of the afternoon was passed in searching for Mt. Ætna. But while we could see the snow clad slopes, the summit was wrapped in impenetrable masses of clouds. We passed Syracuse in the dark. Now but a small town, it was once the greatest of Greek cities. Here the Athenian fleet received the crushing defeat that led to the remodeling of the Athenian triremes. Here Archimedes set fire to the Roman ships with sun-glasses. Here, too, Paul preached after his stay in Malta, stopping here and at Reggio (Rhegium) on his way to Rome. He landed at Pozznoli (Puteoli) in the Bay of Naples. So our journey that day was along his track, but in the reverse direction. The scenes that we saw were the scenes that he had seen.

The morning of the 22nd found us in the land-locked harbor of Malta, with butting fortresses all around us, so that it was difficult to see how we had entered. Around this little rock island the storms of war have swept for twenty-five centuries. Settled by the Phenicians it was seized by the Greeks, then by the Carthagenians, then by the Romans, then overrun by the Goths, recaptured by the Greek empire under Belisarius, then by the Saracens, then by the Normans under Count Roger, son of Conrad. Becoming a part of the Norman kingdom of Sicily it fell to the kings of Arragon and then to the German Empire. Charles V. gave it to the then homeless knights of St. John, who held sway here from 1516 until dispossessed by Napoleon, who carried away many of its choicest treasures. It was finally captured by the British, who hold it as a naval and military station and base of supplies, in the chain that unites the British Isles with India. As usual they improve whatever they govern—developing the natural resources, giving the people good government, and throwing open their commerce to all the nations of the world. Splendid English roads run everywhere through the island and must have been built very soon after British occupation, for the tablets along the roadside have G. R., instead of the familiar V. R., beneath the royal crown.

The hills are everywhere terraced with stone and every inch of available soil is cultivated. The landscape looks like the pictures of Palestine, and the houses are more Oriental than any we have seen—flat roofs surrounded by a parapet, and outside stairs going up to the housetop. The people are "Maltese" and speak "Maltese." It is a mixed race but apparently a fixed race. The language is a dialect of Arabic, said to be similar to that spoken upon the opposite coast of Africa. Italian and English are spoken in Valetta. This is the principal town founded by La Valetta, one of the lord masters who defended the island against a furious siege by the Turks. It is splendidly fortified on both sides, and has handsome streets and contains the governor's palace, the armory, and especially the magnificent church of St. John. The old town or Civita Vecchia, called by the natives Medina, is in the centre of the island and contains the cathedral where the bishops of Malta are consecrated and the grand masters were enthroned. Both have floors made up almost entirely of superb mosaic tablets beneath which are buried the bishops and grand masters—the coats of arms reproduced in their original colors in the marble. The cathedral has two beautiful mosaic pictures of Peter and Paul that can hardly be distinguished from paintings except by the perennial freshness of the colors. In a gorgeous little chapel there is a tiny face of the Virgin, said to have been painted by Luke, set in a massive gold and silver frame. There is also a statue of Luke holding an open book with the record from Acts 28: 1, 2. The church of St. John contains so many treasures that the bare enumeration of them would fill a letter. Each nation represented in the Order of St. John has a chapel adorned with trophies and tombs and pictures. The most beautiful is the recumbent statue of Louis of Orleans in the French chapel, dying on the field of battle. He is buried in the sarcophagus beneath. Back of the altar is a group of the baptism of Jesus by John cut by a Maltese artist from a single block of marble.

The most interesting part of our day in Malta was the trip by carriage and row-boat to the Bay of St. Paul and the scene of the shipwreck. Fewer identifications are completer than this. On the spot you even see the rocky coast that they were afraid they would fall upon till in the morning they saw the "bay with a beach" (Rrg. vers. "creek with a shore") which proves on entering not to be a bay, but the entrance to a strait between the large island and a smaller one, thus making a "place where two seas meet." Had they entered to the left of the island they would have gotten into the large inner bay, but would have been farther from land when the ship struck. It has been said there is no brushwood on Malta. But I cut sticks on the spot large enough to make a fire of, and saw piles of brushwood on the top of some of the houses, yet it would not be surprising if all the wood had disappeared in eighteen centuries as the "vipers" have done. Lizards, however, abound.

The cathedral is said to have been built on the site of the house of Publius, which is not improbable. But when they take you down a long flights of steps to show you a cave in which Paul spent the three months on the island, it is taxing credulity too heavily. It does not correspond with the treatment recorded in Acts 28, 10.

I would like to tell of the curious costumes of the women of Malta, unlike that of any other land, and of the carnival into the thick of which we found ourselves as we returned to Valetta and were pelted with "confetti," but it would make this letter too long.

Notwithstanding the fatigue of the day, we had an enthusiastic celebration of Washington's birthday in the saloon at night. Dr. Alderman represented the South and fairly captured the assembly. For elegance of manner, chasteness of diction, wealth of literary and historical allusion, and beauty of thought, I have never heard an address of the same length that equalled it. One man said he had bought timber lands in North Carolina and now had more confidence in his investment, while congratulations kept up all the next day. North Carolina stock was above par, and North Carolinans were in high feather.

P. H. H.

Mementoes of My Travels.

I stopped the other day at a city set upon a hill. East of that hill there lie a hundred miles of sand—terminating with the present sea beach. In the centre of that town the sand stops and the soil changes its character. I have found in that alluvial region rocks with well preserved shells within. How long ago was it since the waves of the primeval ocean dashed against that hill for the last time?

I began to talk of some "facts" that had been given me by a citizen about his town and noticed an incredulous look upon the faces of some other citizens. Presently I gave my informant's name. They laughed. "Why," said one, "There is a fine in this town for repeating anything that man says."

We heard a Baptist minister say a handsome thing the other night. He was talking of a foreign mission collection and told his people that they ought to emulate the Presbyterians in Foreign Mission work. He said that he had called the attention of some Methodist ministers to the fact that though the Presbyterians were numerically much smaller than either the Methodists or Baptists in North Carolina, yet they contributed more, not only more per member, but more absolutely, to Foreign Missions.

A familiar fish of our coast is the flip-jack. Other fish nibble warily at tempting bait. The flip-jack bites at the bare hook. So the devil uses suitable bait for the thief or the drunkard or the voluptuary. They have their reward. The profane swearer bites at the bare hook. There is no possible profit or pleasure in blasphemy. But these human flip-jacks do not need to be baited. They sell their souls for naught.

RAMBLER.

HOME MISSION DEPARTMENT.

Synod of North Carolina.

REV. A. J. MCKELWAY, SUPERINTENDENT, CHARLOTTE, N. C.

The Superintendent visited on Sunday last, the churches of Iona and Ashpole which are under the pastoral care of Rev. Hugh Craig. These churches are situated in one of the most fertile parts of Robeson County, and the name Iona, would indicate that their constituency is Scotch. Iona is an active, thriving little church, and we trust that its zeal will provoke many. It subscribed $45 for the Synodical cause this year, about a dollar per member.

Ashpole is the largest country church in Fayetteville Presbytery. It will give $100 to our cause this year.

One of the exiles from North Carolina, a minister, sends us $5.00 for the cause. North Carolina has furnished many ministers for the other States, but their hearts turn with affection toward their mother. Shall we not hear from more of the exiles?

IVANHOE, N. C., March 22, 1898.

DEAR BRO. MCKELWAY:—We closed a most precious meeting at Caswell Church on Sabbath night, the 20th. We began services on Saturday, the 12th, and Brother Black came to us on Wednesday and preached with great acceptance to the people night and day, closing on Sabbath night, 20th, with the following results: Many backsliders reclaimed, God's people aroused and strengthened in faith, 20 additions to the church and three others confessed but will join other churches; others were almost persuaded and we hope and pray that they will come to Jesus in the near future. A collection was taken up on Sabbath for Synodical Missions amounting to $51.62.

The finances of the church are in a good condition with the pastor's salary paid in full and substantial gifts besides. We had a most delightful and sweet communion on the Sabbath, when whole families sat together for the first time around the table of our Lord. It was a precious season of grace. And we can truly say it was good to be there. We hope and pray now, with a membership of 72, that we can accomplish greater things for the Master.

And now unto Him who loved us and washed us from our sins in His own precious blood, to him be all the praise and all the glory. Amen.

K. MCDONALD, Pastor.

I have explored to some extent a new community in the western part of this county. Mine was the first Presbyterian sermon ever heard there. Found a Presbyterian family recently moved in. Prospect seems encouraging.

Yours, L. A. MCLAURIN.

Program for Popular meeting on Home Missions at evening sessions of Concord Presbytery at Mooresville.

(1.) Annual report of Committee, by Rev. C. A. Munroe.

(2.) Addresses by Evangelists, Rev. Messrs. L. A. McLaurin, Edgar Tufts, C. F. Rankin and John Wakefield.

(3.) General remarks by members of Presbytery.

(4.) Popular sermon at night on Home Missions by Rev. J. A. Ramsay, D. D.

(5.) Final action upon report of Committee.

(6.) Collection for Presbyterial Home Missions.

By order of the Committee.

C. A. MUNROE, Chairman.
J. A. RAMSAY, D. D., Sec. and Treas.

DILLSBORO, N. C.—A little band of earnest Presbyterians, twenty in number, have built a pretty little church at this point, fitted it up neatly inside, and paid for it all. Rev. A. Walker White is in charge of this work. As a mission work it is in need of Sunday school library books. If any persons can suggest to them where to obtain these books on reasonable terms, they can write to W. J. Kincaid, the newly ordained deacon, Dillsboro, N. C.—*Christian Observer*.

Other Synods.

PETTY, TEXAS.—"Last August the evangelist of Paris Presbytery organized a church of eleven members at Petty, a village in the eastern part of Lamar County. The little band went to work in earnest to build a house of worship. Saturday night before the first Sabbath of this month, a series of meetings began in the new church, a neat, tasteful building, seating 250. The meeting was continued until the Thursday night following, when continued rain made it necessary to discontinue the services. Seven members, all substantial people, were received. Others will join soon. Dr. Wiggins, of Bonham, and Rev. J. D. Leslie, of Paris, rendered valuable aid during the meeting. The church has now as elders, R. W. Baughn and Dr. R. P. Davies; deacons, S. C. Davis and R. H. Baughn. A Sunday school of over forty is organized. Our own literature is used. The ladies also organized a working aid society.—*Christian Observer*.

ONANCOOK, VA.—Rev. J. H. Henderlite reports: "The Rev. F. J. Brooke, D. D., synodical evangelist, recently held a meeting of a week's duration for us that was full of blessing to the church. We had good congregations, and Dr. Brooke's sound, vigorous and convincing expositions of truth were a source of great strengthening and edification to all who heard him. Ten young people accepted Christ and professed a desire to begin a Christian life. Four of these have been received into the communion of this church, and we trust that others will follow."—*Ib.*

SLATER, MO.—Rev. J. W. Roseborough, synodical evangelist, concluded a thirteen days' meeting, March 17, at Slater. He preached with his usual forcefulness and vivacity, and the meetings were attended by good audiences, though "there were many adversaries." The little church was increased by eight members during the meeting and feels like thanking God and taking courage. A thank offering of $11 for the evangelistic work of the Synod was given.—*Ib.*

PLATTE CITY, MO.—"Our church at this place one year ago had twenty-two members. As the result of a meeting at that time conducted by Rev. Xenophon Ryland, synodical evangelist, seventeen new members were added. Recently Mr. Ryland held another service resulting in four additional members, one adult baptism and a pledge of $32.80 for Synod's work. One year ago we were discouraged, and without a minister. To-day our Christian women are now rejoicing over a beautiful manse that cost, in money (besides the lot donated by Mr. Koster and Mr. Strother Wells, not members of our church) the sum of $14,000, all paid for except about $40. We have a minister for one-half his time, who occupies the manse, and a membership of 43, and a weekly prayer meeting. This shows what a small number of Christian people can do when fully consecrated and they go forward at the Lord's command."—*Ib.*

ABILENE, TEX.—The meeting conducted by Rev. J. H. Davies closed Friday. It was a precious season for us. Ten professions, eight of these united with our church, two more by letter, and two the Sunday following. Twelve additions to our membership are the visible results. This makes twenty-seven added to our list of members this Presbyterial year against twenty-two last year. The Lord has done much for us, whereof we are glad.

PLANTERSVILLE, ALA.—Rev. B. F. Bedinger spent five days at this place and gave the people a series of doctrinal sermons. There was one member received on profession of faith and baptism into the Vine Hill Church.

ELBA, ALA.—Dr. E. W. Bedinger found a small but earnest band of Presbyterians here who were anxious for an organization. They have a beautiful corner lot 80x200 feet, and propose to take steps at once to build, looking to an organization in the near future.

Mr. Bedinger concluded his labors in South Alabama on the 13th of March, having in eight weeks visited eight places and preached 82 times, besides visiting, travelling, and giving several talks to schools and in county jails.

FOREIGN MISSIONS.

SIN CHANG, CHINA,
February 11, 1898.

Supper is over and I have a few minutes in which to begin my letter to you. I believe I sent you only a short note by last mail.

We miss our dear Rashing people, but we have many advantages here that we could not have there. In the matter of study we are much better off as we have a nice, quiet place, free from interruptions. Both of us feel encouraged about the language, and we have the best of help from Mr. and Mrs. Price, who speak it well. He has been on the field eight years and she ten, and no two of our missionaries have been more blessed than they—in their work. Indeed I believe Sin Chang and Sin Wee, Dr. Houston's field, are the brightest spots on our missionary map of China. I want you to have Mr. and Mrs. Price at Rocky River. The Church will hear from them what it naturally wants to hear, *results*, and Mr. Price will tell about the spiritual side of the work rather than about manners and customs and geography and history, as so many of our returned missionaries do. I see little prospect of their getting home by June, unless there is a rapid rise in the financial tide. The reports are truly alarming. We, at these two stations have not been inconvenienced, as none of us have had any unusual expenses and have lived within our salaries; but we hear of work being delayed and some of our friends sadly in need of money. Miss Davidson had no money to pay her teachers in the school and did not know how she was to open the school after the New Year holidays, but the school is going on, so I suppose she borrowed the money. Of course, all building and most repairing is stopped. Dr. Venable was so anxious to build this spring, but has given up all hope. I am so sorry, for he and Miss Talbot do not have good health, and I must think the native house is bad for them. But it must be for the best. Surely the Church at home does not mean to let her foreign representatives suffer.

Mr. Blain is out with Mr. Price attending a class of enquirers whom they are instructing. Some of them will be received into the Church next week we hope. H. conducts Chinese prayers everynight so as to give Mr. Price more time for this class, after prayers he also goes out to it. *Daily prayers* is a help to him in more than one way. Questioning on the chapter gives him good practice in the language, and in dealing with the Chinese, gives him more confidence in himself. It is right hard for him to do it in the presence of two such fluent and correct speakers as Mr. and Mrs. Price, but they encourage him by telling him his mistakes.

It seems as there is little prospect for Mr. and Mrs. Price getting home and they do need a rest and change so sorely. Both are unusually strong and have worked unremittingly during their whole term. They are also very economical and fine managers, dress plainly, the children wear Chinese shoes and hats and the plainest little dark clothes just like healthy little country children at home. Mr. Price's father is very old, and Mrs. Price's also, I think. The other night when the news came from the Treasurer, Mr. Price said: "Well, for my own part, I can wait, but my father is getting so old, and every mail brings the news of some relative passing away, I dread another delay on his account." And he looked so sad I could hardly keep the tears back. Mr. and Mrs. Caldwell, whose furlough is more than due, now are waiting for money with which to return. They have given up their house and are boarding.

CLAUDE GRIER BLAIN.

NORTH CAROLINA PRESBYTERIAN.

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In spite of the efforts of the Administration for peace, it is hardly possible now to avert war. Spanish pride will probably prefer war to a surrender to America's just demands. America's cause is the cause of humanity and justice. May whatever comes redound to the extension of Christ's kingdom!

Ballard's article on "Pre– or Post–" is suggestive. There is a large number of earnest thinkers who do not agree with either school entirely, who are in the scriptural attitude of expectancy concerning Christ's coming, but who believe that all who are to be saved will be saved under this dispensation of the Spirit. We suggest to our readers the study of the scriptural ground for the traditional millennium. Perhaps some prophecies have been applied to it, which were meant for the "new heaven and the new earth."

Apropos of the motto for the library of Union Seminary "There is but one Book," a correspondent sends in the following lines of Sir Walter Scott, which cannot be printed too often:

> Within this ample volume lies,
> The mystery of mysteries;
> Happiest they of human race
> To whom their God has given grace
> To read, to fear to hope, to pray,
> To lift the latch, to force the way.
> And better had they ne'er been born
> Who read to doubt, or read to scorn.

[From the Central Presbyterian.]

When we fall out with Dr. Mallard or Dr. Converse, the readers of the *Central* shall never hear of it. We will take the train and go to see them in person and spend a week. As for the Trans-Mississippi brother, we hold everything in Texas too much in fear to think of a quarrel; and the young brethren at Charlotte and at Clinton are under the special protection of the *Central Presbyterian*.

The *Central Presbyterian* is patronizing. The NORTH CAROLINA PRESBYTERIAN is patronized. That is more profitable for a newspaper. We could wish that the fatherly protection of the venerable editor of the *Central* could have extended to instruction in the art of writing prose-poetry. As we have travelled through the Old North State this week—through forests bursting with life, fragrant with honeysuckle and jessamine, vocal with notes of birds, through orchards and gardens in full bloom, we have wished for the many years of experience that have taught our friend from Virginia how to write of babbling brooks, and singing birds, and leafy trees and blooming flowers and cerulean skies—in college parlance, how to "curl." But it is almost a temptation to quarrel with him, if our reward, too, is to be a week's visit from him.

Peace, If We Must Fight For It.

A private letter from Dr. Campbell of the Asheville Church, takes exception to our criticism of Prof. R. L. Moore's article in the *Biblical Recorder*, "intimating as it does that the methods pursued by our Northern friends are neither legitimate nor successful." We confess our mortification that our language should have been so obscure as to have misled a man of Brother Campbell's intelligence. We shall try to be explicit enough now.

First, let us say that unless we were aiming at self-stultification we could hardly have "intimated" anything of the kind. Says Brother Campbell: "The Northern Church is doing a grand work in these counties." Said the NORTH CAROLINA PRESBYTERIAN:

"It would have been difficult to say too much for the noble work done by godly, consecrated women in Northern schools that have been established in Asheville and the vicinity."

And again, "The Northern Presbyterian Church is doing a good school work in Western North Carolina."

Let those declarations stand.

The Southern Presbyterian Church has also its schools in our western counties, but its main work is evangelistic, that is, the preaching of the Gospel by our ordained ministers. It is of the utmost importance that this work should not be hindered by prejudice on the part of the people, and the editor of this paper is in part responsible for the successful conduct of that work.

A northern visitor to North Carolina recently published an article about the people of Madison County which naturally created a good deal of bitterness among those whom the article slandered. We received a letter from one of our workers saying that the people held the Presbyterians responsible for the article, that there was a good deal of resentment displayed and that the work of our Chuch as well as of the Northern Church was threatened. We then wrote an article calling attention to the unwisdom of the course taken by the correspondent referred to and the harm that might be done by it. In the meantime, Dr. Lawrence of the Normal and Industrial School of Asheville, made a disclaimer as to the responsibility of the Northern teachers, for the unfortunate article, a disclaimer "sufficient for any generous mind," as we said in last week's editorial which Brother Campbell criticises. Professor R. L. Moore, apparently not having such a mind, published an article in the *Biblical Recorder*, the chief organ of the Baptist Church in this State, in which, among other erroneous statements, he called Dr. Lawrence "the head of the educational work of the Presbyterians in North Carolina." We presume that Prof. Moore's charges as to the appropriation of public funds for Northern Presbyterian Schools are utterly groundless and that they will be contradicted by the proper authorities. Unless Prof. Moore we try to be certain of our facts, and we were not in the position to contradict these charges at once.

But for the sake of our own evangelistic work in Orange, Concord and Asheville Presbyteries, which has suffered already by just such denominational slanders as the article in the *Recorder* was calculated to promulgate, we protested our Church's innocence, and the only "intimation" intended was the suggestion that our ministers of the Gospel, 'doing their legitimate and successful work' should be allowed to do it in peace. The *Biblical Recorder* has already made the correction asked for and we hope that the correction will catch up with the error before any great harm is done.

The New Year.

Our ecclesiastical year begins with April 1st. We hope that by this time all the obligations of the old year have been fully met—obligations to the pastor, to the Church at large as represented in the various causes, to those who have advanced money or given their time and work to the local church with the promise of being paid. There is no greater obstacle to a church's activity than the burden of debt. Some times a hundred dollar debt will prevent a thousand dollar outlay for the cause of Christ. Moreover the only honest thing to do with a debt is to pay it—and the sooner the better.

With all obligations fully met, the Church should plan for an *advance* in Christian work and liberality.

It is a good idea to have a congregational meeting at the beginning of the year, and to present to the people a report of the work done during the year and the plans for the future. Let the plans be conceived in the broadest and most liberal spirit. We suggest some questions for consideration:

1. The increase of the pastor's salary. If, the pastor has done faithful and efficient service do not wait for his abilities to be recognized by some other church that will offer him a larger salary. If you make an effort then to keep him by raising his salary you give the whole transaction a mercenary air. There is no surer way of keeping a pastor than by showing a substantial appreciation of his work. Some churches are very remiss in this.

They secure a young man on a salary ample for his needs. By his energy and ability he builds up a strong church. By his zeal for Christ's kingdom the contributions to all causes increase. But while, with a growing family, probably, his own needs have increased, the church has never thought of meeting those needs. Finally the question of living expenses becomes a keen one and he accepts a call where his services seem to be more appreciated. We know of some churches, however, which have grown under the wise management of one pastor, from small and feeble to large and strong organization and which have not increased their pastor's salary at all, while he has felt constrained to remain with them for the work's sake. This should not be.

2. The two great causes of Home and Foreign Missions should receive the earnest attention of officers and people. There ought to be used some means in every church, apart from the basket collections, for the proper advancement of these causes, one looking to the enlargement of Christ's kingdom in foreign lands, and the other to the founding of new churches and the ingathering of new members to be in their turn supporters of Christ's cause.

3. Don't think about a new church-home unless it is a necessity. Many a church has crippled itself for years by building beyond its means, to satisfy its pride. Money that is spent upon such an edifice could much more effectively serve the Master in other ways. Build anew if there is need; if not, don't.

The Two Education Causes.

There are two causes to be presented to the liberality of our churches in April. The cause of "Church and Christian Education" was explained and commended in our last issue by Dr. Shearer, its Agent. The fund thus raised in each Presbytery is shared by Davidson College and the Presbyterial and Mission Schools. The College is giving to the Church each year in the free education of her candidates and the Church contributes this collection to the College. Our Presbyterial schools are all deserving of the

gifts of the Church, while our Mission Schools are doing a grand work for Christ. The Synod recommended that the churches give "one collection" to this cause in April.

The month of April is set apart (with this exception) to the much more important cause of the "Education of Candidates for the Ministry." See the statement of Dr. Lumpkin, Secretary of Education. Upon the offerings of God's people to this cause, this month, our candidates at the Seminary are dependent for meeting the expense of their course of study. The Southern Church has a noble body of young men, training themselves for the service of the Church. They do not ask entire support, but only help. Let this cause be laid upon the hearts of God's people, and then a special collection be taken for the other cause wherever possible. Where only one collection can be taken it should be for the "education of candidates."

Deacons and Trustees.

The two great Presbyterian Churches of America can learn much from each other by a study of the differences in minor matters that have arisen during the thirty-seven years of their separate existence. Since both are Presbyterian the experience of one should be a guide to the other. We have spoken of the overtures of the Northern Assembly touching a change in the book of Church Order, as to the duties of Church trustees. The change meets with some opposition.

"The number of deacons in our churches will have to be greatly increased if to them is to be committed all the affairs now usually administered by the trustees. And how will many of our churches manage which have not among them enough men who combine both eminent piety and skillful business ability to fill the required positions? And then what shall those churches do which have men of real administrative ability who are attendants, but not communicants? Are these congregations to be told that they may not use these men even in positions and service for which they are pre-eminently fitted? You simply cripple many a weak church when you tell the congregation that they must either relegate all care of their financial matters to the deacons, or else, if they still need trustees, they must elect these from the number of the communicants alone."

So writes a correspondent of the *Herald and Presbyter*, opposing the overtures. The Southern Church has practically the system which the overtures contemplate, our trustees merely holding the church property in the name of the church and having no official authority. Even in this case there is a growing tendency to elect men who are members of the Church.

But the arguments given above ought to convince anyone that the other side should win. Deacons were divinely ordained to administer the temporal affairs of the Church. Their qualifications are given with minute care, and it was certainly never contemplated that their duties should be relegated to men who are not Christians. It is impossible for a man who is not actuated by Christian principles, however he may excel in business qualifications, to administer the affairs of God's House. Questions arise which the worldly man will always decide in one way and the Christian man in another. The spirituality of the Church depends upon the spirituality of those who administer her affairs. We earnestly trust that the overtures will carry. Certainly the Southern Church has no cause for regret that all her financial matters are administered by men chosen with a view to their spiritual qualifications as well as their business capacity.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson II. April 10, 1898.

SUFFERINGS OF JESUS FORETOLD—MATT. XVI: 21-28.

GOLDEN TEXT.—"He was bruised for our iniquities."

EXPLANATORY NOTES.—*From that time forth.*—The disciples had just declared through their spokesman, Peter, that Jesus was the Christ. Now Christ begins to remove their erroneous ideas about the Messiah.

To show.—Doubtless Jesus argued his mission as a sufferer from the Old Testament. We may be almost certain that he quoted and explained on this occasion, the 53rd chapter of Isaiah.

Must suffer.—The great lesson of the atonement, which seems to have absorbed attention instead of the corresponding lesson of the resurrection. *Elders and chief priests and scribes.*—The Sanhedrin, the highest court of the Jews, before which Jesus was brought, was composed of these three classes. *Elders* were probably the civil representatives and the others the ecclesiastical. These elders are to be distinguished from the elders of the Synagogue—answering in the Old Testament Church to the elders of the New Testament and of the Presbyterian Church. *The third day*—equivalent to Mark's expression, *After three days.*

Be it far from thee.—Literally, (God) have mercy upon thee. Peter was verging perilously near profanity and blasphemy, in thus rebuking Christ. Hence the severity of Christ's rebuke to him. *Satan*—Peter was playing the tempter's part and repeating Satan's temptation. *Offence*, stumbling block. *Savourest*, mindest, thinkest. *Unto his disciples.* Mark tells us that he spoke to the multitude also. *Deny himself.* Not merely refuse himself a request as one would deny a beggar. But renounce himself as ruler in the heart and enthrone Christ.

Take up his cross.—Not *crosses* in our diminutive sense of the word. The idea is that Christ's followers must go with him to suffering and death if needs be, as a person carrying the cross on which he is to be crucified.

Life, Soul.—The same word in the Greek. In earlier translations *soul* was used for both expressions here. Now *soul* in English usage stands for the immortal principle alone. The Revised Version translates both by *life*, and thus obscures the reference to the spiritual and eternal life. In verse 25, Christ used the word in its two senses. Whosoever shall lose his (bodily) life for my sake shall find it, (the spiritual and eternal life). The reference in verse 26 is unmistably to the immortal life. Luke has it, *lose himself.* The self is the soul. And the Authorized Version is the best translation here.

21–27. *For the Son of Man shall come.*—The importance of the soul's salvation is emphasized by this reference to the day of judgment. *Every man*, not the righteous but the wicked also. *And then*, indicating that the Second Coming is the time for awards and punishments.

Vs. 28. *The Son of Man coming in his kingdom.* Unless we adopt the rationalistic view that Christ expected to come again in person during the lifetime of some of his disciples, we must distinguish between his coming as Messianic King and his coming in the glory of the Father with his angels. Perhaps the special reference is to the day of Pentecost, more probably to the destruction of Jerusalem, with its powerful influence upon the growth of Christianity. That event is used by Christ as a type of his final coming, so that it is sometimes difficult to distingush between type and antitype.

Practical Points.—Three great facts. The Atonement. The Resurrection. The Second Coming.

We can share in the benefits of Christ's death, in the glory of His resurrection and the joy of His return, only by denying ourselves, choosing the spiritual life instead of the worldly, and following Christ even unto death.

News of the Week.

DOMESTIC.

FRIDAY.—The Spanish torpedo flotilla left the Canary Islands yesterday for Porto Rico; the announcement causes concern in Washington; the President was advised that this fleet should not be allowed to reach Western waters; orders were issued placing the United States squadron and fleet on a war footing; Capt. Sampson commands the fleet at Key West; Capt. R. D. Evans the battleship Iowa.—Thirty thousand persons witnessed the launching of the battleships Kearsarge and Kentucky.—Lieutenant Marix and party arrived last night at 9:35 in Washington, D. C., with the report of the Maine Court of Inquiry.—The Navy Department has purchased eight steam yachts and four tugs for use in the auxiliary fleet, possibly as torpedo boats.—Damage by the flood in Ohio is not as great as reported.

MONDAY.—Governor Brady, of Alaska, is expected to suggest the admission of the Territory as a State.

A terrific wind-storm is reported to have killed several families in Indian Territory.

TUESDAY.—The report of the Maine Court of Inquiry, transmitted to Congress by the President, says that the ship was destroyed by the explosion of a sub-marine mine, but that no evidence has been obtainable fixing the responsibility upon any person or persons.—Capt. Schley took command of the flying squadron at Hampton Roads yesterday.

WEDNESDAY.—Four resolutions were introduced into the Senate yesterday coucerning the Cuban situation. One to recognize the belligerency of Cuba; one to declare war against Spain; one to intervene in behalf of Cuba, and one demanding that Cuba be made free.—The Republican Congressmen caucused and decided to demand prompt intervention.—Mass meetings are being held in a number of cities in favor of Cuban independence.

FOREIGN.

FRIDAY.—China has agreed to all the demands of Russia.—London financiers are making efforts to avert war between Spain and the United States.—Business was done at Lloyds in London yesterday in war risks.—Spanish authorities in Havana refuse permission to Capt. Sigsbee to use dynamite in the destruction of the wreck of the Maine.—The cruiser Cincinnati and gunboats Castine and Wilmington have left Port Antonio, Jamaica; officials decline to say where they are bound.—The London *Graphic* says the departure of the Spanish torpedo flotilla for the West Indies will compel the United States to declare war.

SATURDAY.—A Madrid dispatch says the report of the Spanish naval board says emphatically that the explosion on the Maine was of internal origin.—Consul General Lee, at Havana, says the relief work among the Cuban sufferers is progressing very satifactorily.—The Spanish government, it is believed in Madrid, will propose that the Maine disaster be referred to arbitration.—Announcement of the finding of the Maine court caused excitement in Key West; the light-house tender Mangrove was ordered to Havana at once to take on board all American officials in that city, with the exception of General Lee.

MONDAY.—M. Pavloff, Russian charge d'affairs at Pekin, has signed the agreement regarding the lease of Port Arthur and Ta-Lien-Wan to the Czar.—Forty-eight members of the crew of the steamer Greenland perished in a storm in North Atlantic ice floes. They were seal fishermen. — The general elections to the Spanish Cortes resulted in a decided victory for Premier Sagasta the liberals winning about 300 out of the 432 seats.

TUESDAY.—Russia took possession yesterday of Port Arthur and Ta-Lien-Wan, which she has obtained by lease from China. — A synopsis of the report made by the Spanish commission, which investigated the disaster, has been made public. It states that the explosion was internal.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: Don't you like to have mamma tell you about 'when she was a little girl?' I used to like those stories better than any, even better than the "Once Upon-a-Times." So as it gives me pleasure to sit down and remember some of that happy, care-free time, I am going to tell you about when *I* was a little girl.

The first thing I can remember is when my two little play-mates moved to another house. Their papa and mamma had lived just next door to us, but they moved away to the other side of the old Seminary building when we were all very little girls. *We* moved a *table*. It took all three of us to do it and we felt as if we had done the biggest part of the work.

There is just *one* little thing I remember before that. One day we were in Mrs. Mamma's room,—now remember when I say Mrs. Mamma I mean the mother of my two little friends, Gertie and Sarah—and were playing with little irons, ironing our doll clothes, and as I was an awkward piece anyway I let my iron fall on the floor, making a dreadful racket, and Mrs. Mamma screamed out, "oh ! oh !" just as *your* mamma does when you make dreadful noises. But dear me ! it scared me so that I ran away home, and cried over it *because* my "*feelins* was hurt." (Mrs. Mamma always did say she did not remember that scream, but she screamed it just the same.)

Oh, the good old times we did have over at that other house! It must be confessed that most of the visiting was done by me, because as there were no little brothers or sisters at my Mamma's house, these little girls were very necessary to my happiness, and a day was not bright to me unless a part of it was spent with them. It was funny how independently G. and S. could gather up their dolls and march home when we got mad with each other, but it was quite impossible for me to do that way. Hardly a day passed when there was not some little falling out, and as I was always very quick-tempered, up I would jump saying, "I ain't goin' to *play*, I'm goin' *home*.

Sometimes the *Mad* would carry me as far as the front gate—sometimes not quite so far, never, I think, half way home. But whenever the mad gave out and the sense of being a very lonesome little miss with no one to play with, came over me, just there I would stop stock still and then turn round and run back calling out "Oh children, let's play stick dolls!" for all the world as if I had never been mad in all my life. Now how many of you know anything about stick dolls? Dear, dear, you must learn to play stick dolls or you will lose *half* your fun any way. As soon as the warm spring weather came we used to play stick dolls. The houses we generally drew under a big tree, and the more roots that tree had the better it suited us, but sometimes we just made them by drawing the rooms and the halls and the porches on the ground, but of course, in a nice shady place.

One favorite place was a row of cedar trees, that grew in Dr. Papa's yard between the house and the little side gate. It was there when G. was working on her house one day that she saw, what she thought was a calico rag lying in the grass, and on going down to pick it up found it was a —— oh, o-o-o-o children ! a *snake*, a copper-head moccasin ! What would you have done ?—Well that's what she did.

But that was, I think, the only snake, we ever met. The things that troubled us most were giants, and the *great* trouble was that each little girl met those giants by herself. The old fellows are such cowards they won't fight more than one person at a time even little girls—but—and I think this is too mean—sometimes they will come after a little girl two at a time, maybe even three and then, what a sad time she does have!

But we shall talk about these giants very often; one I have already spoken of in these letters—Giant Badtemper—and just here let me tell you a secret, not to discourage you, but to make you fight *hard* while you are young; *he is not dead* yet, the one I know. He may be something of an invalid and not quite so quick in his movements, but he is *here*.

But about the stick dolls. The rooms we furnished with moss; there was a moss bed with pillars and everything, moss chairs, arm chairs they were, too, and so well-cushioned and soft, then there were nice sofas and tables, bureaus and wash-stands. Of course the bureaus had looking glasses, or mirrors, which ever you please to call it, and bits of broken glass or china, furnished tableware for the dining room.

Some rooms were carpeted with moss. The nicest kind of tables were made by putting four little sticks in the ground for the legs and laying across the top a small piece of thin board. The lady dolls and child dolls were small pieces of cedar or flowers. Hollyhocks made lovely dolls, but sometimes only the green cedar could be had and they did nicely too, for their dresses *trailed* so beautifully. Roses and all sorts of small flowers made the children and babies. *Of course* the men were *sticks !* Smooth sticks and rough sticks, fat sticks or slim sticks, little sticks or big sticks—but *always sticks*. About the names we often fussed, because we had our favorites among the grown young ladies and often wanted the same name for our people. How we came out of those little squabbles or how we divided the names, I do not remember. You just try playing stick dolls on these warm days that are coming so fast. Only think what a lovely lady a short branch covered with peach blossoms will make and what a charming little maid, a single blossom ! Then a bunch of apple blossoms or pear, will stand alone, and that is what most stick dolls can *not do*.

Oh, the pictures I do see when once those magic words, "when I was a little girl," have been said—but you are tired now.

Where are those verses I asked for about the Sun?

THE CHILDREN'S LETTERS.

A Loyal Little Tar-Heel.

TUSCALOOSA, ALA., March 13, 1898.

DEAR PRESBYTERIAN:—I am a little girl ten years old. I live in Tuscaloosa, Ala., but was born in Fayetteville, N. C. I love the dear old State, because my papa and mamma were born there too, and I love to hear them talk about it. Mamma carried us all to North Carolina last summer to make a visit to our relatives. Oh, we had such a good time. We spent three weeks in Wilmington with our Aunt Anna and Uncle Will and our cousins. They were so good to us. They carried us to the beach quite often. We went in the surf, and I do wish you could have seen mamma like a little girl once more in her short dress. We had never seen the ocean before and the pretty, white sand. We scarcely ever see any white sand out here. My little brother Charlie said, "It is a world of water." Two summers before, we went to the mountains in Alabama, but I like the sea shore the best. We spent five weeks in Clinton with our grandma and cousins there. They were also good to us. We had so many nice grapes. I hope you will publish my letter. Your little friend,

ROBERT MOSELEY PHILLIPS.

Does Not Leave Out a Word.

CHARLOTTE, N. C., March 14, 1898.

DEAR PRESBYTERIAN:—I am a little girl just six years old. George and me had our birthdays a few days ago. He was eight. My turkey was just as big as his, and my waiter of bananas and apples and nuts was just like his. We are going over the Commandments now at Sunday school. The first time we learned them, I was four and a half years old. George and I don't leave out a word of the Second and Fourth Commandments. Sometimes our teacher at school asks me to spell words the big girls miss, and I am so glad when I can spell them right. I belong to the Girls Missionary Society, and we have so many girls in it. George and I always learn the Golden Texts. I want to see my name in the paper.

Your little friend,

SARAH WHITE WILSON.

Another Little Helper.

GARLAND, N. C., February 26, 1898.

DEAR PRESBYTERIAN:—This is my first letter to the PRESBYTERIAN. I love to read the children's letters very much. My grandpa takes the PRESBYTERIAN. I have two sisters, one older and one younger than myself. I go to school to my older sister at home. I have two pets, a cat and a calf. My cat's name is Kitty, and my calf's name is Bright. I can cook, wash dishes, sweep floor, help gather up the eggs and help feed and water the chickens.

Your unkown friend,

JULIA MCN. CROMARTIE.

A Little Missionary.

ELKIN, N. C., February 14, 1898.

DEAR PRESBYTERIAN:—I am a little girl seven years old. I go to school to my Aunt Lockie. I am in the spelling book, second reader and arithmetic. Our preacher up here is Mr. Robinson, he lives in Wilkesboro. I like to go to Sunday school. I have a mite-box—I am saving up my money to send to the missionaries. May the Lord be with you all. Good-by.

From you little friend,

LAURA GALLOWAY NOEL.

A Sweet Pet Calf.

ROBERDEL, N. C.

DEAR PRESBYTERIAN:—I am a little boy six years old. I can't write myself, so I just tell my sister what to write, and hope to write sometime myself. I am going to school. I can spell real well. My teacher is Mr. John LeGrand. and I like him very much. I have a sweet pet calf. I go to Sunday school every Sunday. My papa is Superintendent, you may know I am a strong Presbyterian. I am named for Dr. Henry Martin Paynter, I only wish I would make as good man as mama says he was. My sister that lives in Monroe came home last week. She has one of the sweetest little boy babies you ever saw. His name is Edwin Cole. It snowed yesterday but would not stay. I must stop before I worry you, as it is my first letter, but if you print this I will write again.

Your unknown friend,

H. MARTIN COLE.

A Reward of Merit.

MCLEANSVILLE, N. C., Feb. 17, 1898.

DEAR PRESBYTERIAN:—This is my first letter I have written. I like to read the young people's column. I am a little girl 13 years old. I am going to school to Miss Lizzie Donnel at Murphy school house. Arithmetic, grammar, geography and spelling. I go to Sunday school at Bethel. I recited Shorter Catechism and received a nice Bible. I will close, asking a few questions. Where is pen-knife mentioned in the Bible; where is sweet cane mentioned?

NETTIE G. HUFFINER.

The Shortest Psalm.

LINCOLNTON, N. C., Feb. 27th, 1898.

DEAR PRESBYTERIAN:—I thought I would write as I have never written before. Mamma takes your good paper, and I like to read the children's department and little letters very much. I go to school every day and I study geography, spelling, arithmetic, language primer, history and fourth reader. My school teacher's name is Miss Maggie Plonk, and I like her very much. I will close by answering Katie Kime's question. The shortest Psalm is the 117th.

I remain your unknown friend,

BESSIE ABERNETHY.

A Weight of Responsibility.

GREENSBORO, N. C., Feb. 19th, 1898.

DEAR PRESBYTERIAN:—We have a sweet little baby. Mamma tells me I must be a good little girl so little sister will see me and be good too. I have a little brother too. I am the oldest, and mamma said my little brother and sister will do as I do. I am seven years old and I am writing this all by myself. Mamma made us some candy to-day. I belong to a little society which meets twice a month at Mrs. Hall's. She reads us such interesting stories about the missionaries. She has a sweet little baby named Elizabeth. I like to go there. Our preacher is Mr. Hall and we go to the same church every Sunday because we have the best preacher in town. I enjoy hearing the little letters and stories read.

Your little friend,

JANET WEATHERSPOON.

A Good Idea.

PLAIN VIEW COTTAGE, ROWLAND, N. C., Feb. 19th, 1898.

DEAR PRESBYTERIAN:—I thought I would write to your good paper, as I have never written before. I am a little girl eight years old. I go to school at Rowand this year. I always went to Plain View High School before. My mamma keeps all my school bills so that I will know how much my education cost when I get through. We attend Ashpole Church.

Rev. Hugh Craig is our pastor. He is off on a vacation now. He works too hard when he is at home. Mrs. Craig is visiting at Red Springs Seminary with her two boys. The oldest boy, Clifford, is a pretty, curly headed boy, and the other one is so small I don't know much about him, but I guess he is nice. If you like I will write to you again.

Your little friend,

BELLA DOUGLAS MCQUEEN.

A Baby Sister in Heaven.

GREENSBORO, N. C.

DEAR PRESBYTERIAN:—I thought I would write you a few lines. I am a little girl only seven years old. I have one brother and two sisters; one little baby sister in Heaven. I go to school. I have only missed three days this winter. I go to Sunday school nearly every Sunday at Alamance Church. My teacher is Aunt Maggie Pritchett. I will close by answering Katie Himes' question, the one hundreth and seventeenth Psalm. Hoping to see my letter in print,

Your unknown friend,

LECE PATON PRITCHETT.

Doesn't Whip or Scold (Much.)

GREENSBORO, N. C., Feb. 28, 1898.

DEAR PRESBYTERIAN:—Grandma takes your nice paper and has been for a long time. I like to read the nice little letters, so I thought I would write to you. I am a little boy ten years old. I am going to school to Miss Mary Stewart. I like her very well. She don't whip nor scold much. I go to Sunday school at Alamance most every Sunday. Our pastor is Rev. H. D. Lequeux. So I will close by asking the little folks a question. Was Sampson's father a good man, and what was his name?

Your unknown friend,

EMMET C. PRITCHETT.

The Brick School House.

GREENSBORO, N. C., Feb. 26, 1898.

DEAR PRESBYTERIAN:—I am a little girl 12 years old. My papa is dead. I live at grandmothers. She is eighty six. I have one sister living and one brother dead. I go to school to Brick school house. I go to Sunday school at Alamance Church. My Sunday school teacher is Mrs. Gilmer. Our pastor is Rev. H. D. Lequeux.

Your friend,

ONIE HEATH.

Thankful to Have Escaped Starvation.

PLAIN VIEW COTTAGE,
ROWLAND, N.C., Feb. 19, 1898.

DEAR PRESBYTERIAN:—Bella is writing. So I want to write too. I am four years old and I learn my lessons in the Pink quarterly and say them to Mrs. McNair. I got a lot of pretty books at Xmas from Aunt Mamie. She lives in Buffalo, N. Y. Who preaches in Charlotte? Does your husband? I had 5 cents and I bought a tablet with it; it has a flag and eagle on the cover. Mama calls it the "old hen." Dr. McMillan has just been in to see us—he perished me for five days at Xmas. When I was sick mama told me I must thank God when I was getting well, but I told her I would thank God I wasn't perished to death, getting nothing to eat for five days. Dr. McMillan lives at Red Springs now and I get plenty to eat, but I want little Frankie McMillan to come and see me when I am sick the next time. I am tired writing and stay still. With lots of love,

Your boy,

W. PERCY MCQUEEN.

[TO THE EDITOR:—This is exactly as it was dictated to me—he thinks he is writing to Mrs. McKelway.

THE WRITER.]

Lives With Grandma.

GREENSBORO, N. C., Feb. 26, 1898.

DEAR PRESBYTERIAN:—I am a little girl eight years old. My papa is dead, and mamma, sister and myself live at grandma's. She is eighty-six years old. I met up with some good friends, who are sending me to school. My teacher is Miss Mary Stewart. I like her very much. My studies are fourth reader, arithmetic and spelling. I will close, hoping to see it in print.

From your friend,

IDA G. HEATH.

A Letter from the Little Hospital Girl.

DALLAS, TEXAS, March 22, 1898.

DEAR PRESBYTERIAN:—I am much better. I sit up all day. I have not got an artifical leg, but I go all around the house in my rocking chair. I have a nice time with my Christmas toys. I am going to have a pretty, new, blue dress for Easter and I am going to church on Easter Sunday. My love to the children.

Your little friend, ANNIE SHEPERD.

Little Sunshine.

"Good morning, Dolly. Did you sleep well?" Patty climbed down from her little bed and peeped out of the window. "Dear me," she said, "I guess this will be a good day for sunshine."

I suppose you think from this that the sun was shining and the birds singing, but you are wrong. The sky was covered with dark clouds and the rain was pouring. Not a bird could be heard and the flowers were hanging down their heads. What did Patty mean by it being a good day for sunshine?

Last night her grandma had said to her: "There is no sunshine so bright as that in a cheery little face. One little child can fill the whole house with sunshine on the darkest day.

"I'm going to try to-day, said Patty.

After she was all dressed and had said her prayers she went down stairs. She had a sweet smile for every one and tried all day to be loving and kind.

That night her grandma said: "God is very good to give us such a dear little sunshine."

I have read of another little girl who said that the time to be the pleasantest and kindest was when her mamma seemed a little worried, for that was the time when she had most to vex and trouble her.

Will you be so kind and cheerful every day that your papa and mamma can thank God for giving them so much sunshine, and will you not help make sunshine in homes of other people who have more cloudy days than bright ones. —*Herald aud Presbyter.*

A Streak of Sunshine.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed arm-chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered grandma, cheerily. "I have read a little and prayed a good deal and then looked out at the people. There's one little girl, Arthur, that I have learned to look for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

"That girl with the brown apron on?" he cried. "Why, I know that girl. That is Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O, little boy, wouldn't you give anything to know where she gets all that brightness from then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you !"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," exclaimed the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be ?"

"Yes, yes, I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on little sun; there couldn't be better reason for shining than because it is dark at home."—*The Sunbeam.*

The Little Lantern.

There was once a tiny Japanese lantern. It was so small and homely that no one wanted to buy it. It happened by mistake one day to be sold in an order of costly and beautiful lanterns.

The little lantern was mocked by the large and handsome ones. It said nothing but it felt very badly.

The man who bought the lanterns wanted to use them to decorate his seaside villa in honor of a great procession. The night came for the procession, and one after the other the lanterns were taken out and strung around the house. They were all much admired, except the homely little lantern, which, when first seen, was laughed at by every one.

From its obscure corner it looked out upon the gay scenes, and said nothing, although it felt very badly.

The lanterns were all lighted, for the grand procession was soon to go by. They all danced gayly around in the evening breeze.

Suddenly there was a cry." "The procession is coming !" Just then there was a quick gust of wind; and, to the dismay of everyone; one after the other, each lantern went out,—every one excepting the homely little lantern, which shone steadily on.

"Quick ! Matches"' the master shouted. But, for some reason none were to be had.

"What shall we do ?" he shouted again. "The procession is just around the coner, and here all is darkness."

The master glanced at the homely little lantern. The music from the procession was coming nearer.

He glanced at the little lantern once more. Its light was small, but still it was burning.

Quickly he took it; and, carefully, going from one to the other, he relighted the darkened lanterns by its aid, and was just hanging up the little one again when the procession appeared.

"The homely little lantern by its faithfulness has done more than all he rest," the master said.

The little lantern said nothing, but was very happy.—*Zion's Herald.*

"A Dreadful Thing."

A little girl said to me one day, "Please, sir, may I speak to you a minute?"

I saw that she was in some kind of trouble, so I took her by the hand and said:

"Certainly, my little maiden. What do you want?"

"Please, sir," said she, as her lips quivered and tears filled her eyes; "it's a dreadful thing, but I don't love Jesus."

"And how are you going to love Him?"

"I don't know, please sir, I want you to tell me." She spoke sadly, as if it were something she could never do.

"Well, St. John, who loved the Lord almost more than anyone else ever did, says that 'we love Him because He first loved us.' Now if you go home to-night saying in your heart, 'Jesus loves me,' I think that to-morrow you will say, 'I love Jesus.'"

She looked up through her tears and said very softly; "Jesus loves me." She began to think about it as well as say it—about His life and His death on the cross—and began to feel it, too. The next evening she came to me, and putting both her hands into mine, she said with a very happy face, "Oh, Sir, I love Jesus to-night for he loves me so."—*Exchange.*

A Queer Hole.

I have heard of a boy who lived long ago—
For such boys are not found nowadays you know—
Whose friends were as troubled as they could be
Because of a hole in his memory.

A charge from his mother went in one day,
And the boy said "Yes," and hurried away;
But he met a man with a musical top,
And his mother's words through that hole did drop.

A lesson went in; but, ah me! ah me!
For a boy with a hole in his memory!
When he rose to recite, he was all in a doubt,
Every word of that lesson had fallen out.

And at last, at last—oh, terrible lot!—
He could speak only two words—"I forgot."
Would it not be sad, indeed, to be
A boy with a hole in his memory?

—*Exchange.*

MARRIAGES.

STROUD–ALBRIGHT.—At the home of the bride, Albright, N. C., on Thursday March 10, by Rev. R. W. Culbertson, Miss Berta Albright to Mr. J. B. Stroud, of Greensboro, N. C.

ALLEN–ARROWOOD.—In the Baptist Church at Peachland, Anson County, N. C., March 24th, 1898, by Rev. W. B. Arrowood, Rev. M. C. Arrowood and Miss Lelia Clay Allen, both of Anson County, N. C.

RENO–JONES.—At the residence of Mrs. M. E. McDonald, Soddy, Tenn., March 14th, by Rev. Dugald Munroe, Mr. Edward Reno and Miss Delphia Jones.

LATIL–KORNBECK:—In the Presbyterian Church, Ocean Springs, Miss., by the Rev. N. Keff Smith, D. D., Mr. John Frederick Latil and Miss Pauline Ophelia Kornbeck, both of New Orleans.

OBITUARY.

ANDERSON.—Near Cedar Grove, Orange County, N. C., January 30th, 1898, R. W. Anderson departed this life. He was the son of Alexander and Susan Anderson, was born April 29, 1819, being the oldest of five children. He became a member of Eno Presbyterian Church at the age of fourteen, was elected and ordained deacon, October 26th, 1873, and afterwards was elected ruling elder of the same church, which he served until his sudden death, caused by paralysis. He awoke on the morning of his death at his usual time, seemingly well, shortly after complained of pain in his head, and becoming unconscious, he died about sunrise. He was buried, on account of an expressed preference, near the spot where Eno Church is being rebuilt. He leaves a wife and nine children to mourn his loss; also other near relatives and very many friends. He ever manifested a lively interest in the welfare of his church with becoming zeal for it, cherishing an abiding hope that she may prosper and her candlestick never be removed.

Upon whom will rest his mantle?

PATTERSON.—At her home in Sanford, N. C., on Sabbath morning, March 20, 1898. Mrs. Elizabeth McIver Patterson in her 61st year. Mrs. Patterson was a staunch Presbyterian and a very devoted Christian. Her Christian graces were many, her zeal for her church and the work of Christ generally was conscientious and effective. We miss her in the little church in Sanford, but her work lives after her and we bow in submission to the unerring will of Him who has taken her.

DINWIDDIE.—At Johns Hopkins' Hospital, Baltimore; March 21, 1898, Bettie Morton Carrington, wife of James Dinwiddie, president of Peace Institute, Raleigh, N. C.

The facts in the personal history of a wife and mother which may with propriety be given to the public are few and simple.

Mrs. Dinwiddie was born in Halifax County, Va., August 14, 1841. She became the wife of Mr. James Dinwiddie in 1862. God made her the loving and beloved mother of four sons and six daughters. Two of the former, and all of the latter are still living. For more than thirty-five years, she gave to her husband the strong support of loying and wise womanhood, sharing with him all the responsibilities of his prominent life-work as an educator in Kentucky, Tennessee, Virginia and North Carolina. And by the will of God, she "fell on sleep."

Our good God spared her any lingering illness. Wednesday night, March 17, she awakened in pain. Saturday night she was borne to Baltimore. Sunday night she calmly surrendered herself to the surgeon. Then, with returning consciousness, came the certainty that the Master was come and called for her. Recognizing His voice, she sent loving messages to all at home. At 11 o'clock, Monday, she crossed the threshold of Heaven and saw Jesus!

All Raleigh was thrilled with sympathy. The last services were held Tuesday afternoon in dear old Peace Institute. The chapel, the parlors, the shadowy halls, received the reverent worshippers. St. Mary's School and Peace Institute bowed together as under a common bereavement. Subdued music, softly and exquisitely rendered, floated through the building and soothingly brought healing to the broken heart. Save in prayer, no speech was heard but God's. None was needed. As we were borne along from Job's mournfulness to Paul's peals of victory, and John's vision of redeemed glory, God even then gave Christ's promised peace.

As sunset, in quiet Oakwood, angels lingered about a hillock covered with rarest flowers that earth can yield or love can bring. In Peace Institute a submissive Christian family bowed together before God and lovingly believed Jesus as He stood in the midst and said: "Peace be unto this house; she is not dead, but sleepeth." The girl who had given her heart to Christ at 14 years of age, who had walked with Jesus through maiden-hood, wife-hood, motherhood, in spotless white stood with her Lord before the throne, "prepared as a bride adorned for her husband."

E. DANIEL.

[Other church papers please copy.]

Memorial.

The members of the Ladies Missionary Society of Maxton Presbyterian Church wish to express their deep sorrow and pay a tribute of respect to the memory of their sister, Mrs. C. A. Currie, who left her earthly home to live in Heaven on February 18, 1898.

The sheaf was fully ripe for the garner. As the golden grain manifests fertility of soil, perfection of growth and priceless worth, so the latter days of Mrs. Currie showed that she was engrafted into Christ, that her character was shaped and matured by faithful Christian service, and her old age crowned with the priceless diadem of God's love and peace. We do

Resolve, That each of our members strive to live in constant companionship with Jesus, so that our lives may shine forth as hers did, impressing all that in her was a direct connection between God's throne and earth.

That we extend our sincerest sympathy to her family and loved ones.

That a copy of this memorial be sent to the NORTH CAROLINA PRESBYTERIAN for publication, and also be entered upon our Society records.

MISS HATTIE MCBRIDE,
MISS MAGGIE PATTERSON,
MISS MEDDIE STEWART,
Committee.

Meetings of Presbyteries.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans, at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock A. M. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, the 18th of May, at 8 o'clock P. M., and also at 9 o'clock on the morning of the 19th, for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

The Treasurers of Presbyteries will please forward to the undersigned by the hands of Commissioners or by mail to the General Assembly all sums due on Presbyterial assessments.

JOSEPH R. WILSON,
Treasurer of Assembly.

Presbytery of Albemarle will meet at Tarboro, N. C., Tuesday, April 5th, at 7:30 p. m.

F. H. JOHNSTON, S. C.

The Stated Clerk begs to add for the information of all concerned, and who are perplexed by the discrepancy between the printed minutes and the above announcement as to time of spring meeting, that the latter is entirely correct

Tombeckbee Presbytery will meet March 31st, 11 a. m., at the Second Presbyterian Church, of Meridian.

A. B. COIT, S. C.

Presbytery of Mississippi will meet in Natchez, Tuesday, April 5th, 1898, at 7:30 p. m. Opening sermon by Rev. Z. B. Graves.

Sessions will send commissioners' fund at the rate of ten cents per member; statistical reports, narratives, Sunday schools and young peoples' societies reports.

S. C. CALDWELL, S. C.

Louisiana Presbytery will meet in Hoyte Memorial Church, Gloster, Miss., on Thursday, March 31st, at 7:30 p. m. Written reports are required from all churches, and "Sessional Records" are to be sent up for review. The Ladies Presbyterial Missionary Union will hold their meeting during the session of Presbytery, and all Ladies' Missionary Societies will send their representatives.

M. B SHAW, Secretary.

Bethel Presbytery will meet at Clover, S. C., on Tuesday, April 5th, at 11 a. m.

ALEXANDER SPRUNT, Stated Clerk.

Concord Presbytery stands adjourned to meet in Mooresville, N. C., Friday, April 15th, 1898 at 7:30 p. m.

W. R. MCLELLAND, S. C.

Orange Presbytery.—The 256th session of Orange Presbytery will be held in Durham, N. C., and will convene on Tuesday, April 12th, 1898, at 8 o'clock p. m. Delegates will ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

The Presbytery of Pee Dee will meet at McColl, S. C., Tuesday, April 5th, at 11 a. m.

A. H. MCARN, S. C.

Mecklenburg Presbytery will meet in 57th regular session with the Philadelphia church, April 5th, 1898, at 7:30 p. m.—six miles from Matthews, N. C. Sessions will send up records and regular annual reports.

JESSE W. SILER, S. C.

Fayetteville Presbytery will meet at Carthage, N. C., at 8 p. m. Tuesday, April 18th, 1898. The blanks for reports have been mailed to the clerks of the Sessions. The assessment for the Presbyterial Fund is due at the close of the year, the last day of March, and if not already forwarded to the treasurer, should be sent up to this meeting. Churches that send no representatives to Presbytery are requested to send their reports by mail.

P. R. LAW,
Stated Clerk.

The Presbytery of Wilmington meets in Burgaw at 7:30 p. m., April 5th, 1898.

A MCFADYEN, Stated Clerk.

Asheville Presbytery will meet at Murphy, Tuesday, May 3rd, at 7:30 p. m.

A convention on Sabbath schools will be held the day before Presbytery convenes.

E. A. SAMPLE, S. C.

The Presbytery of Kanawha will meet at Charleston, W. Va., April 13th, 1898, at 7:30 p. m. F. L. MCCUE, S. C.

Transylvania, Springfield, April 26.
West Lexington, Midway, April 5.
Louisville, Hawesville, April 5.
Ebenezer, Elizaville, April 27.
Nashville, Wartrace, April 21.
Knoxville, Sweetwater, April 6.
Columnia, Pulaski, April 15.
Western District, Denmark, April 5.
Memphis, Hickery Withe, April 19.
Potosi, Oak Ridge, April 5.
St. Louis, People's Church, St. Louis, April 19.
Missouri, Montgomery City, April 26.
La Fayette, California, Mo., April 12.
Ouachita, Washington Church, March 31.
Western Texas, San Marcos, April 14.
Fort Worth, First Church, Fort Worth, April 6.
Red River, Keatchie, La., March 31.
Central Mississippi, Jackson, April 6.
South Alabama, Eufaula, April 14.
Maryland, Laurel, April 5.
Charleston, Edisto Island Church, April 5.
Enoree, Welford, April 12.
Atlanta, Griffin, April 14.
Augusta, Penfield, April 7.
Florida, Milton, March 31.
Abingdon, Marion, May 10.
Athens, Elberton, April 27.
Cherokee, Rockmart, April 5.
Chickasaw, Chalybeate, March 31.
Dallas, Forney, April 6.
East Hanover, Blackstone, April 5.
Macon, Cordele, April 6.
Montgomery, Roanoke, April 26.
North Mississippi, Oxford, April 6.
North Alabama, Birmingham, April 5.
Palmyra, Paris, April 5.
Paris, New Boston, April 1.
Roanoke, Martinsville, April 5.
Savannah, Mt. Vernon, April 14.
West Hanover, Gordonsville, April 5.
Washbourne, Springdale, April 6.
Lexington, Loch Willow, (Churchville, Va.,) May 10th, (3:30 p. m.) 1898.

THIS IS CERTAINLY A WONDERFUL CHANCE.

We are aware that our people who suffer from nervous, chronic or long-standing complaints do not have the same opportunity to be cured as do the residents of the great cities where the most eminent physicians and specialists reside. Dr. G. H. Towner, Detroit, Mich., (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

MINISTER'S LIBRARY FOR SALE.

A rare opportunity is offered to any young minister to secure a valuable library very cheap and on easy terms. The late Rev. S. V. McCorkle, D. D., of Maitland, Florida, left a carefully selected library of just such books as any minister would need and prize. His family are anxious that they shall continue to be used for the Master's glory, and thinking that many young men just entering the ministry would be glad of an opportunity to obtain such a library. His wife offers it for sale very cheap, and will make the terms of payment in easy monthly instalments. She will furnish a catalogue of the books to any one upon application. Address, MRS. S. V. McCORKLE, New Market, Jefferson Co., Tennessee.

Dr. W. H. Wakefield

Will be at his office, 509 North Tryon Street, on all days in March except Fridays and Saturdays. His practice is limited to the Eye, Ear, Nose and Throat.

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AMONG OUR EXCHANGES.

Mr. Bok's Decay of the Sunday School is receiving deserved attention and a bright young man is being answered quite effectively. "The Decay of the Sunday School" is shown by these figures in *International Evangel:*

	No. of S. S.	No. of Teachers.	No. of Pupils.
1875	74,272	788,805	6,062,064
1878	83,441	894,793	6,843,990
1881	90,370	975,193	7,177,165
1884	103,508	1,099,225	8,056,799
1887	106,182	1,160,533	8,475,400
1890	115,959	1,209,426	9,146,244
1893	131,918	1,377,735	10,317,472
1896	142,989	1,476,369	11,556,806

This is the most remarkable decay in numbers. And better literature, better teaching, better results are realized every year. Mr. Bok's excursions into the field of religious effort have never been happy. He has gained more notoriety and less reputation by every such movement. He had better stick to his own territory.—*Ex.*

"Christian charity and verity require us to recognize many kinds of Churches. Still, it is not inconsistent with this that we should try and keep just as pure air as possible in our own Church. We ought to try to have the truth, nothing but the truth and all the truth. I think Old School Presbyterians have become terribly conceited about education in the ministry. Then there is denominational pride and more conceit with regard to our doctrine. Our doctrine is not absolutely perfect.

"Let us be teachable. The truth is that divergence from us may not be essential, but only in form and mode of statement. What we all want after piety is clear-headedness and the power of discrimination between the accidents and the essence of the thing. I would have all the charity of Henry Ward Beecher, but at the same time I want to have all the sacred love and fidelity to truth, which we cannot allow to become adulterated. Every Church has its mission. A man who to the very highest and last degree recognizes the unity of the Church does right. I will do it as much as possible, but this does not lead to the conclusion that we all must be one.

"This unity is in spite of multiplicity. The unity of the body consists in this, that being many members there is still one body. If there were no Methodist Church, the world would have lost inestimable blessings. They were born to discharge a function; and our particular function, I think, is to keep up the standard of thelogical comprehension and language. It will be a dreadful day, the danger of which no man can estimate, if union should be established universally, under the idea that theological truth is not essential. It is essential.

"What we want is charity, and not unseemly pride. It is an old idea of the Scotch that the Lord exhausted himself in making Scotch Presbyterianism! It is a mistake. There is good outside of it, and beyond it."—*From an after-lecture talk by Charles Hodge, quoted in Presbyterian Banner.*

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REVIEW OF CONTEMPORARIES.

One of our most esteemed contemporaries is the *Southern Churchman*, published at Richmond, Virginia. This is certainly a sensible comment upon self-denial:

We are much tempted to use unwise and sinful use speech. Often we speak words we ought not and in a way that does harm. Suppose during Lent we deny ourselves speaking any cross word, or impatient word, or untruthful word; would not such self denial be a more worthy sacrifice to God than denying ourselves food and drink? None of us are meek as Christ. But if our words be meek and gentle and truthful we are doing that which is well pleasing to God.

Everybody knows that honesty in business is of huge importance. Suppose we deny ourselves, not for forty, but for three hundred and sixty-five days, every dishonest gain, to take advantage of no man; for are we not brothers? Would not this be far more acceptable service than denying ourselves a meal or two? It is not easy always to speak the truth and always to be perfectly honest as in the sight of God. Men, otherwise men of integrity, have no scruple about cheating the tax assessor. If this spring we were to hand in every dollar that is to be taxed, this would be far better for us than to deny ourselves a little sleep. It would do us no harm to reflect upon such matters as meekness and gentleness and truth and honesty.

Dr. Cuyler writes thus vigorously to the *Christian Work* of Dr. McGiffert's recent book:

"A book that virtually admits the errancy of Jesus Christ in a way that Dr. Channing would not have done—that leaves the actual resurrection of Christ in doubt—that squarely denies that Christ intended the Lord's Supper to be a permanent memorial of His death—that denies the accuracy of much of the 'Acts of the Apostles'—that denies John's authorship of both his gospel and the 'Revelations,' and that perverts Paul's doctrinal teachings, and does many other abominable things—such a book does not deserve the 'patting on the back,' or the apologies you make for it."

If any persons are waiting for the conservatives, who have in the past stood by the Church, to rush in to try Prof. McGiffert they will probably become tired of the business. Those who have contended for right and truth in former conflicts have settled accounts with Union Seminary and have accepted the situation. They discounted its future in their estimate of its downgrade tendency, and they do not expect anything better of it than they now see. Having settled the question by an overwhelming majority, they will leave the minority to homologate with Prof. McGiffert and his kind, or shake him off if they so choose.—*Presbyterian.*

Religion in Greater New York.

It is not infrequent for Christians to take a despondent view of religious conditions in this city, and on the surface it certainly seems as if Christianity had not been holding its own during the past twenty years. A leading clergyman lately asserted this, and while recognizing the softening of denominational animosities was disposed to attribute it to growing indifference rather than a catholic spirit. The New York correspondent of the Philadelphia *Public Ledger*, commenting on this, says: "Whether this be so or not, in numbers, in financial strength, the churches of New York certainly make a good showing, and organized religion is in excellent fighting array here. There are about 1,363 churches in the five boroughs of the city of New York. These have a seating capacity of 804,377, or about equal to one-fourth the entire population. But there are also about 77,000 sittings in chapels, and as most of the churches hold two and some three or four services every Sunday, it is probably true that there is a chance for every adult person to attend a divine service at least once a week. As a matter of fact, however, the sittings are rarely all occupied, and the number of non-churchgoers in New York probably mounts up to hundreds of thousands. Nevertheless, there are 372,964 members of Protestant and Jewish churches, and the number of regular attendants at these churches is much larger. The Catholic churches have 768,590 parishioners, and most of these attend Mass with a large degree of regularity. Then there are over 400,000 Sunday school children. The value of church property in the city is nearly $100,000,600."—*Christian Intelligencer.*

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And daylight comes to a close,
When, wearied out with toil and heat,
We seek for sweet repose,
Whether our eyes will open to light,
Or close to life for aye,
When once again the rising sun
Proclaims the new-born day.

Little we know when the end shall come
Of this journey all must take;
When, labor finished and cares put by,
The thread of life shall break,
Our lips be silent, our tongue be dumb,
Our heart refuse to beat,
And we shall lay our burdens down,
All down at Jesus' feet.

But this we know when our work is done,
And time shall be no more;
When all the boats upon life's stream
Have touched the "farther shore,"
We may hear that blest "Well done;
Enter eternal bliss."
O! what is all this world can give
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Lv. Wilmington	9.00 a. m.
Ar. Fayetteville	12.10 p m.
Lv. Fayetteville	12.18 "
Lv. Fayetteville Junction	12.25 "
Lv. Sanford	1.48 "
Lv. Climax	3.47 "
Ar. Greensboro	4.20 "
Lv. Greensboro	4.30 "
Lv Stokesdale	5.17 "
Lv. Walnut Cove	5.47 "
Lv. Rural Hall	6.15 "
Ar. Mt. Airy	7.45 "

South Bound.	No. 1. Daily.
Lv. Mt. Airy	8.40 a. m.
Lv. Rural Hall	10.04 "
Lv. Walnut Cove	10.33 "
Lv. Stokesdale	11.06 "
Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2.36 "
Lv. Fayetteville Junction	3.55 "
Ar. Fayetteville	4.00 "
Lv. Fayetteville	4.10 "
Ar. Wilmington	7.20 "

North Bound.	No. 4. Daily.
Lv. Bennettsville	8.00 a. m.
Ar. Maxton	9.02 "
Lv. Maxton	9.07 "
Lv. Red Springs	9.35 "
Lv. Hope Mills	10.20 "
Ar Fayetteville	10.40 "

South Bound.	No. 3. Daily.
Lv. Fayetteville	4.50 p. m.
Lv. Hope Mills	5.07 "
Lv. Red Springs	5 43 "
Ar. Maxton	6.11 "
Lv. Maxton	6.15 "
Ar. Bennettsville	7.15 "

North Bound.	No. 16.*
Lv. Ramseur	6.40 a. m.
Lv. Climax	8.30 "
Ar. Greensboro	9 17 "
Lv. Greensboro	9.35 "
Lv. Stokesdale	11 07 "
Ar. Madison	11.55 "

South Bound.	No. 15.*
Lv. Madison	12.35 p. m.
Lv. Stokesdale	1.25 "
Ar. Greensboro	2.45 "
Lv. Greensboro	3.15 "
Lv Climax	4.25 "
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Little we know, when the morning dawns;
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Whether 'twill bring us grief and woe,
Or trembling ecstacy;
Whether our voices will ring with mirth,
Or chant, in low refrain,
A song of sad and broken hearts,
And weary, weary pain.

Little we know, when the night drops down,

Stonewall Jackson as a Man of Prayer.

St. Paul's term, "instant in prayer," being used by General Jackson one day, his sense of its meaning was required.

"I can give you," he said, "my idea of it by illustration, if you will allow it, and will not think that I am setting myself up as a model for others."

On assurance being given that there would be no misjudgment, he went on to say: "I have so fixed the habit in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thought heavenward. I never change my classes in the section-room without a minute's petition for the cadets who go out and those who come in."

"And don't you sometimes forget to do this?"

"I think I can scarcely say that I do; the habit has become as fixed almost as breathing."—*Bible Reader.*

Wit and Wisdom.

A HINT TO OUR TOURISTS.—"Did you stop at Rome, Mrs. Melinda?" asked the city cousin. "Let's see, isn't that where I bought them stockings so cheap, Josiah?"—*Princeton Tiger.*

The saloon has many sides. It has its inside, its outside, its political side, its suicides and its homicides.—*Midland.*

"This is what you'd call transparent," said the Latin scholar as his father laid him across his knee. —*Harvard Lampoon.*

"Aw, you know you may celebrate Christmas as best you know how," said the supercilious Englishman, "but you cawn't come up to the English plum pudding, you know." "Sir," said the patriotic American, with asperity, "our home-made, or, still more, our bakery-made mince pies can produce as fine a nightmare as any English plum pudding ever boiled."—*Indianapolis Journal.*

Why did Hawthorne call the greatest story he ever wrote "The Scarlet Letter?" Because he wanted it read.

Mr. Hunker: "I have merely a speaking acquaintance with Miss Throckmorton." Mr. Spatts: "You are very lucky. All her other acquaintances are listening acquaintances."—*Judge.*

Conclusive Proof.—"Ellen, has George come home from school yet?" called Mrs. Snaggs to her servant.

"Yes, ma'am," came back the answer.

"Where is he?"

"I haven't seen him."

"How do you know, then, that he's home?"

"Because the cat's a-hidin' under the dresser."—*Ex.*

Two highway robbers attacked an old Scotsman on the Glasgow and Carlisle road. The Scotsman being a strong, powerful man, let out right and left, knocking the two ruffians about unmercifully; but, being two to one, he was soon overpowered and his money taken. After they had got clear away one thief said:

"I believe he has broke my jaw."

"I reckon," said the other, "that he's broken one of my ribs at least. How much did yer git off him?"

After searching among some buttons the reply came:

"Two ha'pennies."

"Well!" cried the other, holding his ribs, "how would he 'a' fought for a sixpence."—*Answers.*

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Editorial Comments	1
CONTRIBUTED ARTICLES:	
Mexico in Transition: *R. R. Howison, LL. D*	2
Improved Opportunities. *W. S. Bean, D. D.*	2–3
A New Testament Discrepancy Explained: *W. R. A.*	3
Notes: *W. W. M*	3
CHURCH NEWS	4–5
CORRESPONDENCE:	
The Land of Pharoah: *P. H. H.*	6
Resolutions of the New Orleans' Ministers	6
Mementoes of My Travels: *Rambler*	6
HOME MISSION DEPARTMENT:	
Superintendent's Report	7
Foreign Missions	7
EDITORIAL:—No Papal Intervention in American Affairs. The Presbyterian Reformed Church. In the Name of Christ. Our Contemporaries	8
Sunday School Lesson	9
News of the Week	9
Our Book Table	9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. Stories and Selections	10–11
Marriages and Deaths	12
Among our Exchanges	13
Review of Contemporaries	14–15
Meetings of Presbyteries	16
Wit and Wisdom	16
Advertisements	11–16

In Church.

Ye silent worshippers that softly swing
Your perfumed censers in the morning air
Filled with the incense of pure loveliness,—
Would that we too such offerings might bring
And shed like you such sweetness everywhere.

That from the censers of our hearts might rise
The incense of pure thoughts; that ours might be
A sacrifice of loveliness like yours.
To cheer, and cure heart aches, and fill the eyes
With happy tears through which God's love they see!

O. H.

We are glad to announce to our readers that Dr. J. M. Rose, of Morganton, has consented to conduct the Westminster League department for this paper, and we promise for our young people an attractive and helpful page.

The First Presbytery of the Associate Reformed Church met in Charlotte this week. There were 52 delegates in attendance. Two candidates for the ministry, R. E. Hough and L. T. Pressly, were licensed, and Mr. Hough assigned to the pastorate of Amity and Elk Shoals churches, made vacant by the resignation of Rev. E. B. Anderson. The Home and Foreign Mission work of the church is prospering, and as is usual with Presbyterians, the churches made a good financial showing. We bid the brethren God-speed in their work and pray for them continued prosperity. We respect their principles about the use of inspired psalmody and in all other regards we are heartily in accord with them. The next meeting of the Presbytery is to be held at Neely's Creek Church, S. C., with Rev. J. S. Grier as moderator.

On Tuesday of this week there was an important meeting of the Board to which has been entrusted the cause of female education in Mecklenburg and Concord Presbyteries. The election of the Faculty of the Presbyterian College for Women, of Charlotte, was confirmed. The curriculum of this institution is to be made equal to that of any college for women in the South. At the same time, to meet the demand for a cheaper education, the excellent Statesville College, under the Presidency of Prof. Burwell, received the formal endorsement of the Board. Thus the two Presbyteries assume control of both these schools.

By the way, there are two Presbyterian "Colleges for Women." One in Charlotte, N. C., the other in Columbia, S. C. Both are Presbyterian and both excellent. And both possess the business capacity to perceive the advantages of a liberal advertisement in the NORTH CAROLINA PRESBYTERIAN.

Our readers will rejoice with Dr. Chester in coming out this year free of debt!

"Our receipts for March were $19,827.29, an increase over March 1897 of $2,771.63. The receipts for the year were a little over $146,000 (exact figures not attainable), and an increase over last year of about $2,300.00.

"On the last day of the fiscal year we paid all outstanding notes and drafts and closed our books with a balance of something less than $100. Last year we made an advance payment to the Missions during the month of March, of $12,000. This year our advance payment was $5,129.00. Therefore $6,870.00 of last year's contributions, plus all the receipts of this year, excepting our little balance of less than $100, was required to support the work of this year.

"But most thankful and happy are we to begin the new year with no debt; and we have learned to have confidence that as the needs of the work arise and the Church obtains knowledge of them, they will be met. Already we have learned by telegram that a generous friend has mailed us a check for $5,000, which when it comes, will enable us to send on the necessary funds for the beginning of the first quarter, for which the missionaries will be waiting before it reaches them. To the multitude of those whose smaller gifts combined have sufficed to lift our heavy burdens and start us on the new year's work with joy and hope, we extend our hearty acknowledgments and thanks.

"But, friends, there is no discharge in this war, and if you wish your work, entrusted to our direction, to go forward and prosper, there must be no relaxation in your efforts to help it along. Fraternally yours,

S. H. CHESTER, Secretary."

The following pledge was signed by a company of students at Princeton Seminary. James Douglass, the writer of the pledge, was afterward pastor of Briery Church in Prince Edward County, Virginia, and did an extraordinary work there. Douglass Chapel near Hampden-Sidney was named for him. He preached a while at Oxford, N. C., then came to Fayetteville. His work there for two years until his death, in the strength of his young manhood, was marked by a continuous revival of religion in all the region around the city, while the church he served increased rapidly in numbers and missionary zeal. Many children were named after him and the name still lingers in the families of that section. He founded Rockfish Church, seven miles from Fayetteville. From one Sunday-School class in that Church have gone four Presbyterian ministers, now preaching the Gospel, and some twenty Presbyterian elders.

The friends who here agreed to pray for each other are doubtless all united in the land of eternal friendship now.

"Let brotherly love continue" is not only the Divine command, but it is exactly the feeling of our hearts. Having been providentially brought into the same class in this Seminary and having enjoyed a long and very pleasant friendly intercourse, we feel desirous to perpetuate the attachments; and we have resolved therefore mutually to give and accept this written pledge of it.

We have to confess to God and to each other that our intercourse as students has not been so spiritual—so marked with mutual usefulness, as from our characters and employments it should have been. Yet as we do each one hope to be pardoned by the Saviour, so we do now severally ask forgiveness of each other, for everything which has been said or done that was offensive, or in any way inconsistent with that tender regard to each others' feelings and character which was mutually due. And we do severally forgive, sincerely and from the heart every offence, and do now, each one over the faults and failings of his Brother, spread the veil of christian charity, and of affectionate fraternal forgetfulness.

And as we are about to leave this beloved retreat, and to separate finally, it is probable, as to this world, we do mutually offer and accept a sincere and affectionate and disinterested christian friendship, which will last, we fondly hope, throughout eternity.

We pledge ourselves to love one another—"to be kind one to another"—to pray for each other, and to endeavor, as far as possible, to promote each others happiness and usefulness; and also that we will be faithful in counselling and admonishing one another, in regard to everything which, our duty to God and each other, may require us to notice.

And now may the blessed Jesus, who, we humbly hope, will not be ashamed to call us Brethren, give to our covenant his approbation and his blessing; and when the separations of time are over, may he unite us again as a band of worshippers in heaven, where in connection with our dear departed Brethren, who have preceded us we hope, we may be permitted to see his face, and celebrate his praises forever. Amen.

GEORGE POTTS,
AUGUSTUS L. CHAPIN,
HOLLOWAY W. HUNT,
JAMES DOUGLASS,
THOMAS KENNEDY,
JOHN BRECKINRIDGE,
EDWIN DOWNER,
CHARLES BLINTO BRATTY,
ALEXR. WILLIAMSON,
MICHAEL OSBORN,
MOSES T. HARRIS,
JOHN HUDSON.

Date, Princeton, Sept. 1822.
Composed by Douglass.

CONTRIBUTED ARTICLES.

Mexico in Transition.

By Rev. R. R. Howison, L. L. D.

Mexico is one of the most beautiful, delightful, fertile, generally healthful and naturally wealthy of all the countries of this world in which the human family have taken up their abode. She extends across the American continent from the Atlantic and the Gulf of Mexico to the Pacific, and from the parallel of 15° to to that of 32° of north latitude. Even her "hot lands," "tierras calientes," are not too hot to be inhabited and cultivated: and it is certain that her "temperate lands," "tierras templadas" are charming for residence, and her "cold lands," "tierras rias," are comfortable when compared with the Northwestern States of our republic, and are full of sights and associations of beauty. Her present area, after all her grants to the United States, amount to 766,000 square miles, enough to cover all the areas of the European Monarchies of Spain, Portugal, Italy, France, Great Britain and Ireland, Belgium, and Denmark, and have a goodly area still left. And in her native power of production she is enormously rich. She has unexhausted mines of gold, silver, copper, iron, zinc, lead, antimony, arsenic, sulphur and cobalt. Many of her lands, under proper cultivation, produce large harvests of wheat, oats, rye, and barley, and, in the product of indian corn, rice, cotton, sugar cane, coffee, and the fruits of the tropics, she is not excelled by any land.

Why then has Mexico, in past history, not been reckoned as a prosperous country? Why has her very name, until within about thirty years part, been the suggestion of thoughts of disorder, strife, turmoil, wretched government and oppression by the ruling powers, misery and unrest in the souls and bodies of the people, superstitions of the most degrading and debasing character that have ever been practiced in the name of christianity, ceaseless revolutions and overthrowings which, instead of bringing good out of evil, seemed to be only descents from the lowest deep to a lower deep?

Happily we have come to a period of light and progress which has not only reached and blessed Mexico, but has enabled us to look at her history, exterior and interior, and to find the true causes of her long continued depression and unhappiness. These causes have been the dominion of Spain, from the conquest of 1521 to her compelled recognition of the independence of Mexico in 1821, and the system of religious superstition, unscriptural doctrines and priestly domination which Spain imposed on Mexico for three hundred years, and which France, Austria and the Vatican in Rome have sought to coutinue, and from which the patriotic people of. Mexico have only been relieved, during thirty years past, and relieved by their own heroic exertions, aided and upheld by the protestantism and determined purposes for American freedom—civil and religious—cherished and carried out by our own country—the United States of America.

It is believed that every intelligent person who wishes well for the human family will welcome light on this subject. And fortunately the light has come—come in abundance and come in clear brightness and truth. In 1893 the third edition of a book was published entitled "Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty." It was published both in New York and Cincinnati, and is already in some of the libraries of our Southland. Its author is Rev. Dr. William Butler, an eminent clergyman of the Methodist Episcopal Church, whose father was a devoted and successful missionary to India. Dr. Wm. Butler is not only an author and historian well known in circles of culture, but he has spent much of his time in missionary duties in Mexico, and has enjoyed rare advantages for obtaining the most reliable historic materials. He has written two other works which made a strong impression when published. They were entitled "From Boston to Bareilly and Back," and "The Land of the Veda." But his chief strength has been shown in "Mexico in Transition," and this book is something very like to a revelation of impressive truth, and is so thoroughly entrenched in every material statement of fact by the documents and authorities cited and often quoted in full, that no fair and impartial mind can refuse credit to its statements.

It is of course impossible, in a limited article like this, to give even a comprehensive sketch of the plans and contents of Dr. Butler's book. It will be sufficient to say that it throws the clearest light of truth on the interior political, ecclesiastical, and social movements in Mexico, for a period from the overthrow of the Aztecs and Montezuma for Cordez down to the present age, that it shows the wretched condition of the *peons* or labor class under the burdens thrown on them, that it exhibits in full the miseries and oppressions brought by the superstitions of the Roman Church, the ignorant idolatries offered to two Virgin Marys viz: "The Virgin of Remedios" and "The Virgin of Guadaloupe" and the almost fabulous wealth in gold and jewels heaped on their dresses and worship, even when the country was oppressed by poverty; and the machinations of the priests from the Archbishops and bishops down to the lowest padres to get possession of all the money in the land, and their inhuman refusals to solemnize marriages except upon payment of extortinate fees in money, which resulted in unions without marriage, and the birth of whole generations of illegitimate children.

The results were that in 1850, Senor Lerdo, minister of Public Works reported to the Mexican Liberal Government that the Church of Rome owned 861 estates, valued at $71,000,000, and 22,000 city lots valued at $113,000,000 and that 3,223 ecclesiastics received $20,000,000 of money annually, and 12 Bishops shared among themselves $539,000, and the Archbishop of Mexico received annually $130,000 and the Bishops of Puebla and Morelia received each $110,000.

During all this time of dismal superstition and extortion, there were patriots in Mexico, men of high character and intelligence, who struggled nobly and peristently to correct these ruinous evils. Dr. Butler gives us the names and careers of many of them. But we can only find time to mention three—Miguel Hidalgo who bravely led the struggle against Spain and at last fell a martyr to her unlawful and inhuman abuse of her power; Benito Juarez, who was of pure Aztec blood, was highly cultured, and made the successful resistance to the abortive attempt of Louis Napoleon and Maximilian; and Porfirio Diaz, the patriot leader and president, who still survives, and rules so wisely that Mexico has risen to her feet in prosperity and progress.

But we have only time and space now to dwell upon the most startling revelation of this strong book. It furnishes cumulative and powerful evidences, drawn from documentary sources, that the plan of the *parvenu*, Emperor Louis Napoleon, and of his bigoted Spanish wife, Eugenie, and of the weak but ambitious Archduke, Maximilian, and his unhappy wife, Charlotta, (daughter of the King of Belgium) and of the Pope, known in history as Pius Ninth, and of the Jesuit priests, banded together for evil everywhere in the world, had a far wider purpose than the overthrow of the Republic of Mexico and the establishment, on its ruins, of an Empire with a man of the Latin races of Sovereigns at its head.

The ulterior design was the consummation of the rupture of the union of the North American Republic—the inveigling of the Southern Confederacy to join the Empire under Maximilian, and then the gradual overthrow of Protestantism and religious freedom in the United States. The evidences on this subject appear in the book from, pages 158 to 229 (especial 179, 191 and 198) and are quite sufficient to call us to gratitude and thanksgiving to God for the complete overthrow of this deeply laid scheme of the Papacy, and the wretched monarchs and other instruments under its influence.

The opening of this wide scheme of absolutist and Papal villiany was carefully reserved for the time of the "war between the States" in North America. And a part of it was the wily approach of the Pope, Pius Ninth, to Jefferson Davis, President of the Confederate States. He wrote a letter to Mr. Davis which seems to have made a very favorable impression on both the President and Mrs. Varina Davis, his wife, as they have both written about it with appearances of satisfaction. Perhaps their feelings were natural, as it was the only official message of apparently favorable character that was ever addressed to the President of the Confederate States by any power in the world claiming to be a sovereign. But if they had known all the truth as to the motives of that Pope they would have viewed his letter, as well as his previous letters to the Archbishops of New Orleans and New York, as parts of a scheme against Protestantism and religious freedom in the New World.

The evidences furnished by the book end all question as to the low and dishonest character of Louis Napoleon and as to the personal crimes and blood-guiltiness of Maximilian. His "black decree" of October 3, 1855, followed by his requirement that the patriot officers and soldiers of the Republic of Mexico who had been captured, should be shot, was murder on a wide scale committed by him. He deserved to be put to death for these murders, as well as for his blackest of crimes against liberty.

The just retributions of Heaven followed and punished in the most marked and signal manner Pope Pius the Ninth, and his Jesuits in Mexico, Louis Napoleon and Eugenie, his wife, Maximilian and the unhappy Carlotta, and the three leaders, Miravuon, Mezia and Marquez, who had betrayed their country's cause. Mexico has been wonderfully prospered since 1867. She has completely established the principles of civil and religious liberty, and of the separation of State and Church. And she has followed the wise examples of Germany, England, Italy and Virginia in secularizing and devoting to the public benefit all the unlawful accretions of wealth and property, real and personal, which had been acquired and held by the Roman Church and clergy under a system of religious spoliation and wickedness never exceeded in this world.

And though a large part of the population of Mexico yet remain under the influence of the superstitious beliefs coming, by tradition, from the past ages, it is cheering to know that many have been renewed and enlightened by the Holy Scriptures, and that as absolute Christian liberty is established and maintained by the government, and Christian missionaries and ministers are protected, light from Heaven is being widely diffused. That light, accompanied by the Holy Spirit, will assuredly overthrow and destroy the baleful superstitions of the Roman Church.

[For the North Carolina Presbyterian.]

Improved Opportunities.

REV. W. S. BEAN, D. D.

It is said that many persons in London, living in sight of St. Paul's Cathedral, have never entered its walls. We can easily understand how this would occur. Having the cathedral constantly in sight and feeling that they could at any time visit it, the habit of putting off the expected visit grew on them insensibly, until a sudden attack of illness cut them off, or circumstances caused their removal to a distant place.

Travellers in famous scenes are surprised sometimes by the apparent indifference of the inhabitants of these places to the charm of the scenery or the historic associations of the spot. The professional guide may be there, or the vender of local maps and handbooks; but the guide recites his lesson like a parrot and the seller of the guide-book cannot understand the enthusiasm of the visitor. Many who live in contact with the grandest scenery of nature seem to find no interest in it, while removed from it might cause real home-sickness.

In the spiritual life, there is danger of taking for granted the influence for good arising from proximity to holy things. The degradation of that which is highest and holiest by becoming commonplace is only too familiar a fact of experience or observation. Nothing has ever been too sacred to prevent the gradual growth of familiarity, merging at last in indifference or formalism.

Extreme cases of this kind of degeneration may strike us with surprise and sadness. When we find that some one who has uttered noble sentiments has a low and mean disposition, when we learn that some genius in art has shown a sordid love of money, when a moral teacher is discredited by his life, we are affected as when we hear of the destruction of some great historic building.

But in commonplace lives the same danger arises in a more subtle form. It is possible to live in the light of Christian truth and under the influence of a Christian society, yet to live painfully cramped and petty lives, to move in a circle instead of moving forward, and to be little wiser, better or holier after some years of Christian profession than we were at first. This arises from two causes—one a growing indifference to the power of these holy influences, the other our slothfulness in entering in to possess the spiritual heights as yet unconquered.

Who does not know the danger of permitting the glow of love for Christ and the ardent zeal of youthful discipleship to become dull and dim by contact with the petty and ignoble cares of life? We may have expected to be swept along by a full tide of spiritual life without effort of our own, but when we find that there is need of watchfulness, of toil, of self-denial and struggle, we become discouraged and long for some easier mode of progress.

Then we know that there are hidden sources of strength and peace within our reach, which we imagine we can gain at any time. But the trouble is that we do not gain them. Like the dweller under the shadow of the great cathedral, we think we shall enter in to-morrow, but some petty engagement, some trivial interruption prevents our doing so, and we linger on, fully expecting to become riper, and wiser and better—yet we seldom do. Various devices have been resorted to in order to attain this desired end. The Romish Church provides its "retreats" for those weary of worldliness. For those still more anxious to escape the strife there remains the monastic life, with its dream of absolute death to the world and its entire consecration to God. Protestantism has its season of Lent, its periodic revival, and sensational evangelism or its rapid development of the "second blessing." A real spiritual craving underlies each of these, but in every case the danger recurs of degeneration into formality, or the gradual dulling of the spiritual life.

To point out the danger is not, however, to provide a remedy. When so many spiritual physicians have prescribed such varied remedies, how can we have confidence in any one? It is well to be awake to the danger and to avoid drifting into it. A little more appreciation of our daily privileges, a deeper sincerity in each act of devotion, a little more effort to make each Sabbath a sacred season, might prevent the oncoming of spiritual torper. If we have opportunity to get nearer to our Master, to follow His steps more faithfully, to share His work more entirely, let us not put off the possibility of this gain for anything else. We have ourselves to blame for listless prayers, unenjoyed services, fruitless Sabbaths. After all, the source of growth and life is in the Holy Spirit, and not in ourselves. Did not He so lavishly bless each aspiration, each effort, we would never advance. That the Church of Christ has endured amid prevailing corruption is due to His abiding presence. That the Christian heart ever gains the full victory and goes on from strength to strength is due to the fulfilment of the ancient promise, "My Presence shall go with thee, and I will give thee rest."

Clinton, S. C.

A New Testament Discrepancy Explained.

Every reader of the New Testament must have noticed the discrepancy between Mark's record of the prophecy made by our Lord of Peter's denial, and that of the three other evangelists.

Matthew says, (xxvi:24) Before the cock crow thou shalt deny me THRICE.

Luke, (xxii:34) The cock shall not crow this day until thou shalt THRICE deny that thou knowest me.

John, (xiii:38) The cock shall not crow till thou hast denied me THRICE.

But Mark (xiv:30) says, Before the cock crow TWICE, thou shalt deny me THRICE.

Why do the first three Gospels agree in rejecting the word "twice," which adds much to the point of the narrative if Christ really said it? An answer has been attempted to be supplied by a critic in the *American Journal of Theology*, in an article on The Logia of Behnesa, or The New "Sayings of Jesus," found in the Egyptian hamlet of Behnesa, and about which so much has been written recently; from which article we will proceed to quote quite literally, as follows:

The preface to Luke's gospel indicates that many compositions concerning Christ's words and deeds were current in that evangelist's time. At first sight this would seem to refer principally to historical "narratives," but the word so translated does not exclude anecdotes or collections of sayings; and his implication that they were lacking in orderly arrangement makes it highly probable that the evangelist is referring largely, not to "gospels," as the Gospel of the Egyptians, or that of the Hebrews, but to collections of Christ's sayings, such as are found in the Teaching of the Twelve Apostles, the Logia of Behnesa, and discourses similar to the Sermon on the Mount.

Nothing was more certain than that, when our Lord's words were first committed to writing, manuals would appear containing his doctrine (teaching) on special subjects, such as prayer, one's duty to neighbors, one's duty to enemies, and so on; also manuals containing his prophecies, his parables. Passages are quoted by Clement of Rome and Polycarp, who lived in the generation next the apostles, which make it highly probable that they were quoting, not from the four canonical gospels as we now have them, but from such sources, these "logia" or manuals, as the Synoptists at all events themselves used. Paul may have been referring to one of these "logia" when he bids us to "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Now Papias, our earliest authority for facts bearing on the authorship and composition of the canonical gospels, tells us that the "Apostle Matthew compiled the Logia in the Hebrew language, and that people interpreted them severally as best they could." There is nothing more probable than that the Hebrew here meant is the language of the books of the Old Testament. For what language would appear more fit to record what God had in these last days spoken unto us by his Son than that in which He, at sundry times and in divers manners spake in time past by the prophets? It was all one revelation. The sacred language would commend the sayings of Jesus to the Jews, even as they listened more attentively to Paul when he spake unto them in the Hebrew tongue. This would explain the language of Papias implying early varieties of interpretation. Had the language been a spoken one as the Aramaic, there would have been little room for divergency, but if the language of the Logia was that of the Hebrew Scriptures, which were themselves interpreted to the congregations of the Jewish Synagogues, then all becomes clear, and we are prepared to find in the Greek renderings such divergencies and peculiarities as may be explained by a reference to the Hebrew original.

Now the discrepancy we are treating of between Mark and the three other evangelists may be explained if we can show that the textual phenomena point to some brief and obscure original Hebrew idiom which has been literally translated by the former.

Such a passage occurs in Job 33: 29, where the literal Hebrew is "All these things *twice thrice* God worketh;" meaning "*twice nay thrice*;" a very common Hebrew abreviation. The Septuagint has "All these things *ways three* God worketh." The cause of its mistake being that the Hebrew word "twice" is the dual of the word meaning "time," "occasion," etc. Even with vowel points there is scarcely any difference between the dual, which means "times two," and the plural which means "times." Hence the Septuagint found in the Hebrew the meaning "times thrice" or "times three," ("thrice" and "three" being identical in Hebrew,) which the Seventy thought would make better sense in the shape "occasions"—or, "ways three."

The same explanation applies here. If the original Hebrew was "Before the cock crow times two [nay] three shalt thou deny me," Mark might have translated and punctuated after "times two" with this result, "Before the cock crow *twice, three*, [*times*] shalt thou deny me." The other evangelists, taking the word to be plural (not dual), punctuated after "crow," rendering the whole line thus, "Before the cock crow, *times three* (i. e. *thrice*) shalt thou deny me." It is suggested that the original might have been, not an *arithmetical* prediction at all, but, in effect this "Before cock-crow thou shalt deny me twice, yea, thrice, (i. e. repeatedly, emphatically) deny me."

This only one among many instances of the way in which the phenomena of the Old Testament may be applied to the interpretation of the new. W. R. A.

[It seems to us that the common explanation of this discrepancy is a better one. There are two cock-crowings. But the second one is *the* cock-crowing. The same thing is meant when we say: Before the cock crow, and before the cock crow twice. There are two church bells before service. To enter the church before the bell rings or before the bell rings twice is all one.—Ed.]

Notes from W. W. M.

At the third meeting of the National Council of the Evangelical Free Churches of England at Bristol, on March 8th, Dr. John Clifford in his address to the 800 delegates spoke of the numbers represented by the movement. Taking the Free and Anglican churches among English-speaking people throughout the world, he said that the Free Churches were five times as strong as the Anglican Churches. The total of Anglican communicants he put at 3,122,156; that of Methodists at 7,085,400; the Baptists number 4,608,402; Presbyterians 3,770,077; Congregationalists 1,161,273, making a total of 16,625,152 communicants in the Free Churches against 3,122,156 in the Anglican. These are the figures for the *English-speaking* world. Taking Protestant Christendom at large the churches holding the Presbyterian system largely outnumber any of the others, having a constituency of more than 20,000,000.

"Strange," says the great William Wilberforce of the evangelical wing of the Church of England, "strange that Christians have taken as the badge of separation the very sacrament which their Redeemer instituted as the symbol of their union."

One of the speakers at the recent installation of the Rev. Geo. Hanson as pastor of the Marylebone Presbyterian Church, London, was the Rev. B. Alford, Rector of St. Luke's. Speaking of his own denomination he said: "As for the Church of England, I admit there have been mistakes made of late years. There have been coquettings with the Scarlet Lady of the Seven Hills. I am glad that the Pope, sensible man as he is, has shut the door with a clang in the face of those who wished to approach him on behalf of reunion. But surely it is the duty of churchmen to draw nearer than ever to their non-conformist brethren, their fellow Protestants, and to work hand in hand with all who truly serve Christ in London."

One of the notable laymen of the English Presbyterian Church is the Right Hon. James Bryce, M. P., known the world over as the author of "The Holy Roman Empire," "The American Commonwealth" and other works of extraordinary merit. Mr. Bryce is to preside over the annual missionary meeting of the London Presbyteries, which is to be held in the Queen's Hall on May 13th.

CHURCH NEWS.

A GOD GIVEN WORK—THE CARE OF THE ORPHANS.

The Orphans' Home has been under the care of Synod eight years. This is a work the Synod of North Carolina did not seek, it was providentially thrust upon her. The kind hearted ladies of the First and Second Churches, Charlotte, inaugurated this glorious work. When the work was thoroughly established they tendered it to Synod. Synod accepted it as God given and planned for its growth, but our plans were too narrow. God intended greater things for His orphans within North Carolina. He burned our narrow quarters (a low wooden structure, in which both boys and girls lived) to the ground, and from its ashes raised two neat brick cottages. Of these, one was a gift of God, through one of His stewards, and the other was, in large part, built by money not raised by Synod. Thus no burden was laid on the Church.

Still the God of the fatherless said to the work, GROW, and through two of His stewards placed the Infirmary on the grounds of the Orphans' Home. The work was abundantly blessed and a central building became a necessity. In building this also, the Lord raised up one friend and another so that unsought about $9,000, was provided without appeal to the churches. Hardly had the elegant Rumple Hall been completed when a gift is received to build a cottage for boys, which will be erected during the summer.

Now, brethren, we cannot fail to see the Lord's hand clearly in the gift of these beautiful and durable buildings, to be filled with the orphans of our Church. The thing *He has not given* is gifts from without the Church for the support of our orphans, plainly showing that He would have the Church provide the bread, clothing and training of these dear children. As the work has so rapidly grown so should the support fund rapidly grow. The Church loves her orphans and takes great pride in her Orphans' Home, but we have an empty treasury in March—the first quarter of the new year. Sh ll not our care of these helpless orphans, to some extent, correspond with the homes the Lord's gifts have provided. Brethren, something must be done and done at once or our work will shame us. When your Superintendent wrote to your Treasurer for money to pay the bills of March the reply was received that the full amount could not be sent, that the amount forwarded left not a cent in the treasury, except the building fund which could not be used for support. This requires about $500 per month.

Some of the Sunday Schools take monthly collections. Because it is the Sunday School, it is feared, many leave this collection to the children entirely. Now we love these Sunday School children, and are happy to have them engage in obeying the Master's command, "Feed my lambs", but shall we cast this great work on their young shoulders and expect their pennies to support our Orphan's Home? If the grown men and women put their shoulders to the wheel and contribute liberally, at each monthly collection, as the Lord has prospered them, and all Sunday Schools take this collection, then the work will be provided for promptly and liberally. Do not forget that the number of children is twice as great as two years ago and the cost of their support doubled.

Brethren, hear the conclusion of the whole matter. God has placed in our hands a great work, unsought. He is saying as plainly as if He spake with an audible voice out of heaven, train these fatherless ones for me and in so doing honor me and bless yourselves. Servants of Christ, send for the support of the fatherless, much or little, but, in God's name send something, for never in her history has the Orphan's Home been in such great need.

Yours in the care of the fatherless,

R. W. BOYD,
Supt. Orphan's Home.

Barium Springs, N. C.,
March 5, 1898.

DAVIDSON NOTES.

The Junior Class held their annnal banquet at the Sloan House on April 1st. Including invited guests, the banqueters numbered about forty. From 9 o'clock till nearly 2 in the morning the elaborate menu was discussed and a score of toasts and impromptu speeches enjoyed.

Both of the Literary Societies are painting and otherwise improving their handsome halls. The Phi's have rebuilt the arch at the entrance to their Hall, and added a marble keystone with an appropriate inscription. The recent rains have made the campus a sea of vivid green, and the newly painted buildings add much to the general effect.

Each year Dr. Munroe holds a "Quiz Class" for six weeks to coach any young physicians who are preparing to stand the examination before the State Board. The members of the class are coming in quite rapidly, and its ranks promise to be as full as usual in a few days. This evening the members of the Medical College will have the pleasure and profit of hearing a lecture from Dr. Wakefield, the eye and ear specialist of Charlotte, on "Eye-Strain." The lecture will be illustrated by stereopticon views, and will be of great benefit to those to whom it is addressed.

On the evening of April 4th, the music class of Miss Cornelius gave a most e joyable recital at the home of Mr. Stirewalt. In spite of the rain, the parlor and hall were filled with invited guests, and the skilfully rendered programme was much appreciated.

This is the time of year for the meeting of Presbyteries, and several of the Faculty are making flying trips in the interest of the college to present its claims and describe its work.

The senior speaking takes place next Friday and Saturday, and our young orators are preparing for the event. The Athletic Day is fixed for April 16th, and promises to be unusually interesting. Mr. Calder, the efficient gymnasium director, is busy training the candidates for the numerous prizes which are to be awarded that day, and has succeeded in arousing more zeal and interest among the students than for many years. L.

Rev. Neal L. Anderson, of Birmingham, Ala., preached at both services on Sunday week, in the absence of the pastor, Rev. A. T. Graham, who was on a visit to his brother in Fayettville. Each of the sermons was an earnest, practical discussion of gospel truth and was listened to with evident interest. The object of Mr. Anderson's visit to North Carolina at this time was to remove his father's remains from Mebane, N. C., where he died in the pastorate in '79, to the cemetery here to be placed in the vault with his wife, who was buried here only a year or so ago. There is an eminent propriety in the selection of this as the final resting place of the beloved dead, as for a number of years, Davidson was the family home during Dr. Anderson's professorship in the college. H.

HAMPDEN-SIDNEY NOTES.

Mr. John R. Sampson and family are on the hill the guests of Dr. Moore. Drs. Hersman and English leave this week to attend Roanoke Presbytery at Martinsville. Dr. Strickler delivered a missionary sermon Sunday night. He answered the objections raised by many good Christians to foreign missions' stated the scriptural qualifications of a foreign missionary, and argued the unscripturalness of mission work done by men who were irresponsible to any church. His text was Acts 13: 2, 3.

The College has its 'field day' April 5, when the running, wheeling and jumping capacities of the students will be tested and rewarded. The orchestra and Glee Club will give an entertainment at night. Monday evening, April 4, Prof. Bagby will lecture on "wireless electricity," a subject of 'no connections.' On 11th inst. many of the students expect to take advantage of the excursion to Richmond to view the city and the Seminary site.

The Seminary commencement programme is as follows: Sunday, May 1, 8 p. m., missionary address by Rev. T. M. Lowry, Shelby, N. C.; Wednesday, May 4, 11 a. m., final exercises; address to the graduating class by the Rev. R. F. Campbell, D. D.; presentation of diplomas by the President of the Board of Directors. A large number of the Alumni will doubtless be present at this last commencement.

The session of '98-'09 begins Wednesday, October 5, 11 a. m. Dedication of Watt's Hall and Westminster Hall; 4 p. m., dedication of Spence Library; Thursday, October 6, 11 a. m., opening faculty address by the Rev. Prof. T. C. Johnson, D. D., enrollment of students. Besides the many opportunities in the city for mission work, those students who expect to become foreign missionaries and wish to pursue medical studies in addition to their theological furnishing for their work, may, for the small fee of $5, have the advantages of the courses in either the Medical College of Virginia or the University College of Medicine. Another feature affecting ministers already at work will be the "Review of Ministers," which will inform ministers who may wish to pursue certain studies of the distribution of the various subjects of the course among the different months.

Tinkling Spring Church, Va., undertakes the furnishing of one of the double rooms in Watts' Hall, Union Seminary. The Roll of Honor now stands:

1. First Church, Wilmington, N. C.
2. Pantops Academy, Va.
3. Falling Spring Church, Va.
4. W. S. Robertson, Va.
5. First Church, Greensboro, N. C.
6. First Church, Norfolk. Va.
7. Ladies' Society, Franklin Street Church, Baltimore, Md.
8. Mr. and Mrs. B. F. Hall, Wilmington N. C.
9. Maxton and Centre Churches, N. C.
10. Tinkling Spring Church, Va.

Synod of Virginia, 6. Synod of North Carolina, 4. Due by Synod of North Carolina to date, 2.

For information address Henry Louis Smith, Davidson, N. C.

NORTH CAROLINA.

Comfort Chapel, Fayetteville Church.—The Sunday school at Comfort Chapel went to 229 Sunday—10 visitors, 15 teachers, 204 scholars. The music is inspiring and the faithful work of superintendent and teachers is rewarded by this remarkable growth from a roll of 33 to that of 229 in two months. This Chapel was named by the Session of Fayetteville Church in loving memory of Kate Comfort McKelway, the little daughter of the former pastor, now in Heaven.

Mooresville, N. C.—Please say to our Concord brethren in your next issue, that "The Southern" has granted reduced rates from all quarters of the Presbytery to this place for the approaching Spring meeting. J. M. WHAREY.

Front St. Church, Statesville.—This church has lately enjoyed a precious season of grace. Rev. J. Alston Ramsay, D. D., of Hickory, preached for us one week ending March 30th.

Only those who have heard Dr. Ramsay can appreciate the high privilege we enjoyed of hearing him twice a day for one week. His preaching was clear, logical, scriptural and eloquent. The people were not drawn by any latter day methods, but by the power of the gospel. Two precious souls professed their faith in Christ and we hope that others were impressed who will yet find peace in believing.

Our hearts have been revived and we praise the Lord for His goodness.

W. C. B.

First Church, Concord.—At the communion service in the First Church, Concord, N. C., on Sabbath 29 communicants were reported as having been received during the past quarter, 25 of whom were upon profession of faith. Three were baptized at the morning service.

Morganton.—There were six additions to the church of Morganton, N. C., on last Sunday, among them, Willie, youngest son of the Pastor, Rev. John M. Rose.

Newell's.—A congregational meeting was held at the Presbyterian Church at Newell's Sunday for the purpose of electing additional church officers. Two elders, Mr. Robert Garrison and Dr. W. W. Pharr, were elected. Mr. A. H. Steward was elected deacon.

Charlotte.—Communion services were held yesterday morning in three of the Presbyterian churches—the First, Graham Street and Westminster. At the former church Rev. Edward Niles, of Gardiner, N. Y., preached. His text was, "Antipas my faithful martyr, who was slain among you."—Revelation 2, part of 13th verse.

Mr Niles is of the Dutch Reformed Presbyterian Church. He is here to spend a week or so. He was listened to most intently yesterday, and his sermon, which was excellent, greatly enjoyed.

After the sermon the Lord's Supper was celebrated. There was a large attendance of communicants. Four persons were received into the church.

Graham Street Church.—The attendance at the communion services was large. There was not a vacant seat in the house. Mr. Wynne, the pastor, announced the reception since the last communion of twenty-one members. He read the reports of the church work for the year, which were the most encouraging ever made.

Westminster.—The hall where the Westminster congregation worships was crowded to overflowing yesterday, and additional seats had to be provided. The first communion service was held, Rev. J. A. Dorrittee, the pastor, conducting the service, and

Elders A. M. Young, C. N. G Butt, William Anderson and R. A. Dunn distributing the elements. Mr. Dorrittee preached a strong and earnest sermon from the text, "Lazarus sat at meat with Jesus."

The church was organized in December with fifty-seven members. It has increased to eighty-five. There were two baptisms at the morning service.

Geneva Church.—A note from Rev. William Black, which came too late for our Home Mission Department, tells of the meeting just conducted at Geneva Church, in Granville county, he says:

I preached there eight days, closing Sunday night. There were some 55 names obtained of persons who made a profession, 12 of whom joined Presbyterian Church, others will join next appointment there, (Bro. Walker expects as many more) the rest will go to Baptist and Methodist churches, and perhaps one or two to Oxford Presbyterian Church.

SOUTH CAROLINA.

Nazareth Church.—Rev. L. C. Vass has just closed a series of sermons at this church, on "What Is the Presbyterian Church?" The government, doctrine, and history were taken up in three successive sermons. Two members, both young boys, were received into the church on profession of faith a few weeks ago.

VIRGINIA.

Roanoke Presbytery, Va.—Calls were made Sunday, March 27, for the pastoral services of Mr. G. B. Hanrahan by Roanoke, Hat Creek and Brookneal churches. It is expected that he will take charge of these churches about June 1st, if Norfolk Presbytery consents to his transfer. Hat Creek and Brookneal are in Campbell county; Roanoke is in Charlotte county. (It should not be confounded with Roanoke city or county, which are seventy-five miles from it.)

Lynchburg.—According to a long-established custom, the Presbyterian Churches of Lynchburg united in a communion service on the first Sunday in April. Once a year the whole body of Presbyterians is thus brought together in the observance of that ordinance which is to the best formal expression of Christian unity and fellowship.

The meeting is held in the afternoon, and the exercises consist simply in the celebration of the Lord's Supper—no sermon.

This year we met at the First Church. The day was beautiful, and the body of the church was well filled with communicants.

The good fruits of these services, while not capable of tabulation, are without doubt substantial and lasting.

It will be of interest to some of your readers to know that a preparatory service on Saturday was conducted in an interes ing and appropriate manner by Mr. W C. Underwood, a candidate, I believe, of Mecklenburg Presbytery. McM.

Richmond—Grace Street Church.—The good people of this church have been very much blessed after the interegnum of Dr. Fair's leaving them and Dr. Witherspoon's taking charge. Many improvements have been made in the interior of the church building. The pastor's study is nicely fixed up. The organ has been repainted and beautified and the choir enlarged and one of the best in the city. Our brother, Dr. Witherspoon, is to be congratulated that God's blessing has been given him in his work amongst this people. Last Sabbath he received seven members, four upon certificates from other churches and three on confession of faith, making seventeen who have joined this church in the past two months.

Petersburg.—On last Sabbath, March 27th, the people of Tabb Street Church had the pleasure of hearing Rev. W. B. McIlwaine, one of our missionaries from Japan, who has recently returned to this country for a year's rest, after eight years of work there. His earnest and instructive discourses on Sunday morning and night, and also at the prayer meeting Tuesday afternoon, were impressive and helpful to those who heard him. The congregation were invited to call to see Mr. and Mrs. McIlwaine on Monday afternoon at the manse between the hours of five and seven. Mrs. McIlwaine is the daughter of Rev. Dr. T. T. Jones, of Virginia. They were visiting her brother, Dr. Bolling Jones, of this city.

Covington.—The pastor of the Covington Church was assisted by Rev. G. A. Wilson, of New Providence, Lexington Presbytery, at our last communion. There were six additions to the church. Services were held several nights during the week. Mr. Wilson giving us solid, sound preaching.

Baywood, Grayson Co.—A meeting has just closed here in which the evangelist, C. M. Howard, preached ten days, a number of other ministers attending and assisting. For the first time, the Primitive Baptist settlement has become sufficiently interested to attend a meeting outside of their own church. Sixty persons made a profession of religion—most of them were adults. Many have not yet decided which church to join.

Evangelistic Work in West Hanover Presbytery.—During the months of February and March, Rev. L. A. McLean has assisted Gordonsville, Barburnsville, Orange, Rapidan, Scottsville, Rivanna and Columbia. Has held 42 services, made 76 pastoral visits and held 55 household services. While few have been gathered into the church it is evident that much good has been done for those already members of the Church, especially is this true in some cases, where the spirit of dissension was ripe. The evangelist is laboring at Arvonia this week with Rev. W. C. Flournoy.

Goshen, Rockbridge Co.—The Rev. C. C. Owen, of Lexington, who was recently graduated in medicine preparatory to going to Corea as a medical missionary, assisted Rev. H. A. Young in preparatory services on Friday and Saturday evenings. Communion services were celebrated on Sunday. Mr. Owen delivering a very interesting discourse. There will be a congregational meeting on the second Sunday in April for the election of additional elders and deacons.

New Monmouth Church, Rockbridge Co.—The regular spring communion will be administered at this church on next Sunday. Preparatory services will be held, beginning on Friday night. The pastor, the Rev. D. A. Penick, hopes to be assisted during the meeting by the Rev. G. A. Wilson, pastor of New Providence Church.

WEST VIRGINIA.

Marlinton, Pocahontas Co.—This church held a congregational meeting to take action on the resignation of their pastor, the Rev. W. T. Price. It was decided that Mr. Price be req ested to continue as pastor, and that Presbytery be requested not to dissolve the pastoral relation.

Clifton Church, Greenbrier Co.—The contract for the new church at Arbuckle's school house has been let to contractors who will begin to build at once and expect to finish by the first of July. The church wil be located on land donated by Mr. A. M. McLaughlin, and will probably be called Clifton church.—*Home Mission Bulletin.*

Beverly, Randolph Co.—We are glad to inform our readers that the Rev. C. D. Gilkeson, pastor of the Prebsbyterian church at this place who received a call to the pastorate of the Presbyterian church in Durham, N. C., has decided to remain in Beverly. The Reverend and Mrs. Gilkeson are greatly liked by our people who were fearful that they would decide to go to the new field of labor.—*Randolph Enterprise.*

MISSISSIPPI.

Water Valley.—During the pastorate of Rev. B. H. Dupuy, for nearly four years, which ended March 1st, there were ninety-six additions to the roll of membership, 50 by certificate, 39 by profession, and 4 by jurisdiction. Of these, about seventy were adults. The Assembly's statistics, since 1894 when the pastorate began, show that there is but one other church in the state which has received more additions since that time, though there are other churches larger numerically and located in much larger towns. During times of great financial strin gency, the old church and the mission house were both burned, and a handsome church and much better mission house have been rebuilt (the church nearing completion), both at a cost of about $10,500, when fully completed and without debt. All the Assembly's causes have been sustained and church work on all other lines maintained. For more than two years, public services and the Sunday school had to be held in the city hall, an unsuitable and inconvenient place, and the prayer-meeting had to go from house to house among the members of the congregation. But, notwithstanding these difficulties, the statistics show the pastorate to have been the most successful one in the history of the Church.

Hebron Church.—Last Sabbath (March 27th) was our regular communion day. A large congregation were present. After a sermon by the pastor from John 1:29, a large number gathered around the Lord's table. It was a delightful time. All felt that it was good to be there. A congregational meeting was held before service to elect another deacon, which resulted in the unanimous choice of W. E. Taylor, Esq., who will be ordained at our next service. The Sabbath school has been reorganized with W. E. Taylor as Superintendent, with fine prospects of success.

Fayette.—It is now nearly three weeks since we reached our new field of labor. But for two reasons I would like to write you of how we were received by our good people here and what they have done for our comfort and happiness. The reasons are—1st, it might make people in other churches feel bad that they have fallen so far short of the example set by the Fayette Presbyterians when their new pastor came, and 2nd, it would require too much space in your valuable paper. Let it suffice to say, that we were made to feel that our lots has once more been cast among a big hearted people.

Already have steps been taken to repair our church at a cost of several hundred dollars. Yesterday we had a delightful communion service. A goodly number assembled around the Lord's table to take part in that solemn ordinance.

E. W. FORD.

The Rev. J. K. Hitner who has had charge of the Presbyterian Church at Paris, Mo., for several years, expects in a short time to give up this charge. A few years ago this church was on the point of being dissolved by the Presbytery. Since then it has been built up and has now nearly ninety members. The church building has been entirely renewed and beautified, it has a good Sabbath-school, prayer service, young people's and ladies' societies, and has contributed to all the objects of benevolence. He will remain in Paris for some time and may be there addressed by any church wishing to correspond with him. His early ministry was spent in Virginia.

Columbia.—When Rev. J. R. Bridges took charge of the church at Columbia, Mo., he found an elegant new stone church erected at a cost of $30,000 and a magnificent pipe organ costing $2,500, but upon building and organ there rested a debt of $6,700. The church debt has been reduced to $3,000, while the ladies by strenuous efforts have cleared the organ of all debt, for which they deserve the greatest credit.

A band of students at the Missouri State University, which is located at Columbia, have organized a missionary class before which lectures will be delivered by the town pastors. Rev. J. R. Bridges will deliver the first lecture on "Mohammedanism, and Its Relation to Christianity."

Our Book Table.

"*Studies in History,*" is the title of an excellent journal of Southern History, published by the Davidson College Historical Association. Professor Thos. P. Harrison of Davidson is Editor in Chief and Eugene H. Bean of the NORTH CAROLINA PRESBYTERIAN, Managing Editor. Copies can be had by enclosing 25 cents to Mr. Bean.

The Contents of this number are: Frontispiece, Engraving of Marshal Ney, with pencil sketch of Peter Stuart Ney, entitled "Ney by himself."

Origin of the Association—*Prof. Harrison.*

Was Marshal Ney in America? New Evidence—*F. F. Rowe.*

Charles Caldwell, M. D.—*J. G. Ramsey, D. D.*

Battle of Ramsour's Mill.—*Gen. R. Barringer.*

Gen. John Steele.—E. H. Bean.

Miscellaneous Notes.

The first number is worthy the perusal of all loyal North Carolinians.

The Ministry of Intercession.—Andrew Murray, Published by Fleming H. Revell Co. Price 75 cents. This is a beautiful book. In our judgment the best of Andrew Murray's and that is saying much, for this South African invalid has a strong hold upon the religious world. We wish we could commend the book unreservedly, for there is much that will do good to any one. But there is the fault of all the Keswick teaching to be found here and there. He pities those who "who are hoping, in course of time, somehow, to be helped by just continuing in the use of the ordinary means of grace." Keswick has failed to show any better way than just "continuing in the use of the ordinary means of grace."

But the Plea for more Prayer, is eloquent, helpful and timely.

CORRESPONDENCE.

The Land of Pharaohs.

PORT SAID, March 15, 1898.

It is nearly three weeks since we reached Egypt at Alexandria and to-night we leave for the Holy Land from Port Said. We spent the first five days in Cairo, visiting from there the Pyramids, Memphis and Heliopolis. The next five days we spent in a trip up the Nile, by rail and steamer, to Luxor, the site of ancient Thebes. We had about the same time on our return to Cairo, studying more particularly the museum and the city itself, and then turned eastward to visit the scenes especially associated with the Children of Israel—the land of Goshen—the ruins of Pithon and the different routes proposed by scholars for the Exodus.

But while Egypt is a land of monuments and of memories, there is also an Egypt of to-day, the study of which is intensely interesting, especially as it seems to reproduce in itself many of the elements of its past history. The fellahin who till the soil to-day are the same race of people that built the pyramids, and they work with the same tools, the same water-wheels and shadoof, the same wooden ploughs drawn by buffaloes, the same broad hoes, and curious spades that are represented on the monuments and found in the tombs. Their method of cultivation and to a great extent, the crops that they grow are, like their history, of immemorial antiquity. Little, if any trace remains in the people of to-day of the Græco-Roman period of Egyptian history, though there are many Greeks now living there, but before the period was over, Christianity was grafted upon the life of Egypt, and the Egyptian Church became one of the most flourishing branches of Catholic Christianity.

After the council of Chalcedon it severed relations with other branches of the church, and survives to this time. It had a wonderful martyr history during its conflict with paganism and in the towns, at least, it has shown a wonderful vitality in its resistance to Mohammedanism. It is ignorant and corrupt, but still its people are the most interesting in Egypt, and under the influence of the splendid schools of the American mission, the Copts are growing in intelligence and many of them becoming spiritually enlightened. Many individuals of them will live in my memory—the benevolent-looking old bishop, who gave us the communion in the Coptic church; the polite, gentle telegraph operator, with whom we spent an hour waiting for a train; "Georgs," our keen-faced dragoman at Luxor, who knew his story so well, and bright little "Tommy," educated in the mission, who ran by our donkeys to give us water from his earthenware jar for a little "bakshish."

The Mohammedan period is represented by the Arab—still, of course, the dominant race, except as he has had to yield the administration of the country to the more competent hands of the Anglo-Saxon. He is a curious mixture—a most patient, humble and capable servant, a grasping and unscrupulous bargainer, choleric and tempestuous in word, but peaceable and submissive in fact—such is the Arab of to-day—for we must remember that he has long been living under the Turkish rule, and that it is only in the past few years that under British administration any effort has been made to develop his manhood.

Some things that travelers tell those who stay at home are apt to think are exaggerated. There is the matter of "bakshish," for instance. I could not believe that the annoyance was as persistent as represented. I know now that it could not be exaggerated. The first man who asked us for bakshish was the first man who had a chance—the boatman who rowed us ashore at Alexandria. Although he had heard the instructions to pay no bakshish, as all had been paid, he began at once —"Bakshish, something to drink-a, me poor fellow, me good boy." Then he would fall to his oars, again chanting, 'La Allah illa Allah,' "No God but God," to return to the refrain of bakshish in a moment. When we ascended the pyramids, we would be halted to "rest," and while we were resting had all sorts of spurious antiques presented to us to buy, propositions to run down one pyramid and up another for six shillings, with numerous explanations that they had not been paid to take us up, but were dependent on bakshish. Six of us, when we got to the top, found that we had been escorted up by the veritable and original man who had performed the feat above mentioned for Mark Twain, and desired to do it for us. If you hire a donkey, there must be bakshish for the donkey boy. If you hire a boat you discover at the end that the pay of the boatman is not included and he must be met by bakshish.

At a railroad station I bought a cup of coffee from a boy who was serving it, and he actually wanted bakshish besides In addition to that which is asked for service rendered, there are the beggars. There are more blind men in Egypt than any where in the world, and they are all led about by some able bodied person, seeking bakshish for them. Then the children ask for it as soon as they can talk, and many an infant hand is held out for it before the child can talk. Even when they know it is impossible for you to give to them—as for instance when you are on a steamboat, and they on shore. It is a point of honor with them not to let a foreigner pass without calling out "Bakshish."

Another thing is their way of bargaining. It is hard for an American to realize that when a man demands eight shillings at first he will press it upon you at one before you are through, but such is a frequent experience. A dragoman will keep you posted as to what you ought to pay—approximately. For we found he left himself a margin to go back and get a commission for having helped to make the sale. For instance, one of us priced an article in a European store and found it was six shillings. Returning to purchase it (the dragoman being with him) he was asked ten. He did not take it, of course, but being back there again (without the dragoman) he was told he could have it for six. He asked for explanation and was told that when the dragoman was along he had to ask ten because he knew he would make him fall two, and then come back and demand a commission of two more.

The influence of the tourists on the thoughts and habits of the people is very marked. Nowhere does it show more than in the names they give their donkeys. My first two were named for the archæological trade, as I had the honor of bestriding Rameses at Memphis and Thosthenes at Thebes. Then I came down to "Lovely Sweet" and at last to "Tarara-boom-de-ay." "Yankee Doodle" is a favorite name, while one of our party rode "Major McKinley." He was told that this one had been at Chicago, but there he was named "Grover Cleveland." The lowest depths were reached by a donkey boy who called himself "Champagne Charlie" and his donkey, "Whiskey and Soda." But apart from names these donkeys are wonderful animals and their drivers no less so. They are not what we call donkeys, but the asses of Scripture. They are strong and good ones are easy-riding and swift. The donkey boy keeps up with them all day, making them trot or gallop by his peculiar Hai, and checks him with Psht, occasionally urging them on with a stick and sometimes using the tail as a steering apparatus. But if the donkey boy is not there, no exertions on your part, no belaborings with your stick, no sawing with your bridle, no spurious imitations of his Hai and Psht, will have the slightest effect, either to hasten or to check or guide the movements of the beast, who carries you at his own gait and in his own direction.

Even more important than the donkey is the camel. You will probably be satisfied with riding one once for curiosity—unless you have to go a long desert journey. But if any one thinks the camel's only place is in a circus procession, let him come to Egypt One ride from Alexandria to Cairo, as he sees lines of them, with four immense bags of cotton going to the mill, and driven across the great Nile bridge at Cairo, as he sees droves of them streaming into the city piled up with every name of produce, some of them looking like waving stacks of clover—one little journey into the desert, as he sees them bringing fagots from the mountains of Arabia, will show him that even now, when steamboats and railroads have broken up the old caravan trade to such an extent, the camel is still an indisputable factor in commerce, in a land where wheels can be so little used.

I have not attempted in this letter, to describe the vast monuments, the interesting pictures of sculptured tombs that give us a knowledge of Egypt's ancient life with a particularity that we have of no other nation of antiquity—of the museum, with its rare products of ancient Egyptian art; of the Great University, to which Mohammedans come from all over the world; of the superb mosques; of the vastly interesting worship; of the wild performances of the dervishes; of the rich and varied attractions of the bazaars; of the Red Sea, where God made a land-way through water and where man has made a water-way through land—all of these things can be read in books and have been repeatedly told by travellers.

I would have liked to say something of the exquisite richness of the Nile valley, set off by the bare sands of the desert mountains on either side, and of the system of irrigation and improvements inaugurated by British administration. In this is Egypt's hope for the future—but it is time to take the steamer, so I must bid Egypt and my readers a hasty good-bye.

P. H. H.

Resolutions of the New Orleans Ministers.

At the weekly meeting of the ministers making arrangements for the entertainment of our General Assembly, held in the editorial rooms of the *Southwestern Presbyterian*, Wednesday, March 30th, attention was called to the following editorial note in the *Christian Observer*:

"At a meeting of Presbyterians in Louisville last week the question was considered whether there is danger that yellow fever, or the prospect of yellow fever, may interfere with the attendance at the approaching General Assembly at New Orleans, the latter part of May next; and a committee was appointed to request the Moderator of the Assembly to change the place of meeting to some safe point. The session of the First Church, Louisville, invites the Assembly to meet at this church."

Whereupon it was unanimously resolved:

1. That we regret that among the many conventions of a national character secular and religious, to meet in our city during the months of April and May, the only suggestion for a change of place should have come from Presbyterians.

2. That our city is at present remarkably healthy, as shown by its weekly reports, and that the house to house inspection, careful attention to sanitation, and watchful quarantine arrangements instituted and being energetically carried out by our new Board of Health, affords reasonable guarantee of exemption in the future from unusual sickness.

3. That our brethren can rest assured that should the emergency, we do not anticipate, arise, timely notice will be given to the Moderator that he may make such change of place and time as his judgment may dictate.

4. That we are persuaded that our brethren of the church at large will not suffer themselves to be influenced by an expression of fear so utterly groundless and uncalled for.

Mementoes of My Travels—Among the Carolina Scotch.

You have heard of the old story of the Scotch cemetery, where now and then a monument was found with the inscription, P. D. M. "What do those letters mean?" enquired a stranger. The reply was: "That is the highest compliment a Scotchman can pay, even to the dead. The letters stand for Pretty Decent Man."

One of our ministers was preaching in a Scotch Church in North Carolina, where the Gaelic used to be spoken, when an old lady introduced herself to him and said: "I heard you preach twenty years ago. It was about the poorest sermon I ever heard, but they told me then that you *could* preach." It was her way of saying that she had heard him preach with pleasure that morning, and had noted improvement.

On an old tombstone at Steel Creek the same aversion to praise is shown. The inscription reads:

The many virtues of the dead
To name I do not choose;
To say his were not few indeed,
Is nothing too profuse.

And it probably meant more than many lines of rhetorical phrasing.

I listened with keen enjoyment the other day to a description given me by a Scotch elder as to how a Home Mission Committee did not supply their church. The little band resolved to wait until they could get the right man according to their idea of fitness, and they kept their own counsel, mindful of their right to elect their own pastor. Brother A. wrote to them making first one recommendation then another, but the people made no sign. Then Brother B. visited them and recommended some more. Then a brother was sent to them to be heard. They heard him and paid his expenses. "You see," said the elder, "our ideas didn't agree exactly with the committee's ideas as to whom we wanted." Finally they elected the right man and secured him—and the committee is welcome to report among other work done, the supply of that field.

RAMBLER.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

An elaborate report is made of the work of this committee at the meeting of the Synod, when the Synodical year ends. It may not be amiss to give an informal account of the work accomplished during the ecclesiastical year closing March 31. To this is added a report for the five months since the meeting of Synod.

There have been contributed during the year for the cause of Synodical Missions and expended upon the work the sum of..... $6,378.52

By Presbyteries as follows:

Orange	$1611 03
Fayettville	1155 75
Concord	1058 83
Mecklenburg	867 83
Wilmington	690 18
Albemarle	619 16
Asheville	309 71
Miscellaneous	66 03

This sum would have been amply sufficient to carry on the work as it was projected last year. But acceding to the wishes of some of the churches interested in particular fields a larger work was planned. Rev Eugene Gillespie and John Grey were sent into Ashe, Alleghany and Wilkes counties. Rev. E. MacDavis, to Madison county. Rev. P. C. Morton, and after him, Rev. J. E. L. Winecoff, into Columbus county. Rev. John Wakefield was transferred from Brunswick county to the new work at Spencer and China Grove, and Rev. N. M. Shaw took his place. For this work more than $8,000 was required, and thus it will be seen that we need $2,000 to pay up our workers in full to date—that is, we are three months, on the average, behind with their salaries.

There is due from the churches on their quarterly pledges for the year about $2500, $1500 of which is due now. *It would be a great help to our faithful home missionaries if this sum were promptly collected and forwarded.*

For two months after the meeting of Synod last fall, the collections ceased almost entirely. For the past five months only $905 has been received, and the patience of our workers have been sorely tried. But we trust the tide has already turned. During the month of March $823 came into the treasury and the superintendent secured subscriptions amounting to $525. But between this time and the regular June collection individual offerings will be most acceptable.

During the fifteen months from January 1, '97, to April 1, '98, the First Church, Greensboro, was the largest contributor, giving $587.02 to the cause. Wilmington First, comes next with $463.78 and Charlotte First with $358.25. Other churches that have contributed $100 and over are Fayetteville, Statesville, St. Andrews, (Wilmington,) Laurinburg, Mooresville, Newbern, Raleigh, North Wilkesboro, Reidsville, Charlotte, Second; Salisbury, Graham and Steele Creek.

Several others have subscribed $100 or more during the year, which will be paid when due and reported for the present year. Hereafter the receipts during the month will be published in this department of the paper.

Since the meeting of Synod the work of our evangelists has progressed most satisfactorily. The church at China Grove has been completed and Rev. John Wakefield is doing excellent service there and at Spencer. Rev. E. Mac Davis expects to organize soon at Barnardsville. Rev. Eugene Gillespie has finished one church in Ashe county and has secured $1125 towards another for Jefferson, the county seat. Rev. W. M. Shaw has secured a place for services at Southport, and the new work in Columbus county is going smoothly forward. Rev. Edgar Tufts, in Wautauga, and Rev. L. A. McLaurin, in Mitchell and Yancey counties are establishing Presbyterianism there by means of their churches and schools. Rev. C. W. Robinson is developing the different points in his fields, one of them—North Wilkesboro—becoming already a strong organization. Revs. F. H. Johnston, D. D., W. T. Walker, C. N. Wharton, James Thomas, F. D. Thomas and E. D. Brown are doing faithful work in Albemarle Presbytery, while Rev. D. J. Currie, at the University, and Rev. Bartholomew Soulier, at Valdese, are each successfully carrying on the work entrusted to them. Our general evangelist, Rev. William Black, has been in labors abundant.

These are our workers at present and this is the work projected. We must not go backward. We ought to advance. The need is great. The destitution distressing. Moreover there is a crisis in the fortunes of our Church in the bounds of Albemarle Presbytery. There is a strong eastward tide of immigration from the centre and west of the State, and little groups of Presbyterians are forming in some of our eastern towns where we have no church to receive them, perhaps not one in the county. In a little while they may be lost to our Church, through identification with the work of some other Church, which is nothing but right if we do not look after them. If we could only help them a little now they might soon be self-supporting and their churches become new centres of influence.

Christ has set before us an open door. Shall we not enter?

Can not our ministers and churches plan some more effective means of raising the funds for this work than the basket collections? Why not ask the people to pledge a certain amount for the year—paying it quarterly? The superintendent will gladly send printed envelopes to any churches that wish to try this plan, and give the facts of the work for presentation from the pulpits in the churches which he cannot reach himself. May the coming year be the most fruitful of all in the grace of liberality bestowed from above; in the growth of our present mission churches and the founding of new ones; in the establishment of Christian schools, and in the salvation of immortal souls. And to his part of the work his best efforts are pledged by THE SUPERINTENDENT.

On Sunday last the superintendent visited Wadesboro Church, Anson county, and presented the cause of Synodical Missions to the faithful little band there. They subscribed $42.60 for the year. Presbyterianism is decidedly in the minority in Anson but it is steadily advancing under the oversight of Rev. M. C. Arrowood, Bishop of the county. He has just fulfilled one of the qualifications of a good bishop and was absent on his bridal trip. He is greatly beloved by his people.

FOREIGN MISSIONS.

Mission Work in Spain.

In this time of concern about the relations of our country with Spain, it is pleasant to hear of some earnest work for Christ among the Roman Catholic population of that country. We have a letter from a Christian woman engaged in active mission work at San Sebastian, Spain. She writes especially of the Christian Endeavor Societies established in a number of towns. At the last International Convention of the Christian Endeavor Societies, the banner for largest proportionate increase in the Junior Societies was given to Spain, and this has been used as a great stimulus to mission work. Miss Anna F. Webb writes to the *Central Presbyterian*:

It was to show what they had won and tell them more about Christian Endeavor methods and work, that in the winter vacation Miss Barbour and I visited Pamplona, Logrono and Zaragoza. In Pamplona lives one faithful Protestant family, who have loyally maintained their right to their Bible and Protestant belief during long years of isolation and persecution. They have all this time held weekly family reunions in their house, to which their neighbors were welcomed, and in heaven alone is recorded all that has been done by this humble family. Last fall they plead so hard for help that Mr. Gulick decided to send to them the son of one of our pastors, an earnest Christian and an active Christian Endeavorer. He spent two months there, holding frequent meetings which were so well attended that occasionally he repeated the same service because, according to the law, only nineteen people may assemble in unlicensed reunions like these. This young man told those who came to his services about the C. E. society, and urged them to form one, thinking that where they had no pastor, an organized society with a constitution and elected officers would form a bond of union and strength.

Such, indeed, we found it. The welcome to the banner was given in the little parlor of this faithful family. They had invited their friends, and in spite of laws and notwithstanding rain and wind there were present some thirty people, who listened to the story of the formation and aims of the society, and heard with delighted surprise of the honor it was to Spain to possess for one year that coveted banner. After the meeting all wished to see and handle the insignia of the far-away sister societies. They were particularly pleased to find Spanish words on the Mexican ribbons, and to know that the banner came directly to Spain from their kindred across the water. In the adjoining *alcoba* lay ill the grandmother of the family, a dear, old woman who has suffered even to imprisonment for her faith, and that very night she left them to rejoice forever in the presence of her Lord, for whom she had gladly sacrificed much during her life.

In Logrono we were welcomed by two societies. The well attended meeting was held Sunday afternoon when they sang the translation we had sent them of "God be with you till we meet again," and "Scatter Sunshine" and repeated verses whose initials formed the acrostic "Esfuerzo Cristiano." A most touching incident of the evening was when an aged woman rose and announced her desire to join the society. She came to the desk and bowed her assent to the pledge as Don Mauricio (her pastor) read it, and signed her mark after he had written her name. This woman a year ago was an ardent Catholic who resented deeply the fact that her daughter allowed her little girl to attend the Protestant schools. The mother, little by little, became interested in the child's accounts of the Sunday school and church services and occasionally accompanied her. Then becoming awakened, went regularly until she asked to become a church member. She was admitted, and then the little one begged her grandmother to come. At first she resisted, but finally relented and soon voluntarily decided to stop the confessional, then the daily mass, and just before we arrived expressed her desire to unite with the church.

In Zaragoza the banner must have felt at home. I had not dared hope for such a re l Christian Endeavor Convention in Spain for years to come. In this city there are four societies, and each had outstriven the other in doing honor to the occasion. The church was decorated artistically with festoons of greens, dozens of Chinese lanterns and Spanish flags. We were pleased to see the latter, for we wish to unite Protestantism to patriotism, which many Catholics consider impossible. Over the platform was red bunting with the words, "Esfuerzo Cristiano. Por Cristo y la Iglesia," in yellow letters. Red and yellow are the Spanish colors. And at the foot of the standard for the banner was a floral lyre and the monogram *C. E.* All this was the work of the young people, and when you understand that they know nothing of Christian Endeavor conventions, you will appreciate how fully they entered into the spirit of them. Not only in the decorations did we notice this. The Juniors had learned poems, written by our poet pastor, Sir Araujo. One gave to the banner a welcome to Zaragoza, and another told its previous wanderings. From the Young Mens' Society one read a paper he had prepared, giving an account of the different International Conventions; a second gave a brief and excellent discourse comparing the modern Christian Endeavorers to the ancient Crusaders. The President read an original poem on the Pledge. The pastor had translated the hymn "For Christ and the Church," which was sung then for the first time in Spain, and they also sang other Christian Endeavor hymns translated by the San Sabastian Society.

This banner has been a real missionary to Spain for everywhere it has roused not only the Christian Endeavor societies, but the churches as well, and the sermons it preaches of sympathy, encouragement and brotherly union are practical and helpful to these struggling churches.

We are earnestly hoping to win the banner for the greatest proportional increase in the young people's Societies at the Nashville Convention.

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E. H. BEAN, - - - BUSINESS MANAGER.

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No Papal Intervention In American Affairs.

The Associated Press dispatches for the last few days have continually hinted at mediation between America and Spain on the part of the Pope of Rome. This is a time when Americans should be united as one man and political and religious differences should be forgotten. But the attempt has been so persistent to make capital for the Roman Catholic Church out of the present political crisis, that a vigorous protest should be made. War is horrible enough. But a war with Spain or with all Europe would be the lesser evil as compared with peace brought about by Papal influence in American politics. It is neither patriotism nor good sense for Catholic dignitaries in America to be indicating their preference for the cause of His Most Catholic Majesty, the King of Spain.

Says a telegram from Madrid, purporting to come from high authority: "When the father of Christendom, without material force, but with vast moral power, offered intervention, we could not refuse accepting, knowing well that reliance might be placed upon his independent judgment."

"Without material force." The abolition of the Holy Roman Empire by Napoleon, with the remark that it was "neither Holy, nor Roman, nor Empire," ended a thousand years of Papal tyranny in European affairs. The history of that period includes the Dark Ages and the Reformation. It includes the wars between Protestantism and Catholicism in Germany, the Massacre of the Huguenots in France, the Inquisition in Spain, the long, heart-breaking contest for life and freedom in the Netherlands, the victory of John Knox over Catholicism in Scotland, the wars for religious freedom in England against the Stuarts, the emigration of Puritan and Covenanter and Hollander and Huguenot to America, and the founding of this Republic, These are all links in one historic chain. For the last hundred years the Pope has seen his power waning in this continent with the throwing off of the Spanish and Portuguese yokes in Mexico and South America. Religious liberty either precedes or follows civil, and Romanism is a spiritual despotism. Even in Italy the estates of the church have been absorbed into the Kingdom of Italy and the temporal power of the Pope is confined to the Vatican and its grounds. He poses as the Prisoner of the Vatican. Spain and Austria are about all that are left of his loyal subjects and Austria is impotent, while Spain has lost Cuba and is courting disintegration. Under these circumstances just how much "reliance might be placed upon the Pope's independent judgment" is very clear.

A dispatch from Rome says, "President McKinley shewed himself extremely sensible of the initiative taken by the Pontiff, but it was impossible for him to overcome the prejudice, even though it be unjust, entertained by a majority of the American people against the Vatican's intervention in political affairs." That is Rome's way of interpreting the President's refusal. We may be sure it was pretty positive if it got that idea of "the prejudice of a majority of the American people" into the Italian shaven head. We have no sort of question as to the patriotism of the mass of American Catholics. But the foreign-born priesthood are slow to understand the spirit of American Institutions.

We do not believe for a moment that the proposed intervention will amount to anything on the American side. We give credit to the Administration for the possession of some intelligence. But some facts should be remembered, and we commend them especially to the attention of Cardinal Gibbons and Archbishop Ireland, with his "friendly relations" to the President. This is a Protestant country. Protestantism has a history that has been branded into the memory of its adherents by the fires of religious persecution. The blowing up of a peaceful ship, and the murder of sleeping sailors, and the starving of two hundred thousand helpless citizens accords with Jesuit history exactly and with Protestant history not at all. If the Pope wishes to add religious enthusiasm to patriotic impulses in America now, if he wishes to add a new phrase *Cuba Christian*, to the old one *Cuba Libre*, we commend his present course. In the meantime if we must have Italian mediation we prefer the Prince of Monaco as mediator. He owns more territory—six miles square.

"The Presbyterian Reformed Church."

A welcome caller at our sanctum this week was Rev. Edward Niles, of the Reformed Church of America. It is a common remark among Southern Ministers that this historic church stands the very nearest in belief to-day to our own. It is eminently sound in doctrine and conservative in methods. It is essentially Presbyterian in government and Calvinistic in doctrine. The Confessions of the two Churches are not the same, but are historically connected, and are at one on all doctrinal questions. The Church has lost somewhat its Dutch character and its territory is circumscribed, while it is anxious to become a National Church. While a Northern Church it believes as strongly as we do in the absolute separation of Church and State, and has made no political deliverances, with aspersions against the Southern people. It is an exceedingly wealthy Church, and yet it has small outlet for its missionary activities in the home field.

It has occurred to many that there is no real bar to union between the Reformed Church and ours. Their children already study the Shorter Catechism, obtained from our Richmond Committee of Publication, and the Heidelberg Catechism would be excellent parallel reading to the Shorter Catechism. We have ample territory to be evangelized and Presbyterianized, and the Southern Church should also be a National Church. Even the historic names might be retained. Next to Presbyterian we love the name Reformed. Perhaps the "Presbyterian Reformed Church" is something that the future holds in store.

Gathered Together in My Name.

These words of Christ are the condition attached to his promise of presence. Upon Christ's presence and approval all that our congregations or sessions or Presbyteries can do or say for good depends. It is therefore of the utmost importance that we fulfil the conditions. As we have intimated before, a study of the phrase "in my name," will convince any one that there is a deeper meaning here than the English idiom brings out. To meet in the name of Christ is to meet in His spirit. His spirit is the spirit of love and truth and peace, of utter unselfishness, of intense zeal for God's glory. How much of bickering and self-seeking, of insincerity, of indifference to Christ's cause, would be prevented by the cultivation, in our church-meetings, of the spirit of Christ. There is nothing that so effectually discredits church action as the display of an unchristian spirit.

A classical brother coined the word *manuscribation*, the other day. It is a convenient word and rightly formed. It is long but shorter than "put into manuscript form." In order to give it currency we printed it in the NORTH CAROLINA PRESBYTERIAN. In order to help it on a little we tacked it to the end of a jocose criticism of the multiform editorial opinion of the *Southern Presbyterian*. The *Southern*, as was expected, replied to the criticism, and as it took occasion to compliment all papers having bipartisan staffs, its remarks will probably be quoted some more. *Manuscribation* bids fair to live.

We knew the *Central Presbyterian* couldn't resist a week longer. Spring was in the air and the flowers bloom in the spring. We were two weeks earlier than Richmond so the calculation was exact. By the way, we received a letter the other day from some Virginians living in North Carolina. They said: "We were raised on the *Central*. You are no doubt acquainted with the harmless peculiarities of us people from across the border. We will say that we look for the PRESBYTERIAN every week with as much interest as we look for the *Central*." And we consider that a high compliment.

Speaking of our Southern contemporaries we think the *Southwestern* has made a mistake in making a clubbing rate with the *New York World*. See Ephesians 5: 11-12, and change "done of them in secret," to "printed of them in public". Presbyterianism of the sterling quality of the *Southwestern* will not amalgamate with yellow journalism of the yellowest hue.

This letter from an aged minister of our Church, past fourscore, is so much appreciated that we give it to our readers:

DAISY, TENN., March 26, 1898.

Rev. A. J. McKelway,

DEAR BROTHER:—I now write to thank you for two copies of the NORTH CAROLINA PRESBYTERIAN received. You are to be congratulated on the improvements made in every way upon the paper. If it falls behind any of our Church papers in paper, print, form, or matter I am unable to discover it.

If you keep up the paper to the same high mark of this number, it will well deserve the liberal patronage of the whole Southern Presbyterian Church, and be one of which North Carolina, especially, will be proud. I for one, wish it the most abundant success, and that its editor may soon enjoy the satisfaction of knowing that he is at the head of a journal which is appreciated by all good people, and which is like the Master, going about doing good, and promoting His cause.

JAS. L. REED.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson III. April 17, 1898

THE TRANSFIGURATION—MATT. XVII:1-9.

GOLDEN TEXT.—We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

EXPLANATORY NOTES. Vs. 1. *After six days.*—The same period of time meant by Luke's expression—"About eight days after."

Peter, James and John.—The privileged three among the chosen twelve—and the favorite among the three was the one who loved the best. Compare the description of the Transfiguration here with Christs appearance to John as given in the first chapter in Revelation. *Into a high mountain.* Almost certainly one of the peaks of Hermon. It is the highest mountain in Palestine; its top is in the region of perpetual snow.

Vs. 2. *Was transfigured.* His form was changed. The glory of his divinity shown through the veil of humanity, and even his garments were dazzling in their brightness. The scene clearly took place at night and was the more striking on that account.

Vs. 3. *Moses and Elias.* The great law-giver, the greatest of the prophets. Elijah had gone to heaven without dying. There are mysterious references to the burial of Moses, to "Michael the archangel contending with the devil about the body of Moses." But here are indisputable proofs of immortality and the resurrection. If we believe the testimony of the evangelists here we need speculate no longer. Here are instances of victory over death and the grave. There seems to have been something about the appearance of these heavenly visitants that *compelled* recognition, as if by intuition. If Peter knew Moses and Elijah, how shall we not know our loved ones in Heaven?

Talking with Him. About his "exodus" which he should accomplish at Jerusalem. The important thing was not the transfigured glory of Christ, but his death.

Vs. 4. *Then answered Peter.*—Answered the situation with a remark—and a foolish remark. *Three tabernacles,* three tents. Peter was inclined to put these heavenly visitants too much on an equality with Christ, so the rebuke is emphatic.

Vs. 5. *While he yet spake.*—The Divine censure to his proposal came. "This is my beloved *Son*. Hear ye *Him*." There is here a clear proof of the persons in the Godhead. The Father in the first person speaks of the Son in the third. *I, My, This, Him.*

Vs. 6. *Were sore afraid.*—They were in the very presence of the Father and had heard His voice. What an experience for sinful. mortal men. They never forgot it. John long years afterwards spoke of this scene, as our Golden Text shows, and Peter spoke of being "with him on the Holy Mount."

Vs. 7. *Be not afraid.* When we grasp the truth that Christ and the Father are one, that he who hath seen Christ hath seen the Father, that the Son, the Word, represents the Father to us, then we lose fear of God in love for Him.

Vs. 8. *When they had lifted up their eyes, Jesus only.* While too much has been made of this phrase—Jesus only—in sermonic literature, yet the sight of Christ alone abiding, after the sight of Moses and Elijah, and with the words *Hear ye Him*, ringing in their ears, must have been an emphatic lesson, to the disciples.

Vs. 9. *Risen from the dead.* From the condition of death. This is the meaning of the proposition here with the genitive plural, according to the grammarians. "From among the dead ones" is literal, but does not conform to the Greek idiom.

PRACTICAL POINTS. 1. To be near to Christ is to behold his glory. 2. Christ is the central figure of prophets and apostles. 3. Heaven makes up for the disappointments of earth. Moses was denied entrance to the land of promise in this life. Elijah once requested for himself that he might die. Now both stand in the resurrection body on Mt. Hermon, talking with Christ.

News of the Week.

NATIONAL.

FRIDAY.—The House of Representatives passed the naval appropriation bill and then adjourned until Monday; the war spirit was manifested in all the speeches; De Armond called upon the administration to take the aggressive. —The President and members of his cabinet regard a conflict with Spain as almost inevitable; the President will send his message to Congress next Wednesday in all probability; there has been no offer of mediation by any foreign government; the cabinet at its meeting practically decided upon a policy that will involve hostilities. —Both houses of Congress adjourned until Monday.—A Madrid dispatch says Spain will not make further concessions to the United States; Minister Woodford is making preparations to leave Madrid.

MONDAY.—A cruiser of 1,800 tons displacement, purchased by the United States Government in London, will go to sea within three days from the Thames Iron Works.—The issue between Spain and the United States remains unchanged; both Governments appear to accept the issue as made up; Congress, it is expected, will take action, which will result in a severance of relations between the two countries.—The State Department has received the Spanish report on the Maine disaster.—It is announced positively that the President will not send his message to Congress before next Wednesday; no action will be taken on the Cuban matter until the message is received.

TUESDAY.—The Government yesterday purchased ten merchant vessels for use as auxiliary cruisers.—The administration was severely criticised in the Senate for its halting policy in the Cuban matter; the Sundry Civil Appropriation bill was under consideration.—Secretary Long says the President's message will be sent to Congress Wednesday; one of the recommendations will be recognition of Cuba.

WEDNESDAY.—It is officially reported that the President's message will be against the recognition of independence, but will advocate intervention. He wants this government to take charge of Cuban affairs until a stable government can be established. The Senate divided and a fight over the President's policy is certain.

FOREIGN.

FRIDAY.—Prince Bismarck celebrated the eighty-third anniversary of his birth by giving a banquet at Friedrichsruhe.—The Portuguese government has authorized the importation of large quantities of wheat.—The steamer Iceland arrived at St. John's, N. F., after having taken 23,000 seals. Other vessels are reported to have taken large numbers of them.—Senor Altamarano is said to have been intrusted with the task of forming a new Chilian cabinet.

SATURDAY.—Japan is rumored to have asked the United States to co-operate with Great Britain in supporting Japan's refusal to withdraw from Wei-Hai-Wei.—An Anglo-Egyptian reconnaissance found the dervishes strongly entrenched eighteen miles from Atbara, Nubia.—Karditzi and Giorgii, who attempted to assassinate King George of Greece Feb. 26, were yesterday sentenced to death.

MONDAY.—Great Britain has demanded that China lease to her the port of Wei-Hai-Wei as soon as it is evacuated by the Japanese. China is expected to yield.—Charges have been made to the Chinese Emperor that Li Hung Chang and the Chinese foreign office have received large bribes from Russia.—Eighteen of the crew of the German steamer Magnet, which sank in collision with the bark British Princess, off the English coast, were drowned.

TUESDAY.—It is semi-officially announced in London that Great Britain had an understanding with Japan previous to the British demand for Wei Hai Wei.—Excitement prevails at Lima over what many persons there consider the miraculous resurrection of Archbishop of Boudini, who was believed to have died last Saturday, but has been restored to consciousness.

SPAIN, CUBA AND THE UNITED STATES.

FRIDAY.—The reply of the Spanish government to the American demands is considered unsatisfactory in Washington. The President is represented as regarding war almost inevitable.—It is reported that the Pope is urging Spain to offer an armistice to the Cuban insurgents.—The cruisers Vizcaya and Oquendo left Havana and are reported to have gone to Porto Rico.—The revival of the Cannamaba claim against Spain by Germany is regarded as casting doubt as to whether or not Germany will remain neutral.

SATURDAY.—It is reported that the Spanish cabinet, at a meeting at Madrid yesterday, made fresh proposals to the United States, which were communicated by General Woodford to Washington.—A decree has been issued by Captain General Blanco ending the reconcentration in the provinces of Pinar del Rio, Havana, Matanzas and Santa Clara. The decree does not apply to the provinces of Puerto Principe and Santiago de Cuba.—Germany has made diplomatic representations to Spain relative to an attack on Germans in Cuba and has ordered preparations to send a cruiser to Cuba if prompt satisfaction is not given.—George C. Musgrave, a newspaper correspondent, deported from Havana to Cadiz, was not allowed to see his friends nor to communicate with the British consul, nor to obtain any clothing from his quarters.—Lieutenant-Colonel Benedicto, of the Spanish forces, was wounded by a colored Cuban sympathizer in the suburbs of Havana, out of revenge, it is said, for the recent shooting of General Aranguren.

MONDAY.—The Spanish minister at Washington has received a dispatch from Havana stating that the autonomist cabinet of Cuba has addressed an appeal to the insurgents, asking to arrange an armistice for the purpose of arriving at terms for peace.—President McKinley adheres to his intention to send to Congress Tuesday his message on the difficulties with Spain, but it is possible that he may require more time to treat the situation as comprehensively as he desires.—Minister Woodford cabled to Washington that the Spanish fleet at Cadiz is on the eve of putting to sea, its destination being unknown.—Yesterday was a day of excitement in Madrid. From all the pulpits in the city the priests read a letter from the bishop of the diocese stating that he considered war imminent and ordering prayers for the success of the Spanish arms.—The Spanish royal family is reported to be in fear of an outbreak and to have prepared for flight if necessary.—The Spanish torpedo flotilla has arrived at the Cape de Verde Islands, and not at Porto Rico.

TUESDAY.—President McKinley will send his Cuban message to Congress tomorrow. Forcible intervention is understood to be the programme.—Archbishop Ireland is in Washington trying to secure peace through the good offices of the Pope. The latter is not formally acting as a mediator.—A Spanish cablegram from Madrid says that Spain, in return for conceding an armistice to the insurgents, asks that the United States shall withdraw its war-ships in Cuban waters.—Horatio S. Rubens, counsel for the Cuban junta in New York, states that if Spain declares an Armistice it will amount to an acknowledgement of the belligerency of the insurgents.—J. P. Gibbons, an electrical engineer of London, says the Spanish government recently bought marine mines in that city which were intended for use in Havana harbor.—Most of the Spaniards in Havana are in favor of war, and the local volunteers are getting many recruits.—Officers of the British brigantine Bella Rosa, from Cadiz for St. Johns, N. F., state that she was chased and fired upon by a Spanish vessel soon after leaving Oporto, Portugal.

WEDNESDAY.—The Bache and the Mangrove have arrived at Havana to receive the Americans who wish to leave the Island.—The Spanish Ministry is still hopeful of peace.—Sagasta says he is waiting for a reply from Washington. —The Vizcaya and Oquendo have arrived at Porto Rico.—No message to Congress to-day. Postponed, it is said, for the sake of Americans in Cuba.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: Wait a little before you send any more letters, because there are now more than can be put "in print" for the next two weeks, and they get so stale when kept for such a long time. We are much pleased with the improvement in the letters. You are beginning to write about things that interest us all. This week there are some letters about Missionary Societies, which are put in a separate place because we want you to read them carefully and see what work other little folks are doing for the people who do not know Jesus. There ought to be a society for the children in every Church in North Carolina. Perhaps there is, I do not know. This is the month when all the churches are sending up to their Presbyteries papers which tell about their work for the past year. Now suppose every children's society in the State send to the NORTH CAROLINA PRESBYTERIAN during this month of April a little letter telling about its work, and the little children who have *no* society in their church can report that too. What do you think of it?

The editor of this paper is also the Superintendent of Home Missions in North Carolina, and he would like the Missionary Societies to work for Home as well as Foreign Missions, and give some of their money to each cause. Of course each society could give half or one-fourth, or anything the members thought best. Can you not talk about this plan in your next meeting?

Some very beautiful verses about the sun have come in, but they will not be published until next week, as it is hoped that more will be sent.

We are hearing so much about war these days. You little people are all excited about it, I know. A little girl just four years old, said to her mama as she was going to bed the other night: "Well, I hope I won't dream about *Spain* to-night!" There is one thing you all must remember to do and that is to pray, whether we have peace or war, that the kingdoms of this world may soon become the kingdoms of our Lord and of His Christ and that He may reign over us forever and ever, "King of Kings and Lord of Lords."

Do you know that we Christians are fighting now a greater battle than any between the nations of this world could ever be? Some time soon I want to talk to you a little about that great fight and what kind of soldiers you should be.

THE CHILDREN'S LETTERS.

How He Makes His Missionary Money.

March 6, 1898.

DEAR PRESBYTERIAN.—I have not written to you since you have moved to our city. I love to read the letters in it. I thought I would write and tell the little boys how I made my missionary money, as Mrs. Read requested us. I am an orphan boy; am 14 years old; have been in my adopted home four years. The first year I had a missionary hen; she raised two broods of chicks which I sold for $1.50 for Children's Day. Second year—I did all the churning; I got 10 cents a week; I gave to Children's Day. Last year I planted a sweet potato patch which made $4.25, and I sold 75 cents worth of apples, which made $5.00. This year Mr. Joe has given me a missionary pig. I will give the money I get for it to Children's Day. If some of the little boys will tell in the fall me how much they made for Children's Day, I will write and tell them how much my pig made me. We have a Children's Foreign Missionary Society in our church. I pay 10 cents a month. I make the money keeping the poultry house clean and tending to the little calves. Your little friend,

JOHN FRIMSTER.

Jesus wants us to give Him our hearts.

Missionary Money.

FAYETTEVILLE, Mar. 14th, '98.

DEAR PRESBYTERIAN:—I like your letters very much. I belong to a Missionary Society called the "Covenanters." I am going to work harder this year to make more money. I go to the grocers for Mamma and sometimes do errands for grandmother. I have a hen with six little chickens. I can sell them before long for fifteen cents a piece. I like Rev. Mr. James Graham better than any Missionary I know; he preached here about three months ago. He told us about the poor Chinese, how they bump their heads on the ground. And when anybody dies they ask fortune-tellers where to bury them and do as they say if it is in the middle of the street. But they keep their dead a year and sometimes ten years right in the house where they live. I could tell everything he said when I went home. I must close with love to you, Mr. McKelway, and Bo. We do miss you all so much. This is my first letter. I am eight years old.

Your little old friend,

GEORGE GANNON NYE.

P. S. James says to tell you that the horse broke his own neck.

'George started very bravely to print this letter, but soon tired spelling the words.'

The Light Bearers.

MEBANE, N. C., March 7, 1898.

DEAR PRESBYTERIAN:—Papa has been taking your good paper but I have never written to your paper. I have four brothers and a sister dead. We go to Sunday school every Sunday. Dr. E. C. Murray is our pastor. Mrs. Murray is my teacher. We little folks have a society; we call it "Light Bearers." Mrs. Murray is our leader. We all like her very much. I am going to school every day. I will close, hoping to see my letter in print.

Your unknown friend,

LESSIE A. JOBE.

*** They Need no Candle, Neither Light of the Sun; For the Lord God Giveth Them Light.—Rev. xxii-5.

NEWTON, N. C., March 28, 1898.

DEAR PRESBYTERIAN:—I hope all the children who read your paper enjoy the letters as much as I do. Mama sometimes reads them to me and we are glad that so many little girls study God's word, will answer Reiter Witherspoon's question: The cxvii Psalm is the shortest chapter in the Bible and I like it so much. I will say to the kind friend who manages the Children's Department that I think Revelation, Chapter xxii, Verse v, is the most beautiful verse in the Bible which mentions the sun.

Your little friend,

ANNIE WITHERSPOON.

Lots of Little Friends.

LEXINGTON, VA., March 31, 1898.

DEAR PRESBYTERIAN:—I am a little girl seven years old. Grandma has always taught me at home until this winter when I went to the Academy to Cousin Daisy Preston. I have four little sisters and lots of little friends just about my age. The whole crowd has had whooping-cough all this winter. We go to Mrs. Hill's singing class and learn how to turn a tune. Good-bye.

Your little friend,

SARAH CURRELL.

One Little Sister in Heaven.

LEXINGTON, Va., March 30, 1898.

DEAR PRESBYTERIAN:—I am a little girl eight years old. I used to go to school, but now I have stopped because I have had whooping cough. I used to have five little sisters, but now I only have four, because one has gone to that beautiful home, Heaven. I once lived in North Carolina, but now I live in Virginia. I liked North Carolina so much. I will write again soon.

Your little friend,

SUSAN CURRELL.

Sunshine Verses.

GREENSBORO, N. C., March 31, 1898.

DEAR PRESBYTERIAN:—I will write to your paper, as I haven't never written before. Our school is out. We school children made a quilt and sent it to the orphans at Oxford. The girls quilted it and the boys paid for it. I will send you some verses about the sunshine: Eph. iv: 26; Matt. xiii: 43; Song of Sol. vi: 10; Matt. iv: 2; Matt. v; 45; Matt. xvii: 2; Rev. xxii: 5. I will close by asking and answering a question: Who first broke the Sixth Commandment? The shortest Psalm is the 117th Psalm. I will close, hoping to see my letter in print.

GEORGE A. SIKES.

Fayetteville Covenanters.

FAYETTEVILLE, N. C., Mar. 3, 1898.

DEAR PRESBYTERIAN:—We have made in our "Covenanters" Society about $30. Mr. Graham gives us nice talks. I wish Mr. McKelway was here to talk too. Mr. Graham baptized six children at the last Covenanters. My grandfather, Thomas Rankin, took the PRESBYTERIAN for thirty years. I hope I will take it that long and Mr. McKelway will be the editor all the time. Here are some verses about Heaven: "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." Rev. xxi:22. "And the gate of it shall not be shut at all by day; for there shall be no night there." Rev. xxi:25.

Your friend,

THOMAS W. RANKIN.

A Friend of "Peace."

ROCKY POINT, N. C.

DEAR PRESBYTERIAN:—I am getting mamma to write to you for me cause I can't and I see other little folks gets their mammas to write, cause mamma reads me their letters every week. Next year I want to go to school, I'll be six years old next month, I think I'll go to "Peace" where Aunt Annie Belle is going, but mamma says she specs I'll have to go nearer home than "Peace." I got me a harp yesterday. I made a heap of money taking medicine when I was sick. I had me a little rabbit last week and I put him in a deep box and while I was gone to eat my dinner he jumped out and run in the woods. Next time I find him I'm goin' to beat him good for running away, cause I thought I had him most tamed. I know all of "The Lord is my Shepherd" Psalm and am over half through my Catechism. If I have mamma to write too much mamma says you might throw my letter away—so good-bye.

Your little friend,

ANCHIE RAY JORDAN.

A Big Fish Story.

FLORENCE, ALA.

DEAR PRESBYTERIAN:—I am eight years old. I have two brothers and a sister. Margaret Graham Mabes Hoge and Seddon Cabell. I am going fishing to-morrow. I live on the Tennessee River. It is a half a mile wide and we catch fish as big as I am. I am a N. C. boy. I am afraid the Spaniards will get you. We have hot battles every day in the back yard; we use brooms for guns. My papa is building a new Church with a tall steeple. Good bye.

Your friend,

JAMES HORACE LACY.

A Fine Evangelist.

ACKINSON, N. C.

DEAR PRESBYTERIAN:—This is my first letter. I am ten years old. I go to Sunday school every Sunday morning. Our pastor is Rev. K. McDonald. I love him very much. We had a fine evangelist, Mr. Wm. Black, to preach for us last week. We enjoyed his preaching very much. I like to read your nice letters. I take the *Children's Missionary*. I must close, hoping to see this letter in print. Your new friend,

LILLIAN MOORE COLVIN.

Who Will Seat Us?

BY M. R. HOLGATE.

If you had looked up to the top window of a high tenement one Sabbath morning you would have seen a pale, anxious face looking down on the street. Mrs. Nash was watching for her helpful little daughter, Margy. The glass was covered with beautiful frost work in which Margy delighted to trace houses, ships, animals or almost anything. Sometimes she would see a woman and a little girl, then she would say, "There we are mother, all in white." That morning, Mrs. Nash being too lame to go herself, had sent Margy with a parcel of clothes to a family she laundried for. "I wish my dear," said her mother, "you need not go on Sabbath, but the storm was so heavy we could not go on Saturday, and I fear if we defer it till Monday I may lose the work. Though they pay me promptly they are very exacting." She closed the door after Margy with tearful eyes murmuring herself, "Jesus knows it all." The walk was weary and cold. Margy's long stay so worried her mother that she could not go from the window. After a time she caught a glimpse of her running as fast as she could. Her mother felt thankful that her darling had safely returned to her. Margy came in, saying, "Oh, mother, wrap the quilt around us both. I want to tell you all. As I was coming home I passed a beautiful church. I saw so many people going in, and the music that came from it was lovely. I was cold and tired, I thought I could not go another step, so I went just inside the door to get a little warm. A young man came up to me, and he said, 'This is no place for you, begone,' and he opened the door, saying to another that stood there, 'This is not a calico church.' His dress was elegant, his linen looked just like your work. I could not go on, so I went to the other side. I went in and stood right by the door. An old gentleman came to me and said, 'Little girl, would you like a seat?' I said, 'I am so cold.' He put me in a nice pew all cushioned, then he said, 'You must keep very quiet till the service is over.' He had such a nice face, I thought maybe he looked like Jesus. Then a gentleman, lady and little girl came into the pew. They looked kindly at me. I moved close to the wall. The little girl had on a lovely red dress all trimmed with white fur. When they sang, she found the hymn and gave me a book. I could not make out much, but it seemed so nice to hold a book like the grand ladies did. When service was over, the lady took my hand and said, 'I hope you are a good little girl; you look very clean and neat.' I think I could be good all my life just for her saying that. Then she gave me this," and Margy drew from her pocket a bright Scripture card. "But mother, when do their children go to church? I saw only three or four there. The preacher had for his text the verse I learned last week, 'And I say unto you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven,' but mother who will seat us? Can we choose our own places? We might take better seats than we deserve."

"My dear, we do not know all now, but we do know that in heaven, however quietly we enter, we shall not be overlooked; we shall be wisely and justly judged, and so happy that we have followed Jesus to the home He has prepared for us, rejoicing to do the will of our Father who is in heaven. There will be no mistakes there."

New York City.

Saturdayland.

(The Outlook.)

Oh, a wonderful place
Is the Saturdayland,
As you'll think, I am sure,
When you hear how its planned;
For its King is the Boy,
And he orders arrest
Of the bookor the task,
The example or test,
That is roaming at large
In his land's fair domain.
(They will run a great risk
If they dare there remain.)
In a notice that's placed
On the trees far and near,
There are printed these words,
Though the spelling is queer;
"Be it known by these sines
That the skulemaster here
On the peril of life
Is forbid to appere!
(That, unless he can prove,
Tho he's grone large and tall,
That his heart is still young.
He's a boy after all.)"
Oh, a prosperous realm
Is this Saturdayland!
For its subjects are free,
And well-armored they stand,
With a bat and a ball,
With a racket and kite,
With a fishing-rod, too,
Or a sword new and bright—
For brave soldiers are there;
How they fight for a goal!
And their wealth! Oh, they're rich,
Millionaires, on my soul!
For they've leagues of blue sky.
And great fields of fresh air.
And just acres of fun—
Why, enough and to spare!
And, to tell you the truth,
If real wealth you demand,
You'll find none like that
Of the Saturdayland.
Here's a fact that is strange:
There is many a man,
With his houses and cash,
And his carriage and span,
Who would give all his gold,
And his house big and grand,
Just to visit once more
That dear Saturdayland.

Robin's Shortcake.

BY MARIE GLODEN.

Robin is out in the strawberry patch;
Little lips and fat fingers the berries just match.
He's busily, busily picking you see,
For Grandma has promised him shortcake for tea.

His big "farmer hat" lies close at his side;
To fill it for over an hour he's tried,
But so many berries got lost on their way—
Now *where* could they ever have gotten to, pray?

Grandma's been beating the light, creamy cake,
And now in the oven it's ready to bake.
As a queer little figure appears in the door,
Hugging his hat to his brown pinafore.

Berry-stained he from his crown to his toes,
Especially rosy his dear little nose
Out on the table he rolls all his store
Of juicy, crushed berries—a handful, not more.

"Why, Robin," laughs Grandma, "those berries will make
For your tea such a very, a *very* 'short' cake!"
"Well, I fink I don't feel bery hungry for tea,
'Cause I tasted 'em while I was picking, you see.

"But if I eat *quick*, Grandma, some of that cake,
My bery own shortcake I fink I can make.
For the cake will catch up wif the berries you see,—
Then there's *strawberry shortcake* right inside o' *me!*"

—*Herald and Presbyter.*

A Short Sermon.

Children who read my lay,
This much I have to say:
Each day and every day
Do what is right!
Right things in great and small;
Then, though the sky should fall,
Sun, moon and stars and all,
You shall have light.

This further would I say:
Be you tempted as you may,
Each day and every day,
Speak what is true.
True things in great and small;
Then, though the stars should fall,
Sun, stars and moon and all,
Heaven would show through.

Figs, as you see and know,
Do not of thistles grow;
And, though the blossom grow
White on the tree,
Grapes never, never yet
On the limbs of thorns were set,
So if you good would get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to you
Unto one and all.
When you work and when you play,
Each day and every day,
Then peace shall gild your way,
Though the sky should fall.

—*Herald and Presbyter.*

The Best That I Can.

"I cannot do much," said a little star,
"To make the dark world bright,
My silvery beams cannot struggle far
Through the folding gloom of night;
But I'm only a part of God's great plan,
And I'll cheerfully do the best I can."

"What is the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold;
Yet I am a part of God's great plan,
So my treasure I'll give as well as I can."

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day,
Through the happy, golden head.
Mother said, "Darling, do all you can,
For you are a part of God's great plan."

She knew no more than the glancing star,
Nor the cloud with its chalice full,
How, why, and what for, all strange things were—
She was only a child at school.
But she thought, "It is part of God's great plan,
That even I should do all I can."

She helped a younger child along
When the road was rough to the feet,
And she sang from her heart a little song
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said, "I will do likewise, the best that I can."

Our best? Ah, children! the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of day;
But for strength from above—'tis the Master's plan—
We'll pray, and we'll do the best we can.

—*Forward.*

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300 bbls. Golden Syrup.
300 bbls. Silver Syrup.
200 bbls. Vanilla Syrup.
200 bbls. Pine Apple Syrup.
200 bbls. Peach Syrup.
100 bbls. Orange Syrup.
500 bbls. Fancy Ponce.
500 bbls. Sorghum.
1000 bbls. Barbados.

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Wilmington, N. C., April, 2, 1898.

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MARRIAGES.

CROWELL-PATTERSON.—In the parlor of the Mt. Vernon Hotel, Salisbury, N. C , on March 16th by Rev. C. A. Rose assisted by Rev. John Wakefield, Dr. A. J. Crowell and Miss Bettie Patterson, both of China Grove, N. C.

WEODON-COWAN.—At the home of the bride's parents, Spencer, N. C., March 24th, by Rev. John Wakefield, Mr. James W. Weodon and Miss Margaret Cowan.

OBITUARY.

WILEY.—In Florida, on Tuesday, March 29th, John M. Wiley, son of S. H. and Miriam Wiley, aged 30 years.

The writer of this would like to pay this tribute to one with whom she has often taken Christian counsel—and often—*so often* mingled her prayers for special objects of "Christian Endeavor" and for each other's efficiency. I knew much of his inner life, and his desire for usefulness. By reason of physical trouble, he was often depressed and sometimes rebellious—but while acknowledging himself a rebellious and most unworthy child, he never expressed a doubt of his Saviour's love or his own acceptance, he only spoke of his waywardness. He was strong in principle, courageous and obstinate in what he believed to be right, pressing forward against all discouragements when he felt called to a line of action.

He had in a measure consecrated his means to the Master's call—often he came to me to know where to place his charities. He not only sent a missionary to the field, but was most generous in his support of the home church. His pastor will doubtless give particulars of his death in an obituary notice. I only wish to give my personal knowledge of him. He was a friend that could be counted on, where he expressed friendship. I quote from a letter written by a young girl, on hearing of his death:

"I am much distressed by the tidings of Mr. Wiley's death. I do not know why he should have cared for my friendship, because he was the soul of truth and straight-forwardness, and when I think of him, I feel how much my own nature is a tissue of deceit. But his honesty was more like the grace of God than the sphere of Ithuriel. His influence gave me a higher, better standard.

I did not know him long, bur I think I knew him well, and you never can know how much his friendship was to me."

McKEE.—At his home near Clarkton, March 1st, 1898, Mr. William McKee, aged 82 years and two months old. He was for many years a consistent member of the Presbyterian Church, and until affliction laid hands upon him he was a regular worshiper, both with his means and presence at the house of God, contributing cheerfully to all the calls of the Church.

He was ready when the summons came, and his end here is peace forever.

DAUGHTER.

Also, at her home near Clarkton July 1st, 1897, Mrs. Susanna McKee in the 40th year of her age. She leaves a husband and five children, was a member of the Presbyterian church; she was afflicted many years, which prevented her attending church, where she so much desired to go: she bore affliction patiently. But she is now a regular attendant in the Church triumphant.

SISTER.

CAMERON.—In Moore county, N. C., March 10th, 1898, Mr. Neill Cameron, in the 94th year of his age. Mr. Cameron, as his name indicates, was of Scotch descent. He spent his entire lifetime in the community in which he was born. He had few advantages of early education, but if he had none of the culture of the schools, God gave him what the schools cannot impart—a good intellect, a pure heart and noble nature. His moral powers were largely developed. Truth, honor and fidelity characterized his whole life.

Early in life, Mr. C. made a profession of his faith during a revival in Union church, in which the Paisleys and McCallum were the preachers. His walk was the constant testimony of his Christian profession.

For nearly forty years Mr. C. was a ruling elder in Cypress church, wise in counsel and always ready to give time and resources for the interest of the church. He was an inspiration to his pastor, a constant attendant upon the sanctuary and a close listener to the word preached. Living, he was the object of affection by many, of regard by all; dead, he has left us the record of a stainless character, guided by the Christian virtues which shall shine as examples, and the memory of a life rounded by an unfaltering Christian faith, which shall teach how death and the grave are vanquished.

Born in the third year of the present century, he lived to within less than three years of its close. Thus he fell asleep and was gathered to his fathers in a good old age, full of faith and clinging to his Saviour.

A wife, two sons and a daughter survive him.

PASTOR.

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TO CAPT. A. G. NEEL FROM HIS SABBATH SCHOOL CLASS.

For 20 years Capt. A. G. Neel was a teacher of this class. He continued his active labors up to a short time before his sickness and death. We wish to bear testimony to his worth as a teacher of God's word. He was always faithful and regular in his attendance upon the exercises of the class on Sabbath mornings until over 82 years old, diligent in his preparation during the week. His grasp of truth was strong. His conviction of its value, deep and heart-felt. His method of teaching plain and practical. His manner reverent, ever remembering he was handling the word of God and not the word of man. We mourn his loss and pray God his seed sown in our hearts may spring up a harvest of glory for the King.

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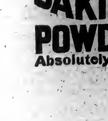

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AMONG OUR EXCHANGES.

Marquis Ito, the Japanese Prime Minister, rightly judges the growing sentiment of national governments on the subject of religious education, under the direction of the State. He was lately asked his opinion whether the educational system of Japan should not include instruction in some form of national religion. He declared that this was impossible, that it was against the spirit of the constitution, and the tendency of all civilized countries in Europe and America. He did not at all wish religion banished from the world; but he would have the people of Japan left free to adopt what form of religion they pleased. Statesmen, may, he says, be of one religion or another, but as statesment they have nothing to do with this or that religion; and the tendency in Western countries is, he says, to banish religious propagandism from the fields of politics and public education. This is substantially the position which we adopt in this country. The State and the Church are two different organizations, and each has its separate field. That does not mean that the teachers of the Church shall not cultivate patriotism, nor that the rulers of the State shall not encourage the religious faith of their people; but it does mean that the Church shall not control politics, nor the State control religion.—*The Independent.*

According to the *Christian Instructor* everything in the shape of "new methods" has been tried in Chicago to draw people to Presbyterian churches. "Music, ceremony, stereopticon lectures, celebrations, sensational preaching, &c.," have had a fair and open field, but have not permanently filled the pews or given satisfaction after "a sufficient test." Our contemporary adds, "the old orthodox doctrine and the authorized methods of church work have borne the test of time in all countries and all departures from them have proved worse than failures, injurious to the effective working of the Church." This conclusion may be rather sweeping, but it is nevertheless largely true that modern efforts to improve upon old ways of preaching the Gospel and doing the Lord's work have lacked a permanently vitalizing and attractive power and that nothing compensates for the loss of the magnetism of a spiritual minister and people relying upon spiritual influences to make God's truth and work efficacious to the highest results of worship and salvation.—*Ib.*

Of Carlton Jencks, one of the gallant crew that went down with the Maine, at Havana, an earnest Christian man, and a devoted Christian Endeavorer, it is said by one of his shipmates, that "a short time before the explosion he had led a very earnest prayer-meeting, at which he told of a vivid dream he had had of the destruction of the ship, whether in battle or by some terrible accident he was not sure; but he used the illustration to urge every one to be ready for death at any moment, so that, if it came suddenly, it might find them prepared." It is a most impressive incident, and one which gives us a high estimation of his Christian character. However it may be with us, we may be sure that we are near to death all the time. On sea or on land it becomes us to be ready. We know not how soon we may be called away. We should be ready for death each moment by being prepared each moment to live to the glory of God through faith in Jesus Christ.—*Herald and Presbyter.*

The Congregationalist remarks in reference to the resignation of Professor Charles M. Mead, of Hartford Seminary, that when a professor of systematic theology resigns in these days, "it is not so easy to fill his chair as it was a half century ago, when doctrinal theology had the central place in the curricula of our seminaries, and Biblical theology was a comparatively unknown science." Whatever may be thought of the pretensions of "Biblical theology" as practically administered, it is to be regretted if such a state of mental decadence exists as to make it difficult to find scholarly minds willing and able to concern themselves with a science which tempted the loftiest flights of such men as Edwards, Park, H. B. Smith and W. G. T. Shedd. It is certainly possible for systematic theology to be as thoroughly thoughtful and Biblical as any other branch of theology.—*New York Observer.*

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REVIEW OF CONTEMPORARIES.

The funny aspects of the situation are too broad to be missed; but there is a serious side to it, also, which is presented in the very obvious reflection that the 'Protestant' ministers and churches of North Carolina appear to have rendered such an invasion, with such results, so easily practicable. The North Carolina ministers and churches have not employed their opportunities, we fear, when the elders from far Utah can find material for about a hundred congregations all about them. The sudden activity of the churches, moreover, appear to be inspired neither by dislike of the Mormon brethren than by hostility to the common enemy and a consuming regard for the salvation of lost souls. It is very much to be feared, in short, that but for the invasion of the elders the thousands of poor and ignorant people would have been left in darkness for many years to come.—*Charleston News and Courier.*

The NORTH CAROLINA PRESBYTERIAN claims some credit for the awakening of the State on the subject of the Mormon invasion. God can bring good out of evil, and we trust that the evangelization of North Carolina will be hastened.

Considerable indignation has been aroused in Protestant circles in Germany by an Encyclical of Pope Leo XIII. in honor of the three hundredth anniversary of the death of Peter Canisius, the distinguished Jesuit, which occurred December 21st, 1597. It has seemed to many to discredit entirely the opinion, entertained in some quarters, of the eminently liberal views of the present Pontiff. The words of Leo are:

"Whoever contemplates the condition of Germany at the outbreak of the Lutheran Rebellion will be ready to appreciate the great work accomplished by that man who was so eminently devoted to the Catholic faith, both in the Church and State. As immorality was increasing from day to day, error found an easy entrance among the people. But error itself matured the complete destruction of morality. The result was the gradual apostasy of a great number from the Catholic faith. The pernicious poison spread in almost all the [German] provinces, and pervaded all classes of society, so that many were of the opinion that religion was coming to an end in the German Empire and that there was no remedy for this disease. All the higher interests of man would have been ruined if the help of God had not availed."

Such utterances have called forth the following responses:

The Prussian General Synod, on motion of Superintendent Holzheuer, protests that

"What the Pope calls 'a pernicious poison' is really the saving Gospel of the free grace of God in Christ Jesus, to which the Pope must again and again be admonished to yield,"

and concludes by declaring:

"As to the connection which the Pope asserts to exist between the Reformation and immorality, we appeal to the testimony of history. The Reformation, by its free preaching of the Word of God, has awakened the conscience, and has become the fruitful source of true culture and morality for individuals, families and nations."—*The Independent.*

The *Outlook* explaines that Dr. McGiffert's objectionable statements were made by him "as a historian and not as a theologian." We have heard of a bishop who, being charged with cheating at cards and upbraided with discrediting his office, declared that he played as a man, and not as a bishop. The reply was, "if Satan gets the man, what becomes of the bishop?" Can a teacher deny the truth as a historian and hold to it as a theologian?—*Herald and Presbyter.*

That reminds us of an anecdote told on Dr. Dabney when he was pastor of the College Hill Church. There was a celebrated trial for murder in which the lawyer for the defense, through some legal devices, won his case. He was an elder of the Presbyterian Church. Dr. Dabney remonstrated with him for the course he had pursued and he made the plea that the lawyer not the elder had been guilty. The Doctor's reply was "And when——the lawyer is sent to perdition where will——the elder be?

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Clerical Courtesies in Request.

In the columns of your paper are seen frequent complaints of the annoyance and dissatisfaction experienced by many members from the rapidity with which some of the clergy go through the services of the Church. Having had some experience with such ministers, I may, in a few lines, be able to edify both them and their members.

About twenty years since our rector, who had been with us seven years, began to hurry his members in reading the Psalter by discourteously beginning his verse before theirs was concluded.

After about a year of such discipline, he said to me, "I have taught my members to read fast. They had also learned that a change of ministers was advisable and he reluctantly departed.

Now for the complainant's remedy. Go to the minister, not alone, but in presence of the vestry, and tell him you come to beg for the favor of a courtesy—that you desire the privilege of reading the responses in the Church services in a reverent manner, and with the spirit and the understanding—that in order to do so, you will require time to read at a moderate rate, to pronounce every word and syllable, to mind all the pauses, and to conclude the responses before his voice shall be heard on the following verses. Courteously, but earnestly assure him that an imp prodding you with a sharp stick would not annoy you worse than the uncivil obtrusion of his voice before the conclusion of your response, whether in the Psalter, the litany, or especially the versicles in the evening service. Have no fear of his taking offense before the vestry, at your humble request. If his members read with irreverent rapidity, amounting to mere formality, is it not his duty as well as his privilege to show them a better way to glorify His name who, with other benefits, gives us freely all our time? How can we, in return, hasten so irreverently through a Church service as to betray an insensibility to its life-giving powers, and deprive ourselves of the benefit to be derived from appreciative and impressive rendering of its sublime periods?—*J. H. H. B., in Southern Churchman.*

And those of us who sometimes have the pleasure of worshipping with our Episcopal Brethren will be humbly grateful for the reform.

Here is another pointer on the subject of political deliverances. When a court of the Lord Jesus Christ begins to instruct citizens how to vote, it goes beyond its functions. Perhaps some Assembly will divide on the silver question, says the *Interior:*

The moderator for next May ought to be a man who is pretty solid on his feet, and tactful as well—because the wind is going to blow with freshness around his chair. The temperance committee will, for the first time in its history, be a storm center. Certain presbyteries, and of synods represented by their presbyteries, are disposed to select their representatives with that possible emergency in view, and may even make it an issue on the moderatorship. Hitherto the Temperance Committee has been permitted to have its own way—no one objecting—so it has given us deliverances somewhat emphatic—especially that one on voting. This time the committee is having a conflict within itself over its report—which contained, as first drafted, severe direct reflections. This has gone back to a sub-committee, and will emerge in what some will insist is a modified form. When the report comes in the wisdom of our architect in T—ironing the pillars of the roof of the auditorium will be justified. If there be not an hundred men on the floor at the same time trying to obtain recognition from the chair, then we miss our Patrick Henrian triangulation of the future from the base line of the past. If we were managing the Home Mission Board's part in the drama, we would have the Temperance Committee's report come next before the Home report, as a bicycler follows a tandem, and for the same reason—this on the scientific theory that Assemblian wind is an inexhaustible quantity, which, however, has not yet been demonstrated. It is for this reason that we advise any candidate for the moderatorship to slip a pair of spiked tennis shoes into his valise; and, on parting with his wife, give her a lingering kiss, as possibly his last.

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CONDENSED SCHEDULE.

IN EFFECT JAN. 23, 1898.

North Bound.	No. 2. Daily.
Lv. Wilmington	9.00 a. m.
Ar. Fayetteville	12.10 p. m.
Lv. Fayetteville	12.18 "
Lv. Fayetteville Junction	12.25 "
Lv. Sanford	1.48 "
Lv. Climax	3.47 "
Ar. Greensboro	4.20 "
Lv. Greensboro	4.30 "
Lv. Stokesdale	5.17 "
Lv. Walnut Cove	5.47 "
Lv. Rural Hall	6.15 "
Ar. Mt. Airy	7.45 "

South Bound.	No. 1. Daily.
Lv. Mt. Airy	8.40 a. m.
Lv. Rural Hall	10.04 "
Lv. Walnut Cove	10.33 "
Lv. Stokesdale	11.02 "
Ar. Greensboro	11 55 "
Lv. Greensboro	12.17 p. m.
Lv. Climax	12.45 "
Lv. Sanford	2.36 "
Lv. Fayetteville Junction	3.55 "
Ar. Fayetteville	4.00 "
Lv. Fayetteville	4.10 "
Ar. Wilmington	7.20 "

North Bound.	No. 4. Daily.
Lv. Bennettsville	8.00 a. m.
Ar. Maxton	9.02 "
Lv. Maxton	9.07 "
Lv. Red Springs	9.35 "
Lv. Hope Mills	10.20 "
Ar Fayetteville	10.40 "

South Bound.	No. 3. Daily.
Lv. Fayetteville	4.50 p. m.
Lv. Hope Mills	5.07 "
Lv. Red Springs	5 43 "
Ar. Maxton	6.11 "
Lv. Maxton	6.15 "
Ar. Bennettsville	7.15 "

North Bound.	No. 16.*
Lv. Ramseur	6.40 a. m.
Lv. Climax	8.30 "
Ar. Greensboro	9.17 "
Lv. Greensboro	9.35 "
Lv. Stokesdale	11.07 "
Ar. Madison	11.55 "

South Bound.	No. 15.*
Lv. Madison	12.35 p. m.
Lv. Stokesdale	1.25 "
Ar. Greensboro	2.45 "
Lv. Greensboro	3.15 "
Lv Climax	4.25 "
Ar. Ramseur	6.10 "

*Mixed, Daily Except Sunday.

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Wit and Wisdom.

While seamen like to be clean, they hate to be washed ashore.—*Herald and Presbyter.*

Little Mabel, aged five, who was visiting her aunt in the country, had developed a great fondness for milk. One day, having drunk as much as her aunt thought good for her, she was told that she could not have any more. "I don't see why; there's two whole cowsful out in the barn."—*Ib.*

Smith: "I don't see much difference between football and prize fighting."

Brown: "You don't? Why, you can't use your feet in prize fighting, and you can use your fists in football."—*Cincinnati Enquirer.*

"Clara," said the mother of a little five-year-old miss, who was entertaining a couple of neighboring girls of her own age, "why don't you play something instead of sitting still and looking miserable?"

"Why, mamma, we is playin'," was the reply; "we's playin' that we's grown-up womens."—*Montreal Herald.*

Why do fashion's leaders always follow it?

Why shouldn't a rope learn something when it is taut?

Why do they say streams run dry when everybody knows they run wet when they run at all?—*Chicago News.*

"Oh, Bridget, I told you to notice when the apples boiled over."

"Shure I did, mum. It was a quarter past eleven." — *Brooklyn Life.*

Dogma.—Teacher: "Mary, make a sentence with 'dogma' as subject."

Mary (after careful thought): "The dogma has three puppies."—*San Francisco Chronicle.*

Teacher: "Why should we not be proud of wealth and power?"

Johnnie: "Because we haven't got any."—*Boston Traveler.*

Sad effect of a Scotch dialect story:

He took up the book with a hard, stern face,
As tho' to his task resolved;
He opened where he had marked the place,
And he read these words involved:

"He slippit aff mair, the laddie I luve,
Sae booed an' disjacked, to hame"—
His tongue moved painfully in its groove,
But he persevered just the same.

"Juist poppie, an' gowden' afflickt in case,
Expeckin' a' fouk some wy"—
His nose then slid to one side of his face,
And his mouth went all awry

"Jalouse tae his sib, sic a dawten akin,
Fect stravagin' cockerin' mowt"—
His ears creaked downward below his chin,
And the hair of his beard fell out

"'Tis a sinfu' bairn—toots, mon, I ken—
A' kentle thae birkies wince!"
But he fell in a fit on the floor just then,
And he hasn't recovered since.
—*David H. Dodge, in Life.*

Meetings of Presbyteries.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans, at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock A. M. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, the 18th of May, at 8 o'clock P. M., and also at 9 o'clock on the morning of the 19th, for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

The Treasurers of Presbyteries will please forward to the undersigned by the hands of Commissioners or by mail to the General Assembly all sums due on Presbyterial assessments.

JOSEPH R. WILSON,
Treasurer of Assembly.

Concord Presbytery stands adjourned to meet in Mooresville, N. C., Friday, April 15th, 1898 at 7:30 p. m.

W. R. MCLELLAND, S. C.

Orange Presbytery.—The 256th session of Orange Presbytery will be held in Durham, N. C., and will convene on Tuesday, April 12th, 1898 at 8 o'clock p. m. Delegates will ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

Fayetteville Presbytery will meet at Carthage, N. C., at 8 p. m. Tuesday, April 19th, 1898. The blanks for reports have been mailed to the clerks of the Sessions. The assessment for the Presbyterial Fund is due at the close of the year, the last day of March, and if not already forwarded to the treasurer, should be sent up to this meeting. Churches that send no representatives to Presbytery are requested to send their reports by mail.

P. R. LAW,
Stated Clerk.

Asheville Presbytery will meet at Murphy, Tuesday, May 3rd, at 7:30 p. m.

A convention on Sabbath schools will be held the day before Presbytery convenes.

E. A. SAMPLE, S. C.

The Presbytery of Kanawha will meet at Charleston, W. Va., April 13th, 1898, at 7:30 p. m. F. L. MCCUE, S. C.

Transylvania, Springfield, April 26.
Ebenezer, Elizaville, April 27.
Nashville, Wartrace, April 21.
Columnia, Pulaski, April 15.
Memphis, Hickery Withe, April 19.
St. Louis, People's Church, St. Louis, April 19.
Missouri, Montgomery City, April 26.
La Fayette, California, Mo., April 12.
Western Texas, San Marcos, April 14.
South Alabama, Eufaula, April 14.
Enoree, Welford, April 12.
Atlanta, Griffin, April 14.
Abingdon, Marion, May 10.
Athens, Elberton, April 27.
Montgomery, Roanoke, April 26.
Savannah, Mt. Vernon, April 14.
Lexington, Loch Willow, (Churchville, Va.,) May 10th, (3:30 p. m.) 1898.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Presbytery of Lexington:—Rev. Geo. W. Finley, D. D., Fisherville, Va., Rev. A. M. Fraser, D. D., Staunton, Va.

Alternates:—Rev. E. P. Palmer, D. D., Harrisonburg, Va., Rev. R. A. Lapsley, Greenville, Va.

Elders:—Dr. A. F. Kerr, Millboro, Va., Alternate, Maj. Jed. Hotchkiss Staunton, Va., Prof. A. L. Nelson, Lexington, Va., Alternate, Ed. McK. McCue, Fort Defiance, Va.

WM. C. WHITE, S. C. Lex. Presby.

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CONTENTS.

	PAGE.
A Prayer and its Answer, Editorial Brevities,	
Unpublished Poem by Dr. Dabney	1
CONTRIBUTED ARTICLES:	
The Keswick Teaching: *R. A. Lapsey*	2-3
A Reason for not Appealing: *M. H. Houston, D. D.*	3
CHURCH NEWS	9
CORRESPONDENCE:	
Attendance of Ruling Elders. *Elder*	6
Presbyterianism in Middle Tennessee. *Wm. Clark*	6
Note from W. Lee Harrell	6
HOME MISSION DEPARTMENT:	
Superintendent's Report	7
Home Missions in Roanoke Presbytery	7
Foreign Missions	7
EDITORIAL:—The Unification of our Home Mission Work. The Ethics of War	7
Sunday School Lesson	9
Westminster League Column	9
CHILDREN'S DEPARTMENT:	
Letter to the Children. Children's Letters. Money Spent not in Vain. What Was It? The Four Sunbeams. Patience	10, 11
Marriages and Deaths	12
Selections	12-13
Review of Contemporaries	14-15
News of the Week	16
Advertisements	11-16

A Prayer and Its Answer.

THE PRAYER.

"Give her, I pray, all good;
Bid all the buds of promise grow
To perfect flowers of happiness,
Where'er her feet may go;
Bid Faith's bright shield and Love's strong arm
Protect her from all coming harm.

"Lest there should be some other thing,
Better than all the rest,
Which I have failed to ask, I said,
Give her the very best,
Whatever that to Thee may seem,
Of all that I can ask or dream."

THE ANSWER.

She lies before me, still and pale,
The roses that I prayed
Might bloom along her path of life,
Are on her bosom laid,
Crowned with a strange, rapt calm she lies
Like one made dumb by sweet surprise.

"The best that I could ask or dream,"
This was my prayer, and now
That she is rapt in sweet repose
With God's peace on her brow,
I wonder, sobbing, sore dismayed,
If *this* is that for which I prayed!

It is better to be right than to be President. It is better still to be President and right.

Conscience is the only safe guide in politics as in other things. The man who does right will sooner or later win the respect of others, and will maintain what is more important—his self-respect.

"How are you getting on with your church now, Archie?"

"We's behind wid de pastor's salary and is ttyin' to make it up. We charge all de men folks one dollar an' all de women folks fifty cents."

"Suppose they do not pay?"

"Well, suh, if dyah's any able-bodied man dat cyarn pay one dollar a year he's a dead branch an' de Bible say you mus' lop off de dead branches. So we has a meetin' once a year and lops off dem dat don't pay. An' we don' have many to lop off."

In the ordinary affairs of life men do not use a wet blanket in kindling a fire, nor do they put on brakes in climbing a hill. Yet how often it happens in church-affairs when the flame of sacred enthusiasm is kindling, that some brother, afraid that his own goods may catch fire, drops the wet blanket. How discouraging it is when the leaders and wheel-horses are straining to the load and the top of the hill is in sight, to hear the creak of the brakes, and see the team brought to a standstill.

The news from Louisville Presbytery this week will be read with wide-spread regret. The Church at large certainly regarded the letter of Dr. Houston to the Presbytery, after its last meeting, as a request to be allowed to leave the ministry. Now, after all these months, for the committee, to whom the letter was referred, to be talking about not admitting Dr. Houston's statements, and not being able to construe his letter as a request, looks as if there was very little regard for the peace of the Church. It is not an occasion for technicalities. The Presbytery has admonished Dr. Houston against "industriously spreading" his opinions. He thereupon, proclaiming his convictions of duty to speak what he believed, agrees to take his position as a private member of the Church. Both he and the Presbytery were thus far to be commended for their course under the circumstances. And his wish should be granted as expeditiously as possible. A prolongation of the situation is perilous.

This poem sent to us recently by Mrs. Dabney, was written many years ago by Dr. Dabney, just after one of their little sons had gone to the "home for little children."

"Blessed are they that mourn, *for they shall be comforted.*"

TRIED BUT COMFORTED.

Five summers bright our noble boy
Was lent us for our household joy;
Then came the fated, wintry hour
Of death, and blighted our sweet flower.

They told me, "Weep not for thy gem
Is fixed in Christ's own diadem;
His speedy feet the race have run,
The foe have 'scaped, the goal have won."

I chode the murmurs of my breast
With this dear thought; and then addressed
My steps to wait upon the Lord
And with his saints to hear his Word.

Then thus I heard their anthem flow;
"Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

But how, I said, can this sad heart,
In joyful praises bear its part?
It hath no joy; it naught can do,
But mourn its loss, and tell its woe.

And then I thought, What if thy lost
Is now among that heavenly host,
And with the angel choir doth sing,
"Glory to thee, Eternal King?"

But is not this a hope too sweet?
Faith is too weak the joy to meet,
O might my bursting heart but see
If true the blissful thought can be!

Oh that for once, mine ear might hear
That tiny voice, so high, so clear,
Singing Emmanuel's name among
Those louder strains, that mightier throng.

Oh that but once, mine eyes could see
That smile which here was wont to be
The sunshine of my heart made bright
With Jesus' love, with Heaven's light.

Then would my burdened heart, I know,
With none but tears of joy o'er flow—
But ah! when faith would strain her eyes
For that blest vision there arise

The shadows of my dreary home;
Twixt Heaven and my heart there come
That dying bed, that corpse, that bier;
And when I strive that song to hear,

Sad memory echoes but the wail
My love to soothe could naught avail;
I only hear his anguished cry,
I only see his glazing eye.

But yet be still, tumultous heart,
And bravely bear thy destined part,
Yet will I say, stay there my son;
And to my Lord, Thy will be done.

'Tis not for sight and sense to know
Those scenes of glory, here below;
But be it ours to walk by faith,
And credit what our Saviour saith.

Let patience work till we be meet
To dwell in bliss, at Jesus' feet;
Then death once dreaded, friendly come,
And bear us to our lost one's home.

Then shall that glorious hour repay,
The woes of all that dreary way,
And I shall hear forever more
My seraph boy his God adore.

Yea, he shall teach this voice to raise,
As angels taught him, Heaven's lays;
And I, who once his steps did lead,
Shall follow him to Christ, Our Head.

CONTRIBUTED ARTICLES.

The Keswick Teaching.

There is a stream of religious influence now flowing into our Church, which if it needs to be checked or diverted, must be taken at its fountain head.

The source of the religious development to which I allude is readily traceable to the writings of Andrew Murray, F. B. Meyer and other leaders of the well-known Keswick movement for the Lord Jesus Christ, and they treat of such themes as the believers vital union with Christ, the sanctifying and energizing work of the Holy Spirit, the duty and privilege of trust and consecration, and they handle these subjects with great beauty of language and genuine spiritual power.

We see frequent quotations from these two authors in all of our religious journals. Their books are listed by our Committee of Publication and highly commended in the Committee's advertisements.

And now where does this Keswick teaching lead? What is there wrong about *Abide in Christ* and *Absolute Surrender*, by Andrew Murray; *Christian Living* and *A Castaway*, by F. B. Meyer; *The Christian's Secret of a Happy Life*, by Mrs. H. W. Smith—one or more of which books will be found in the hands of almost every intelligent Christian in this country?

For a long time the writer was puzzled to know where the trouble was. I have read these books for years, found them very helpful in some directions, yet always felt that there was something wrong about them.

Recent and careful study has, I think, shown me where the unsound spots are. These I shall try to point out.

1. You will notice, first, all these books assert the possibility of a type of Christian experience, totally distinct from and far above that of ordinary Christians. They encourage their readers to expect this experience, and assure them that upon certain conditions they can and will attain to it. While they do not describe this experience by the terms, the "second blessing," or the "sanctified state," such as the readers of this paper are more familiar with, they use, as we shall see, forms which mean the same thing. They all claim that by one act of the will—"one step of faith" (*Christian's Secret*) "full surrender" (*Abide in Christ*)—you may be lifted to a totally different Christian life, far superior to your own past life, and above that of other ordinary Christians. It is claimed that this new life is one of "rest and triumph," "unshadowed by cloud or defeat;" and it is boldly asserted that ordinary Christians have only occasional glimpses into such a life, while those who have had "a definite experience of the fullness of blessing" abide in this life continually.

The reader will find this Higher Life doctrine brought out most unmistakably in a series of articles on the Keswick movement by Dr. Pierson, in the *Missionary Review of the World*. Dr. Pierson uses such expressions as the following: "It cannot be too clearly stated that those who are asked to speak at this [Keswick] and similar conventions are those, and those only, *who have had a definite experience of the fullness of blessing*." "It was only a short time before that our brother *entered into the fullness of blessing*." "At this convention the late Canon B. *entered into the rest of faith*."

"It was at the —— Conference or soon after, that the Rev. Preb. W. P. *definitely entered into the blessing of the more abundant life*."

No one familiar with the Perfectionism of the past, can fail to see its earmarks in such language as this. But Dr. Pierson saves us the trouble of drawing our own inferences. In an article entitled, "Prominent Spiritual Movements of the Last Half Century," (*Miss. Review, May, '97,*) he plainly tells us that the Keswick movement is in the direct line of succession from the "holiness movements" (his own phrase) of the past and identifies the present Keswick leaders with Finney, Mahan, Wm. E. Boardman, Wesley and other advocates of Perfectionism in days past. My own opinion is that neither Murray nor Meyer relish being put in such company; but at any rate the Keswick leaders have allowed Dr. Pierson's statements to go unchallenged.

But the reader, unfamiliar with the musty controversies of by-gone days, may ask, Well, what is there so far wrong about all this? Ought we not to seek after a higher Christian life and expect to attain to riper and fuller experiences in divine things?

Yes, indeed—"leave the principles of the doctrine of Christ and go on unto perfection." But how about expecting to get there all at once, and stay there ever afterwards?

This is even what such books as Meyer's would lead you to expect, and right there is one of the unsound spots in this whole movement. Aunt Dinah was just right (see page 12 of this paper, March 10th,) in making her protest against "dis sudin sanktified," and I am content to follow in her tracks. Reading the Keswick writings reminds me of Dr. Dabney's illustration, of perpetual motion. "The best machine," says Dr. Dabney, "for securing perpetual motion is a *plain tub*. The machine of the tub is operated thus. The vessel chosen is a large one, with handles. It is placed on the ground, the operator gets into it, takes firm hold of the handles and lifts himself straight up into the skies." Just as easy is it for any man by one act of faith and surrender to lift himself into "this blessed interior life of rest and triumph."

I know that our Keswick friends will object that my illustration is an unfair one; they do not claim to raise themselves, they look to divine grace to enable them to enter into this blessed life. To this I simply answer that there is not one particle of well grounded scriptural warrant tor any such expectation. On the contrary, their fundamental idea of one great leap of faith by which you reach at once a high table-land of ripeness and blessedness is manifestly repugnant to the scriptural doctrine of progressive sanctification. I have no doubt that the reader's mind turns instinctively to such passages as 2 Peter 3: 8; Prov. 4: 18; Mark 4: 26-29; Phil. 3: 12-15. "Grow in grace;" "the path of the just is as the shining light, that shineth more and more unto the perfect day;" "first the blade, then the ear, after that the full corn in the ear;" "not as though I had already attained, either were already perfect * * * this one thing I do; forgetting the things that are behind, and reaching forth unto the things that are before, I press toward the mark."

I freely admit that the terms, "the rest of faith," "the fulness of blessing," "the life more abundant," "the spirit-filled life," have a scriptural sound. But let the reader take his Bible and look on the passages in which these phrases occur and see if they teach the Keswick doctrine. (See Ro. 15:29; Heb. 4:3; Matt. 11:28-29; John 10:10; Eph. 5:18.) With these passages before you, ask such questions as these: Do these terms describe *justification* or *sanctification*? If they describe sanctification do they imply an *instantaneous* or *gradual* attainment? If any of them imply an instantaneous or immediate possession of spiritual blessings, are these such as *all* Christians enter into at conversion or that which *some* highly favored ones subsequently obtain by a special act of faith? In the face of such questions as these the Higher Life feature of the Keswick teachings fades away, like moonshine before the rising sun.

2. Intimately connected with the Higher Life feature of the Keswick teaching is the inevitable suggestion of *possible sinlessness in this life*, which their teaching also implies. Here, I know, I will have to face a vigorous protest on the part of the Keswick leaders. "Sinless perfection has never been taught at Keswick, and no one holding or teaching it would be allowed to speak from that platform. Even the suspicion of favoring this view might lead to a man being dropped from the list of speakers."—*Rev. C. H. C. MacGregor, of London, in New York Evangelist.* Could anything be more emphatic and entirely satisfactory than this? Yes, so far as indicating the good intentions of these brethren. But who does not know that protestations and honest intentions are powerless to save any system of teaching from the logical outcome of its principles? And you have only to look at a few of the expressions quoted above, which describe the Keswick system to see what they logically imply. Let a man believe himself to have had such an experience as Canon B., or Rev. Preb. W. P., alluded to above. He has now, according to the express language of these writers, entered into "a blessed life of rest and triumph," "a glad, victorious life, unshadowed by cloud or defeat." Now what sense is there in such language if it is not meant to describe a *sinless* life? For what enemy can mar this triumphant life, or what cloud cast a shadow over it but *sin*?

But here again our Keswick friends do not leave us to mere inference. They are driven by the logical necessities of their system to lay claim in so many words to that sinlessness, which in other places they expressly repudiate. Mr. Meyer himself furnishes us with a most palpable instance of this kind of self-contradiction. In his book on *Christian Living*, he has a chapter entitled, "Sin and Sins." He begins that chapter, pp. 58-59, by stating as forcibly as could be desired, the Scriptural truth, that one element of growth in grace is a growing perception of personal sinfulness—"he who once described himself as the least of saints, comes to call himself the chief of sinners." Yet on pages 60-61, he whips right around and uses such language as the following: "Freedom from conscious sin, is within the reach of the young disciple and ranks among the elements of Christ * * * as soon as we put ourselves into the true relation to the Spirit of God, we may expect to be kept from conscious sin."

Here then, is the goal at which the Keswick teaching aims, the reaching of that state where we shall be *consciously sinless* while *unconsciously sinful*.

But the reader can find a like example nearer home. Those who have kept track of Dr. Houston's views, know that the key to his position lies in the interpretation which he puts upon Cor. 4:4. In his interpretation of this passage, he makes the apostle who wrote Rev. 7: 18; Phil. 3: 3; 1 Tim. 1: 15; &c. put forth the claim that "as far as his own consciousness went, he found no fault with himself." Yet in his answers before Louisville Presbytery, Dr. Houston says (Answer to specification, V., par. 5.): "The undersigned states that he does not affirm nor has he ever affirmed the sinless perfection of any mere man in this life." And when pressed by the manifest inconsistency of these two statements, he says that this question of sinless perfection is one we are incompetent to decide, whether sin can be totally eradicated in this life is a matter we must neither affirm nor deny. "No man is competent to judge his own spiritual state—the question of the subconscious state of the Christ-filled man must be remitted to the day of judgment." All which goes to show that when men lay claim to an experience of sanctification different from and above that of other Christians—whether they call it the "second blessing," "the rest of faith," "the Christ-filled man," or what not. they are always driven to assert some kind of sinlessness to make good their claim. And by the side of every such claim, I would put two verses of Scripture: "There is not a just man upon earth that doeth good and sinneth not." "If we say we have no sin, we deceive ourselves and the truth is not in us."

3. One other objection to the Keswick system in keeping with the above, which we will notice briefly, is the exaggeration of certain Christian graces, such as trust and surrender; at the expense of other equally important elements of Christian character, such as diligence, watchfulness, resisting sin, etc.

Take Mr. Meyer's last book, *A Castaway*, which as No. 51 of the Moody Colportage Library, has been scattered broadcast over the English speaking world. The aim of this book, according to the author's preface, is "to give a glimpse into those deeper aspects of Christianity which are best adapted to guide and quicken the inner life."

Yet in this book, so far as I have been able to find, the words *watch* and *watchfulness* do not occur once. There is not a single allusion to such texts as, "watch and pray that ye enter not into temptation;" "resist the devil and he will flee from you;" "we wrestle not against flesh and blood, but against principalities and powers;" "ye have not yet resisted unto blood, striving against sin." While such topics as, "Christ the Complement of Our Need," "The Infilling of the Holy Spirit," "Heart Rest," are Scripturally and beautifully presented; yet the whole field of the Christian's personal activity and responsibility in the contest with sin and Satan, is left entirely out of view. And so with the whole Keswick school; they bring out clearly and impressively some (perhaps too much neglected) aspects of Christian living; they neglect to emphasize "the diligent use of all the outward and ordinary means whereby Christ communicateth to us the benefits of redemption."

And what is the special danger here? I greatly fear that closely allied to much of this teaching is the natural desire of the human heart to shirk the good fight of faith. We sigh for some short-cut to holiness. We quickly grow weary of the continual warfare with sin, and the consequent demand for untiring vigilance. We are too ready to think that we can turn the whole wearisome business over to the Lord, and we gladly welcome the invitation of our Keswick friends to "enter into the rest of faith." And hence this subtile temptation; when conscience warns you that there are unmortified sins lurking beneath this tranquil surface, assert that you are incompetent to look into your "sub-conscious" state, and go on in sweet serenity—where? To an awakening in that dread day, when the wood, hay and stubble shall be burned up, we ourselves perhaps saved, yet so as by fire!

In conclusion, let each reader of this, who has the interest of Zion at heart search and see whether these things are so. These books are in everybody's hands, examine them for yourselves. See if you do not find in them, either expressed or necessarily implied, the Higher Life doctrine with its inevitable consequence of possible sinlessness in this life; and extreme emphasis laid on the *passive* at the expense of the *active* elements of Christian character.

While it has been freely conceded that the books of Meyer and Murray contain much that is helpful and stimulating, yet I think it has been made plain that they should be read with caution. Be on the lookout for the misleading tendencies pointed out above. So long as these writers tell us only of the appropriation of the life of the exalted Christ by His people, of the realization of the Holy Spirit's work, of the blessed privileges accruing from a greater faith and a deeper consecration, we may follow them with safety and profit. But as soon as you see the suggestion of the Higher Life, the fullness of blessing, freedom from conscious sin, a life of rest which shirks the steady, painful discipline of daily struggle and conflict—beware! The more you travel along these lines, the further you will go wrong.

R. A. Lapsley,
Greenville, Va.

(For the North Carolina Presbyterian.)

A Reason for not Appealing.

In the communication from the Rev. J. E. L. Winecoff in the North Carolina Presbyterian, of March 24, whose kindly expressions as regards myself I wish to acknowledge, the following passage occurs: "If Dr. Houston thought he was dealt with in an 'unjust and unwise' manner, he had the privilege of submitting his cause to courts higher than Louisville Presbytery. But, in declining to do so, it would seem that he thought otherwise." Permit me to say that the inference which is drawn here is not correct.

I believe that the action of Louisville Presbytery in the trial and judgment was a deep grief to the Spirit of God. When presbyters in the Church assemble to consider what is alleged to be an offense, they profess to come together "in the name of our Lord Jesus Christ." The name of our Lord Jesus Christ is the word of God. If the presbyters, sitting as a court, take any action in accord with the word, their action is truly in the name of our Lord Jesus, and is ratified in heaven. If their action is not according to the word, it is not in his name, and it is not ratified in heaven. So our fathers taught us. They said: "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture" (Confession of Faith, Chapter I, par. X.) So we teach our children that "the Word of God, which is contained in the Scriptures of the Old and New Testaments, is the *only* rule to direct us how we may glorify and enjoy him."

It is plain that no compact which men may enter into can set aside for one moment the binding force of one jot or one tittle of God's word. The rulers of a Church may adopt certain confessional statements, and may unite in declaring that they accept them as standard expositions of Scripture; but that does not diminish in the smallest degree the direct responsibility which these rulers bear to the Scripture itself. If any of the confessional statements are not in accord with God's Word, the rulers are responsible before God every day and every hour for the error which they have endorsed. If they plead at any time the compact into which they entered in accepting the Standards as an excuse for the slightest deviation from the teaching of the Scriptures, they commit treason against the majesty of our King. They set aside the Word of God, and hold to the traditions of men. Though hand join in hand, and though ordination vows be urged in externuation, the judgment of God will be the same. "The word that I have spoken," says Jesus Christ, "the same shall judge him in the last day."

These principles so clear, so vital, were all put under foot by the Presbytery of Louisville in the trial and judgment now being discussed. The Chairman of the Judicial Committee in the case in giving his opinion, said: "The sole test by which we are to judge an offense is the Standards. It might be proved that the doctrine of sanctification contained in the Standards is erroneous and evil, and the views of the defendant Scriptural and true, yet if his views are not according to the Standards, the charge against him must be sustained."

When I had made my defence before Presbytery, the prosecution in reply declared that two thirds of what I had said was wholly irrelevant. The meaning of this was that all the evidence I had adduced from the Scriptures to show that the teachings for which I was arraigned were in accord with God's word—which constituted the greater part of my speech—had nothing to do with the case. The declarations of God's word were not to the point. One member of the Presbytery, when called on for his opinion, rose with Bible in hand, and read II Cor. iv:1, 2. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." These words, the speaker said, described the conduct of the defendant; then he voted to condemn. In all this, not a voice was lifted in the Presbytery to assert the supreme authority of God's word in deciding the case; and by such a proceeding I was pronounced guilty. According to the Rules of Discipline of our Church, every indictment that is drawn must declare that the offense charged is "against the peace, unity and purity of the Church, and the honor and majesty of the Lord Jesus Christ as the King and Head thereof." The astonishing character of the ground held in the Presbytery of Louisville is therefore apparent. According to it, a minister may teach and may do everything that is according to God's word, and yet, because he does not agree with the Standards at some points, he may be convicted of having obeyed God "against the peace, unity and purity of the Church, and the honor and majesty of the Lord Jesus Christ as the King and Head thereof." Is there a Christian conscience that can look on this position without feeling a shock and pain?

I do not appeal to the higher courts of our Church. There are some cases in which it is best to make appeal only to the merciful Head of the Church, the Judge of all. I believed this to be such a case. Lying down at the foundation of the whole matter are the great and inestimable truths revealed by God to make his people holy. To some of the most precious of these truths I was for years blind, though I was a minister and a missionary to the heathen. I had no conception of the life and joy and strength which I now see in Christ. If, therefore some of my brethren in the Church do not now see these things, it surely is fitting that I, for one, should be considerate and patient. I learn from the letter of Dr. Leybum, published in the columns of this paper, that there is a number, and an increasing number, of ministers and others in our Church, who do now see the truths of which I speak. Only this week I have received a letter from one of our ministers, whom I have not met for a considerable time, who is rejoicing in a rich tide of grace and truth recently received. Speaking of certain truths involved in our sanctification, he says: "I could not see it, and you could not make me see it, but God could. * * * Glory be to God for taking the veil away from my face, and enabling me to see in his word the glorious doctrine"

May God give to my brethren of Louisville Presbytery, and to all in our Church, the same joyous light. It is the light which comes to those who are willing to lay down their lives, that they may be holy as God is holy. But in matters which can be known only by the Holy Spirit dwelling in us, and opening the eyes of the understanding, of what avail would it be to appeal to men, even Christian men, unless it was known that the Spirit of God has really enabled them to see.

Very respectfully,
M. H. Houston.

[In opening our columns to a free discussion of the Houston case we have been moved by the consideration that the interest of the Church had been awakened, that the principles involved were important, that Presbyterians cannot be bound by gag-law and that a policy of silence was an insult to the intelligence of a constituency amply qualified to decide the merits of the case for themselves. At the same time the editorial position of this paper has been that the judgment of the Presbytery was just and wise.

In closing the discussion for the present, we call attention to a few points in Dr. Houston's letter, that justify our position. "The name of our Lord Jesus Christ is the word of God." Evidently through a spiritualizing method of interpreting Scripture (which may be the root of the trouble) there is a confusion of thought between the personal Word and the Bible. "That they may be holy as God is holy" is probably not intended as a Scripture reference to the text, "Be ye holy, *for* I am holy."

Dr. Houston takes issue with his defender, Dr. Gordon, as to a trial with reference to the Standards. Yet he appeals to the Standards in support of his contention, manifestly recognizing that the Standards are an interpretation of the Word of God. It is impossible for fallible men to have more than an interpretation of the Word. It is arrogance to assume anything else. Our Presbyters have proclaimed that the Standards are their interpretation. If they change their belief it is their duty to do what Dr. Houston did and make known the fact to their Presbytery. But until they do change they must decide such questions by the Standards which contain their interpretation of the Word. Dr. Houston's position is logically the platform of the Campbellite Church, that there should be no Standards.

The last paragraph is a pretty severe arraignment of the Southern Presbyterian Church, stating that an appeal would be of no avail in "matters which can be known only by the Holy Spirit dwelling in us."—Ed.]

CHURCH NEWS.

NORTH CAROLINA.

Graham Street.—Rev. William Black, General Evangelist of our Synod, is assisting the Pastor of Graham Street Church in this city, this week. Mr. Black is a strong, clear, spiritual preacher of the Gospel and the crowds in attendance are a proof that the old fashioned truths have lost none of their power. Already there are many manifestations of the Spirit's presence.

Mr. Black is under the authority of the Home Missions Committee of the Synod, and is paid a stated salary. By order of the Committee he is instructed to take up a collection for the general cause wherever he goes, and the friends of Graham Street, in other churches, are invited to help in making the collection here a large one. Contributions may be handed either to Mr. Black or Mr. Wynne.

Wadesboro.—The congregation at Wadesboro "pounded" their pastor, Rev. M. C. Arrowood, on Tuesday afternoon, the occasion being his beginning house-keeping at the manse.

Washington.—The 6th of March W. R. Gales, invited by the Methodist and Presbyterian ministers of Washington, N. C., began a meeting in the opera house and for two weeks in an earnest, tender, and impressive, way preached the word with great power and effect. God's people were much revived, backsliders were reclaimed and a large number confessed Christ.—God is blessing our church under the present pastorate and there were very interesting and encouraging services in the Presbyterian church Sunday. A large number participated in the commuion, twenty-three members were reported as added by profession of faith, eight of these baptized. All apportionments to the General Assembly, Synod and Presbytery fully raised and some of them exceeded.

To God be all the praise.

Albemarle Presbytery has just closed its Spring session here.

Dr. Daniel preached the opening sermon. Rev. A. R. Shaw was elected Moderator, Rev. W. T. Walker and Walter Bullock, temporary clerks Twelve ministers and eleven elders were enrolled.

Presbytery spent much time considering the Home Mission Work in its bounds and held a public meeting in its interests. The reports from the field were very gratifying as to the progress made during the year.

J. A. Jarvis, Elder of Aurora Church, was received under care of Presbytery as a candidate for the ministry.

Commissioners to the General Assembly:

Principals—Rev. J. B. Morton; Elder, J. M. B. Hunt.

Alternates—F. H. Johnston, D. D., Elder, John Webb.

Presbytery raised the money and voted to furnish a suite of rooms in the new Seminary buildings at Richmond, Va., to be called the Albemarle Suite as a memorial to the late Rev. Robert Burwell, D. D.

Preaching services were held every day which were well attended.

Presbytery adjourned to meet in Oxford May 3rd. The Fall meeting will be held in Raleigh, Sept. 20th.

F. H. J.

Rev. R. W. Alexander, of Waynesville, N. C., has accepted a call to the Bethel group of churches in Fayetteville Presbytery.

Wilmington.—The ten day's meeting held by Messrs. Gales and Pool in St. Andrew's Church, Wilmington, closed Tuesday night, April 5. They were full of power and blessing to the Church and community. About fifty persons were restored from backsliding on confessing Jesus as Lord and Saviour. Six have been received into that church as result of the meeting. A chorus choir has been organized and a children's chorus arranged to take part in the regular services. Twenty members have been added to this church since January 1, 1898. The annual report to Presbytery is the best the Church has ever made. The contributions of the Church to all objects for the past year is $1,800 more than the first year of the present pastorate. The Sabbath School has grown.

Wilmington Presbytery met in Burgaw Church at 7:30 p. m., April 5th, and the opening sermon was preached by Rev. S. H. Isler.

Rev. R. V. Lancaster was chosen moderator, and W. I. Shaw and C. S. Carr temporary clerks.

Rev. R. V. Lancaster and W. I. Shaw were chosen Comissioners to the General Assembly, and Rev. Colin Shaw and A. D. Hicks, alternates.

Licentiate J. S. Thomas was ordained and installed pastor of Burgaw Church, and Revs. G. W. McMillan and P. C. Morton and J. H. Moore and W. J. Boney were appointed a commission to install him pastor of the churches of Hopewell, Pike and Mt. Williams. Mr. Thomas was directed to supply the churches of Keith, Maple Hill and Topsail.

Rev. W. M. Shaw was received from the Presbytery of Concord and elected Evangelist of Brunswick County.

Candidate R. M. Williams was directed to supply until the next meeting of Presbytery the churches of Hebron, Chinquepin, Beulah and Smiths.

Rev. R. W. Lancaster was put in charge of the James Sprunt Institute and will supply the churches of Grove and Wesly Mission.

Candidate Geo. M. Mathis was directed to supply the Warsaw group of churches.

Rev. J. E. L. Winecoff was put in charge of the Whiteville group including the churches of Mt. Horeb and Whiteplains in Bladen County.

A call for the pastoral services of Rev. N. B. Campbell from the Church, at South River, was placed in the hands of the stated clerk.

Presbytery heard an address by Rev. S. P. Fulton in relation to his work in Japan, and also heard Rev. R. W. Boyd, Superintendent, in behalf of the Barium Springs Orphanage.

The next meeting of Presbytery will be held in Chinquepin Church at 3 p. m., 29th of September, next.

A. McFADYEN, S. C

Geneva Church.—I write to tell of our meeting at Geneva Church, Granville Co., N. C. Rev. Mr. Black came to help me in a meeting beginning March 27th. The meeting closed the following Sabbath night (April 3rd.) The attendance on the services was large throughout, despite rain and mud and a busy season with the farmers. We had all the house could seat most of the time and at night there were more than could find seats or standing room.

The interest shown was great not only by members of Geneva Church, but by the members of churches of the community. It was practically a union meeting; for denominational differences were forgotten, and God's people were united in their efforts to see souls saved. And the unsaved did seek to know the way of life. Some found it. Fifty or sixty made profession of faith in Christ.

We have received twelve into Geneva Church, and will doubtless get as many more. Others will join other churches of the neighborhood.

Brother Black is the right man in the right work. He shows the sinfulness of sin without sparing. At the same time he does this with a heart full of love to God and man, and he so holds up Christ and his wonderful love for sinners as to lead the convicted soul to the Saviour. Christians too are brought to see their imperfections and are lead to make new resolves for more holiness and consecration of life.

We can't estimate the good done through our brother's visit to us, but we feel assured that our church and the other churches around us have been greatly strengthened and blessed. It is quite probable that Geneva will take two Sabbaths a month of my time now. It has been taking only one

We praise God and give him the glory for the good accomplished, and believe the Holy Spirit will continue to use the preached word and make it effectual to salvation. The meeting will long be remembered with joy and gladness.

Yours fraternally,
W. T. WALKER.

Mecklenburg Presbytery met at Philadelphia Church on last Tuesday, 5th inst., at 7:30 p. m., and was opened with a sermon by Rev. A. A. Little, from Phill. 2:5. Revs. M. C. Arrowood, W. A. Wynne and H. W. Hoon were chosen clerks. Rev. T. J. Allison, corresponding clerk.

The commission reported that Rev. R. Minter had been ordained.

A petition for the organization of a Church at Croft was granted, and a commission with Rev. R. Martin as chairman, was appointed to effect the organization on the 3rd Sabbath of May, at 3:30 p. m.

The Presbytery decided by a prompt and unanimous vote to return to full co-operation with the General Assembly's committees of education, and publication and colportage.

Rev. R. W. Boyd addressed the Presbytery in the interest of the Synod's Home, setting forth the magnitude to which the work has attained, and the very great need at present of support, as the treasury is exhausted. He also urged the erection of a superintendent's cottage to be built this summer at a cost of not less than $1,000. A collection was taken immediately after his address and $30.50 were given to begin a fund for the cottage.

After a thorough examination on the topics prescribed Rev. T. C. Croker was admitted to the ministry of the Presbyterian Church. He was an ordained minister of the M. E. Church North, and a native North Carolinian. The Treasurer's book was approved.

The name of Lattimore Church was changed to Mooresboro, and the name of Machpelah was dropped from the roll as there are no members. Revs. M. C. Arrowood and Jonas Barclay, and Elders J. Q. Holland and R. A. Dunn were elected commissioners to the General Assembly. The alternates are Rev. J. W. Stagg and W. McG. Shields, and Elders H. A. Gray, and Dr. F. Robinson. In answer to an overture from Steel Creek Church the Presbytery ruled that the right and authority to order collections in the churches were vested in the Church Session, and when more than one schedule of collections were suggested by the higher Courts the Session had the right to select the one best adapted to the circumstances of its congregation. The Home Missions Committee made a very encouraging report of its work, having spent about $6,638 in the support of the work. The Presbytery was addressed by Rev. A. J. McKelway on Synodical Missions. He clearly showed that Mecklenburg Presbytery had spent $1,900 for Evangelistic work during the year, about half or more in the bounds of Ashville Presbytery, and the other in general Synodical work.

Rev. R. P. Smith also reported upon his work for the past six months. As an endorsement of his work the Presbytery re-elected him Presbyterial evangelist for the next 12 months at a salary of $1,200.00 and traveling expenses. He will give six months of his time to Asheville Presbytery, and that Presbytery will pay $200.00 of his salary. The Northern Church has at Beulah, in Stanly County, an excellent school property, consisting of 62 acres of land and two school buildings, to which will be added another at a cost of $700.00. This property, including the additional building, is offered to our Presbytery as a gift if the Presbytery will operate it. The offer was accepted. Revs. G. T. Thompson and T. J. Allison were added to the Home Missions Committee.

Dr. R. L. Gibbon was elected medical examiner for the Presbytery.

The Presbytery will hold an adjourned meeting in Charlotte at the First Presbyterian Church on May 17th, at 10 a m.

Waxhaw was selected as the place for the fall meeting.

T. J. ALLISON.

SOUTH CAROLINA.

Presbytery of Charleston.—Met on Edisto Island 5th April, 1898, W. A. Clark, Esq., ruling elder from First Church, Columbia, Moderator. Mr. Melton Clark licensed to preach the Gospel.

Port Royal Church restored to the roll. Overture for change in the Book of Discipline adopted. G. R. Brackett, D. D., ministerial delegate to General Assembly; George H. Cornelson, of Orangeburg, ruling elder. S. S. Laws, D. D., and A. W. Leland, alternates.

Fall meeting at First Church, Columbia, second Tuesday in October, at 8 p. m.

The Presbytery of Pee Dee met at McCall S. C., April 5th with nine ministers and sixteen elders present.

Rev. J. W. McClure preached the opening sermon. The pastoral relation between Rev. J. H. Dixon and the Florence church was dissolved and permission was given Mr Dixon to labor without the bounds of the Presbytery until the next meeting. Rev. T. H. Newkirk was received from Wilmington Presbytery. He will supply the Marion and Dumbarton churches. An encouraging report was given of the work of Rev. J. A. Wilson, the Presbyterial evangelist in Horry County. The reports from the churches were also encouraging. Rev. S. C. Byrd addressed the Presbytery in the interests of the *The Religious Outlook* and the Presbyterian College for Women in Columbia.

Rev. C. G. Vardell spoke in the interest of the Female Institute at Red Springs.

The recommendations of the Synod in regard to a testing system for licensure was adopted.

Rev. D. M. Fulton, of Darlington and Hon. W. F. Stevenson, of Cheraw, were elected commissioners to the Assembly. Alternates—Rev. E. C. Bailey, of Hartsville and Mr. J. R. Townsend, of Blenheim. The Presbytery adjourned to meet at Hopewell Church, Friday, September 23, at 11 a. m.

A. H. McARN, S. C.

Bethel Presbytery.—Bethel Presbytery met at Clover, S. C., on Tuesday, April 5th, at 11 a. m. The opening sermon was preached by Rev. Alexander Sprunt, the moderator. There were twenty-eight ministers and thirty-nine ruling elders present during the meeting. Rev. T. C. Ligon was elected moderator, and Rev. W. G. Neville assistant clerk. Licentiate F. K. Sims was dismissed to South Alabama Presbytery. Calls for the services of Rev. T. C. Ligon from Pisgah and Jefferson were read and accepted by him, and the pastoral relation between him and Zion and Uriel churches was dissolved.

A petition was read from a number of residents at and near Hickory Grove, asking for the organization of a church at that place. Their petition was favorably received and a commission was appointed to visit the people at an early day for this purpose.

Rev. W. B. McIlwaine, a missionary for eight years in Japan, was received with much pleasure by his co-Presbyters, who heard him with gladness on the subject of his work in Japan.

Rev. James Russell was re-elected evangelist of Presbytery for the ensuing year

Rev. Chalmers Moore and A. P. Brown were elected the permanent committee on Sabbath schools.

Commissioners to the General Assembly were elected as follows: Rev. W. G. Neville, Rev. M. R. Kirkpatrick, Capt. J. C. Foster and Mr. W. K. Thompson.

Alternates: Rev. W. M. McPheeters, D. D., and Rev. C.W. Humphreys, D. D., Mr. G. H. O'Leary and Dr. E. M. Atkinson.

Mr. F. W. Gregg was, after a highly creditable examination, licensed to preach the gospel. Presbytery adopted the new manual.

Mr. Lowrie Wilson Brown was received as a candidate for the ministry.

A complaint against the action of Synod touching an overture to the Post Master General on Sunday mails was introduced and docketed for the Fall meeting.

Blackstock was chosen after some competition as the place of next meeting, and the 27th, September, 1:30 a. m., as the time.

A committee on Elders and Deacons Convention was appointed with a view to holding two conventions during the Summer.

A sad ending of the pleasant meeting of Presbytery was deplored by all in the sudden illness of the Moderator.

S. C.

Rock Hill.—There were eight additions to the First Church, Rock Hill, S. C., the first Sunday in April.

Columbia.—The commencement exercises of the College for Women, Columbia, South Carolina, will be held the 12th and 13th of June. Rev. J. Y. Fair, D. D., of Savannah, will preach the Baccalaureate Sermon and Hon. A. M. Waddell, of Wilmington, will deliver the literary address.

VIRGINIA.

Alexandria, Va.—Two other members received into this Church, of which Rev. J. Earnest Thacker is pastor, Sunday, April 10th.

LOUISIANA.

Louisiana Presbytery met in Hoyt Memorial Church, Gloster, Miss., on Thursday March 31st. Rev. James F. Naylor was elected moderator, and Rev. B. L. Price, temporary clerk. Present, 11 ministers and 12 elders. Notice of change of Presbyterial bounds by Synod of Mississippi was reported, placing Alexandria in La. Presbytery was received. Presbytery assents to proposed change in Rules of Discipline Chap. 13 Sec. 4. The pastoral relation between the Hoyt Memorial Church and Rev. W. D. Spurlin was dissolved, and Rev. W. D. Spurlin dismissed to Fort Worth Presbytery. The following were elected Commissioners to the General Assembly:—Rev. Jas. F. Naylor as principal and Rev. F. W. Lewis as alternate. Ruling Elder C. A. Smith, Baton Rouge, La., as principal, and ruling elder J. McWilliams, of Plaquemine, La., as his alternate.

The narrative presents some encouraging features. Only three churches report no increase. All others report healthy growth. Foreign Mission collections show a slight decrease in amount of money contributed. Local Home Missions show a considerable increase. Education also shows an increase, though the whole amount was not sent to the Central Committee. The Sunday schools report an increase of teachers, scholars and in funds contributed.

Alexandria, La. was selected as the place for the next meeting. Leave was granted Woodville Church to employ Rev. F. W. Lewis for next twelve months, also to Liberty Church to employ Rev. N. Smylie for six months. The Ladies Presbyterial Missionary Union held its meeting at the same time as Presbytery and their reports show much work done for Foreigh and Home Missions, also for charitable work and church improvement. The hospitality of the good people was abundant.

Much routine business was transacted. Presbytery adjourned to meet in Alexandria according to rule.

M. B. SHAW, Stated Clerk.

Jackson, La., April 6, 1898.

TEXAS.

The Presbytery of Central Texas met in Caldwell March 30th and was opened with a sermon, by request, from Rev. J. T. Sailes, text, Luke 19:10. Present in all were twenty-one ministers and seventeen ruling elders.

Officers—Rev. C. L. Altfather, moderator, and Rev. C. C. Weaver, M. M. Johnson, of Austin Free Church, and Rev. J. C. Grow, c erks.

Visitors—Rev. T. R. Sampson, D. D., of West Hanover Presbytery was invited to sit as a corresponding member, and Rev. H. C. Willis, of the M. E. Church, South, as a visiting brother.

Dismissed—Rev. W. S. Baker to Fort Worth Presbytery.

Ordinations—Licentiates T. B. Southall, H. V. Tull and M. S. Smith, the two former on pastoral calls and the latter as an evangelist.

Installations Ordered—Commissions were appointen to install as follows: Rev. T. B. Southall, pastor of Highland Church; Rev. M. C. Taylor, pastor of Hico Church, and Rev. H. V. Tull, pastor of Llano Church.

Pastoral Relations Dissolved—Between Rev. J. T. Sailes and Belton Church, and Rev. M. C. Taylor and Caldwell Church.

Rev. M. S. Smith was employed for one-half his time as stated supply for Ballinger Church, and the other half as evangelist under the direction of the San Angelo Church.

Commissioners to the Assembly—Rev. E. T. Bigger, of Corsicana; Rev. R. L. Dale, of Temple; Elders E. H. Carter, of Waco First Church, and R. G Latting, of Georgetown Church. Alternates—Rev. C. C. Weaver, of Cameron, Rev. J. A. Montgomery, of Marlin; Elders D. M. Currie, of Carolina Church and D. B. Penick, of Highland Church.

President T. R. Sampson, of Austin College, made some interesting remarks on the improvement of this, our Synodical institution. Under the new order of things we now have a college of which we may well feel proud.

Memorials—Committees were appointed to prepare memorial sketches of the following deceased persons: Rev. J. T. Hendrick, D. D., and Ruling Elders B. L. Frierson, of Zion Church, and W. E. Young, of Unity.

Churches Organized—Bartlett and Mount Calm.

Churches Dissolved—Nazareth and Spring Creek.

Overture to the Assembly—To decide whether or not a ruling elder has any constitutional authority to charge a pastor or the people in a pastoral installation; and if not, what is his duty on such a commission?

Manual—A committee was appointed to prepare a manual to be submitted at the fall meeting for the adoption of this Presbytery.

After a most hospital entertainment and a delightful meeting, the Presbytery adjourned to meet in Mexia, September 22nd, at 8 p. m.

M. C. HUTTON,
Stated Clerk.

TENNESSEE.

The Presbytery of Knoxville met in Sweetwater, Tenn., April 6, 7:30 p. m. The opening sermon was preached by the retiring moderator, Rev. C. A. Hyland. His text was, "Ye are the light of the world," Matt. v:14. Rev. B. A. Pendleton was elected moderator and Elder J. B. Milligan temporary clerk. There was an unusually full attendance, both of teaching and ruling elders. Dr. J. M. P. Otts, of the Presbytery of Tuscaloosa, Rev. J. O. Sullivan, of the Presbytery of Louisville, and Rev. R. W. Wilson, of the Presbytery of Columbia, were invited to sit as corresponding members.

Rev. J. C. Wayness of the M. E. Church South, was invited to sit as a visiting brother. After the usual examination Dr. Otts was received by certificate from Tuscaloosa Presbytery.

Bro. Wilson was heard in behalf of the Monroe-Harding Orphanage in Nashville. He gave an encouraging report of this new Synodical enterprise. It was heartily commended, after his address, to all our Churches and recommended that they take up collections in its behalf as early as practicable. Bro. Geo E. Guill who had been laboring under the jurisdiction of Committee of Home Missions was formally licensed on Friday and ordained to the full work of the ministry as an evangelist, Saturday.

Dr. Park presided, propounded the constitutional questions, made the ordaining prayer and delivered the charge to the newly ordained evangelist. The sermon was preached by the writer from I Cor. 1:21–24.

A popular meeting in behalf of Home Missions was held Friday night. Enthusiastic addresses were made by the chairman, Synodical evangelist, and others, Rev. James A. Wallace, D. D., and Elder J. B Milligan were elected commissioners to the General Assembly Rev. B. A Pendleton and Dr. McDonaugh, alternates.

The overture from the General Assembly touching an amendment to our Rules of Discipline was answered in the affirmative.

A call from Madisonville Church for half of Rev. J. L. Bachman's time was placed in his hands and accepted. Drs. McCallie, Park Wallace and Elder J. R. Gains were appointed a commission to install him, 2nd Sunday in June.

It was a full, pleasant, harmonious meeting. A hearty vote of thanks was tendered the good people of Sweetwater, for their whole souled hospitality.

After singing "Blest be the tie," Presbytery adjourned with prayer and Apostolic benediction, 11:30 a. m., Saturday, to meet at 7:30 p. m., Wednesday before the full moon in September, with our church on Lookout Mountain.

DUGALD MUNROE.

SODDY, Tenn., April 11, 1898.

KENTUCKY.

The Presbytery of Louisville met in the Highland Church, Louisville, on Tuesday, April 5, 1898, at 8 p. m., the place of meeting having been changed from Hawesville on account of the high stage of the river at the latter place, which rendered it impossible for the people to entertain the Presbytery. The opening sermon was by Rev. F. B. Converse, D. D., on John 20: 32; Rev. J. B Gordon was chosen Moderator, and Elder J. A. Logan, of Mulberry Church, Temporary Clerk.

Present.—Eighteen ministers and twenty ruling elders.

Installations.—Rev. W. K. Patterson was received from the Presbyter y of Nashville. A call from the Bardston Church was accepted by him, and the following committee was appointed for his installation on Sunday, May 1: Rev. J. S, Lyons, D. D., Rev. T. E. Converse, D. D., and Rev. J. J. Hill, with Elder A. R. Carothers.

Rev. James H. Taylor was received from the Presbytery of West Lexington. A call from the Anchorage Church was accepted by him, and the following committee was appointed for his installation on Sunday, May 1: Rev. Ernest Thompson, to preach the sermon, and Rev. David M. Sweets to charge the pastor, and Elder W. W. Young, of Springdale Church. The Presbytery requested Rev. F. R. Beattie, D. D., of West Lexington Presbytery, to act with the committee, and to deliver the charge to the people.

Ordination.—A call from the Home Mission Committee of the Presbytery to Licentiate Henry M. Sweets to take charge of its mission work at Frankfort Avenue and William Street in Louisville, was accepted by him, and his examinations for ordination were sustained. The following commission was appointed to ordain him as an evangelist at the mission on Thursday night, April 14: Rev. T. M. Hawes, D. D., Rev. C. R. Hemphill, D. D., Rev. F. B. Converse, D. D., Rev. J. S. Lyons, D. D., Rev. Edwin Muller, D. D., Rev. Ernest Thompson, Rev. David M. Sweets, and Elders Clarke Bradley, S. Caye, Jr. and J. L. Irvine.

Dismissions,—Rev. J. C. Molloy, to Ebenezer Presbytery; Rev. E. C. Trimble, to Indianapolis Presbytery (U. S. A.); Licentiate, C. G. Crooks, to Transylvania Presbytery.

Commissioners to General Assembly,—Rev. David M. Sweets and Rev. C. R. Hemphill, D. D., with Elders Joseph Robinson and H.V. Escott; Alternates:

[CONTINUED ON 9TH PAGE.]

CORRESPONDENCE.

Attendance of Ruling Elders at Synod and Presbyteries.

MR. EDITOR:—The following extract is taken from the *Christian Observer* of January 26th, and so completely fits the case of the North Carolina Synod that I commend it to the attention and consideration of our own ministers and elders. The article is signed "Ruling Elder," and says:

"At the last meeting of Synod, one of the largest Presbyteries (if not the very largest) had not a single elder present. If my recollection serves me aright, there were only twenty-seven present from the whole State. I took upon myself to find out why this was so, with a view to remedying the evil if possible, that in the future the elders may take their full share of the work which they so solemnly promised in their ordination vows. One elder said to me at the last meeting: "My pastor just made me come, and now that I am here I dont see what good I can do. The preachers do it all. I have been placed on the end of a committee, which has just reported without so much as letting me know when or where it would meet, though I tried to find out.

Preachers elected to all the offices, made chairmen of *all* the committees; and elders, only to fill up! While this seems a trivial matter, there is more in it than will appear at the first glance. An elder going away to Synod, giving a week of his time from business, and often paying out ten or twelve dollars for traveling, wants something to do.

We say the two orders of elders have the same powers and privileges in our Church Courts, and yet in my knowledge there has only one ruling elder been elected Moderator (there may have been more). It is a fact that for the last few meetings every committee has been headed by a teaching elder. Would it not be well to divide the duties and share the responsibility with the ruling elder, so that no one may have to say, 'There is nothing for me to do'?"

Now is not this the case with our own Synod? Is not the attendance of Ruling Elders at our Church Courts lamentably small in proportion to the number of churches in our bounds, and has not this Kentucky brother assigned one of the causes for this lack of attendance?

I have not the minutes of the Synod at hand and am not able to verify the assertion, but my impression is that not two thirds of the churches were represented by Elders at the last meeting of that body. We pride ourselves on our church government and organization, and we have reason to be proud of it. But what is the use of all this beautiful machinery if we do not make use of it? For instance: it has only been within the last twenty or thirty years that the office of Deacon was recognized in many of our churches, and I see by the sketch of the 1st Church in Charlotte that up to the year 1842, there were no Deacons in it, and so it has been in nearly all our churches.

What an impetus has been given to the work of the Master in our State and others by recognizing and bringing into prominence and active use the Evangelist feature? Yet how long the Church allowed this office to be almost entirely lost sight of in Church work! So it is with the Ruling Eldership. This office has not received at the hands of the Teaching Elders that attention and consideration which its importance in the organization and active work of our Church demanded. It has only been within the last ten years that the strange anomaly was presented in our Church courts of the two classes of Elders—Teaching and Ruling—sitting as peers, equal in rights as to voting, etc., and yet the latter class virtually barred from holding the office of presiding officers of these courts, and virtually barred to-day *by custom* in most of our Synods and Presbyteries for I can recall only one instance where a Ruling Elder has been elected Moderator of our North Carolina Synod, and only one other where they have presided over meetings of Presbyteries.

Renewed zeal and activity in our Ruling Elders is certainly necessary for the successful aggressive work of our Church, and to this end they must be interested and familiarized with the work of the Church, and be thoroughly impressed with the nature and importance of their office. To accomplish this nothing will be more effectual than frequent attendance on the meetings of our Church Courts. But as an incentive and inducement to attend such meetings, an Elder must feel that he is of some use and importance and not a "chunk to stop a crack," as I once heard a distinguished minister of our Church speak of them. As our Kentucky Brother says, give the Elders something to do. Don't give all the offices and all the positions on important committees to the Teaching Elders and to a few of the Ruling Elders. My observation justifies me in saying that when a position on an important committee is to be filled, the appointment goes to one of two or three Elders in the Presbytery or Synod, as if these were the only ones competent to perform the duties required. You don't know what a man can do until you try him and put responsibility on him.

If I mistake not, Mr. Editor, you touched on the monopoly of offices by teaching Elders in the November issue of the "*Evangelist*" in "Echoes of Synod." If our worthy Stated Clerk is to name the two temporary clerks, is it not a misnomer to call them *temporary* clerks? Had they not better be called permanent assistant clerks?

Again. Why not enlarge the number of members on important committees, such as the Home and Foreign Missions, and also increase the number of Directors and Regents of our Church Institutions and limit the term of office?

As it is these bretheren sometimes die, but they never resign. They seem to hold a mortgage on all these offices. Let us learn from our Methodist and Baptist Brethren in this matter. For instance, the State Board having in charge the Sunday school work of the Baptist Church in North Carolina, consists of fifteen or twenty members. The same, if I mistake not, is the case with the Methodist Church Boards. The more Elders you interest in the work of the Church, the greater the efficiency of that work.

But this article is longer than I intended it to be when I commenced. At another time I may express my views as to increasing the efficiency of the Ruling Eldership from another standpoint than the one I have spoken from.

"ELDER."

Presbyterianism in Middle Tennessse.

Those who live in the Old North State cannot appreciate the exact condition of affairs in their sister State, Tennessee, unless they come and live here and mingle with the people for quite a while. There exists in this most beautiful land of the Sunny South a condition of affairs that may well stir the heart of every true and loyal Presbyterian in our Church, and not only their hearts, but the hearts of all who truly love our Lord and Master. The statistical colums of the minutes of the General Assembly afford some interesting and grave reading along this line. In 1872 the churches that now compose the Synod of Nashvile reported an aggregate of 7,840 members. In 1897 she reported only 11,662 members, an increase of 45.78. In the same time the Synod of North Carolina increased from 14,230 to 32,482 members, an increase of 18,252. During this same time Mecklenburg Presbytery has increased from 3,321 to 8,801, if Asheville Presbytery, which was cut off from Mecklenburg be added—an increase of 5,480.

This comparison gives us some idea of the disparity between the two Synods. A further comparison between it and other Synods would show a very similar disparity. But if we begin to study these figures in detail we find a still greater disparity than appears on the surface. Take for instance the Presbytery of Nashville, where the greatest growth appears. In 1872 she reported 2,510 members. In 1897 she had grown to 4,663, an increase of 2,153. In this respect she would seem to compare very favorably with a majority of our Presbyteries; but a study in detail of these figures shows them up in a different light. In 1872 the churches of the city of Nashville and its suburbs reported 699 members. In 1897 they reported 2,852, an increase of 2,153, which is exactly the increase of the whole Presbytery during these twenty-five years. But the city of Nashville has grown in proportion at a greater rate than the Church, so this increase would only represent their natural growth. What does this mean? That in twenty-five years the Presbytery of Nashville has made absolutely no progress, at least as regards ingathering.

Let us turn to the Presbytery of Columbia, which is the other Presbytery of the fertile Middle Tennessee valley. In 1872 the Churches that occupied the territory now occupied by Columbia Presbytery reported an aggregate of 1,712 members. In 1897 she reported 2,111 members—an increase of 399. Of this increase 412 members were added to the churches in the four county towns of the Presbytery in which we have churches, which is more by thirteen than the total increase of the Presbytery. But the churches in our county towns have hardly kept pace with the growth of the towns. What do these figures mean? That Columbia Presbytery has actually lost ground steadily for the last twenty-five years.

The natural inquiry is, what is the reason of this retrogade motion? Is it because we are being absorbed by other denominations? Not at all, for I verily believe a careful study of their statistics will reveal a very similar state of affairs. Is it because we have no room to work? No, for all over this country are hundreds of places where there is no church of any kind within easy acccess of the people. Is it because there is no material to work on? No, for it is my honest opinion that a majority of our young men either have never made any pretenses to religion or if they have they are what they themselves term 'back in the brush'; a Tennessee expression for a stray sheep. Not only so, but there are countless families where one of the other of the parents (many where both) are not professing Christians, as well as many grown daughters.

Unless something is done at once to effectively reach this people with the gospel the time is not very far distant when this country will be lost not only to the Presbyterian Church, but to the whole Christian Church. If all the people of this country were to go to Church on the same Sabbath there would not be standing room in the combined churches for a half of them, yea if the preachers were to preach out doors not more than half the people would be within articulate sound of their voice.

It behooves the whole Presbyterian Church to arouse and press into this great land and possess it for the Lord. It may be well compared to the land of Canaan, which floweth with milk and honey. Such wonderfully fertile land has never been dreamed of by the average farmer of our South Atlantic States.

The possibilities of the country are almost illimitable. If our Church would awake now to her opportunity and press in and possess this fair land it would become to her one of her chief supports. May God bless us with his Spirit and awake us from our lethargy that we may arise and enter this fair and promising land for our Lord and Master.

WM. CLARK.

TOCCOA, Ga., April 7th, 1898.

MR. EDITOR:—You were pleased in your editorial note, on my recent article, to refer to my translation of the words ek nekrōn, "out of" or "from among" dead (ones) as *new*. If you are correct in your statement, if I was inventing a translation on my own authority, you ought to be able to prove it very easily. You certainly could not object to giving your readers *all* the definitions of the preposion "ek," given in any respectable lexicon of New Testament or classic Greek. If I am a presumptuous innovator, you could thus establish it very clearly. You might also show how it can be "*new*" to get the words "dead ones" from a word the chief meaning of which is "a corpse" (nekrōn.) Here I must rest the case.

W. LEE HARRELL.

[We did not mean to intimate that Brother Harrell's translation was original, or that he was the innovator. We possibly have the book from which the idea comes. We believe it to be "new" nevertheless. The translation "from the dead" has a definite meaning in English—from the condition of death. That translation was adopted by the Authorized and Revised Versions. It is not a question of the meaning of ek or nekrōn, but of the whole expression, anastasis ek nekrōn. Dr. Edward Robinson in his Lexicon of the New Testament in an exhaustive treatment of the preposition puts that phrase under the head, "a state or condition out of which one comes." In one instance exanastasis is used, ek in composition. Moreover it is impossible to give the "new" translation always. Did Abraham believe that God would raise Isaac "out from among the corpses" or "from the condition of death" that is "from the dead?"

When Paul says, "Present yourselves unto God as alive from the dead," did he mean, alive from the midst of the corpses, or did he refer to the believer's previous condition of death? Yet the phrase is ek nekrōn.

We do not raise the question of the truth of the doctrine which Brother Harrel extracts from the preposition. But as his kind remarks about the PRESBYTERIAN led us to publish his first communication, duty to our readers has led us to correct a translation of Scripture which, according to the authorities we have been able to examine, is both new and false.—ED.]

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. MCKELWAY, Superintendent, Charlotte, N. C.

We shall have to revise our figures for the year as given in last week's issue, on account of some belated contributions. There was one printer's mistake also. Instead of saying that only $905 had been received for the past five months, we said $1,905 had been received. Counting what has been sent in from the churches since on the last ecclesiastical year it makes $2,117.33.

Orange is still more the banner Presbytery through a cheque of $172.64 from the treasurer. Total for the year, $1,783 67. Mecklenburg contributed an additional sum, $39.69. Total, $907.50. But Mecklenburg gives $1,000 to Asheville Presbytery—counting the salary of the evangelist. So while it does not get any credit on the Synodical reports for this work, the money not going through the Synodical treasury, it really contributes $1,907.50 for work outside its present bounds. The whole amount contributed for Synodical Missions from April to April, amounts to $6,600.

The superintendent visited Mecklenburg Presbytery last week which met in Philadelphia Church—one of the most liberal supporters of our work in this Presbytery last year. The whole question of Home Missions, General Assembly's, Synodical and Presbyterial, was included in the report of the Presbytery's Committee, as is most fitting, for the work is one.

Rev. R. A. Miller, chairman of the committee, made an excellent report of the work done. Eight ministers have been aided during the year, twenty different preaching points supplied and there have been 145 additions to the churches. Three Sabbath schools have been organized, one church building erected and another is nearing completion. About $5,800 has been expended for work within the bounds of the Presbytery, but this includes the important work which is conducted in Charlotte and entirely supported by the First and Second Churches here.

Rev. J. R. Howerton, D. D., made an excellent address on Assembly's Home Missions, and the superintendent spoke on Synodical Missions. These were followed by Rev. R. P Smith, the Presbyterial Evangelist and other workers in the Presbytery. The whole day Thursday was given to Home Missions, the evening session being devoted to the consideration of the Presbyterial Schools.

The addresses on Synodical and Assembly's Missions must have borne some fruit as the Presbytery voluntarily increased the apportionment to these causes, by $200 each. The Synodical apportionment for Mecklenburg Presbytery now stands $950. It is good to see this strong body, with its compact territory and its large resources, bending its energies to the evangelization of North Carolina and of the great Southwest while maintaining so thoroughly its own evangelistic agencies.

The superintendent had an appointment at the First Church, Greensboro, on Sunday, but late in the week it was discovered that the Methodist brethren would formally open their new and beautiful edifice on Westmarket Street. So Brother Smith's people returned the courtesy of some years ago and joined their brethren in the Sunday service. The superintendent was invited by Brother Hall, of the Westminster Church to present the cause to his people, and they responded with a subscription of $75.00 for the year. It was a pleasure to find also that so many individual supporters of the home mission work in the First Church were willing to renew their subscriptions for the coming year. The banner must not be lost. Both these churches have prospered greatly during the year, there being 80 additions to the First Church and 51 to Westminster. The Sunday school at the First Church last Sunday numbered 404.

Our news columns show that in Albemarle Presbytery a great deal of time and attention was devoted to the work of Home Missions. Encouraging reports were received from the field, and the new year is begun with hope and zeal. In Wilmington also, despite the absence of the chairman, Dr. Hoge, the fields were supplied and the work projected for the coming year.

Orange, Fayetteville and Concord met this week, and in all of them this great and fundamental cause will be considered, and plans made and ways and means discussed. May the Divine blessing rest upon the whole work in richest measure.

Extracts from Report of Home Mission Committee to Roanoke Presbytery, Va.

1. The contributions of the churches fell below our expectations last year and all salaries had to be scaled 20 per cent. This year we hope to do better.

2. Our two missionary fields, Lunenburg Co., and W. Pittsylvania, are vacant. The committee recommends that the efforts to sustain Evangelists in these two counties be abandoned and the churches committed to the care of neighboring pastors.

3. A little band of Presbyterians in South-eastern Mecklenburg Co., Va., asks to be organized into a church at Swepson. Recommended that the chairman be instructed to visit the field, preach and examine into the outlook, and report to the next meeting of Presbytery.

4. The Missionary supplies are recommended for this year. The plan calls for each pastor to spend a week (most of them two weeks) in assisting some brother in a protracted meeting. (This plan has been tried for four years and has been found very valuable.)

5. The apportionments for Home Mission work last year, having been accepted by almost all our churches, are recommended for this year. The appropriations of 1897 also are recommended for this year, and in addition an appropriation to aid each of our vacant missionary fields.

L. B. JOHNSTON,
Ch'm. H. M. C.

FOREIGN MISSIONS.

WISSMANN FALLS, Dec. 30, 1897.

I have spent an eventful Christmas. For the fourth time this year have I been saved by God from the very jaws of death. The poisoned arrow, the overturned canoe, the murderous knife, and now comes the treacherous game trap. Surely Africa is trying to kill me, and it does seem that only a special protecting Providence has kept me from death. I have already written you about the first three affairs. Now comes the last—my "Christmas present." For nearly all this year a chief of a neighboring town had been urging me to visit him. His name is *Ngallula*, the town Bindundu, about *eighteen* miles southwest of Dombi. So I walked over there December 15. I was kindly received and he exhibited an intelligent interest in and curiosity about the Gospel.

There are two very high mountains at the entrance to his town, the path going through the defile between them. I saw that from the summit of one of them a splendid view of the Kassai Valley might be obtained, and the geographical situation of the country determined. Especially was I anxious to know about the altitude, as it would have an important bearing on the all-important question of the healthfulness of the country. So taking some instruments and one boy I made the ascent, reaching the summit about 11 o'clock in the morning. It was a blazing hot day. But my climb was fully repaid. I have never seen so glorious a sight; and I have viewed the Alleghanies from the summit of Mount Mitchell. The view was unobstructed in all directions and I could see fully 75 miles away. To the South immense mountains—a perfect chain with numerous high peaks stretched across the horizon. Westward was seen the mountain ridge dividing the waters of the Kassai and the Loange. Northward one could see where the Kassai and the Lulua joined, 70 miles away. The waters of the yellow Kassai, as large as the Ohio at Louisville, danced in the sunlight.

On the East the loveliest little valley imaginable swelled up to the horizon, dotted with palm trees and long, waving savannahs; the blue-watered lakes in the centre, and the rim of high mountains on three sides. Our town, Dombi, is near the centre of the valley, on the water which runs through it. I have called it "Old Pendleton District," after the old District of my early home. Certainly one could not wish a grander scene. It was like Moses standing on Pisgah and overlooking the Jordan valley. I have called the two mounts Pisgah and Nebo. And verily soon I had grave reason to fear that it was indeed the case of Moses, and I was to be buried on Nebo's lonely heights.

Compass in hand I had moved slowly along the mountain top, when suddenly the earth seemed to give way beneath me, and I was violently precipitated into a deep hole in the earth. I fell about ten feet. I felt something sharp strike my thigh. Looking around I saw that the hole was filled with terrible sharp pointed spikes. I knew what had happened. With the energy of terrible fright I spread out both elbows against the side of the pit and pulled myself off the spike and out of the pit. Ordinarily I could not have done it. My boy Kassongo, came running up, but he was too small to help me out I had fallen exhausted on the edge of the pit. The wound was bleeding badly. The sun was fearfully hot. There was not a bush six feet high in two miles. Kassongo told me to lie there while he ran for help. I do not know why I did not faint. It was awful. The sun seemed like fire. No shelter. Thirst consumed me. Then I remembered how often those stakes were poisoned to secure the game more surely. I thought my end had come.

My extremities were becoming numb. I tell you it was agony for two hours up there alone and bleeding on that mountain-top. Yet my escape from instant death was marvellous. Surely it was a merciful God who watched me that day. The hole was most insidiously covered over and no one could tell it was there. The stake was so large and firmly fixed that my whole weight had not moved it as the men afterwards found. It had gone in about an inch and a half. The hammock had been left at Dombi. When at last the men came, they brought a pole and a blanket, and so I was carried down to the town. On a rough bed of sticks under a roof-shed I then began the battle. A Zappo-Zap man and his wife had just arrived. They are more intelligent than the average natives. She thoroughly and repeatedly washed the wound with hot water and in many ways they proved of very great assistance.

Then fever set in. The exposure upon the mountain there for two hours under the midday sun was really very dangerous. I sent to Dombi for the hammock and other things. The accident happened Thursday. I got to Dombi Saturday. Mr. Phipps had sent to Luebo for Hawkins, Sunday he came. A very bad fever (sun-fever) set in. Monday and Tuesday I had very close calls. The fever ran high. The wound was poulticed and well treated. By the grace of God, Thursday the fever went down and I began slowly to improve. But this time I have most certainly been close to the grave. When I was sick the mail came. Nothing but discouragement from home. No news of Mr. Snyder at all. We have no physician here at all. It is a wonder how we live. Mrs. Sheppard had a baby at Luebo, and Hawkins hurried back there, as their hands were full. But God will take care of us, it is all in His hands.

SAMUEL PHILLIPS VERNER.

Envelopes and Leaflets for the May Foreign Mission Collection.

If the pastors and churches who wish envelopes and leaflets for the Foreign Mission Collection in May will send in their orders, stating the number desired, we will take pleasure in forwarding them immediately.

S. H. CHESTER, Secretary.

NORTH CAROLINA PRESBYTERIAN.

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The Unification of Our Home Mission Work.

The Southern Presbyterian Church embraces the territory that once belonged to or was in sympathy with the Confederacy. Its first name was the Presbyterian Church of the Confederate States of America. The people of those States had always called the State instead of the Nation their Fatherland. With practical unanimity they decided that their allegiance was due to the State when its authority clashed with that of the Nation.

The Synods of the Southern Church are, in the main, bounded by State lines. The Synod of Mississippi embraces Louisiana at present, and the Synod of Virginia is the territory of the Old Dominion before the cutting off of West Virginia, plus a few Maryland Churches. For convenience the natural divisions of East and West Tennessee are represented by the Synods of Nashville and Memphis. But with these exceptions the Synods are the States considered from the Presbyterian point of view.

It has been learned that in the evangelization of our territory a powerful appeal can be made to Christian patriotism. "For Virginia," "For Carolina," "For Kentucky" are magic phrases. The result has been the Synodical plan of Home Mission Work, with its acknowledged success.

The success of the evangelistic work in Kentucky incited North Carolina and Virginia to try the Synodical plan and Synod after Synod has fallen into line, the Synod of Texas having the matter up for consideration now. There can be no question as to the success of the plan. In North Carolina, for instance our Church was barely holding its own under the old plan of co-operation between the Presbyteries and Assembly, and thirty-one out of ninety-six counties were untounched by Presbyterianism. After nine years of work, under the present plan the Church has increased in membership nearly one-third, seventeen out of the thirty-one counties have been entered and nearly a hundred new churches organized. There is a most harmonious co-operation between the Presbyteries and the Synod, *the Synodical Committee being composed of the Chairmen of the Presbyterial Committees, with one Elder from each Presbytery*. In the meantime the Assembly's work has changed its plan. Instead of the old and cumbersome "Banking system" by which the Presbyteries sent their funds to the Assembly's treasury and withdrew them at pleasure, the Presbyteries of the stronger Synods now contribute directly to the frontier work of the Assembly, which makes a gain of over sixty per cent. over the amount spent upon that work under the old plan.

This money is practically all spent in the Synods of Texas, Arkansas and Florida.

And yet "Assembly's Missions" does not enlist the support of the whole Church as the cause certainly deserves. We believe one trouble to be the want of representation in the Church at large. There is an old proverb anent taxation without representation. The Assembly's work is given to a Committee of able and successful pastors located in Atlanta, upon whom no sort of reflection is intended, the single point being made that they are a local committee. There is very limited and unsatisfactory representation when the Assembly meets. For instance, at the last Assembly, the ministerial representation on the Home Mission Committee from the Synods of Kentucky, Georgia, South Carolina, North Carolina and Virginia was a returned foreign missionary. Yet from those Synods the greater part of the money must come for the carrying on of the frontier work.

The suggestion is made that the plan of representation adopted in North Carolina be extended to the Assembly, *that the Assembly's Home Mission Committee consist of representatives from the Synodical Committees*. Thus each Synod would have its part in the management as well as in the support of the Assembly's work.

The Committee could meet once a year just before the Assembly meets and lay off the plans for the whole year, each Synod engaging to raise its quota of money and the united wisdom of the Committee expending the money where the need and the promise is greatest. The objection on the score of expense would be more than met by the financial value of a report to the Assembly of the Home Mission work of the whole Church. That report now covers the work done in three Synods at an expense of $25,000 and the Assembly, as such, knows nothing of the far larger and more successful work involving the outlay of $100,000.

Between the meetings of the Assembly an executive Committee from contiguous Synods could manage affairs with small expense.

In suggesting this plan we have been encouraged by the commendation of brethren whose opinions have been of great weight with us. We spoke of the plan to Dr. Dabney last summer and he gave his unqualified approval of the measure. In a letter to one of our ministers last summer he says:

"The Synodical Commissions for this work are wholly approved. The Presbytery is too small a body. Its efforts should be auxiliary to those of the Synods and Assembly and not independent. Otherwise the work will be so chopped up as to reach disintegration.

There is urgent need that the Assembly's Committee and the Synodical Commissions should be brought into a closer, more intelligent and harmonious concert."

If this suggestion meets with favor we make the further one that some Presbytery bring the question before the Assembly by way of overture. The plan involves a minimum of change, as the same policy is contemplated, the stronger Synods doing their own work and the Assembly equalizing the funds between the stronger and the weaker. The only change necessary is that from a local to a representative committee.

The Ethics of War.

We have received a copy of a memorial from the Society of Friends to the President, his Cabinet, and the Congress of the United States, deprecating the idea of war between the United States and Spain. God bless the Friends! Who does not love and honor them?

Yet as war seems imminent as we write, and the consciences of some of our people may be disturbed by the idea that the "principles of the Christian religion forbid war as emphatically as they do private combats," we take the opportunity of showing the truth on this question.

The profession of soldier is nowhere forbidden in God's word. The Christians who were taught by the apostles themselves and who were willing to lay down their lives for the right's sake did not resign their positions in the Imperial army. The profession of arms being a necessary profession for the preservation of society, the private soldiers were under authority, and were not responsible for the waging of an unjust war. Their duty was obedience. So, to-day, neither American nor Spanish soldiers are responsible for the slaughter of their fellows in battle. But the rulers of each nation rest under a terrible load of responsibility, and are guilty of wholesale murder unless they believe that their cause is just and that they can make their appeal to the God of battles.

Says the memorial again, "In the intercourse between individuals no dispute, however serious, is regarded as beyond the ordinary, peaceful process of the Courts. Why then should the same principle be less applicable to the settlement of international difference?"

The reason is obvious enough. There is no court to which the nations can appeal. Each is a Sovereign.

The principle of self-defence is recognized in law between man and man. Then a defensive war is always a righteous one.

There are also natural rights of man which sometimes need to be defended by force of arms, such as life, liberty and the pursuit of happiness. It is on this principle that the insurgent warfare in Cuba against Spanish oppression is justifiable.

When oppression becomes wholesale murder as has been the fact in Cuba, in the case of the unfortunate *reconcentrados*, then it is the sacred duty of the strong nation most directly concerned to prevent such murder for humanity's sake, by peaceful means if possible, by war if necessary.

The defence of another's life is as sacred a duty as the defence as one's own, even if it involves the death of the would-be-murderer.

Again, a nation is sometimes called upon to punish the murderers of its own citizens. A murderer is punishable by the laws of the land in which he lives. Now if such an act as the blowing up of the Maine, becomes the act of a nation, either by deliberate design (which in this instance is incredible) or by identification of the authorities with the individual murderers, through manifested sympathy, defeat of justice in bringing the guilty to punishment, or failure to make reparation, then, in the absence of a higher court of justice to which appeal can be made, the declaration of war is a righteous act. It seems hard that individual soldiers should have to suffer for a nation's guilt. But a nation generally has as good a government as it deserves, and war is almost impossible in this age unless it is demanded by the people themselves. But punishment should always be distinguished

from vengeance. We hope that the day may soon dawn when the Christian nations of the World will have a general Court of Arbitration to which all questions between nation and nation shall be referred. Still, even then the only way to enforce the demands of such a court for the punishment of the offender against peace, would be by the combined armies of the represented nations. But the knowledge of that force in reserve would be the surest guarantee of peace. Then war might become a forgotten trade.

To this end the efforts of the Peace Congress are being directed and the historic position of our friends, the Friends, is a favoring influence. The reign of the Prince of Peace in the hearts of men tends toward ultimate and universal peace between the nations.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson IV., April 24, 1898.

A LESSON ON FORGIVENESS.—MATTHEW 18: 21–25.

GOLDEN TEXT.—Forgive and ye shall be forgiven. Luke 6: 37.

CONNECTION.—The time of the present lesson was probably soon after the Transfiguration. Christ has just been telling his disciples of the right course to be pursued in the case of personal injuries in which he gives a high degree of authority to the church, and couples with it the promise of his presence with two or three gathered in his name. Peter's question follows the promise.

EXPLANATORY NOTES.—*How oft shall my brother sin against me and I forgive him*. The first clause is simply the basis of the second. Tyndale translates, How oft shall I forgive my brother if he sin against me.

Until seven times? "Peter thought that he was saying something great." Chrysostom. Said the Talmud: When a man sins against another, they forgive him once, they forgive a second time, they forgive him a third time, but the fourth time they do not forgive him. Peter had gone beyond the Jewish tradition.

Seventy times seven, or perhaps seventy-seven times. Christ means to teach that there is no limit to the times we should repeat forgiveness.

The Kingdom of Heaven. In the Messianic Kingdom the law of forgiveness holds and its breach is punished. Therefore the parable of the unforgiving servant is like the Messianic reign.

Take account of. Settle accounts with. The same expression as *reckon* in the next verse. *Servants*, the officers of the court who were literally the slaves of the King. *Ten thousand talents*, about twelve million dollars. It was not unheard of for an Eastern official to embezzle that sum. Perhaps Li Hung Chang has been guilty to that extent in our own day. But Christ uses the large figure to illustrate the enormity of our debt of sin and the disproportion between what God forgives us and what we may be called upon to forgive others.

As he had not to pay. So the sinner is utterly unable to cancel his debt to God. *To be sold*. The law of Moses allowed a man to sell himself for debt. The absolute character of the King's authority is indicated here.

I will pay thee all. The sinner's vain but constant hope. God shows a better way. *Moved with compassion, loosed, forgave*. What a picture we have here of God's forgiveness, drawn by the hand of his dear Son.

A Hundred pence, about seventeen dollars in our currency. *Fellow-servant*. The smallness of the debt would indicate that he was an inferior officer. The same servant, the same circumstances of debt, the same prayer for patience, but not the same spirit of compassion and forgiveness. Compassion is the real spring of forgiveness.

Shouldest not thou also have had compassion even as I had pity on thee. God's compassion is the strongest possible reason for our forgiveness.

The tormentors, till he should pay. An intimation of what Christ teaches elsewhere plainly, that punishment is eternal. Says Bruce: Just because God is a Father and because his inmost spirit is love, he must abhor a spirit so utterly alien from his own. It is only what we should expect under the government of a gracious God that the spirit of mercilessness should have judgment without mercy.

So likewise shall my Heavenly Father do also unto you. There should be no slurring over the terrible warning of this verse. The unforgiving soul, no matter where it may be found shall be subjected to eternal torments.

[CONTINUED FROM 5TH PAGE.]

Rev. T. M Hawes, D. D., and Rev. W. K. Patterson, with Elders J. L. Irvine and W. W. Young.

Call.—A call from the Fourth Street church of Owensboro to Rev. E. E. Smith was found in order and placed on the docket for the adjourned meeting May 3

Stated Supply.—Permission was granted Jeffersontown and Cane Run churches to employ Rev. J. H. Weaver, of Transylvania Presbytery, as stated supply until the fall meeting.

Invitation to the Assembly.—The Presbytery unanimously extended an invitation to the Moderator of the General Assembly appointed to convene in New Orleans, May 19, 1898, to call the Assembly to meet in the First Church, Louisville, should it, in the providence of God, be deemed necessary or advisable to change the place of meeting.

Memorial.—A memorial of Rev. G. C. Crowe, deceased, was adopted, and it was ordered that a page be set apart in the minutes of the Presbytery to his memory

Amendment to Rules of Discipline.—The Presbytery advises and consents to the amendment proposed by the General Assembly.

Proposed Presbyterian School.—Rev. J. S. Lyons, D. D., and Rev. J. J. Hill were at the request of the session of the Hawesville church, appointed a committee to confer with a like committee from that church in regard to the establishment of a Presbyterian school at Hawesville.

New Church.—The church of Flora Heights, in Louisville, was reported organized October 10, 1897, and it was enrolled.

The Houston Case.—Presbytery adopted the following report:

The Committee to whom was referred the paper of Rev. M. H. Houston, D. D., dated December 23, 1897, would submit the following report:

The Committee discovers in the paper certain statements and arguments which cannot be admitted by this Committee to be true, but on which it is not thought necessary to make any comment. If the Presbytery erred in any particular, Dr. Houston had the right of appeal or complaint, and any member of the Presbyterian Church in the United States possessed the right of complaint. Neither Dr. Houston nor any one else has seen proper to test any of the issues involved in this case before the higher courts of the Church.

The substantive part of Dr. Houston's paper is embraced in the following words: "I now give back to the Presbytery of Louisville all rights and privileges that I received by my ordination as a minister of the Presbyterian Church, and I take my place as a private member of the Church. My name is borne on the roll of the communicants in the Presbyterian Church of Waynesboro, Va., and in this relation only I now stand in the Church of my fathers."

It is clear to the Committee that a minister cannot by his own act divest himself of his office, and consequently Dr. Houston's declaration is of no effect. The Committee entetrained the hope that it would be possible to construe the paper as a virtual request by Dr. Houston to be "divested" by Presbytery of his office, and that the Presbytery could at this meeting bring this matter to a conclusion. An interpretation, however, of this character does not seem admissible.

The Committee, therefore, recommends the Presbytery to communicate to Dr. Houston its readiness to consider any request on his part to be divested of his office when presented in accordance with the provisions of our Book of Church Order.

Moderator of Session for vacant churches.—Rev. J. S. Lyons, D. D., presented the following resolution, which was adopted:

Whereas, it is important that our vacant charges should be settled as speedily as possible, and,

Whereas, sessions unaided often have serious difficulty in securing the prompt settlement of pastors, and

Whereas, it is the province of the Presbytery to exercise pastoral oversight of the churches within its bounds, therefore be it

Resolved, That whenever a pastoral charge becomes vacant, the Presbytery, after consultation with the session of the church, appoint a minister to act as Moderator of the session during the vacancy.

Fall Meeting.—Eminence, Tuesday before the full moon in September, 7:30 p. m.

Adjourned Meeting.—First Church, Louisville, Tuesday, May 3, 1898, 2 p. m.

DAVID M. SWEETS, S. C.
3203 Portland Avenue, Louisville, Ky.

MISSISSIPPI.

Tombigbee Presbytery.—Presbytery met at Meridian in the Second Church at 11 a. m., March 31. There were 35 present during the sessions. Rev. G. E. Chandler was elected moderator and Rev. D. L. Barr temporary clerk. Rev. A. B. Coit, the retiring moderator, preached the opening sermon.

Commissioners to the General Assembly are: Rev. W. S. Jacobs and Elder Wm. Kellis. Alternates: Rev. T. D. Latimer and Elder Danl. McLeod. Leaksville was selected as the place for the fall meeting.

Rev. Robert Campbell asked to have pastoral relation dissolved, the Meridian Second Church united with him, and the Presbytery granted this request. Mr. Campbell will move to Ellisville, and will preach at Waynesboro, Philadelphus and Laurel, besides the Ellisville Church. Presbytery will meet at the First Presbyterian Church of Meridian, in adjourned session to consider Rev. D. L. Barr's request for the dissolution of the pastoral relation. The churches will be notified to appear and show cause why his request should not be granted. This is the exact letter of our Book and there is wisdom in the arrangement doubtless. Rev. D. L. Barr may go to Florida.

Rev. W. E. Hill of Kentucky is now at work in Kemper County, and we hope will make his home among us. Nearly all of our churches are now supplied with the regular preaching of the Word. Our narrative under the conscientious eye of Dr. H. R. Raymond does not show all sunshine, but allows the shadows to fall in places, though on the whole it is encouraging. The stated clerk was entertained during Presbytery by Mr. Polk, formerly of Polktown, N. C., and would not ask for a better host than North Carolinians make. Presbytery adjourned to meet in the First Church of Meridian, 11 a. m., April 26th, 1898.

A. B. COIT.

Central Mississippi Presbytery.—Central Mississippi Presbytery met in the First Presbyterian Church, Jackson, Miss., April 6th, 1898.

Opening sermon was preached by the retiring moderator, Rev. J. W. Primrose, D. D., from I. Jno. 4:16.

Organization.—Rev. J. A. Mecklin, D. D., was elected moderator; Rev. F. F. Maddox, minute clerk; Ruling Elder C. J. Nelson, engrossing clerk. Present—Twenty ministers and twenty-four ruling elders.

Receptions.—Rev. F. L. Banks was received from the Presbytery of Pine Bluff.

Narratives.—The narratives from the various churches were very encouraging.

Commissions.—Ministers: Rev W. A. Alexander, D.D., Clarksville, Tenn., Rev. A. Mecklin, D.D., Kosciusko, Miss., principals; Rev. C. P. Calmery, Edwards, Miss., Rev. D. M Hawthorne, Goodman, Miss., alternates. Ruling Elders: C. J. Nelson, Carrollton, Miss., Wm. Buchanan, Brandon, Miss., principals; Henry T. Iveys, Greenville, Miss., D. B. Comfort, Kosciusko, Miss., alternates.

Next Place of Meeting.—Carrollton, Miss., was selected as the next place of meeting.

C. S. NEWMAN.
Canton, Miss.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—Did you see that silly thing I did last week, telling you that they would not be printed (the sunshine verses) till this week, and then *doing* it right over in the next column? This is the way it happened. I had taken ever so much time to look over and divide the letters into two bundles, one to be put in last week and one this week, but when a messenger came from the office for the letters, of course I had to go and pick up the wrong bundle—so there!

Another bad mistake last week was that little George Myrover's letter from Fayetteville, telling about making his missionary money, was signed *Nye*. Now for all these things, can you excuse me?

We have printed the verses this week written out, and I want you to notice that the very brightest thing we know of in this world, God's own glorious sun, will not be needed in our Home in Heaven, because God Himself and Jesus our Saviour, will give us light.

You know when Jesus took John and Peter up on the mount that His face shown as the sun and His garments were white like light. You know how Peter and John were overcome by that little glimpse of the brightness and beauty of Heaven, and when they heard God's voice, they fell on their faces—but in Heaven even little children do always behold the face of the Father! We shall be *like* Him, for we shall see Him as He is. We too shall shine as as the stars forever and ever.

Do you ever dream dreams before you go to sleep at night: Well, when I was a little girl I used to dream about being a "grown up" lady. The older people would laugh at me because I said, "I am going to do such and such things when I get a lady." Maybe all the dreams did not come true, but I did get a lady, and before I know it I shall get an old woman, if God needs to leave me here a while longer, and the dreams now are oftener and oftener of the beautiful city, where my home is being made ready for me.

That is the reason I talk to you so much about it my dear little friends. Some little children have such strange thoughts about Heaven that the "grown-ups" never know anything about. One day some of us were talking about Heaven and what kind of a place we thought it would be. I remember that one little girl said she thought everybody sat at a great long table and had a party *all the time*; another thought people floated around in clouds without anything to do; another that they stood up and sang all the time and so on and so on. Now just see what foolish little people we were.

The Bible seems to teach us that we shall have and enjoy there, all the beautiful things we have here, *without the sin*, which mars *all of our* beautiful things. I believe God wants us to think a great deal about our Home, our *inheritance*, because He tells us so much about it and is always reminding us not to be troubled at things that hurt us here and not to be discontented, because He has such wonderful things, such a lovely "place" for us when we have served him for a little while here. And this service is a war, children, as we said last week, and I want you to think and read about this war and next week I shall have some questions for you about it.

My little folks:—Thursday the fourteenth day of this month is Little Sister's birthday. She is six years old, but she has gone away. When you get down on your knees to talk with God, won't you ask Him to stay *very* close to me and all the poor mammas whose little ones have slipped away?

And the city had no need of the sun * * * * for the glory of God did lighten it.

* * * Let not the sun go down upon your wrath.

Then shall the righteous shine forth as the sun in the kingdom of their Father.

His face did shine as the sun and His raiment was white as the light.

He maketh His sun to rise on the evil and on the good.

Who is she that looketh forth as the morning, fair as the moon, clear as the sun?

For the Lord God is a sun and shield.

The sun shall not smite thee by day nor the moon by night.

But unto you that fear my name shall the sun of righteousness arise with healing in His wings.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

Last of all read Ecclesiastes, xii:1-2.

THE CHILDREN'S LETTERS,

The Best Preacher in the State.

MAXTON, N. C.

DEAR PRESBYTERIAN:—I am a little boy, was seven years old in January. I love to read your letters. I go to school to Miss Maggie Patterson, I love her very much. I have three brothers and four sisters, but one is in Heaven. Miss Lizzie Patterson is my Sunday school teacher. I am in the Shorter Catechism. We have the best preacher in the State, his name is Dr. Hill.

Your little friend,
JOHN ALLEN MCLEAN.

A Pet Brother and Sister.

ALMA, N. C.

DEAR PRESBYTERIAN:—I will write you another letter. I am going to school yet. My teacher had us to read a story and tell it. I have no pets except a little brother and sister. I go to Sunday school nearly every Sunday. I can repeat the first and twenty-third Psalms. I am studying the Shorter Catechism and the Earnest Worker. I enjoy reading the letters from the children. I hope the little girl that swallowed the thimble is well and also the little girl that had her leg and arm cut off. I will close hoping to see my letter in your good paper.

Your little friend,
EVELINA MCGIRT.

"Found Many Beautiful Verses About Light."

TAYLORSVILLE, N. C.

DEAR PRESBYTERIAN: — Several weeks ago I wrote to you but my letter has not been printed, so I did not like to send any verse about sun and light, but as you ask again for them next week I will send you two. I found many beautiful ones about light, but I like these two: Rev. 21:23; Rev. 22:5; about the light of Heaven best of all.

Your friend,
EDWIN SEAGLE MCINTOSH.

Two Rebeccas.

SEMORA, N. C.

DEAR PRESBYTERIAN:—I have seen so many nice letters from the little boys and girls that I thought I would write one. We do not take THE PRESBYTERIAN, but we see it every week. Our school has closed but we are going to school at home now. I have one sister and one brother, both younger than myself. My cousin is staying here; she came to go to school, but now she is going to school here with us at home. We are just the same age, except that she is nine days older than I am and we are both named Rebecca. It is very warm for March and the fruit trees are in bloom. I hope we won't have a frost to kill the fruit. I am learning to ride, but the horses are not gentle enough for us to ride much Our Sunday School will begin the first Sunday in April. Our superintendent is very sick I am very glad that the little girl that swallowed the thimble is better. I enjoy reading the stories and letters in THE PRESBYTERIAN very much. As this is my first letter to you I hope you will publish it. We go to the Old Red House Church. Mr. Evans is our preacher. I will close by asking a question: What prophetess was called a "Mother in Israel?"

Your little friend,
REBECCA LANSDELL.

Surprised to See "Uncle and Auntie."

CARTHAGE, N. C.

DEAR PRESBYTERIAN:—As I have not written to you since you have moved to your new home I will write now. I am a little girl nearly twelve years old. I am not going to school now but went in the fall. My pets are two calves and a kitten. My calves are named "Nancy Tigg" and "Bingo" and my kitten's name is "Tiger." I go to Sunday School to Union Church, Cousin Crissie McLean is my teacher, I like her very much, she is so kind to little folks. I love to read the children's letters very much. but I like the one to the children best. You don't know how surprised I was to see Uncle and Auntie's picture in the PRESBYTERIAN, but I don't think it was as nice looking as they are. I liked the piece cousin Cornelia wrote very much, and hope she will write again soon. As this is my first letter, I will close. Your unknown friend,

FLORA J. MCQUEEN.

The Letter That Wasn't Printed.

TAYLORSVILLE, N. C.,

DEAR PRESBYTERIAN.—There have been so many letters from children all over the State, but I have not seen any from here, so I will try to write one. We all read THE PRESBYTERIAN. Mr. Tidball is our preacher. Miss Lillie Tidball, who was a missionary to China has a Children's Missionary Society. My father is our Sunday school superintendent, and Mrs. Stitt my teacher. I have been through the Shorter Catechism and am going to recite it soon. I am nine years old, and in the fourth grade at school. I have two sisters, Christine and Hallie, and lots of cousins to play with. We live with our grandmother, who is nearly eighty years old. Sometime I will write you about our mountains and mineral waters. I wish I knew all the Presbyterian children who write letters in your paper.

Your friend,
EDWIN SEAGLE MCINTOSH.

Seventeen Cousins.

FLORAL COLLEGE, N. C.,

DEAR PRESBYTERIAN:—As I have never written to you before, I thought I would write now. I am a little girl ten years old. I am going to school. I like to go to Antioch to see my dear old grandmama. I have sixteen little cousins, of which I am the oldest. My papa takes THE PRESBYTERIAN. I love to read the little letters. You said something about keeping our "pages" clean. I have been trying to keep mine clean. Wishing you much success I will close, hoping to see this in print.

Your little friend,
CORA NEILL CAMPBELL.

A First Letter.

XENIA, Duplin County, N. C.

DEAR PRESBYTERIAN:—I am a little girl 8 years old. Papa takes THE PRESBYTERIAN. I enjoy reading the little children's letters. I have four brothers ad two sisters. They are all older than myself. I go to Sunday School. Papa is our superintendent. I am learning the child's catechism. Our school closed last Friday. This is my first letter and I hope it wont be thrown in the waste basket, for I want to surprise papa. Now won't he be surprised when he reads it and sees my name signed to it? I will close for this time.

Your little friend,
PET NEWTON.

With Love to all the Little Writers.

GOODWIN, N. C.

DEAR PRESBYTERIAN:—My school closed last Wednesday a week ago, but we didn't have any closing exercises. My teacher was Miss Jennie Robertson, from Idaho, N. C., and we all loved her very much. Mother went to Georgia and stayed n arly four weeks, but she didn't take anybody with her but the baby. I loved to go to school. I am nine years old and will be ten in August. I will close with love to all the little writers.

Your friend,
LUCILE HASSELL.

She Certainly I Sweet.

OXFORD, N. C.

DEAR PRESBYTERIAN:—I am a little girl eleven years old. I go to the Baptist Sunday school. Mr. W. T. Walker, the Presbyterian minister, boards with us, and takes THE PRESBYTERIAN and lends it to me to read. I enjoy reading it very much, and es ecially the letters. I saw a letter from one of my little friends, Mary Webb, in your paper, and thought I would write too. Mrs. Walker has a little baby, she certainly is sweet. Her name is Francis Reaves Walker. She was a year old last Saturday. I have a bicycle. I enjoy riding very much. Most all of my friends have wheels. Mrs. Walker says she knows you well, and you must publish this.

Your friend,
WILLIE HUNTER.

The Best Grandma.

CAMERON, N. C.

DEAR PRESBYTERIAN:—I was nine years old yesterday. I have two brothers, Roy and John D., and a sister Jewel. My darling papa died about two years ago and our home don't seem the same at all. My Grandma McIver lives with us, and she is the best Grandma that ever was. My Aunt Minnie plays on the piano a heap. My Uncle Dewitte is a dentist, and my Uncle Chandler is a Professor in South Carolina. Please print this, so I can see it. Mama and Grandma love your paper. I wrote this all by myself.

Your own friend,
MABEL BIRCHETT MENSE.

Mama's Little Helper.

HAW RIVER, N. C.

DEAR PRESBYTERIAN:—As I have never written to you before I thought I would write to you. I am nine years old. I have three little sisters and two little brothers. I am staying with uncle Will Anderson at Haw River and am going to school there. Papa comes after me every other Friday. My teacher's name is Miss Sudie Edmundson. I study arithmetic, grammar, geography, spelling, reading, and music. I like music best of all my studies.

The first two pieces I learned were, "Jesus Lover of My Soul," and "Bringing in the Sheaves." My school will not be out until the last of May. I like to go to school here, but I get very home sick sometimes.

When I am at home I help mama. She says I help her so much she has to call me little mammie.

Mr. Culbertson is our pastor at Cross Roads. We all like him very much.

Your little friend,
CARRIE ANDERSON.

Why Doesn't Papa Read the Letters?

TAR HEEL, N C.

DEAR PRESBYTERIAN:—I am a little boy nine years old. I love to hear Mamma read the little letters I wonder why all the children say "Mamma" reads the letters, maybe the Papas can't read. We have a missionary society, we meet once a month. I make my pennies by selling eggs. I know one missionary, his name is Mr. Curtis, he is in Siam. Prov. xxiii:26 says: "My son give me thine heart and let thine eyes observe my ways."

Your little friend,
JEFF. D. ROBESON.

Strawberries and Letters.

ROCKY POINT, N. C.

DEAR PRESBYTERIAN:—As Brother has wrote you a letter me wants Mamma to write one for me too. Me will be mity glad if you will put it in your paper. Me wish you would tome down to see me. Me and Brother have got us a strawberrie patch, and we will send you some money to pay for our letters when we ship our berries. My little Sister is mity pretty, her name is Elizabeth McDuffie, but we call her Elise, she is walking about and she most falls out doors every day, me is just bout four years old and Elise is little over one. My Santa Clause dolls head got broke. Me might write again to you cause now me has most forgot some things me wanted to say.

Your little friene,
KATIE B. JORDAN.

Money Spent Not in Vain.

One beautiful Sabbath afternoon, Wen Hsin, a Chinese girl, lay dying in our Peking school.

We knew that she must soon go, and so, as it is the custom in China, she was bathed and dressed in her grave clothes. Her glossy black hair was knotted on the top of her head with bright red cord. She wore a dark blue garment, with a bit of bright trimming down the edge; snowy stockings and embroidered slippers were on her feet. Her white hands were folded peacefully, and she lay so calm we knew she was resting in the arms of Jesus, and only waiting for him to take her spirit from the poor, worn body.

It was the hour of the Sunday school. They knew in the chapel that she was dying, and through the open window we could hear them singing: "There's a land that is fairer than day."

The busy little clock on the square red table kept on ticking, ticking until the Sunday School was dismissed, and many of her schoolmates gathered sorrowfully around the brick bed on which the dying girl lay.

Several of her old friends came in from the neighborhood. None of them had ever seen a Christian die before, and they gazed with wonder upon the peaceful girl, and went back to their homes with the wondrous news that Wen Hsin lay dying, and was not afraid!

Somebody in America had given $30 a year to support her in a Christian school.

As she found how precious it was to have the dear Lord Jesus go with her through "the dark valley of the shadow," she was thinking of them, the friends so far away, who had done so much for her.

I said to her, "Wen Hsin, do you want anything?"

"I — want — to — write — a — letter."

"O, you are too weak! What is it you want to say? Tell me, and I will write it for you."

Gathering up all the strength she had left, she gasped it out in her weakness, a word at a time:

"I—want—to—tell—my—American—friends — they — did — not—spend—their —money —in—vain—for—me."

Soon she had closed her black eyes, and went away from the brick bed to the mansion prepared for her, but she had sent her precious message to cheer and encourage the home workers in the mission cause. —*World-wide Missions.*

What Was It?

One morning Mattie woke up cross. She lives in Louisiana, and has an old colored woman as nurse. When Mammy came to dress her that morning she said:

"Go away! I won't get up!" Mammy tried to persuade her by telling her what there was for breakfast. She said there was a bowl "plum full" of grapes and oranges, and delicious cantaloupes, besides buttered biscuit and grits and fish. But Mattie was stubborn. When Mammy found that she could do nothing with the little girl, she dressed the baby and went out of the room. As soon as there was no one to see Mattie act ugly, she decided to get up. She put on her clothes all wrong, and went to the dining-room to find everybody through eating, and nothing ready for her. Then she began to cry, and when Mattie cries she does so loud and long.

"Oh, gracious?" cried mama, with her hands to her ears.

Papa said: "That's right, Mattie. I need water badly on my cotton crop, and this is too good to be wasted." You see, in the South where cotton is planted, the long summers are very hot and dry, and often rain does not fall for weeks. So, when papa led Mattie to the window she could see a great wide field of cotton that was dusty and parching for a rain to come and make it fresh and pretty. But she couldn't squeeze out a single tear. Wasn't that funny?

"Cry, Matsie!" said papa; "I need water so much."

But the little girl suddenly decided that she was hungry and would have some breakfast. And papa showed her how she looked when she cried; and she said that if she looked that ugly, she wasn't going to cry any more. Mammy said that she had waked up on her left side, and that was a sign of being cross; but I think it was something else, don't you?—*M. E. Foster, in the Presbyterian Banner.*

The Four Sunbeams.

Four little sunbeams came earthward one day,
Shining and dancing along on their way,
Resolved that their couse should be blest.
"Let us try," they all whispered "some kindness to do,
Not seek our own pleasure all the day through,
Then meet in the eve at the west."

One sunbeam ran in at a low cottage door,
And played "hide and seek" with a child on the floor,
Till baby laughed loud in his glee,
And chased with delight his strange playmate so bright,
The little hands grasping in vain for the light
That ever before him would flee.

One crept to a crouch where an invalid lay,
And brought him a dream of a sweet summer day,
Its bird song, and beauty, and bloom,
Till pain was forgotten and weary unrest,
And in fancy he roamed through the scenes he loved best,
Far from the dim, darkened room.

One stole to the heart of a girl that was sad,
And loved and caressed her until she was glad,
And lifted her white face again.
For love brings content to the lowliest lot,
And finds something sweet in the dreariest spot,
And lightens all labor and pain.

And one, where a little blind girl sat alone,
Not sharing the mirth of her playfellows, shone
On hands that were folded and pale,
And kissed the poor eyes that had never known sight,
That never would gaze on the beautiful light,
Till angels had lifted the veil.

At last, when the shadows of evening were falling,
And the sun, their great father, his children was calling,
Four sunbeams sped into the west.
All said, "We have found that in seeking the pleasure
Of others we fill to the full our own measure."
Then softly they sank to their rest.
—*London Million.*

Patience.

How smooth the sea-beach pebbles are!
But—do you know?
The ocean worked a hundred years
To make them so!

And I once saw a little girl
Sit down and cry
Because she could not cure a fault
With one small "try"!
—*Henrietta R. Eliot.*

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MARRIAGES.

GLASS-SCOTT.—At the residence of the bride's parents, near Greensboro, N. C., April 6th, 1898, by Rev. H. D. Lequeux, Mr. Charles M. Glass and Miss Edna Scott, both of Guilford county.

GLENN-CALLAWAY.—At the manse of St. Andrew's Presbyterian Church, 314 Red Cross Street, Wilmington, N. C., Wednesday, March 30, 1898, by Rev. A. D. McClure, Mr. W. S. Glenn of Spartanburg, S. C., and Miss Willetta Callaway, sister of Mrs. McClure.

BRADY-WILLIAMS.—In East Wilmington, N. C., at the residence of the bride's father, Tuesday, April 5, 1898, at 6 p. m., Mr. Jas. A. Brady of Greenville, N. C., and Miss Georgie B. Williams.

OBITUARY.

MACRAE.—Near Mt. Gilead, N. C., April 1st, 1898, Mrs. Jane MacRae departed this life for the one above, in her 71st year. She was born August 31st, 1827, having more than reached her three score and ten years. Her father, John McAulay, was an elder in "old" Sharon Church. Her mother, Nancy McPherson, came from Scotland in 1803 to this country, and was then about three years of age.

Mrs. MacRae was a consistent member of Sharon Church for more than twenty-five years. Her faith was simple and childlike, and by it her life was cheered and brightened. Even to the end her mind was clear, her faith unwavering. Three sons and one daughter with a large connection mourn their loss. The end was expected, but still it was a shock to her devoted family, some of whom were many miles away.

May the Lord sympathize with the bereaved ones, and send to them the Comforter to bind up their broken hearts. A. McL.

HALL.—Born December 27th, 1868, died January 31st, 1898. Willis E. Hall, of Salem, N. C. Mr. Hall was a young man of great promise. With a body clad in beauty with a mind enriched with education, with a heart instinct with love, he made lasting friendships. Numerous letters from old friends to the stricken mother testify of his great worth and their irreparable loss. Playmates and school-mates also write of the sunny face and noble heart which drew them like a magnet, and enshrined him in their heart. He was greatly beloved by his mother and family. He was the first born son. He died after a visit here, and a brief illness of pneumonia at Charlottesville, Va. A devoted wife, a loving brother and sister, skilled physicians and the prayers of sainted ones at home did all that could be done to stay the destroyer, but one, mightier than mortal intercessor willed otherwise. Rev. G. L. Petrie of Charlottesville, Va., talked and prayed with him in his last illness and received the comforting assurance from him that he was trusting in Jesus. He was a child of the covenant. Trembling hands and suffering lips ask why was this sorrow put in my cup—He who is tenderer and wiser than any human, draws closer and answers—"What I do thou knowest not now, but shalt know hereafter." May the bereaved ones receive that consolation, which can alone assauge their grief and walk with the Master until called to the blessed reunion beyond, and to that life, in which God will wipe all tears from their eyes. SYLVA.

Obituary.

I Be it resolved that:

We, the Society of Christian Endeavor, would thus express our sorrow and pay a tribute of respect and high esteem to the Christian character of our brother, John Marion Wiley, who passed from earth to Heaven on March 29th, 1898.

We are thankful for the memory of his earnest efforts toward the usefulness and efficiency of our Society, for the example of his strict integrity, for his steadfast adherence to the highest and best principles, and for his constant and faithful zeal in Christian Endeavor and work for the Master.

II. Be it resolved, That each of us will endeavor to be ready as he was to respond to every call of the Master for work and service for Him. That we will strive to do whatever He would have us do, so that when the summons comes for us, though it may be sudden, our barks may find anchorage on the other shore, in the haven of rest.

III. Be it resolved, That we tender our sincere and loving sympathy to his mother and family,

IV. Be it resolved, That a copy of these resolutions be sent to the NORTH CAROLINA PRESBYTERIAN and the *North State Endeavorer;* and also entered upon our Society records.

JOSEPHINE COIT,
GRACE TYSON,
FRANK BROWN. } Committee.

Salisbury, N., C., April 6 1898.

Selected.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close his ear;
He who hath marked thy faintest sigh
Will not forget thy tear;
He loveth always, faileth never,
So rest on him to day, forever!

He who hath made thee nigh
Will draw thee nearer still;
He who hath given thee first supply
Will satisfy and fill;
He who hath given thee grace
Yet more and more will send;
He who hath set thee in the race
Will speed thee to the end;
He loveth always, faileth never,
So rest on him to-day, forever!

—*F. R Havergal.*

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[For the North Carolina Presbyterian.]

The Visit of the Angels.

She knew not that the angels
Had come her life to bless,
As she sat beside the cradle
In dreary loneliness.
Alone, alone in darkness
Sad virgils did she keep.
While she softly rocked the cradle,
The baby fell asleep.

All night she rocked the cradle—
The baby ceased to moan;
But ne'er she knew 'till morning light
That Christ had claimed his own.
Then sank in silent anguish
Upon the barren floor,
And slept and dreamed a stranger dream
Than e'er she'd dreamed before.

She saw a shining highway
Which from this dreary world,
Across the continent of night
Reached to the gates of pearl.
A cross upon that highway
A sombre shadow cast,
Whose weird arms extended—
As if her form to clasp.

She heard a voice so gentle,
So sweet, it seemed divine;
"Cans't thou now learn by thine own griefs
What sorrows once were mine?"
"Alas!" she cried, "in shadows here
Must I fore'er abide?"
The voice replied: "Thy little one
Is on the glory side."

* * * * * * * *

In silence sad was musing
An aged man alone,
As the evening shadows gathered
Around his country home—
And, as he mused, he murmured,
As he'd done many a day;
"Ninety and nine, safe in the fold
But one has gone astray.

When we're old I ween we feel
Of love the deepest need,
And hearts that truest love possess
Are those that easiest bleed."
E'er he had ceased his musing
A form stood at his side;
"Forgive thy wayward child!" a voice
In piteous accents cried.
"The cloud has passed away, my daughter,
The wearying thoughts are gone—
The light has come at eventide
As sweet as 'twas at morn.
Now calm shall be my twilight,
And Heaven's peace with thee,
'Twas Mercy took thy child away
And brought mine back to me."

* * * * * * * *

I saw as in a vision,
A castle rude and great,
And I saw two angels standing
Close by the castle gate.
"Enter thou, said the bright one,
'Tis mine on thee to wait.
Thou hast we know, and only thou,
A key for every gate.
And blest is that affliction
That breaks the power of sin,
For Heavenly peace can ne'er abide
Where Sorrow hath not been."

—*Cal. Steele.*

Meetings of Presbyteries.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans, at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock A. M. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, the 18th of May, at 8 o'clock P. M., and also at 9 o'clock on the morning of the 19th, for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

The Treasurers of Presbyteries will please forward to the undersigned by the hands of Commissioners or by mail to the General Assembly all sums due on Presbyterial assessments.

JOSEPH R. WILSON,
Treasurer of Assembly.

Concord Presbytery stands adjourned to meet in Mooresville, N. C., Friday, April 15th, 1898 at 7:30 p. m.

W. R. MCLELLAND, S. C.

Fayetteville Presbytery will meet at Carthage, N. C., at 8 p. m. Tuesday, April 19th, 1898. The blanks for reports have been mailed to the clerks of the Sessions. The assessment for the Presbyterial Fund is due at the close of the year, the last day of March, and if not already forwarded to the treasurer, should be sent up to this meeting. Churches that send no representatives to Presbytery are requested to send their reports by mail.

P. R. LAW,
Stated Clerk.

Asheville Presbytery will meet at Murphy, Tuesday, May 3rd, at 7:30 p. m.

A convention on Sabbath schools will be held the day before Presbytery convenes.

E. A. SAMPLE, S. C.

Transylvania, Springfield, April 26.
Ebenezer, Elizaville, April 27.
Nashville, Wartrace, April 21.
Columnia, Pulaski, April 15.
Memphis, Hickery Withe, April 19.
St. Louis, People's Church, St. Louis, April 19.
Missouri, Montgomery City, April 26.
Abingdon, Marion, May 10.
Athens, Elberton, April 27.
Montgomery, Roanoke, April 26.
Lexington, Loch Willow, (Churchville, Va.,) May 10th, (3:30 p. m.) 1898.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Presbytery of Lexington:—Rev. Geo. W. Finley, D. D., Fisherville, Va, Rev. A. M. Fraser, D. D., Staunton, Va.

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" 12 25pm	Fayetteville Junction	"	3 55pm
" 1 48pm	Sanford	"	2 36pm
" 3 47pm	Climax	"	12 45pm
" 4 30pm	Greensboro	"	12 17pm
" 5 17pm	Stokesdale	"	11 00am
" 5 47pm	Walnut Cove	"	10 33am
" 6 15pm	Kural Hall	"	10 33am
Ar 7 45pm	Mt Airy	"	8 40am

NORTHBOUND.			SOUTHBOUND.
NO 16 MIXED			NO 15 MIXED
Daily Ex Sunday			Daily Ex Sunday
Lv 6 40am	Ramseur	Ar	5 30
" 8 30am	Climax	Lv	3 50
" 9 35am	Greensboro	Ar	2 30
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REVIEW OF CONTEMPORARIES

Captain Mahan, author of the most notable naval book ever written, has recently (March 15th) used the following language expressive of his relation to the Christian faith:

"My experience of life is that of one who has based his practice upon the full intellectual acceptance of the Christian faith as explicitly set forth in the historic creeds—the Apostles' and Nicene Creeds. In those and in the Word of God I have found and find not merely comfort and strength, but intense intellectual satisfaction." Upon which *Harper's Weekly* remarks: "Evidently Captain Mahan does not share the sentiments of those condescending thinkers who regard belief in the Christian faith as a valuable refuge for persons who are tired of thinking."

Rev. Dr. T. L. Cuyler writes to us from Brooklyn: "My health is perfect, and I preach every Sabbath. Forty-five years ago I married my 'Buckeye' wife, and we celebrated the happy day with great joy." Dr. Cuyler is now in his seventy-seventh year. During the last few years, since relinquishing his pastorate, he has been free from certain duties and responsibilities, but has been having a most happy and useful life, preaching and lecturing with vigor and vitality that give promise of strength for many years to come. We sincerely hope that his life and useful labors may long be spared to the Church.—*Herald and Presbyter.*

Though there are people of reckless speech who declare that religious faith has been dropping toward zero for the last twenty years, "*The New York Herald*" maintains that the presence of such a man as Mr. Moody in this city is the sharpest denial which can be made to that statement. Remarking upon the fact that Mr. Moody is the simplest kind of a man, far removed from all sensationalism, that he himself would be chagrined to be called an orator, and that yet no hall is large enough to hold the crowds which would like to attend his services, "*The Herald*" declares that Mr. Moody is "a sign of the times, and as such must be accounted for on rational grounds." It pertinently inquires: "If the world is growing heretical, why these immense audiences? They also must be accounted for." With these arguments, intelligent people will agree. We would only add that Mr. Moody is to be explained not only on "rational," but also on spiritual grounds. The breath of the Almighty giveth him inspiration.—*Ib.*

It is a matter for satisfaction that the standards of ministerial efficiency have changed for the better, in some respects, at least, since the old days in America. The first rector of one of the earlier Episcopal parishes in New England was selected because the Committee on Candidating reported that he pared an apple and lighted a pipe more like a gentleman than any of the other candidates. Such accomplishments would hardly commend a minister to the average modern congregation.—*Ib.*

BRIGHT'S DISEASE

A Patient of 74 Years Rescued from Imminent Death, by

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The *Advance* says: Beware of pet words in preaching and in conversation. We know of one pastor who used the work "tender" very frequently in his pulpit utterances, and before long he tendered his resignation, and it was accepted. Another pastor made such frequent use of the word "thus" in preaching, that one of his laymen wishing to shame him out of his thusyness kept tally one Sunday, and found that his pastor used the word "thus" sixty-seven times during the delivery of one sermon.

Juvenile cigarette smoking is getting to be almost as serious a question on the other side of the Atlantic as on this. The Presbytery of Glasgow, of the United Presbyterian Church, has taken it up in earnest as a matter injurious to public morals, and has decided to bring it to the attention of superintendents of Sunday schools, Bands of Hope and similar organizations. Those interested in the morals of the rising generation cannot afford to be indifferent or remiss to a constantly-increasing peril. Parents especially should do all in their power to guard their sons from contracting the pernicious habit.—*Presbyterian.*

The Bible is not a scientific text book or a philosophical treatise, yet it is consulted by the scientist because he has a soul to be saved and a life to be purified, and by the philosopher because of its spiritual adaptions to his nature. It is preeminently a directory for holy living and saving purposes. It is God's light to lighten every man to Heaven who will follow its pure and blessed teachings.—*Ib.*

Mr. Robert G. Ingersoll was in the city of Savannah, Ga., on the same evening with an evangelist who was preaching the Gospel very earnestly. Mr. Ingersoll lectured in the theatre. There was abundant room in the theatre; the church was crowded to the doors, and many stood all the evening.—*Ex.*

A Word of Advice to Those Coming to Alaska or the Klondike Gold Fields.

One thing should be impressed upon every miner, prospector or trader coming to Alaska, to the Klondike, or the Yukon country, and that is the necesity for providing an adequate and proper food supply. Whether procured in the States, in the Dominion, or at the supply stores here or further on, this must be his primary concern. Upon the manner in which the miner has observed or neglected this precaution more than upon any other one thing will his success or failure depend.

These supplies must be healthful and should be concentrated, but the most caseful attention in the selection of foods that will keep unimpaired indefinitely under all the conditions which they will have to encounter is imperative. For instance, as bread raised with baking powder must be relied upon for the chief part of every meal, imagine the helplessness of a miner with a can of spoiled baking powder. Buy only the very best flour, it is the cheapest in the end. Experience has shown the Royal Baking Powder to be the most reliable and the trading companies now uniformly supply this brand, as others will not keep in this climate. Be sure that the bacon is sweet, sound and thoroughly cured. These are the absolute necessities upon which all must place a chief reliance, and can under no circumstances be neglected. They may, of course, be supplemented by as many comforts or delicacies as the prospector may be able to pack or desire to pay for.—*From the Alaska Mining Journal.*

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NEWS OF THE WEEK.

DOMESTIC.

Indians at White River, Utah, are incensed at the government for opening up a reservation and trouble is feared.—Hester gives the cotton crop in sight at the close of March, 10,212,709 bales.

SATURDAY.—Governor Pingree's measure for increasing taxes of railroads was killed by the Michigan State Senate.—Bradstreets reports a quieting for demand for staple goods; the war situation and untimely cold weather discourages new business. — Gen. Graham, commanding Department of the Gulf, recommends Atlanta as a point for mobilization of troops.—Sixty-four cadets have been expelled from the South Carolina Military Academy at Charleston for rebellion.—A landslide in the Klondike is reported to have resulted in the death of 31 men.

MONDAY.—Gen. Miles of the U. S. Army, has secured 10,000 canvas uniforms.—The naval appropriation committee has made provision for four monitors and four torpedo boat destroyers.—Two companies of the 25th U. S. infantry upon arrival in Chattanooga will proceed immediately to Key West.

TUESDAY.—Cotton mills in New Bedford reopened after a twelve weeks' shutdown, but only a small proportion of strikers went back to work.—Consul General Lee was greeted with an ovation all along the route.

WEDNESDAY. — Contracts were awarded yesterday for transportation of western troops to the seaboard towns.—The naval appropriation bill has been reported to the senate with an increase of $8,000,000.

FOREIGN.

FRIDAY.—Several persons connected with an American mission in Chung-Kingkinsu province, China, have been murdered. The United States consul there has made prompt demands for reparation.—Mauna Loa volcano, on the Hawaiian Islands, is reported to be showing strong indications of an early eruption.—Japan is said to have agreed to the British demand for a lease of Wei-Hai-Wei, having been informed of it in advance.

SATURDAY.—The Anglo-Egyptians under Sir Herbert Kitchener attacked and defeated the dervishes in the Soudan, about 18 miles south of the Atbara river, yesterday. Mahmud, the dervish general, was captured.—The International Panama canal commission has completed its inspection of the canal and sailed for New York.

SPAIN, CUBA AND THE UNITED STATES.

FRIDAY. — The latest advices from Madrid indicate that Spain has taken a firm stand against further concessions to the United States.—Senor Silveia, leader of the opposition, is in Madrid and is ready to take the reins of power if the Sagasta ministry falls.—Diplomatic representatives of the leading powers called upon President McKinley in Washington and expressed the hope that peace might be preserved. The President made a guarded reply.—Large numbers of American refugees left various ports in Cuba yesterday. The situation in Havana is reported to be quiet.—The rebellion against Spanish dominion in the Philippine Islands is growing.

SATURDAY.—Madrid dispatches state that both Spain and the United States are standing firm and that there is little prospect of peace. —The Spanish squadron which has been mobilizing at Cadiz, left that port for the Canary Islands. There are hurried preparations on the torpedo flotilla at the Cape Verde Islands.—President McKinley is expected to send his Cuban message to Congress Monday without alteration. Members of his cabinet expect war. — Consul-General Lee will leave Havana to-day for Key West.—P. C. Hanna, American consul at San Juan, Porto Rico, has been ordered to leave the island, an outbreak against foreigners being feared there.

MONDAY.—President McKinley's message on the trouble with Spain has been sent to Congress today. — A revolutionary movement is threatened in Spain as a result of a decision by the Sagasta cabinet to grant an armistice in Cuba. The Spanish public considers this a national backdown.—Spain has agreed to settle the Cananaba claim of Germany by paying $90,000 indemnity.—Consul-General Lee arrived at Key West yesterday, having left Havana Saturday with the last of the American refugees. He started north for Washington.—Several men who are said to have been concerned in a plot to kill Consul-General-Lee have been imprisoned in Cabanas fortress, Havana.

TUESDAY.—Armed intervention in Cuba, without recognition, is advocated in the message of President McKinley sent yesterday to Congress, where it was referred to the foreign affairs committees. These committees are divided as to the policy to be taken up.— Reports of the United States consuls in Cuba as to the suffering and misery on the islands were sent to Congress with the message.—The plan to secure peace by a purchase of the island from Spain is again being pressed. —Madrid's city authorities say that the disturbances there, which recurred last night, were fomented by Carlists and revolutionary agitators. —General Woodford denied rumors that he was about to leave Madrid. —General Gomez is said to be planning to co-operate with the American navy in any attack on Havana.

WEDNESDAY.—The Republicans of the Foreigh Affairs Committee agreed upon the following resolution late last night: "The President is authorized, directed and empowered to intervene at once to restore peace on the Island of Cuba and secure to the people thereof a firm, stable and independent government of their own, and is authorized to use the army and naval forces of the United States to secure this end." It is reported that this, or similar resolution will pass the house to-day. Gen. Lee testifies that Spanish officials are responsible for the blowing up of the Maine. —The Spanish government has given unlimited orders for ammunition. — The Ways and Means Committee is devising methods to raise $100,000,000 in revenues annually, also to authorize the issue of a popular loan of $500,000,000 in case of war.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Editorial Comments	1
CONTRIBUTED ARTICLES:	
Questionable Use of the Word Christian: *C.*	2
Watch it: *McL.*	2
The Lord Knoweth Them That Are His: *R. G. Matheson*	2
Dr. Hodge's Popular Lectures: *J. W. Lafferty*	2–3
The Poison of Her Lips: *W. Fernandez Jackson*	3
Our Book Table	3
CHURCH NEWS	4, 5
CORRESPONDENCE.	
Communications from *D. J. Brimm, A. L. Phillips, Wm. S. Campbell.* Woodstock's Try Company: *Pastor*	6
HOME MISSION DEPARMENT:	
Letter to the Members of the Statesville Church, Superintendent's Report, Note from Dr. Guerrant, Petition of Wilmore Church, Assembly's Missions	7
EDITORIAL:—Sin's Open. Hands Off the Government. Dr. Briggs and the Lord's Supper. Our Brother's Keeper	8
Sunday School Lesson	9
Westminster League	9
CHILDREN'S DEPARTMENT.—Letter to the Children, The Children's Letters. How Fritz Saved Mammy. Nine Years of Struggle. A Big Blot. At Bedtime. Fooling His Shadow	10-11
Marriages and Deaths	12
Meeting of Presbyteries	13
Review of Contemporaries	14, 15
News of the Week	16
Advertisements	11–16

This paper should reach every part of the State, where there is a daily mail, on Thursday. Our patrons will confer a favor upon us by letting us know when the paper does not come in time.

We have heard of a person's stealing a Bible and being converted by reading it. We charitably hope that the copies of the NORTH CAROLINA PRESBYTERIAN which were stolen between our office and the post-office will do some good to the thief. We mention the fact to explain why some of our subscribers have not received their papers. We shall be glad to send the back numbers to any who apply for them.

We are grateful for the many kind expressions with regard to the conduct of the paper. Newspaper work does not receive as direct a response as that of the pulpit. Like the work of our professors of theology, it is in the background, so far as the ascertainment of immediate results is concerned. So the evidences of sympathy and co-operation on the part of our constituency is very grateful. We assure them of devotion to their interests so far as they can be understood here. But we should like to say for the encouragement of our brethren of the pastorate, that no word of commendation has been as precious as the simple statement made a few days ago by a young man in a neigboring city: "I was converted under your ministry."

Institute, Raleigh, N. C.

The annual Baccalaureate sermon will be preached by Rev. Jno. S. Watkins, D. D., of Spartanburg, S. C., on Sunday, May 22nd, at 11 o'clock, a. m. The commencement exercises and presentation of Diplomas, address to graduates, etc., on Friday, May 27th, beginning at 10:30 o'clock, a. m,

Very truly yours, etc,

JAS. DINWIDDIE.

Election of a Professor.

Notice is hereby given that the Trustees of Davidson College, at their next annual meeting in June, 1898, will elect a professor to the chair of mathematics in said institution if the way be clear.

J. RUMPLE, Secretary.

Salisbury, N. C., April 6, 1898.

The handsome monument to be unveiled on the twentieth of May to the signers of the Mecklenburg Declaration, has been erected in front of the Court House in Charlotte and is a credit to the promoters of the undertaking. It is only natural that Presbyterians should feel a special interest in this monument, but the nation itself owes a debt of gratitude to the immortal signers which forbids the drawing of denominational lines. Charlotte is to be congratulated upon this addition to the attractions of the city.

Our news columns to-day are crowded to overflowing and the meetings of Presbyteries will have to be reported next week. We call special attention to the account in our Home Mission Department of the liberality of the First Church, Greensboro; the reports from Albemarle and Orange; the petition from Dr. Guerrant's Church, Wilmore, Kentucky. We "do you to wit" of these incidents as evidences of "the grace of God bestowed upon the churches." That was Paul's point of view as to a liberal offering. He says that the Macedonian Christians went even "beyond their power." Some good conservative people of our day, pastors especially, are sometimes afraid that their people will give too much, for the cause of Christ. But these same pastors are not shocked at the extravagance of their people in surrounding themselves with the thousand comforts of our complex civilization. Let us learn to rejoice in a liberal offering for Christ's work as a manifestation of the Spirit's presence with his people. None of us deny ourselves enough for Christ's sake. We can all live simpler lives, and even "deep poverty" can exist with an "abundance of joy" and both "abound unto the riches of liberality." Liberality is a grace, just as faith and love are graces.

Mr. Alfred Austen, England's poet-laureate, has been rather a disappointment to the literary world, and his ethical sense does not appear to have been carefully cultivated. Witness the line in the account of Jamieson's raid:

"We were wrong, but we are not half sorry,"

in which insult was added to injury by making "sorry" rhyme with "foray." His agnostic reply to Kipling's noble Recessional Hymn made him ridiculous by contrast with that literary genius.

But his last effort is a distinct improvement and has helped to unite more closely in this critical time the two great English speaking countries of the world, perhaps better deserving than any other the name of Christian nations.

"Now fling them out to the breeze—
Shamrock, thistle, and rose;
And the Star-Spangled Banner unfurl with these—
A message to friends and foes,
Wherever the sails of peace are seen
And wherever the war-wind blows.

"A message to bond and thrall to wake;
For, wherever we come, we twain,
The throne of the tyrant shall rock and quake,
And his menace be void and vain,
For you are lords of a strong, young land,
And we are lords of the main.

"Yes, this is the voice on the bluff March gale;
We severed have been too long.
But now we have done with a worn-out tale—
The tale of an ancient wrong;
And our friendship last long as Love doth last,
And be stronger than Death is strong."

Among the recently discovered Logia, or sayings of Jesus, the most important is the enigmatical expression, "Raise the stone and thou shalt find me, cleave the wood and there am I." Dr. Henny J. Vandyke, the poet-preacher of New York City, has cast into poetic form the interpretation which has commended itself to most scholars. The poem is entitled, "The Toiling of Felix." Felix is an Egyptian Christian who is filled with a passionate longing for a personal revelation of Christ. After long waiting and striving, through prayer and fasting, through a life of asceticism and solitude, this saying of Jesus is put into Felix's hands. Obeying its teaching Jesus appears to him as he toils among the quarrymen and woodsmen, and says:

They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of Heaven, am broken in the sacrament of life.
Every task however simple, sets the soul that does it free;
Every deed of love and mercy done to man is done to me.

This is surely a message on the dignity of labor that is especially suited to our age of restlessness and discontent. It looks very much as though it had been hidden all these centuries on purpose to awaken men to its truth by its fresh promulgation. But, whether the Logia are authentic or not, the life of the Man of Nazareth at the carpenter's bench has stamped all useful and honest work forever with the seal of the Divine approval.

CONTRIBUTED ARTICLES.

Questionable Use of the Word "Christian."

Its derivation is simple and its primary meaning plain. It seems probable that the name was first applied to the followers of Christ by their enemies. But it is a good name and no believer in Christ could be ashamed to be designated by it. But frequently, as an adjective, it is used in a manner that, to say the least, is misleading. The statement, "One Lord, One Faith, One Baptism," indicates the unity, the oneness, of the religion which God has provided for the salvation of sinners. It is misleading and implies that which is false to contrast the "Jewish" with the "Christian" religion, or to speak of the Jewish and Christian dispensation; or of Christian baptism as distinct from Jewish baptism, &c., &c. In the sense in which some persons use these expressions, they may be correct but they need to be explained whenever used, therefore it is better to avoid their use. The abuse of this word "Christian," if it has not begotten, yet has nourished the falsehood that in the time of Moses and Abraham and David people were saved by some method differing from that by which we are saved.

Who is the "One Lord," in the text quoted? It is Jesus Christ. What is the "One Faith?" It is the one divinely revealed, and divinely provided plan by which God can be just and justify sinners through Christ. A Christian is one who is thus justified, who trusts in Christ for salvation. In whom did Abraham trust? Jesus said: "Your father Abraham rejoiced to see my day, and he saw it and was glad." "Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Do you say that Abraham was a Jew? That is correct. But I speak as correctly when I say he was a Christian. He is or was as truly a "Christian" as was Peter or Paul. Every Jew, before the advent of Christ, was a Christian. Rom. 2:28-29.

Did Abraham live in and under the Christian Dispensation? Was his religion the "Christian" religion? Emphatically yes, to both questions. In II Tim. 3:15, Paul presents the truth in a very impressive manner. "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." In Timothy's childhood there were no Scriptures except the Old Testament, or what some incorrectly call the "Jewish Scriptures." (They were "Christian Scriptures" as really and truly as are those of the New Testament.)

In the passage Paul says they were able to make men wise unto salvation, and the salvation was by faith in Jesus Christ. There never was a Saviour besides Jesus Christ. There never was a plan of salvation except by faith in Jesus Christ. If Adam and Abel and Abraham and millions of others before the advent were saved, they were saved by trusting in Christ. Then they were Christians precisely as we are. To deny that they were "Christians," and that they lived under the "Christian" dispensation, and that they were members of the "Christian" Church, or to use language that implies such denial, is misleading, and *pernicious* and FALSE, and should be carefully avoided. It is true, there is need of terms to distinguish between the periods before and after the advent, but we should avoid the use of terms that are really dishonoring to Christ, and which virtually rob him of two-thirds of the period of his mediatorial reign on earth. This one rule should be carefully observed:—Never denominate anything "Christian" in order to distinguish it from something that pertained to the period before Christ's advent. C.

Watch It.

The *New York World* of the 9th inst., now at my hand, states that on the day before, the Military Affairs Committee of the House unanimously reported a bill granting permission for the building of a Roman Catholic chapel at West Point.

During the Cleveland administration this permission was asked and promptly granted by Secretary Lamont, then Secretary of War, but Attorney-General McKenna declaring that it would be illegal, the request was withdrawn. Off and on from that day to this the matter has been before the Congressional Committee in various forms.

Note the persistency of the Catholics and note too that the first request was promptly acceded to by a complaisant Protestant, while the accomplishment of the object was thwarted by a conscientious Romanist.

A most significant fact attending the report of the military committee is that "a general bill, covering all reservations and religions was cast aside, but this special bill, growing out" it is claimed "of particular conditions at West Point" met with no opposition.

"Particular conditions at West Point"—what are they? Are our military teachers and their pupils Romanists, by faith or predilection? Are not the "particular conditions" involved in the term "political expediency?"

And so the Roman Catholics are specially and to be positively preferred by our government in the training of those who shall command our army of the future. The Roman Catholic bureau at Washington is effective in its work.

The bill has not yet passed Congress, but it will slip through—watch it. McL.

"The Lord Knoweth Them That Are His."

In the second epistle of Paul to Timothy, the second chapter and the nineteenth verse, the Apostle says, "Nevertheless the foundation of God stands sure, having this seal, The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity."

I ask attention to the words, "The Lord knoweth them that are his," taken in connection with other passages of Scripture. I hope by this study to call attention to the scriptural grounds for our maintainance of the doctrine of perseverance, or better, the preservation of the saints.

We see that the Lord has a purpose. Jno. 10:26, 27, "But ye believe not because ye are not of my sheep as I said unto you. My sheep hear my voice." Jno. 17:9, "I pray not for the world but for them which thou hast given me." We must believe that these are the same people of whom Peter writes, "Elect according to the foreknowledge of God, etc." and to whom Paul writes, "Knowing, brethren beloved, your election of God."

Is the salvation of this people uncertain? Does God know them at one time and at another time not know them?

They are God's people and know their Lord, "and am known of mine," the Saviour says. Certainly if the sheep knows his shepherd and the servant his Lord, "The Lord knoweth them that are his."

We have no need to argue, however, for we have the plain declaration of the Scriptures, "The Lord knoweth them that are his," "I know my sheep," "If any man love God the same is known of God." It is said of Judas, "For the Lord knew who should betray him." Surely if he knows the traitor he knows the son!

We must believe that the salvation of those who are known of God is certain.

Finally, I think that the words of our Saviour in Matt. 7:23 prove beyond any controversy that to have been once a child of God is to be forever his—to have been once known of God is to be saved. The Saviour teaches us in this passage that many shall be disappointed "in that day," many who have said, "Lord, Lord," many who have supposed themselves servants, the servants of God, known of God. They have made a mistake. The trouble with them and with all who shall be lost, I believe, is described in those words, "I never knew you," never at any time knew you.

"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands."

R. G. MATHESON.

Gate City, Va.

Dr. A. A. Hodge's Popular Lectures.

It is not always easy for an individual to determine absolutely the value of a book, or whether it was worth while for it to have been published; for while it may not be valuable in one respect, it may be in others. Some books may be valuable because they bring to light new truths, or because they bring clearly before the mind truths which before were only dimly apprehended, setting them forth in their logical order and in their logical relations to other truths. Others may be valuable not because of any scientific discovery, but because of didactic worth. Others may be valuable chiefly from personal considerations, because they mirror the author's mental characteristics, and such books are prized by those who have known and loved the author, somewhat as we prize the portraits of a friend.

The accomplished pastor of the First Presbyterian Church of Raleigh, N. C., in the delightful articles that he contributed to *The Religious Outlook* on "Books that have been of service to me," remarked on Dr. A. A. Hodge's *Popular Theological Lectures*, that "it better had never been published, so far as his reputation is concerned. Either he was not himself, or the revision of the reports was incomplete. A. A. Hodge ought never to be judged by that book."

This judgment differs very much from that of other good judges who knew Dr. Hodge, and who consider that he is more "himself" in the *Popular Lectures*, than in *The Outlines*. And they made for him a reputation too. In his previous publication he had appeared as an analytic thinker, full of scholastic subtleties. In this he appears as the popularizer of theology. One of his chief characteristics in the class room was the ease with which he illuminated his subject by the bright, beautiful, and sometimes grotesque creations of his fertile, poetic imagination. He thus made clear the most abstruse subjects in a way that fascinated his hearers. This characteristic of his style had not appeared in his earlier publications, but we get a glimpse of it in his popular lectures. Dr. Shedd recognized in him this power and spoke of it as "his uncommon ability to popularize scientific theology."

The lectures were delivered to large audiences in Philadelphia. They aroused great enthusiasm. He was asked to deliver them in Orange, N. J., and was doing so when stricken down with his last illness. At the time of their delivery in Philadelphia they were printed in the newspapers and disseminated far and wide. The newspaper reports made a great impression, and requests came that they be delivered in other cities, and also demands from many quarters for their publication in book form. Dr. Hodge prepared some of them for publication before his death. The others were taken from the short hand reports of the newspapers, and from his notes.

Dr. William M. Paxton said, after Dr. Hodge's death, and after the lectures had appeared in the papers, but before they were published in a volume: "If this book is completed, it will be as rich a legacy to the people of the Church, as his *Outlines of Theology* is to the students of Divinity."

I remember having heard Dr. Henry J. Van Dyke speak of these lectures in the highest terms of approval.

Dr. Francis L. Patton, in the discourse which he delivered in memory of Dr. Hodge in Philadelphia, said of them: "They were addressed to eager ears in this city, but they were greeted also by eager eyes when they went out on their wider mission upon the wings of the newspaper press; and they will soon appear in a volume that will find a welcome, I hope, in many thousand households—and not in Presbyterian households only, for the truths declared in these lectures are, for the most part, the common inheritance of all who love the Lord; and by his defence of them Dr. Hodge has made Christendom his debtor. He was building better than he knew. I remember very well how his characteristic modesty showed itself in connection with the printing of these lectures; how it distressed him to have his own quaint, and sometimes queer, colloquialisms brought under his eye through the fidelity of a shorthand report; and how, if he had acted upon his own impulses, he would have stripped these birds of paradise of half their plumage. But I am glad that we shall have at least one volume that can be trusted as a faithful mirror of his mental life. These lectures are not simply illustrations of his academic power, though his pupils will recognize in them the manner with which they are familiar. Nor are they simply sermons, though his ordinary pulpit discourse possessed many of the qualities that are present here. The preacher and the professor are alike visible in these lectures, and both in their best estate."

Perhaps our brother of Raleigh might revise his statement that they better had never been published. J. W. LAFFERTY.

The Poison of her Lips.

Minnie Murray, swinging slowly to and fro in a hammock under the grateful shade of a great honey suckle vine clambering up the pillars of the broad piazza, looks across at her sister with eyes "overrunning with laughter."

"Am I in disgrace again, my demure little saint? Of what special wickedness have I been guilty to-day?"

Nora's pure, fair face flushes painfully.

"If only you wouldn't be so ready to turn everything into ridicule, Minnie! I believe that spirit of mockery within you would assert itself even at a funeral."

"Do you? Well, I am sinking in your estimation in very truth. And all because—Verna, do you think you could guess?"

"I should be sure to guess wrong," smiles the girl addressed. It is at her house, twenty miles distant from their home in the city, that the sisters are staying. "Suppose you save me the trouble," she adds lazily.

"Do you find it too warm for so much exertion?" Minnie inquires.

"Quite too warm," is the indolent reply.

"Then recall our suffering in that packed and suffocating church. I never intend staying to the afternoon service again. It was my remaining to-day that has sunk me several degrees lower in the esteem of this saintly little puritan who yet condescends to call me sister."

"Is that so? If it is your purpose to befog me, Min, be assured that you have succeeded admirably."

"I don't want to befog you. Wake up and give me your attention. The service was only half over when, drugged by the intense heat, I began to nod. Think of it, Verna! *I!* Confusion seized me. I bit my tongue. I pinched my hands. All to no purpose. A bald old patriarch in the 'amen corner,' who had been bobbing at me from the very opening of the service, seemed at last to have infected me. At any rate, I soon found myself bobbing in return in a manner far more lively than gratifying; and, as neither of us appeared willing to be outdone in politeness by the other, I think we should presently have taken to salaaming like two grave old Turks, if I hadn't by a desperate effort roused myself sufficiently to transfer my attention to the preacher."

"With what result?"

"Oh, the very best. I was wide awake in an instant. While I was nodding he had been warming to his work. Warming! Just then he was at white heat. He radiated caloric from every pore. His face was a luminary. He—"

"Sister," interposes Nora's gentle voice, "do you remember his subject? Do you know what he was saying?"

"No, my heart—nay, my very ears were in my eyes. Why?"

"I wish you had listened," is the low reply. "He preached from the thirteenth verse of the third chapter of Romans. I was hoping, praying you were listening, when you leant over and spoke to me."

"There!" Minnie turns to Verna Heath. "She has anticipated the climax," is her mocking remark. "I spoke to her. I wanted her to see what I saw. I never was selfish, you you know."

"Certainly not. Oh, no," says Verna politely.

"Very well. I begged Nora to look at him; suggested there was danger of spontaneous combustion; asked if she thought it safe for us—"

Nora rises very pale and quiet, and walks away to the other end of the piazza. Even Verna, accustomed to drink in the poison flowing from Minnie's lips as one would quaff sparkling wine, draws back somewhat shocked.

"You have made her angry," she whispers, her troubled glance following Nora.

Minnie shrugs her graceful shoulders. "Not as you and I understand anger, my dear. There *must* be something in her religion, or it never would have worked such a change in Nora. She is the dearest little sister in the world, and its a shame for me to tease her as I do. I wonder"—looking at her friend with something like remorse in her eyes—"what makes me do it."

"Can't say, really. Possibly Lucifer has something to do with it, Min. Take care he doesn't at some day make you regret the faithful service you are rendering him my child."

"'Is Saul also among the prophets?'" quotes Minnie derisively.

Verna makes no reply—she is not given time. There is a man's firm tread upon the piazza; and as the two girls turn enquiringly, the young preacher whom Minnie has been holding up to ridicule paused before them.

At sight of him the fair scoffer has the grace to blush deeply; but apparently he does not notice it. Gravely saluting the two, he says, speaking as with an effort:

"Miss Minnie Murray, I believe?"

Minnie answers in the affirmative, with a slight inward quaking. What business, wonders she, can this intense young man have with her?

He takes a letter from his pocket, and, with sad, steady, rebuking eyes fixed upon her, says very slowly:

"I have been commissioned to give you this. It is a message from a dear friend of yours, written by her mother."

A slight pallor overspreads Minnie's lovely, cynical face.

"Why didn't she write herself? Are you speaking of Agnes Leonard?" she asks.

"She could not. Yes, I am speaking of Miss Agnes Leonard. I left her bedside yesterday afternoon just in time to catch the train that brought me here."

"Her bedside? Is—is she very ill?"

"My poor child, it is worse than that. She—"

"She is dead."

It breaks from the girl's white lips in a sharp cry of agony. With an instinctive movement, she turns from Verna close beside her to stretch forth her hands to Nora, who is coming swiftly forward.

"Oh, sister!" she moans. "Oh, sister!"

There is no answer in words; but Nora's tender arms close around her, drawing her backward to a seat, upon which she sinks cold and trembling, as she lifts her eyes to the compassionate face bending over her.

"Ask him to go on," she utters faintly. "Ask him to tell me—all."

Nora repeats the request, her expressive dark eyes begging the pale young man before her to spare her sister every needless pang.

"Miss Leonard's death," he replies, "was the result of an accident. She was thrown from her horse while out riding, and died within the hour."

"But the message?" Minnie has lifted her head, and is regarding him feverishly. "She spoke to you—to her mother," she falters—"of me."

A deeper paleness drifts into the young man's face.

"It is written here," he says sadly. "I should much prefer not to repeat the words."

"I beg that you will. I—I cannot read the letter now. I loved her so dearly, and yet—Oh, how can I bear it? It was I who destroyed her last hope. Did she—did she speak to you of that? Did she tell you that once, when she almost resolved to give her life to Christ, I succeeded by mockery and derision in dragging her back and down to my own level? She might have been saved but for me—yes, she might have been saved but for me."

"It is true, Miss Murray." His eyes rest upon her in stern sorrow as he speaks. "You have, I am told, a dangerous weapon in sarcasm—one that you have often used with consummate and merciless skill. Forgive me—" his voice deepening—"for my plain speaking;—but with it you have murdered a soul!"

"Oh, my God!"

"May he forgive you, poor girl! May you turn to him in this hour of your sorest need. Your friend died without hope; but not one word of bitterness escaped her lips for you. She simply wished you to be warned. She knew that you were thoughtless, and that you did not fully realize the terrible power for evil you were wielding through your lips steeped in the 'poison of asps.' Such is the substance of her letter. I have nothing to add to it. Let it speak for itself; and may God help you to take its solemn lesson to heart."

He places the letter in her hands and leaves her, going with a prayer in his heart for this fair young girl, whose sin nevertheless seems to him almost beyond pardon.

She looks after him with dim, agonized eyes. Even Nora cannot comfort her now. Will Heaven hear her bitter cry?

I hope so; I believe so. But what of her sin? Will not its memory overshadow her even to the grave? W. FERNANDEZ JACKSON.

OUR BOOK TABLE.

Pioneer Presbyterianism in Tennessee, is a little book issued by our Publication Committee. Cloth, price 60 cents. It is a collection of the addresses made at the Nashville Centennial on Presbyterian Day, and contains some valuable historical information.

Dr. W. W. Moore's address was recast into the articles which were published in this paper in January. In the address he immortalized a little paper once published in this State and known as the *Synodical Evangelist*. Speaking of Presbyterianism and education he says:

"'At a time like this when whole multitudes are carried away by that wind of doctrine the theory of sinless perfection it is pertinent to ask why the Presbyterian Church has been almost untouched by that movement," says the *Synodical Evangelist*. The answer is obvious enough. The Presbyterian Church has a creed which it believes and which it teaches. That creed contains the correction to most forms of error in its statements of positive truth. Our Methodist and Baptist brethren would have been saved much trouble in this State if their children had been taught that "no mere man since the fall is able in this life perfectly to keep the commandments of God and that the 'souls of believers are at their death made perfect in holiness.'"

We quote a paragraph from the address of Judge C. W. Heiskell. "These hard-headed Presbyterians were the first to resist British aggresion. They lit the fires that blazed on the Alamance. They formulated and promulgated the Mecklenburg Declaration, the first declaration of Independence in America. They formed the Wautauga Association in Tennessee, the first free and independent government on the Western continent. And when final disaster and overthrow seemed inevitable, when Cornwallis had swept everything before him in the Carolinas and designed to march up through Virginia in the rear of General Washington and deliver the death-blow to the rebellion, and had sent the gallant Ferguson as the advance of this movement, who was it but these same sturdy Presbyterians under Sevier, and Shelby, Cleveland, McDowell and Williams and the Black Water Presbyterians under Campbell, who with no weapons but their trusty rifles and no rations but parched corn and branch water, met the advance guard at King's Mountain, and overwhelmingly defeated it, which Mr. Jefferson said, 'was the joyous enunciation of that turn of the tide of success that terminated the Revolutionary War with the seal of our independence.'" North Carolinians as well as Tennesseans are interested in the facts set forth in this book.

CHURCH NEWS.

DAVIDSON NOTES.

If the Executive Committee of the Davidson Athletic Association had selected the weather for the Annual Field Day, it could not have been more perfectly to their mind. The 16th of April dawned clear and bright, with a gentle breeze to temper the spring sun. A large crowd was in attendance from Charlotte and other neighboring towns, and the campus was a most animated scene all day. So great had been the interest excited that there were more than 130 entries for the various events. The following is a list of the winners of the numerous valuable prizes offered:

Hundred Yard Dash—A. A. McFadyen, 10 2-5 seconds.

Running High Jump—S. M. Goodman, 5 feet 4 inches.

Pole Vault—A. A. McFadyen, 7 feet, 1¼ inches.

Potato Race—J. M. McConnell, 43 3-5 seconds.

Throwing the Base Ball—D. P. Shaw, 294½ feet.

One-eighth Mile Run—O. J. Huie, 24 2-5 seconds.

Running Broad Jump—J. A. Steele, 18 feet and 3 inches.

Hammer Throwing—A. A. McFadyen, 84½ feet.

Putting the Shot—F. B. Rankin, 33 feet and 5 inches.

One-Quarter Mile Run—O. J. Huie, 54 1-5 seconds.

Hurdle Race, 120 Yards, 10 Hurdles—J. A. Steele, 16 2-5 seconds.

One-Mile Relay Race—Junior Team, 3 minutes and 28 3-5 seconds

The greatest interest was excited by the magnificent prize offered by Mr. E. H. Bean, of the staff of the NORTH CAROLINA PRESBYTERIAN, to the class winning the highest number of points during the day, a solid silver cup beautifully modeld, the finest piece of silver-ware ever seen on the Hill. It was won by the Juniors, though the Fresh. pushed them hard for the honor. The relay race was hotly contested by four teams, one from each class, and created boundless enthusiasm. It was won also by the Juniors, who made the welkin ring with their class yell.

At night all were invited to the Y. M. C. A. Hall to witness the distribution of the prizes. Dr. Smith made the presentation address, and amid the cheers of their comrades and competitors the winners came forward to receive the varied assortment of jewelry, umbrellas, pearl-handled knives, bicycle-lamps, etc., which rewarded their efforts of the morning. At the close of the regular programme, Rev. Mr. Graham, at the request of the Junior Class, called Mr. A. A. McFadyen to the front, and presented to him in the name of the class the beautiful silver and glass water pitcher which the class-team had won in the relay race.

Yesterday we had the pleasure of hearing two most interesting sermons from Drs. Rumple and Rose, who came down from the Mooresville meeting of Presbytery. In the afternoon was held the Children's Day S. S. Anniversary. Dr. J. M. Rose, of Morganton, made the address, and the occasion was a very pleasant one. Misses Bettie Brown, Irving Harding, and Jennie Maxwell received diplomas for perfectly reciting the Shorter Catechism. Our Sunday school, under the management of Dr. W. J. Martin, Jr., has been active, successful, and well attended during the past year. L.

ACADEMIC AND INDUSTRIAL INSTITUTE.

On the 10th inst, as a result of our meeting in January, and subsequent teaching in respect to the method of grace as found in the Bible and expounded in our Standards, thirteen persons renewed their profession of faith in Christ by receiving the Sacrament of Baptism. There are several others yet who will unite with us later.

There has been no abatement in the spiritual work of the school. To the Lord be the praise.

S. G. WALKER.

Union Seminary.—Please add to your Roll of Honor the following: Albemarle Presbytery, one suite in memory of Robert Burwell, D. D.; a friend in Virginia, one room in Watts building.

HENRY LOUIS SMITH.

NORTH CAROLINA.

Greensboro, First Church.—During the ecclesiastical year there have been added to the membership 80 members, 15 of these joining from the Sunday school. The Sunday school numbers 400 scholars and 43 officers and teachers. The contributions in the envelopes amounted to $445.00, $189.00 of which was spent for current expenses and $256.00 for other objects.

The church collections for all purposes amounted to $6,438.00, which was contributed for the following objects:

Presbyterial Home Missions, $455; Synodical Home Missions, $569; Assembly's Home Missions, $91; Publication and Colportage, $18; Invalid Fund, $44; Foreign Missions, $623; Education for the ministry, $160; Church and Christian Education, $17; Orphans Home, $240; Miscellaneous, $12; Colored Evangelization, $30; Presbyterial Assessment, $44; Congregational, $1,660; Salaries of Pastors, $2,475.

Chapel Hill.—Prof. James Dinwiddie came to our Church on April 10th, by invitation of the Westminister League and delivered an earnest and most timely address on "Character Building." At night he spoke again for the pastor on the "Parables of the Lost," the three parables in 15th Chapter of Luke. Prof. Dinwiddie made a most favorable impression, did us good and we hope to see him among us again.

D. J. C.

Highlands, N. C.—We have recently experienced a great awakening in our town. Rev. S. C. Lee, an evangelist of Passatville, Tenn., came to us March 22nd and remained through April 4th, preaching morning and night, with the exception of one service conducted by your correspondent.

Bro. Lee is thoroughly in earnest, and a plain, practical and bold expounder of Bible truth. He hews quite to the line and lets the chips fly where they may. I heartily recommend him to any church feeling the need of an evangelist's services.

As the result of the meeting we were permitted to witness some twenty odd professions and believe that the convincing truths he preached will yet be the means of causing others to decide for Christ.

The Christian people have been very greatly revived.

We had to contend against a great deal of opposition, but all of the evangelical churches took part in the meeting, and are reaping the results of it.

We received four into our church last Sabbath, and confidently look for others to come. Five new members were received into the C. E. Society Sabbath night. For these blessings we are very thankful to our heavenly Father. J. T. WADE.

Minister's Association.—The Presbyterian Minister's Association of Mecklenburg Presbytery met on Monday at William's Memorial. There was an interesting exchange of views, each member giving an account of his work, and then devoting a while to the discussion of themes and texts from recent sermons. The preachers of Mecklenburg County are preaching the gospel, and that only, if we may judge from the outlines of sermons that are given at these meetings.

Centre Church, Fayetteville Presbytery.—We had a pleasant communion at Centre on last Sabbath the 10th instant. Preaching before Sabbath commenced on Thursday morning, and continued through the week. The congregations were remarkably good, especially on Friday night and Saturday. Our Methodist brother, Mr. Bradshaw, of Maxton, preached for us on Friday morning, a helpful sermon, but the remainder of the preaching was done by the pastor. Sabbath was a beautiful day, and an immense congregation uniting many scattered families, gathered within the sacred walls of the old church. Four young ladies were received upon examination, into our member ship, three of them were baptized, and all made a public profession of their faith and assumed Christian vows. H. G. HILL.

To the Ministers and Sessions of the Churches in Mecklenburg Presbytery.—May is the month set apart by the General Assembly for collections in the behalf of Foreign Missions. Ministers are urged and exhorted by all the Church Courts, Assembly, Synod, and Presbytery, (see minutes of Presbytery) to preach upon the subject of Missions and bring before the people the great *truths* upon which this work rests.

It will serve the cause to a greater advantage if the ministers will preach upon the subject a week before collection is taken for this cause, so that the sermon may stir and leaven the minds of the people in the intervening week. Envelopes and leaflets for this cause may be had by addressing the Mission Office in Nashville. In writing, state the number needed.

It is very necessary that the contribution at this time should be a liberal one. Let every pastor and session work to secure an offering from every church and from every member of every church.

T. M. LOWRY,
Chairman For. Missions, Mecklenburg Presbytery.

Mecklenburg Presbytery, Attention!—The brethren and churches will please allow me to call attention to the fact, that the close of the College and Seminary sessions is at hand, and that the April collection for the cause of education is, therefore, needed, at once. Treasurers of churches will please be prompt to forward this collection to the Treasurer of Presbytery at the end of this month, and relieve a great strain. Fraternally,

S. W. NEWELL,
Chairman Executive Committee.

Newell, N. C., April 18, 1898.

Albemarle Presbytery.—Presbytery met in Tarboro on the 5th and was opened with a sermon by Rev. Dr. Daniel on John 17: 17; and constituted with prayer by the Moderator, Rev. W. T. Walker.

Twelve out of thirteen ministers were present and eleven churches were represented by elders.

Rev. A. R. Shaw was chosen moderator, with Rev. W. T. Walker and Mr. Walter Bullock as temporary clerks.

Mr. Jas. H. Jarvis, elder of the church at Aurora, was introduced to the Presbytery and examined with a view to enrollment as a candidate for the ministry. The examination on religious experience and motives for seeking the ministry was approved as satisfactory, and Mr. Jarvis was received under the care of the Presbytery as a candidate, and placed under the joint direction of the agent of education and the chairman of Home Missions in the prosecution of his preparation for entering the ministry.

The agent of education Dr. Johnston, made his annual report which was approved.

There are now seven (7) candidates under care of Presbytery, three of whom expect to enter the Theological Seminary next Fall. One is at Stillman Institute in Alabama, one at Davidson College, and two studying privately under direction of a minister.

The overtures of the Assembly respecting verbal changes in the Book of Discipline were approved.

Also Presbytery overtured the General Assembly "to instruct the Assembly's Executive Committees to look well into the matters of salaries paid to Secretaries of Home and Foreign Missions, and to see to it that too large a proportion of the funds raised for these causes be not paid for salaries."

Dr. C. M. Payne resigned as agent of Foreign Missions and Rev. Dr. Daniel was appointed in his place. The agent was authorized to take such steps as he may deem best to secure the organization of a Ladies' Presbyterial Missionary Union.

Rev. Dr. Leyburn was elected Agent of Publication.

Rev. Shaw and Caldwell with Elder J. R Young were associated with Rev. C. N. Wharton, the agent of Sabbath schools, to assist him in getting up Presbyterial conventions and in other ways to create greater interest in the cause.

Rev. A. R. Shaw was added to the Home Mission Committee of this Presbytery.

Rev. Jno. B. Morton was elected a Commissioner to the General Assembly, with Rev. Dr. Johnston as alternate, and Elder J. M. B. Hunt, of Nutbush Church, was also chosen as Commissioner, with Elder Jno. Webb, of the Oxford Church, as alternate.

Presbytery resolved to go back to the old standing rule which requires the nomination of Commissioners to the Assembly to be at least one day in advance of their election at the spring meeting.

Presbytery by vote, after raising the requisite amount of money, decided to furnish a suite of rooms in the new Union Seminary buildings at Richmond, Va., to be known as the Albemarle Presbytery suite, a tribute to the memory of the late Rev. Dr. Robt. Burwell.

The report on Sabbath observance was approved and action taken, viz:

1. Presbytery requests ten ministers to preach upon the subject.

2. That Church Sessions use all diligence to correct the evil of Sabbath desecration.

Presbytery held its usual popular meeting on the Home Mission work in its bounds. The chairman, Rev. J. B. Martin, presided and read part of his report with remarks, and was followed by Rev. Dr. Johnston, Revs. James Thomas and W. T. Walker, evangelists on the State of the work in their respective fields of labor. Rev. Dr. Daniel also spoke on the general cause. Very encouraging progress was reported all along the line. A collection of about $20 was raised for the cause. The report of the committee with recommendations was approved. (These recommendations are not in the clerk's hands just at present).

It was expressed as the sense of this Presbytery that the Independent Colored Presbyterian Church should be organized as soon as practicable.

Resolved, That the Churches of the Presbytery of Albemarle be hereby advised to decline co-operation with self-constituted and unauthorized evangelists who may enter the bounds of said Churches for the purpose of conducting protracted services.

Resolved, That Presbytery hereby appoints a committee consisting of one deacon, one elder and one minister, to consider the subject of the Church finances, and suggest a plan which can be recommended to the Churches of the Presbytery for their adoption—to report at next stated meeting of Presbytery.

This committee consists of Deacon George Allen, of the Raleigh Church; Elder George Howard, of Tarboro, and the Rev. Dr. Leyburn.

The following list of supplies was adopted: Appointees are to visit the points assigned and preach either on a Sabbath or week day, before the fall meeting of Presbytery, viz: Aurora, Payne, 2 visits, Leyburn, 1 visit; Enfield, J. Thomas, F. Thomas, Wharton, Johnston, 1 visit; Falkland, Morton, 1 visit; Grassy Creek, Daniel, 1 visit; Greenville, Payne, 1 visit; Littleton, Payne, 1 visit; Louisburg, Daniel, 2 visits; Nahalah, Morton, 1 visit; Nutbush, Shaw, Caldwell, 1 visit; Parmele, Brown, 1 visit; Penny Hill Schoolhouse, Walker, 1 visit; Roanoke Rapids, Walker, Wharton, 1 visit; Shiloh, Morton, 1 visit; Tarboro, Farries, 1 visit; Warrenton, Farries, 1 visit.

Raleigh was chosen as place of next stated meeting and September 20, 7:30 p. m. as the time.

Presbytery ordered an adjourned meeting at Oxford May 3d at 3: p. m.

A hearty resolution of thanks to the Presbyterians of Tarboro and others for hospitalities and courtesies abounding was passed by rising vote, when Presbytery adjourned. F. H. JOHNSTON,
Stated Clerk.

Raleigh Church.—The financial reports of the First Presbyterian Church of Raleigh, for the year ending March 31st, were read to the congregation on Wednesday evening.

The past year has been a notable one in the history of this Church. The congregation has erected, during the year, the Sunday school portion of the new church building at a cost of about ten thousand dollars, and which is free of debt. This has been done without interfering with the regular work of the Church. About a year ago the deacons, with approval of the session, prepared a plan by which the entire amount required for salaries, current expenses, Church charity fund, and the apportionments to this Church for missions and other causes, amounting in all to nearly $4,000, should be raised by voluntary promises from the individual members of the congregation, to make 52 weekly payments through envelops furnished for the purpose. These pledges ranged from ten cents to two dollars per week. The deacons promising that if the subscribers would regularly make the payments as promised, that the Church treasurer would meet every demand upon the Church as it became due, and that no appeal or collection would be made during the year for the causes named. And that special gifts would be forwarded as extra contributions. To carry out the plan required work in order to secure success.

As might have been expected, the result was watched with some fear that missions or some other cause might suffer, and not receive the full apportionment. When the reports were read, in which the Treasurer stated that the pastor had been paid semi-mouthly, that all expenses had been paid promptly, and that every apportionment for all the causes had been paid in full, it is not surprising that a proposition from the pastors and treasurers, that a thank offering be made, and that a contribution be taken at once for the orphanage at Barium Springs, and that it was liberally seconded by the congegation.

The congregations are now considering financial plans for completing the church building in time for entertainment of Synod, October, 1899.

RALEIGH.

[And we ought to go there.—ED.]

Dallas Church.—"Mid scenes of confusion and creature complaints, how sweet to my soul is communion with saints."

The day was beautiful, and people, anxious by reason of exciting preparations for war, filled the church and listened well to the reading of God's Word. Under such conditions a minister cleaves very closely to his text that he may be a faithful and comforting messenger of the Lord to the hearers. After public service the members remained to hear the report of Elder J. L. Clemer, who represented them in Presbytery at Philadelphia Church, April 5-6 The pastor explained the benevolent work of the Presbytery and urged more co-operation during this year. The plan of assigning the different benevolent causes to different members was suggested. If earnest private effort is made in behalf of the causes during the months assigned to each, it is reasonable to expect the membership can and will more successfully and satisfactorily co-operate in all the benevolent work of our Church. It is a field in which earnest members may do most excellent service and very highly favored is any Church that has such members.

The Presbytery of Orange meet in Durham, N. C., April 12, 1898, and was opened with sermon by the retiring moderator, Rev. H. S. Bradshaw on the text: John iii:16

Rev. M. W. Doggett, D. D., was elected moderator, and Rev. E. C. Murray, D. D., with Ruling Elder C. W. Johnston were chosen temporary clerks.

Twenty ministers and twenty-four ruling elders were in attendance.

A memorial service was held in reference to Rev. J. Henry Smith, D. D., deceased, and Rev. D. I. Craig, by order of the Presbytery, presented a memorial paper which was read and adopted and ordered to be published and spread upon the minutes of Presbytery.

Rev. Neb. B. Campbell was dismissed to unite with the Wilmington Presbytery.

A call from Mt. Airy Church for the pastoral services of Rev. J. A. Paisley for one-half his time was placed in his hands and accepted.

Mr. J. B. Massey of the Chapel Hill Church, was received under the care of Presbytery as a candidate for the ministry.

A strong paper was adopted on the subject of family worship, instructing the ministers to preach on the subject, and a pastoral letter is to be published and furnished to every family within our bounds.

Rev. R. W. Culberson, as principal and Rev. L. B. Turnbull, D. D., as alternate, and Ruling Elder Dr. F. B. Venable as principal, and W. C. Rankin as alternate, were elected Commissioners to the General Assembly.

Licentiate W. A. Gillon, was examined and ordained to the full work of the ministry, and arrangements were made for his installation at Lexington on the first Sunday in May, next.

Prof. W. J. Martin was heard in the interest of Davidson College, and Rev. R. W. Boyd in the interest of the Orphans' Home, and Rev. Dr. J. R. Howerton in the interest of the NORTH CAROLINA PRESBYTERIAN.

In reference to the NORTH CAROLINA PRESBYTERIAN the following resolution was adopted:

"Presbytery has heard with great pleasure the statements made by Rev. Dr. Howerton in behalf of the management of the NORTH CAROLINA PRESBYTERIAN touching the present status and plans and future prospects of that excellent paper. We heartily commend it to our people as eminently worthy of their patronage, and as being indispensable to our Synod in its work. We recommend that every Session within our bounds make special efforts by canvass or otherwise to place the paper in every family in their respective congregations as far as possible."

In reference to the Orphan's Home, the following was adopted:

Resolved, That we express our thanks to Brother Boyd for his address, and in setting before us the needs and condition of the Orphan Home, and that we most heartily commend this great work and cause to the hearts and consciences of all our people. And that our ministers be earnestly requested to bring the matter before their congregations at their earliest opportunity.

The following overture was adopted and ordered to be sent up to the Assembly:

"To so change the General Assembly's Home Mission Committee that it may hereafter consist of representatives from the Synodical Committees."

At the request of certain ladies, permission was granted to organize within our bounds a "Woman's Foreign Missionary Union."

A number of churches were permitted to employ ministers as stated supply for another year, for a part of their time; as follows: Bethesda, Yanceyville and Stony Creek, the Rev. S. H. Williamson. Also the Parson County Churches are included in this group. Red House, the Rev. Joseph Evans. Speedwell and Wentworth, the Rev. D. I. Craig. Leaksville, the Rev. W. T. Doggett; and Elkin, (col.) the Rev. Mr Ward.

All the great causes of the church received a full share of attention, and the reports are encouraging, the Home Mission Committee reports no indebtedness and about two hundred dollars in the treasury. The Agent of Publication and Colportage is moving to put a Colporteur in the field, and the outlook along all lines is hopeful.

The Presbytery adjourned to meet in Greensboro, May 25th—next month, to examine and license certain candidates and transact other business. The next stated meeting will be held in North Wilkesboro, September 27th, 1898.

The meeting was a pleasant and busy one, and the hospitality of the good people of Durham was abundant. D. I. CRAIG,
Stated Clerk.

Rev. William Black, General Evangelist of the Synod, has just closed a meeting at Graham Street Church, Charlotte. There were about forty professions of faith and more than half of those professing indicated their preference for membership in Graham Street. The pastor is much encouraged, and the outlook is very encouraging. Mr. Black goes from here to Louisburg, Albemarle Presbytery.

SOUTH CAROLINA.

First Church, Columbia.—On Sabbath morning 17th of April, Messrs. J. S. Muller and D. Latham Bryan were ordained and installed Ruling Elders, and Messrs. Thornwell Muller, Cyrus H. Baldwin, Jr., John M. Daniels and Asa C. Squier were ordained and installed Deacons in the First Church, Columbia, S. C.

Bennettsville, S. C.—At a congregational meeting on Sunday, April 17th. Maj. Chas. S. Henegan, Prof. J. C. Cork and Mr. J. T. Eason were elected ruling elders in this church. On the first Sunday in May another congregational meeting will be called for the purpose of electing additional deacons.

VIRGINIA.

Alexandria, Va.—Rev. J. Ernest Thacker, pastor. Three members received into this church on profession of faith last Sunday, April 17th.

Fredericksburg, Va.—Three persons have been received into our Church by confession of Christ.

Petersburg, Va., Tabb St.—We had 10 additions on last Sabbath with fine attendance at communion. We are having early morning service this week, hoping to develop the interest. Dr. Guerrant is expected at the Second Church in about two weeks. J. W. R.

Rainer, Va.—Rev. Letcher Smith has lately tendered to West Hanover Presbytery his resignation of the pastorate of the Cumberland Church. His resignation was accepted, and the pastoral relations dissolved. The following is the action of the Cumberland Church.

"At a congregational meeting of the Cumberland Church, held at Brown Meeting House, February 27, '98, Rev. Letcher Smith tendered his resignation as pastor of the church, and requested the congregation to join with him in asking Presbytery to dissolve the pastoral relation. The resignation was accepted, and the Session of the Church was directed to communicate the fact to Presbytery, and request that body to dissolve the pastoral relation.

In conveying to Presbytery the action of the congregation, we, the undersigned members of the Session desire to express our confidence in the piety and Christian character of the Rev. Letcher Smith, and testify to the faithfulness with which he has performed the duties pertaining to his office as pastor of this church." J. M. BLANTON,
H. L. BLANTON,
A. B. ARMSTRONG.

MISSISSIPPI.

Rev. Eugene L. Siler, of Durant and Lexington churches, will preach the commencement sermon before the students of Central Mississippi Institute and French Camp Academy, May 29th, 1898, at 11 a. m.

Hon. W. M. Cox, of Baldwin, Miss., will deliver the the popular address before the same schools May 31st, at 11 a. m.

Mr. J. Reeves, who has given four years of untiring labors to the French Camp Academy, has resigned his presidency, and Rev. J. A. Mecklin has been elected in his place. This leaves Kosciusko vacant—an excellent field for some good worker.

Our worthy young brother, Walter Cobb, who is now at Princeton, will perhaps take charge of the Winona group, and we hope that Brother Tims from Union will take the Camden field.

April 14th, 1898. A. H. MECKLIN.

CORRESPONDENCE.

For Those Who are Interested in the Welfare of Our Church.

Editor of the North Carolina Presbyterian:

As I am not financially interested in the *Presbyterian Quarterly*, perhaps those who should read these remarks will do so and I hope will act accordingly.

1. I first make the point that the success of the *Quarterly* and the welfare of the Church are nearly identified. Certainly a Church as large as ours that professes to have an educated and intelligent ministry, and thinking officers and laymen, cannot afford to be without a high-grade magazine ranking with those in other denominations. We cannot well dispense with this means for the cultivation of the literary abilities of such as are disposed or may be induced to write, read and review, and for the information of all. The need for the *Quarterly* is no way met by taking a similar periodical published by another denomination.

If there is the *esprit de corps* among our people that there should be, the *Quarterly* will be sustained and improved and enlarged in influence.

2. The *Quarterly* is not a money-making enterprise. It is not published by any stock company. It is dependent upon its subscription list. The style of it makes it costly to print. Its size makes it expensive to mail. Its excellence calls for a great deal of care and time and editorial labor. And so the price of the *Quarterly* ($3.00), which some consider so high, is just the price of every magazine like it, of the same nature, rank and size. It is just as little as it can be published for with the present circulation.

3. Many have allowed their subscription to pile up from year to year, till now they have large arrearages, and the aggregate I happen to know is very large and is greatly needed. A small matter to each individual, but a very large matter to those who have the whole responsibility to meet.

4. Now, I for one, strongly hope that our ministers and people too, will come out heartily, sending in promptly their subscriptions, back dues if there are any, subscribing if not already subscribers, renewing if they have dropped, doing what they can to increase the circulation—doing this little personally for the general weal. A vigorous effort will bring what all desire, reduced price, as well as other improvements.

D. J. Brimm,
Columbia, S. C.

Our Colored Work.

Sensible Plans. At the April meeting of the Executive Committee of Colored Evangelization practical and economical plans for the future work of the Committee were unanimously agreed upon. They will be submitted to the General Assembly with the assurance that the work already done will be preserved and decided progress will be made in the work of Stillman Institute and in the field.

Strong Confidence. The whole Committee, together with Dr. Phillips, feels that the work is now being put upon the best basis for years, and is buoyed up with the strong hope that the whole Church will endorse all that it has done and will do with the consent of the Assembly.

Ordered Printed. It was ordered that the following resolutions unanimously adopted by the Committee be sent to the Church papers with a request that they be printed:

Resolved, That in accepting the resignation of Rev. R. B. McAlpine, Professor in the Stillman Institute, we would bear witness to the faithfulness and skill with which he has given himself to this difficult and trying work, and now that it is his desire to return to the pastorate, we commend him to any church or institution needing the services of a man of ripe culture and elevated Christian character, with the assurance that a more conscientious, consecrated worker for our Lord and Master would be hard to find.

Inasmuch as our Secretary Rev. A. L. Phillips, D. D., has insisted upon his resignation, in view of the present exigencies of our work, we desire to place on record our estimate of the value of his services to the cause of Colored Evangelization.

In Dr. Phillips the Southern Presbyterian Church has had a Secretary who reflected faithfully her earnest interest in the evangelization of the colored race. He has well understood from careful and sympathetic study the needs of this interesting and dependent people, and has addressed himself with enthusiastic devotion. and at much sacrifice to labor for their welfare. The eloquence and felicity of his public addresses are well known to all. We have found him as well a skillful, practical administrator in straits known only to the Secretary and to this Committee.

That we have been able, notwithstanding the stringency of the times and the smallness of the Church's contributions, to enlarge the educational facilities at Tuscaloosa and to introduce new industrial and other features, is due largely to the fertility of his mind and to the energy with which he has pushed the work despite all obstacles.

We part from our brother with the gratifying recollection that no unpleasant feature nor important variance of plans has marred our association through these trying years. In dismissing him to other work for the Master our prayers will follow him, and we confidently predict for him a career worthy of his varied abilities, and of his earnest devotion to the cause of Jesus Christ.

A. L. Phillips, Acting Sec'y.

Tuscaloosa, Ala., April 13, 1898.

"The Covenanters."

In the North Carolina Presbyterian of March 17, 1898, there is a communication under the above caption, signed "A Covenanter." The information given in it is interesting, instructive, and correct, except in one particular. "A Covenanter" says "Mr. S. H. Hawes was the originator." In this he is in error. The plan of organizing the boys of the church and of calling the organization "The Covenanters" originated with Miss Katharine H. Hawes, a daughter of Mr. S. H. Hawes. She has given a great deal of devoted effort and labor to the work of organizing the boys of the Second Presbyterian Church, Richmond, Va., for effective church work. And since the undertaking has been successful there, she has done much to extend the organization into other churches, with the success shown by "A Covenanter." In all her work she has been ably seconded by Miss Elsie Smith, a daughter of Rev. Jas. P. Smith, D. D.

Miss Hawes has recently built a large and attractive room as an addition to the Second Church (Dr. Hoge's) for the use of the Covenanters of that Church. This has been the means of encouraging them very greatly, and of insuring the permanency of the organization in that congregation.

When the Covenanters were first organized the age limit was from eight to sixteen years. In a short time it was found that some of the older boys were reaching the age limit. It did not seem well to turn them out just at the age when it is most difficult to keep boys in touch with the Church and Church work. So Miss Carrie Lee Campbell, a daughter of the late Rev. W. A. Campbell, D. D., conceived the idea of extending the organization, and formed in the First Presbyterian Church, Richmond, Va., what is known as the Senior Convenanters, with the age limit from sixteen to twenty-one. And thus the boys are kept in Church work at a time when they are most likely to drift away. In this work Miss Campbell has found an efficient helper in Miss Daisy Whittet, a daughter of Mr. Robert Whittet, so well known to all the readers of our Sunday School papers.

This idea has been taken up by other companies of the Covenanters and several now have both senior and junior branches.

These companies also elect honorary members from the older men of the congregation, thus bringing the boys and young men and older men all into closer touch with each other, and uniting them more perfectly in their interest in the work of the Church.

There is promise of great results in this new movement. The ladies and girls of most congregations have for a long time been well organized, and have done efficient work. But there has long been a felt need for some organization that would put the boys to work and awaken their interest in the welfare of the Church, and train them to be useful men in the Master's service. The Covenanters just meets the need. This is shown by the result of the experiments in the churches where it has been tried. Boys who were doing nothing, had nothing to do, had no interest in the affairs of the Church and knew nothing about them, are now enthusiastic and int elligent Church workers.

The question has been asked frequently "What can the boys do?" Well, the organization is distinctively missionary in the broad sense of the term. Each company should have the direction and guidance of two or three consecrated ladies. They will be able to find a plenty of work for the boys in each congregation, as well as the means for accomplishing it. Some of the Covenanters have done something to relieve the necessities and cheer the hearts of the poor. They have gathered religious papers from the congregation and sent them to those who do not receive them regularly, sometimes sending them to mission Sunday schools and churches. Sometimes they have given social receptions to the members of the church to which they belong, having arranged some interesting program of exercises. There are innumerable things that can be done and will from time to time be suggested in the case of each company, though all may not be able to do the same things.

Nothing is more encouraging and inspiring to the older members of the church than to see the enthusiasm and zeal manifested by these young soldiers of the cross. And the church that is without a company of Covenanters is losing a great opportunity for putting to effective use much of the latent power for good work that is lying dormant in the hearts and lives of the boys. A burning question in almost every community is how to save the boys. Put the boys to work and they will do more to solve the question than has ever been done before.

Any one wishing to get a copy of the Covenanters' constitution or any other information in regard to organizing a company can secure it by writing to Mr. Percy Montague, the General Secretary of the Covenanters, Richmond, Va. Wm. S. Campbell.

[For the North Carolina Presbyterian.]

Woodstock's "Try Company."

I note a pleasant mention of this Young People's Society of our Church, by "T. C. M." in your issue of last week. Perhaps a word or two more will encourage the workers.

1st. Then, as to the "Company" itself. It is a Missionary Society, and claims to be the oldest Missionary Society for children in the Southern Presbyterian Church. Turning its attention first, (twenty years ago) to Brother Graybill and his work in Mexico, it now helps to support Brother Geo. E. Henderlite in his work in Brazil. During its twenty years existence it has sent $800.00 to the Foreign Mission field, besides helping in many other ways. Beginning as a band of sixteen children, it now numbers sixty-eight upon the roll. Time has changed its character somewhat, those who were children at the start, being now grown, and the children that have come on in the mean time, being also encouraged to join. And indeed all of all ages are welcomed. The pastor himself is a private member and most of the other officers. The oldest member of the church or congregation is eligible, and also the youngest infant! Our youngest member at present is about four months old! The truth is, if every member of the congregation joins and the whole church becomes "Try Company," we will not be shocked.!!

2nd. The way of working is simple. There is a regular Monthly Meeting, a "Praise Service" every 4th Sabbath and an "Anniversary Meeting" every Spring. A deacon presides at the regular Monthly Meeting, at the request of the President who is a lady, and the exercises consist of the reading of the Sacred Scriptures, singing, prayer, reading of suitable selections, also of a letter from Mr. Henderlite, who aims to write monthly, and an offering. The roll is also called. At the Praise Service the pastor presides. We have plenty of singing, the reading and preaching the gospel, prayers and offerings. The Anniversary Meeting has one additional item, viz: "Bringing in the Sheaves." That is the contests of the mite boxes. A collection is taken on this occasion also.

3rd. The methods of raising money are without show or machinery; as simple indeed as can be. The mite box and the regular collections, are our sole reliance. Every member has a mite box and at the end of the year brings it in. Voluntary personal effort and giving are encouraged and are the rule No one knows what the other gives, and each gives little or much as he himself pleases The "power of the little" is recognized and aimed at. On giving in the contents of the boxes, "Anniversary Night," no name is read out or known, a text of Scripture on a slip of paper being in each box instead.

Are such simple means sufficient? The answer is, that on last "Anniversary Night" $117.50 was the amount summing up the offerings for the year.

The most powerful forces of the universe are quiet ones. The Try Company is one of the quiet forces of life.

Pastor.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

Albemarle—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

Asheville—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

Concord—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

Fayetteville—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

Mecklenburg—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

Orange—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

Wilmington—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

Rev. A. J. McKelway, Superintendent,
Charlotte, N. C.

To the Members of the First Presbyterian Church, Statesville, N. C.:

Dear Brethren:—You will remember that I visited your church last May, as Superintendent of Synodical Home Missions, and presented the cause to you, and that you subscribed with readiness and generosity, the sum of $262 for the year. I have kept the names of those who subscribed and send a marked copy of this paper to each one. If any subscriber to this cause of Synod's Missions considered that he was thereby discharging his obligation to the Home Mission work of Concord Presbytery—the work represented by Rev. Colin Munroe, he will confer a favor by reporting the fact to me, with the amount of his subscription. There is this reason for the request. At the end of the second quarter of the year, half the subscription, or $127 had been paid.

I then received a letter from the Session stating that by order of the Presbyterial Committee the apportionment to Presbyterial Missions had to be paid out of the subscription to Synodical Missions. I have received no money from the Statesville Church since, and the question of *right* in the matter is the question of your intention in subscribing.

One of your worthy elders, I am told, misunderstood a remark of mine that the money would be all spent in Concord Presbytery. That is true. Not counting the special work supported by the Salisbury Church, and passing through the Synod's treasury, the Presbytery contributed last year $960 to the Synod and received in return $1,560 from the Synod. But you see the difference between the spending of this money by the Synod in Concord Presbytery and your subscription for Synodical Missions being taken for the cause of Presbyterial Missions.

Yours fraternally,
The Superintendent.

On Sunday the cause of Synodical Missions was presented to the First Church, Greensboro, by Rev. Eugene Gillespie whom this liberal church entirely supported during the past year. Mr. Gillespie gave an admirable account of his work in the Northwestern corner of the State for ten months. Except for the offering from the First Church this work would never have been begun, so the six hundred dollars contributed by them has been an excellent investment. Three workers have been in the field during the year, one of them supported by Mr. Gillespie; one church has been finished, a subscription amounting to $1,125 obtained for a second and something more for a third. That is we have about $1,800 invested in church property, or soon to be put into buildings. One church is to be organized in a few weeks and a second one a little later. A religious census has been taken of the whole section and from one-third to one-half the families as yet have no church connection. The outlook is exceedingly hopeful and great things are expected during the coming year Three Christian schools will be opened and we believe the teachers have already been secured.

After Mr. Gillespie's address, the superintendent added a few words, asking the renewal of the subscriptions made last year and an increase in them if possible. The congregation made the generous subscription of $632.

It remains to be seen whether Greensboro First will retain the banner for the present year, as the largest contributor to Synodical Missions.

Old Buffalo Church, organized in 1756 and occupying its third church building, mother of churches and ministers, is three miles distant from Greensboro, and only a few minutes by bicycle. So as the services began there a half hour later, the superintendent reached the church as Brother Seabrook closed his sermon and the congregation were patient enough to listen to a talk on Home Missions and generous enough to subscribe about $30 for the cause.

Orange Presbytery, which met last week, has the right conception of the relation of the Presbyterial and Synodical work. The Synod opened the work in Person and Stokes counties. After two or three years the Presbytery assumed the care of those fields and the Synod was thus able to put the money which had been required for them in other and newer fields. The work in Stokes County is now tending towards self-support. There are four organized churches in the county, and Rev. R. W. George who has been supplying the field for a while made a proposition to the Presbytery, to contribute half the money for three more churches if the Presbytery would guarantee the balance.

This the Presbytery readily agreed to do. Mr. Oliver, now at Union Seminary, will be sent into this field the first of May, upon his graduation.

The Presbyterial Report for Orange showed that a debt of about $400 had been paid off during the year and that there was a good surplus in the treasury. Accordingly they resolved to take the entire support of Rev. C. W. Robinson, so that the Synodical Committee may be able to expend the $250 now paid him upon some other field. We are sorry to lose Brother Robinson from our list of Synodical workers, but glad to see the old Presbytery displaying such an aggressive spirit, and glad of the opportunity thus afforded of doing work elsewhere.

We wish to return thanks to the brethren of Orange Presbytery for their hearty support of the Synodical work. At the meeting of Presbytery a year ago they passed a resolution containing generous invitations to their churches, and they have fully carried out the spirit of the resolution. Perhaps their generosity accounts for the prosperity of their own work. He that watereth shall be watered also himself.

Albemarle Presbytery has done excellently and deserves the reward of those who help themselves. It raised every dollar of its apportionment for Presbyterial Missions, $610, raised $677 for Synodical Missions of which there has been expended during the year $671 within her bounds, and $204 more for Assembly's Missions. How is that for the Missionary Presbytery, with its thirteen counties unevangelized by our Church?

Several of our ministers have subscribed to the salary of the "Ministers' Missionary for Albemarle Presbytery." The money has not been called for until now. All are now invited to become subscribers and subscribers to send in their contributions at once to

The Superintendent.

A Note From Dr. Guerrant.

Dear Brother McKelway:—Accompanying I send you a good text for your next editorial.

I need not say Presbytery *jumped* at such an offer—and commended *such* a church, and ordered the petition published. I send it to you. If you can get your North Carolina churches to go *"and do likewise,"* you have solved the great problem of *evangelistic work*. Let each church send *its own* evangelist.

I ought to say this is a *little church* not yet in its *teens*. (I organized it about *twelve* years ago.) It is neither *large* or *rich*.

To the Venerable Presbytery of West Lexington, in Session at Midway, Ky., April 5, 1898.

Fathers and Brethren:—Your humble petitioners beg leave to make the following statement and request:

In the bounds of our Presbytery are tens of thousands of people yet without the Gospel. This is a sorrowful statement, but it is true. Whole regions, large as some counties, are without a church or preacher able to teach the way of life.

These people are our neighbors and countrymen, too poor to provide themselves these unspeakable blessings of religion, and must perish without them. God has opened a door of access to them by the Presbyterian Church which no other Church possesses. This greatly increases our responsibility.

Notwithstanding the good work of our church in the last decade, it is sadly evident that, at the present rate of supplying their needs, a large majority of this generation will die without a God and without a hope of salvation.

To this we cannot submit, until we have exhausted every effort to prevent it.

So far as we are able, we desire to obey the last great command of the Master, to "go into all the world and preach the gospel to every creature."

We, therefore, desire and petition that our pastor, Rev. Edward O. Guerrant, be sent as an evangelist to these destitute people to preach the gospel and organize churches, wherever God opens the way, so far as his time and strength will permit.

To enable him to do this work we cheerfully grant him so much time as he can spare from his duties as pastor of our church, and we further promise to relieve Presbytery of any expense connected with this service.

In cases where the Presbytery cannot supply any new fields that may be opened or churches organized, with regular preaching of the Gospel, we will undertake to do that, under direction of Presbytery, and by aid of friends God will raise up to help us.

Already the Rev. Charles Farnesworth, supported alone by this Church, is most efficiently supplying, under your direction, all of our churches in Perry County. We desire to be permitted to aid you in enlarging this work and multiplying the blessings of the Gospel to our poor perishing countrymen who are crying for help.

Praying God's blessing on your venerable body and His beloved Church, we remain,

Your brethren and servants,
G. W. Thompson,
L. H. Willis, Sr.,
H. S. Crockett,
Jas. S. Hawkins,
Jno. B. Chambers,
Jno. A. Rhoxer.

Session Wilmore Presbyterian Church, Wilmore, Ky.

Assembly's Missions.

Receipts at the General Assembly's office of Home Missions for the year ending March 31st, as compared with receipts of the previous year, show a shortage in the Invalid fund of $566, and increase in Assembly's receipts, church loans included, for Assembly's Home Missions of $10,570.

Johnson City, Tenn., April 13, 1898.

Rev. J. G. McFerrin, D. D., Presbyterial Evangelist of Holston Presbytery, was with the First Presbyterian Church, Johnson City, Rev. Jno. R. Herndon, pastor, at the recent communion, the first Sabbath in April. It was a most delightful occasion. This church has enjoyed prosperity during the past year. There have been 15 additions to the Church, and contributions to all causes have been $1,015. During the year a debt of more than $150 has been raised.

Jno. R. Herndon.

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E. H. BEAN, - - - BUSINESS MANAGER.

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CHARLOTTE, N. C.

Dr. Briggs on the Lord's Supper. Dr. Briggs has come into prominence again in the last few weeks through his reception into the Episcopal Church and his reported prospective ordination to the ministry in that body. He was deposed from the Presbyterian ministry for un-Presbyterian doctrines, the promulgation of which were adjudged to be in contravention of his ordination vows. But if he can accomplish anything of good by preaching the Gospel in the Episcopal Church, let him. We only claim to be a part of the Church of Christ and our Standards are not binding upon another denomination. We can even wish for Dr. Briggs the same good fortune that has attended Dr. J. H. McIlvaine, of New York, who was only rated an ordinary Presyterian preacher but who now has throngs to hear him in the Episcopal Church which he serves, and is considered a man of great pulpit power by his co-religionists. Dr. Brigg's relation to Union Seminary, N. Y., is a matter of more moment, but it concerns the Seminary, not the Presbyterian Church, which has no official connection with the Seminary and has set the ban of its disapproval upon it. Union seems to be tending in the direction of the German Universities, whose professors represent all schools of thought.

But Dr. Briggs has recently published his views as to the Lord's Supper which are a just subject of criticism. He endorses the theory of his friend, Dr. McGiffert whose case is now troubling our Northern Presbyterian brethren. Says Dr. Briggs in last week's *Independent:*

"Paul identifies the guidance of the Holy Spirit with the teaching of the Lord. Whatever the Holy Spirit inspired him to think or do, he would regard as from the Lord; and so an institution by the Apostles under the direction of the Holy Spirit was then, and always has been considered in the Church as an institution of the Lord. No other position is tenable by the Church of Christ. It is a modern error that the direct teaching and institutions of Jesus is more authoritative than His indirect teaching and institution through the Apostles under the guidance of the Spirit."

We cannot commend this statement of Dr. Brigg's too highly. It cuts directly across some of the principles of Modern Theology.

But we may form our own conclusions as to his acceptance of the authority of Paul, speaking under the inspiration of the Spirit, when we find what he thinks of Christ's own words.

"The second most important word of Jesus on this occasion, 'I will no more drink of the fruit of the vine, until that day when I drink it new in the Kingdom of God' (Mark xiv:25,) looks forward to a speedy advent of the Lord. In view of the fact that they had been partaking of a passover cup, it is natural to suppose that he was thinking of another passover cup. It is improbable, in view of this prediction of an advent again very soon, probably ere another passover, that Jesus would have instituted a permanent sacrificial meal in the Lord's Supper."

Here is a statement which to the devout believer in the Divinity of our Lord savors of blasphemy. "The word of Jesus * * * * looks forward to a speedy advent of the Lord." But there was no speedy advent, therefore, our Lord was mistaken. "This prediction of an advent again very soon, probably ere another passover" was certainly not fulfilled, therefore our Lord was a false prophet. There is no other conclusion possible. This is the use that the Critics have made of our Saviour's self-imposed ignorance as to the hour of his coming. "Of that day and hour knoweth no man, not the Son * * *" The difference between that statement of our Lord's humanity and the ascription of fallible errors to him is as wide as the difference between Unitarianism and Evangelical Religion. But critical theories must be established even if an infallible Book and an infallible Lord must be given up.

If in the face of this declaration Dr. Briggs is ordained to the Episcopal Priesthood, the comment of the *New York Evening Post* will be deserved. It says, "the Episcopal Church has again shown how it has now definitely taken the place which the Unitarian Church used to monopolize—a generous house of refuge for all ecclesiastical wanderers."

Sins Open. . . . Going Before Unto Judgment. Before the April number of the *Iconoclast*, with its freight of impurity and profanity reached the Eastern States, its editor, W. C. Brann, was killed in a street duel, with how much or little of murder in his heart is known only to the Judge before whom he so suddenly appeared. The issue referred to contained advertisements of "Brann's Lecture Dates," one of them for New Orleans, last Sunday. It is only just to say that those appointments were forever postponed in mercy to his possible hearers. We should always observe the charity of the Bible in affirming the loss of an individual soul. Judas is the only character which it declares distinctly to have gone to "his own place." No man dies without hope on the part of the living that he may have been saved. Yet the Apostle's words above quoted convey a solemn warning.

The saddest funeral we ever attended was that of a saloon keeper, the funeral procession passing by the saloon from which the sign still swung with the dead man's name upon it. So, thousands of minds were being poisoned while this editor's soul was passing into eternity.

Hands off The Government. While the Pope is welcome to exert whatever influence he possesses over his subjects in Spain and we could wish it had been exerted in behalf of the starving Cubans, it would be well for his prestige to recall his representatives from Washington just at this juncture. There are too many of them at the seat of Government. The nation would not tolerate the presence in Washington of representatives of the Presbyterian or Methodist Churches, there for the purpose of influencing the policy or legislation of the Government. The temporal claims of the Pope are ridiculous. His assumption of religious authority in the affairs of State cannot be too sternly rebuked.

It has taken the publicity of these last exciting months to bring some things clearly before the people. We have it on excellent authority that the Protestants on board the ill-fated Maine were not allowed to have public religious services of their own, the majority of the crew being Catholics and a priest being the Chaplain. There are some things that need reformation.

A valued correspondent calls attention in this week's issue, to the scheme for a Catholic Chapel on the grounds at West Point.

Our Brother's Keeper. As we go to press the telegraphic reports are to the effect that the President has signed the joint resolution of Congress and has sent an ultimatum to Spain to evacuate Cuba. The Spanish minister thereupon demanded his passports, acting under instructions from Spain which foreshadow that nation's refusal to give up Cuba. The resolution therefore becomes a law to be executed by the President with the aid of the land and naval forces of the United States.

We believe that the record of our country is one to be proud of. There have been intemperate counsels and inflammatory speeches, and the display of greed which exalted money above humanity, on one side, and the posing of place-hunting demagogues, on the other, and the mortifying exhibition of yellow journalism throughout. But under all this surface fever the great heart of the Nation has been beating with the humane impulse to protect the inalienable rights of fellow-men that were being ruthlessly trampled under foot. The Cubans have appealed to us through their sufferings under the oppression of those who have spared neither man in their rage, nor woman in their lust, nor child in their cruelty.

The voice of our brother's blood has cried unto God from the ground and the question, "Am I my brother's keeper," has been answered in the affirmative.

It would be folly to say that the country wants war. It takes it reluctantly as the only course except that of selfish indifference to suffering. Not in vengeance and not in greed is it entered upon and, as compared with any war of this century, its motive is one which distinguishes it as a righteous war, and gives us the right to call ourselves a Christian Nation.

God grant us victory and speedy peace!

Kipling's hymn referred to elsewhere is a good one for Americans to read just now. Especially the lines:

"For heathen heart that puts its trust
In reeking tube or iron shard,
And guarding calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on thy people, Lord."
(With the refrain.)
"Lord God of Hosts, be with us yet,
Lest we forget; lest we forget."

We are sure that all the friends of our Assembly's Mission work will rejoice at the increase of $10,000 in the contributions to that cause this year. Agitation is not so hurtful as is sometimes feared. Opposition to men and measures will often advertise the merits of a *cause*.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson V., May 1, 1898.

THE TRIUMPHAL ENTRY.—MATTHEW XX: 6–16.

GOLDEN TEXT.—Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord.

CONNECTION.—Some six months elapsed between the Lesson on Forgiveness which Christ taught his disciples and the Triumphal Entry. This time was spent partly in Galilee, partly in Perea, and includes the journey to Bethany, when Lazarus was raised from the dead. The entry into Jerusalem from Bethany opens the most famous week in the world's history.

EXPLANATORY NOTES.—*Vs. 6: As Jesus commanded them.* It is possible that Jesus here displayed the same miraculous knowledge which he exercised when he told Peter of the coin in the fish's mouth. It is more probable that there was here (as also in the arrangement of the room where he was to celebrate the Passover,) an agreement between our Lord and one of his friends. The full account of the transaction is given in Mark, xi: and on this theory the words "The Lord hath need of him" was the sentence agreed upon, on hearing which the unknown friend was to send the colt to the Lord.

Vs. 7. *And they set him*, more accurately, and he sat. *Thereon*, on them, the garments that made an extemporized saddle. Jesus rode the colt and the ass went with her foal. This prophecy of the Old Testament Scripture was designedly and literally fulfilled by Christ, in order to teach the lesson of his meekness and gentleness, which is the heart of the prophecy.

Thy King cometh unto thee, *meek*. Not in a chariot, or on a war-horse, but upon the ordinary beast of burden upon which men rode in time of peace. Of course it should be understood that in the East the donkey has no such ludicrous associations as with us.

Vs. 8. *The multitudes, spread their garments, strewed branches.* Evidently recognizing the fulfilment of the prophecy. It was the time, when his disciples, and friends and perhaps enemies imagined that he would openly assume the Messiahship. Vs. 9 *The multitudes that went before.* Taking the account given in John's Gospel, we may suppose that this was the throng that came out to meet him from the city, then turned back with those who came behind. *Hosanna*, literally, save now. Perhaps it had become a more general expression, Hail! *The Son of David*, a clear announcement of their belief in his Messiahship. *In the highest (heavens)*, as in Luke, II: 14, an appeal to the God of Heaven.

From the statement in John about the Palm branches, we get the phrase, Palm Sunday. From the relation in time of Easter and Palm Sunday to the Jewish Passover, we may know just when in the year Palm Sunday and Easter come. Presbyterians, however, have always held that the observance of these days was an ordinance of man and not of God. Because of the observance of these days by other Christians, and the consequent turning of the minds of men to these themes, a great many of our ministers have made a practice of preaching on the Triumphal Entry on Palm Sunday, and on the Resurrection at Easter. It is a grave question, however, whether the tendency of this is not towards wrong. The Resurrection of Christ is such a cardinal doctrine of Scripture that one day in seven is set apart for its remembrance. Do we not tend to weaken its importance during the rest of the year, by paying such special attention to it on one Sunday?

Vs. 10. *All the city was moved*, as with an earthquake, we might render the Greek. *This is Jesus, the Prophet of Nazareth.* Perhaps the enthusiasm of the multitude has already begun to wane, in their disappointment that Jesus had not proclaimed himself. They had just now called him "The Son of David." They are soon to cry with hoarse voices, "Crucify Him." *is written.* The word of God is the weapon with which Christ put to flight his enemies, human and Satanic.

Vs. 12. From Mark's account we learn that this cleansing of the temple took place on the following day. This is the second time that Christ has done this. In his capacity as Rabbi and Prophet he might easily have driven out these money-changers without their making any resistance.

The teaching of this parable in action is the condemnation of those who would use the worship of God for selfish ends. The passage is sometimes quoted by those who hate to hear *money* talked about in Church. But giving is an act of worship and planning for the extension of Christ's Kingdom is certainly a very different thing from the selfish use which these Jews of the Temple made of the House of Prayer.

Vs. 14. Note the contrast between the judicial severity of Jesus, when denouncing hypocrisy and sin, and his heavenly compassion towards the afflicted and helpless.

The chief priests and the scribes. Perhaps official representatives of the Sanhedrin which had already plotted his death and which was to sit in judgment against him this very week. *The children.* The contrast again between these innocents and the hypocritical rulers. Christ was ever the friend of the children and this was one opportunity that they had for serving Him with their songs of praise. *Thou hast perfected praise.* Matthew's rendering is from the Septuagint, the people's Bible of his day, which differs from the Hebrew in words though the main thought is the same. See Psalm viii:2. The writers of the New Testament generally quote freely and not verbally, from the Old Testament Scriptures.

ANALYSIS OF THE LESSON.

1. The Triumphal Entry. (a) The Meek King. (b) The Obedient Disciples. (c) The Fickle Multitude.
2. The Two Contrasts. (a) The Covetous Money-Changers, The Afflicted Poor. (b) The Hypocritical Rulers, The Child-Disciples.

The first receive condemnation, the second blessing from Christ.

Westminster League Column.

CONDUCTED BY REV. JOHN M. ROSE, D. D.

In consenting to conduct this department of the PRESBYTERIAN my purpose is to aid those who are appointed to lead the weekly devotional meetings. I shall furnish a brief comment upon the passages of Scripture selected for special study, point out often other sources of information on the topic, and endeavor to make such suggestions as will be helpful to the leader of the meeting.

I shall be grateful to any member of the "League" in any of our churches for such suggestions as will tend to awaken interest in this department. Address the undersigned at Morganton, N. C.

May the blessing of God rest upon all our young people who are thus associated together for mutual edification and Christian work! May he make the "League" a great power for good!

JOHN M. ROSE.

SUNDAY, April 24th—Topic—"*The Missionary Spirit of the Scriptures.*"

The topic for the devotional meeting this week was selected in view of the May offering for Foreign Missions.

The selection is a wise one. Our young people should take an interest in all the great causes of the Church, specially in the work of Missions among the heathen. They should pray for the rapid progress of the religion of Christ, and give of their means to aid in the furtherance of the work. It may be the duty of many of them to "go" in person; it is certainly the duty of all to "send" the messenger of glad tidings "into all the world," and to pray every day for those who are "sent"—our representatives in foreign lands.

"The Missionary Spirit of the Scriptures!" It seems passing strange that any one should be opposed to Foreign Missions, and yet receive the Bible as the Word of God. The Scriptures abound with prophecies respecting the universal prevalence of the Gospel, with exhortations to us enforcing our responsibility for its progress, and with promises to encourage us. There is a time coming when the power of the Gospel shall be felt in all nations.

Is this result to be accomplished in the present age and by instrumentalities now in use? Are missions to be successful?

Are we encouraged to go forward with hope of the ultimate conquest of the world for Christ? A question in which every lover of Jesus finds an intense interest.

1. Note the covenant made with Abraham. Gen. 12:3. "In thee shall all the families of the earth be blessed." See the Apostle's interpretation of this promise in Gal. 3:8.

2. After the time of David these prophecies assume a distinctly *personal* shape, and become linked with the expectation of one in David's line on whom the hopes and destinies of the world were to depend. The "word of prophecy" can never reach its full accomplishment until the cause and Kingdom of the Messiah becomes everywhere triumphant. Read Ps. 2:8; Ps. 67:1-2; Ps. 72:8, 10, 11, 17; Ps. 110:1.

3. Turn to Isaiah's prophesies. So fully does he speak of the fullness and glory of the triumphs of the Gospel that he is called the "Evangelical Prophet," and the book of his prophecies may be appropriately termed the "Gospel of Isaiah." Read Is. 11:9; 45:22-23; 52:10.

4. See the later prophets, Hab. 2:14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Zech. 14:9. "And the Lord shall be King over all the earth, etc."

Now if these prophecies mean anything, they mean the prevalence of the true religion over the whole earth, and Jehovah everywhere recognized and worshipped as the only true God. It should be remembered that these and many other passages of like import are quoted and applied by the Apostle to this—the gospel dispensation.

5. In the New Testament scarcely less numerous are the prophecies foretelling the ultimate triumph of the Gospel, culminating in that glorious vision in the Apocalypse of the "multitude which no man can number etc." Rev. 7: 9–10. Hence the certainty of the ingathering of the redeemed and the success of missions. The Bible is from its beginning to its end a missionary book.

Not to believe in *Foreign Missions* is:

(1.) To deny the universal love of God. John 3: 16. You cannot believe it, if you do not believe in Foreign Missions.

(2.) To deny the authority of Christ. Mark 16: 15. You cannot believe that he is the Son of God, and has any claim upon your obedience; if you do not believe in Foreign Missions. It is to make your will superior to His will. Rom. 10: 14-15

(3.) To contradict the spirit of Christ. John 20: 21. The spirit of Christ is the spirit of Missions. The very word He uses to define His own work is "Missionary."

Our interest in Missions is the measure of our resemblance to Christ.

(4.) To deny the universal need of man. Rom. 1: 18-20. Do the heathen need the Gospel? Is there any salvation for them without it?

(5.) To deny the universal adaptation of the Gospel to the wants of men. Rom. 1:16.

The Gospel is the power of God unto salvation to every one who believes, irrespective of race or condition or degree of degradation

Do you believe it?

Read the great commission—Matt. 28:19-20. Every child of God is appointed a "missionary." He must either "go" in person or "send" his representative. Pray for and help support your representatives in the foreign field.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS.—We were to talk about being soldiers this time, were we not? Well then, suppose I ask you first, "*who are you?*" The Bible says Jesus is our Captain and we are soldiers and tells us what kind of armor we need to fight with and who our enemies are and a great many more things, which we can talk about as we come to them, but what I want to know now is, what is it that you call yourself? Did you ever think my dear children, that your little bodies are no more yourselves, than the little dresses you take off and fold up and put away when night time comes? Your Body is only the house you stay in here on earth or the garment you wear for a little while. Paul calls it a house or a tent.

Now then, *you* are the Spirit inside of this house, *you* live in your body now, and of course if you are a good housekeeper like Mamma, you will try to keep this body of yours clean and sweet, and you will not let in through the windows or the doors any ugly sights or ugly words. You have servants in this house, too. Can you guess now who they are? Why, your hands and your feet and your tongue, and they will not *mind* anybody but you either.

Now it seems to me only yesterday, when I was a little girl—and boys, I really might say a boy too, because my papa used to call me his boy-girl—wasn't that funny? Well, when I was a little boy-girl I used to think grown people had such a good time because all the children had to *mind* them—*obey* is what they call it, you know—and it just seemed to me too bad that nobody had to obey me. Now you see all the time there were my servants obeying me and nobody else, and still I never thought about it. It seems to me if that thought had come to me, I should have been so much more careful how those servants of mine behaved themselves.

Now when you go out to play, and somebody says or does something you do not like, up you jump and say to servant Hand, "Hit him;" and so obedient is that hand that away he goes all doubled up into a hard knot, and *bang!* he has knocked somebody over before you really know what you are thinking about, and, dear me, what a scuffle and fuss there is then. The little masters and their servants all mixed up in a fight, and all the fun is spoiled, and the leaves in the books all blotted. Oh, my! my! how bad it is!

Now these servants I call your body-servants. Papa and mamma can tell you how in old times people used to have what they called body-servants, slaves perhaps, whose business it was to do all sorts of things for their masters and to keep near them all the time. These servants seem to us very unnecessary, do they not, when God has given each of us, even the poorest, these hands and feet and tongues?

Now when you talk about *myself* and *I* and *me*, will you try to think of the little spirit inside of your little body and remember that it is that spirit, only just beginning to live through an eternity—forever and ever and ever—it is that spirit, I say, that is to fight its way through this world, using the body and all its members as servants only. Won't you think about this now, and make people tell you tales about soldiers and about battles? Why the Bible is *full* of them. Then we shall talk about it some more next time.

THE CHILDREN'S LETTERS.

Lives at a Turpentine Still.

RETREAT, GA.

DEAR PRESBYTERIAN: I am a little girl seven years old. My sisters are named Anibel and Lila. My brother is named Mac. I have one China doll, one rubber doll and one rag doll. I rode in a boat yesterday on a pond and got some flowers out of the water. My Grandma Evans from North Carolina is here on a visit. My papa and mamma came from North Carolina. I live at a turpentine still. SARA WILLIAMS.

Very Exclusive.

WILLIS' CREEK.

DEAR PRESBYTERIAN:—I never write to any one but my two little cousins in Florida, but I enjoy the little letters in your paper so much I have decided to try to write to you myself. I am a little boy seven years old. I have been going to school to my sister, but school has closed now and I am so sorry, but I study at home. I have two pet cats and four little red calves. I spent Christmas with grandma. Old Santa Claus brought me some candy pigs, eggs and other things. Many good wishes for you and your valuable paper. Mamma writes this. Your little friend,

ALTON PATTERSON.

A Pony, a Goat, a Bicycle and Two Dogs.

MILTON, N. C.

DEAR PRESBYTERIAN:—As I never seen a letter from our village, I concluded to write you myself. Our little town is situated on the Dan River, and abont twelve miles from Danville, Va. We have four churches. Rev. J. E. Evans is our pastor. I am eleven years old. I have two brothers and one sister and we have a pony, a goat, a bicycle and two dogs. I will not trouble you with any more this time.

Your friend,

NORAH JEFFRESS.

A Sweet Presbyterian.

CAMERON, N. C.

DEAR PRESBYTERIAN:—I expect you will look upon me something like an old hen would a little duck among her biddies, 'cause I am a Baptist. My mamma is a Presbyterian and takes your paper and reads the little letters to me every week. I have been wanting to write one too, but thought you wanted all your space for the little Presbyterians, but to-day mamma read one written by a *Methodist*-Presbyterian, and Mr. McKelway preached in *our* church Sunday night, so thought you didn't think so bad of us after all. I am just five years old. My papa is a Baptist like me, but I have a little sister named Myrtle, who is a Presbyterian cause Mamma is. She is a sweet one too. I have a little Shepherd dog that my uncle Hawkins gave me Xmas. His name is Tal, he's got to be a Baptist. My uncle Will has a Gramophone, I wish all the little boys and girls could hear it, it can talk, sing, laugh and whistle better than I can. I can read a little, write my name and count most a hundred. I play train most every day and have lots of wrecks. I live close to grandma's Its the best place to go you ever saw. I get hungry soon as I get there. Tell that Latin scholar in Wilmington that Esau was the father of the Edomites and Anah found mules in the wilderness. Now let them tell me who caused the axe to swim in the river Jordan. Papa told me this, though Mamma didn't know. Now I will close, mamma says she expects I have written too much, if so just leave out part of it, but don't leave out about grandma and Tal. With love to the little folks.

EARLE B. RODWELL.

Lots of Fun.

GARLAND, N. C.

DEAR PRESBYTERIAN: I am a little boy eleven years old. I am going to school to my sister. I have three sisters and six brothers. I have two brothers in Florida and one at Chapel Hill. I have lots of fun catching rabbits.

Your friend,

BEN CROMARTIE.

Another of Little Sister's Friends.

FAYETTEVILLE, N. C.

DEAR PRESBYTERIAN: I am a little girl six years old, and I have a sweet little brother nearly two years old. I go to Sunday school nearly every Sunday. I am going to spend the day with a "big girl" friend of mine Saturday. Little Kate and I used to have such good times over there playing with our dolls. Give my love to Benny.

Your little friend,

KATHLEEN CRAWFORD.

Her First Session.

CONCORD, N. C.

DEAR PRESBYTERIAN:—I have read so many nice letters from the little folks in your good paper, I thought I would write one. I am nearly eight years old. I have a little brother six years, and a little sister four years old. I like to go to school.

Your little friend,

BERTHA HILL.

Mamma Don't Know.

CHARLOTTE, N. C, April 6, 1898.

DEAR PRESBYTERIAN:—Mamma don't know I am writing and papa don't either. I am not going to tell them until they see it in the paper. We have a real nice big yard to play in. We have so much fun. I have one big doll and two little ones. We take the PRESBYTERIAN. My Sunday school teacher is Mrs. Miller. I go to school. My every day teachers are Miss Mina Jones and Miss Virginia Sinclare. I like to read the PRESBYTERIAN.

Your little friend,

ANNA HOWERTON.

Our Teacher Treated Us.

ELKLAND, N. C., April 5, 1898.

DEAR PRESBYTERIAN:—I am a little boy nine years old. I have five sisters and one brother. I have been going to school all winter, but it is out now. We had a nice time the last day. Our teacher treated us on candy and raisins. I haven't any pets except a little pet dog. His name is Tip. We have a nice time hunting wild violets. I will close for fear of the waste basket.

Your little unknown friend,

JAMES A. BLUE.

Gathering Wild Flowers.

REX, N. C.

DEAR PRESBYTERIAN: This is my first letter. I live in the country. I think it is so nice to go out gathering wild flowers in the spring—pinks, white dog-teeth and cuckoos. I was walking about in the pasture and saw a strange bird. I thought it was a king fisher.

Your little friend,

ANNIE LAMONT MCGEACHY.

Goosey Goosey Gander.

ENTERPRISE, MISS.

DEAR PRESBYTERIAN:—My Mamma has been saying for a long time she would write to your paper for me, and at last she has decided to do so now. As all the little folks tell how old they are I must too. I will soon be six years old, 17th of this month. My Papa is a preacher, he supplies four churches, and very often I go with him, 'tis so nice to be company and to be with my Papa in case he gets sick, I can wait on him, he is away now at Presbytery in Meridian. We are three little children, Harry age four and baby Helen Ray age one and a half years old, she is my pet now, but soon we expect to have a pair of goats, so I will devote most of my time to them for a while. Our next door neighbor has two little boys and we love to play together. Mamma says she always looks forward with so much pleasure to the coming of your paper every week, she enjoys reading the letter to the children, she loves to hear about little sister too, as our sister Annie Barge went to Heaven to live when she was five (5) years old two years ago last September. Harry and I love to have Mamma tell us about her, she could sing so many nice little Sunday school songs, and for days before she died she kept Mamma singing for her, and every once in a while she would join her sweet feeble voice in the song. Several weeks ago my Mamma read a letter in your paper from my little cousin Harry Malloy, last Spring when my Papa went to the General Assembly in Charlotte, he stopped at Lawrensburg to see his nephew, little Harry's Papa. My Aunt Julia Silliman living in Charlottesville, Va., sent us such a nice picture of her beautiful home there. I must tell you about a nice visit we had from Cousin David Ray of Fayetteville, N. C., he came up from Mobile in February and spent two or three days. I wanted to go home with him but Mamma and Papa told me it was too far for such a little boy to leave home. After Cousin David went home he sent me and Harry each a letter and such a pretty cravat to wear Easter Sunday, we do love him so much. I go to Sabbath school every Sunday, and know most all the Commandments. A kind friend of ours comes by every Sunday morning and takes me and Harry and our neighbor's three children, so we have a buggy right full, we live across the river from our Church and 'tis a long walk for us little folks. Once when I was a little boy I went to Sunday school with my sister Annie Barge before the names were called for verses, I got up and said Mr. Fox (that was our Superentendent's name,) "I can say a verse, I can say Goosey Goosey Gander," of course all the little folks laughed out loud and some of the big folks too. Well I guess for the first letter I had better close, so good bye.

Your little friend,

ALBERT L. COIT.

A Wonderful Pansy.

GODWIN, N. C.

DEAR PRESBYTERIAN:—Do your little folks like pansies? We have the largest pansy I ever saw; she has horns and can open any gate on the place. She yields milk and butter too. I am piecing me a quilt. I have fourteen squares done and I have forty-two more to make. I wrote to you once before but you didn't publish it. I have a pet cat named Nip, and he is just as white as he can be. My little brothers have a white one with a black hat on. I am nine years old and will be ten the seventh (7th) of August. I have five brothers and one sister. My sister's name is Kate, and my brothers' names are Pierson, Woodrow, Willie, Charley and John Fleming. I will close by answering the question you asked about what your

feet are shod with: "And your feet shod with the preparation of the Gospel of Peace."—Ephesians vi:15.

Your friend,

LUCILE HASSELL.

Sweet and Cunning.

GARLAND, N. C.

DEAR PRESBYTERIAN:—I am six years old. My birthday was last January. Mama does not take your pretty paper. Our teacher lets us have one recess and one play time. Mama went to see her sister to-day and will not come home before next week. I have three brothers and one sister. My baby brother is so sweet and cunning.

Your friend,

MARY SLOAN.

An Enjoyable Time.

GOLDSBORO, N. C.

DEAR PRESBYTERIAN: I am going to tell you something that happened last summer. One day about twelve children got together and we went out to the Eastern Hospital, which is about two miles from home. My aunt is a doctor out there. My mother went with us, and when we got to the asylum we were fairly tired because we walked. At first we went and rested for awhile, and then some of us went out doors and played different games until dinner time for the patients and then we went and watched them come in and eat, and then went to our dinner. After dinner we went through the wards. When we came out it was time to start for home. The whole day we had an enjoyable time. Your friend,

ELEANOR MUNROE.

Coming on the 20th.

STATESVILLE, N. C.

DEAR PRESBYTERIAN:—I like to read the little letters very much. Mamma reads them Sunday afternoon. I hope to go to Charlotte the 20th of May. I went to Charlotte once We had two rabbits, a black and a spotted one, but we sold them Papa's and my birth day come on the same day.

Your little friend,

AVERY SHERRILL, JR.

If it Remains as Good as it Is Now.

MOORESVILLE, N. C.

DEAR PRESBYTERIAN:—When we get the PRESBYTERIAN my brothers and I always turn to the letters from the children and read them first. Papa and mama are both living, and we are seven brothers and one sister. Our sister is three years old and the youngest in the family. One brother is in heaven; went when he was about two years old. We ought to make great men of ourselves. Our oldest brother was named for a president of Davidson College—Hepburn. The next one for a favorite minister—Lacy, W. S., another Franklin, another Lee, another for the first missionary—Carey, another for our beloved pastor—Pharr, Dr. W. W., and our little sister has, we think the sweetest of all names—Mary. Our school closed last week. Miss Mamie Gray is our teacher. She is also my Sunday school teacher, and we think a mighty good one. Her boys all love her. Our oldest brother goes to school in Mooresville. We live three miles out in the country. We all had the measles a few weeks ago; seven of us were in bed with it at the same time. Papa says we have had the NORTH CAROL NA PRESBYTERIAN in the family ever since it started—that Grandpa took it as long as he lived, and papa has taken it ever since, and that he expects to take it as long as it remains as good as it is now.

Your friend,

J. NEWTON LOWRANCE.

[For the North Carolina Presbyterian.]

How Fritz Saved Mammy.

A TRUE STORY.

We have all read of how the Saint Bernard dogs, away up in the Swiss Mountains, are trained to save the lives of travellers lost in the snow, but nobody would give a poodle credit for trying to do such a thing all by himself, and yet that is just what Fritz did.

One night, Mammy, the faithful old colored nurse, was lying on the floor before the nursery fire.

She was wrapped, head and all in her blanket, and had her feet on the hearth.

Fritz was cuddled close to her side, for it was a bitter cold night.

After some time, a log broke, and a large coal rolled out against Mammy's feet.

Soon the blanket around her feet began to burn, and still she slept on. But Fritz roused up, and smelled the smoke, and saw it too, then sprang up and pulling Mammy's arm until he woke her, he barked to let her know something was wrong!

She soon saw what it was, for the smouldering fire burst into a flame, and as you can imagine, Mammy didn't take long to get up, throw off the blanket, and seize a bucket of water to put the fire out.

Fortunately, she found only her stockings scorched, then she took the clever little dog in her arms and said:

"I do b'lieve dis blessed little ting sabe my life. De good Lord gib eben a poodle dog sense 'nough fur do good, if 'e will." D.

Nine Years of Struggle.

After only nine years of study, Helen Keller has made wonderful progress. The constant efforts of her teacher and companion, Miss Sullivan, have enabled her to learn to speak, by the sense of touch alone, until now she can talk better than any other natural mute in the United States. Miss Keller's advancement in all the subjects she has studied is far beyond that of the average seventeen-year-old girl in possession of all her senses; and when she enters Radcliffe College, as she fondly hopes to, it is more than likely she will continue to rank with the brightest of her companions.

The sensitiveness of her touch is almost incredible. With the tips of her fingers resting lightly on the speaker's throat, she understands all that is said to her, and she enjoys music in the same way, always detecting the slightest discord. She can tell the color of a flower which she holds; but, more wonderful than this, she can detect a mistake in her typewriting by passing her hand over the paper, not even a misplaced punctuation mark escaping her. Having found an error it is rapidly corrected, with all the ease of an accomplished operator.

Even Miss Sullivan is sometimes surprised when her pupil answers a question yet unspoken, though contemplated. She can always tell when her companion is joyful or sorrowful, as soon as they meet. Miss Keller is a general favorite among her mates; she enjoys her life and is bright and happy, having no consciousness of being in any way handdicapped. What a rebuke is the life of this girl, who has learned in a world in which she can neither see nor hear, from the tips of her fingers, infinitely more than thousands of listless boys and girls will ever know.—*Success.*

A Big Blot.

One day, when Aunt Clara was out of the room, Charlie and Frank tipped over a bottle of ink which stood on her desk.

"Don't tell her!" whispered Charlie. "We'll shut the door and run away and she'll never know who did it."

"Oh! we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell her; it's ever so much easier not to," whispered Charlie, and ran away.

"I'm going to tell her this very minute, before it gets any harder," said brave little Frank.

When he had found auntie and told her, she hastened to her room and wiped up the ink, and put some salts of lemon on the ugly spot that it had made on the carpet. "I am so glad that you told me at once," she said; "for if the ink had dried in, it would have ruined my carpet and desk. Now I don't know that it will show at all."

"It is just like God's forgiving us, isn't it, auntie?" said Frank thoughtfully. "If we tell Him about our sins straight away, and say that we are sorry, and ask Him to forgive us, He does; and then our hearts are clean again."—*Sunday School Visitor.*

At Bedtime.

When my good-nights and prayers are said,
And I am warm tucked up in bed,
I know my guardian angel stands
And holds my head between his hands.

I cannot see his gown of light,
Because I keep my eyes shut tight;
For if I open them I know
My pretty angel has to go.

But while my eyes are shut I hear
His white wings rustling very near;
I know it is his darling wings,
Not mother folding up my things.

—*Pall Mall Gazette.*

Fooling His Shadow.

(ROBERT LOUIS STEVENSON.)

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.

He is very, very like me, from the heels up to the head;
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;

For he sometimes shoots up taller, like an India rubber ball,
And he sometimes gets so little that there's none of him at all.

One morning very early, before the sun was up,
I rose and found the shining dew on every butter cup;

But my lazy little shadow, like an arrant sleepy-head,
Had staid at home behind me, and was fast asleep in bed.

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MARRIAGES AND DEATHS.

McIVER-McEACHERN.—Mr. J. M. McIver of Guilford county and Miss Mary Ann McEachern of Robeson County, at the residence of J. H. McEachern, Esq., the father of the bride, near Lumber Bridge, April 19, 1898, by Rev. P. R. Law.

Capt. Alexander Grier Neel.

A TRIBUTE OF RESPECT FROM THE SESSION OF STEELE CREEK PRESTERIAN CHURCH

Whereas, it has pleased an allwise Providence to remove our beloved brother in Christ and fellow-elder, Capt. A. G. Neel, from the Church Militant to the Church Triumphant. Therefore, we take occasion to pay this tribute of respect to his memory.

On August 14th, 1842, Capt. A. G. Neel was ordained and installed an elder of Steele Creek Church. For 55 years with a short exception he served this people with rare devotion and faithfulness. For much of the time he was stated clerk of session. He was a man of many remarkable traits of character.

To all his duties he was very faithful never missing a sessional or congregational meeting, except when detained by severe sickness. His session-book was carefully kept and never criticised by any Presbytery. He had the rare faculty of expression. Every word seemed to fit, and not one was superfluous. Capt. Neel was a wise man, not only knowing the principles and polity of the Presbyterian Church; he knew men. He was a peace-maker. Of decided views and convictions himself he knew how to reconcile clashing opinions and harmonize discordant views into one well-rounded whole. This made him a power in the congregation and session. His hand more than once guided this session and church safely through troubled waters.

We thank God for his long and useful life, for the good he has done and the example he has left.

We pray the Great Head of the Church that his mantle may fall on others, and while "the workmen die the work may go on."

We recommend: 1. The above tribute of respect be spread on our minute book of session, be published in the NORTH CAROLINA PRESBYTERIAN, and a copy sent to the family of Capt. A. G. Neel.

2. That this session book be closed with this meeting of Presbytery and we procure and begin a new book.

Signed by Committee.

A. A. LITTLE.

Tribute to the Memory of Mrs. L. A. Carr.

Mrs. Clara Watts Carr, wife of Mr. L. A. Carr, entered into rest Saturday, March 12th, at her home in Durham, N. C. Mrs. Carr was the eldest daughter of Mr. and Mrs. G. S. Watts of Baltimore, Md., who survive her. She inherited many strong and amiable traits of character which developed into a beautiful and symetrical woman. In very early life the Spirit claimed, renewed and consecrated her heart, so that she never knew, nor yet her parents, the time of her conversion. As she grew in years, she grew in grace. Grace in her became "natural."

Mrs. Carr was a woman of unusually strong and tender affections, which while bestowed most richly and gladly upon the members of her own family, reached out toward all those who needed her help and sympathy.

When she established her home and gathered about her, her husband and children, her love for the mother who bore her and for her father who reared her, never waned. As a wife, her faithful devotion and sympathetic and helpful companionship made his home a safe and restful refuge for her busy and burdened husband. Her tender, intelligent and impartial love for her children has made her memory their most precious legacy, and her counsels and example their most hallowed influence.

Her gifts and character fitted her to be a leader in the community and in her Church. With the becoming modesty of her Master, she never coveted or courted notoriety or a conspicuous place. Her "adorning" was not outward, "but the hidden man of the heart, even a meek and quiet spirit which in the sight of God is of great price." She "did not strive nor cry, neither was her voice heard in the street," yet "where duty called or danger, she was never wanting there."

In a quiet and systematic way she "went about doing good." And such was the impress she made, and the affection in which she was held by the community, that during her protracted illness, members of all classes of society, rich and poor, young and old would stop on the street and ask with deepest solicitude, "How is Mrs. Carr to-day."

As teacher of the infant class she gathered about her a band of devoted children who never tire of telling the story of their love for "dear Mrs. Carr," and who at her funeral, like Peter and John, sought to out-run one another to her grave.

If one interest or grace in Mrs. Carr could be said to surpass or dominate another in her symmetrical character, it was her profound love for the Bible, and her intense devotion to Foreign Missions. The one was the fountain and food of the other. She improved every available moment for the prayerful, private, personal study of the Word of God, and embraced every opportunity to hear it expounded by those appointed by the Spirit. It was the Word that gave tone and beauty, strength and influence to her whole character and life. Her interest in Foreign Missions which was deep and abiding, grew with years. She was one of the leaders in the Ladie's Missionary Society of her Church, gave liberally toward the support of her Church missionary, and was desirous to sustain a missionary wholly at her own charges.

The work and influence of such a woman can never die. She has been called to a higher post of service, and her memory will remain a most helpful influence upon those, who below, mourn her "departure" and await her return in company with our risen and coming Lord. L. B. T.

Obituary.

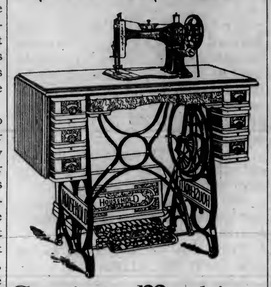
Mrs. Jane W. Abernathy, daughter of A. and Sina P. Henderson, deceased, and widow of Marion Abernathy, died April 1st, 1898, at her home in Mt. Holly. She was for many years a consistent member of Castanea church and recently transferred her membership to the Presbyterian church at Mt. Holly. She possessed and manifested many beautiful qualities of character in her social, family, and religious life. She endured her long and severe afflictions with a remarkable degree of patience and submission to the will of God.

She realized and manifested victorious and triumphant grace in her death and entered into that Heavenly rest that awaits the righteous when they die.

She leaves two brothers, Rev. Miles, and Frank A. Henderson, two sisters, Miss Emma Henderson and Mrs. Eliza Friday and other dear relatives to mourn her death and absence. But they have the sweet comfort and consolation that their loss is her eternal gain. Precious in the sight of the Lord is the death of his saints. J. J. KENNEDY.

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Wilmington, N. C., April, 2, 1898.

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Dr. W. H. Wakefield

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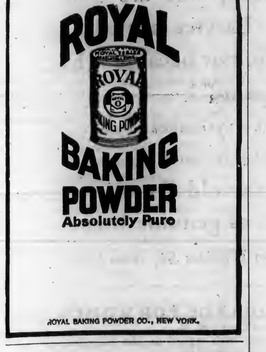
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Meetings of Presbyteries.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans, at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock A. M. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, the 18th of May, at 8 o'clock P. M., and also at 9 o'clock on the morning of the 19th, for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

The Treasurers of Presbyteries will please forward to the undersigned by the hands of Commissioners or by mail to the General Assembly all sums due on Presbyterial assessments.

JOSEPH R. WILSON,
Treasurer of Assembly.

Fayetteville Presbytery will meet at Carthage, N. C., at 8 p. m. Tuesday, April 19th, 1898. The blanks for reports have been mailed to the clerks of the Sessions. The assessment for the Presbyterial Fund is due at the close of the year, the last day of March, and if not already forwarded to the treasurer, should be sent up to this meeting. Churches that send no representatives to Presbytery are requested to send their reports by mail.

P. R. LAW,
Stated Clerk.

Asheville Presbytery will meet at Murphy, Tuesday, May 3rd, at 7:30 p. m.

A convention on Sabbath schools will be held the day before Presbytery convenes.

E. A. SAMPLE, S. C.

Transylvania, Springfield, April 26.
Ebenezer, Elizaville, April 27.
Missouri, Montgomery City, April 26.
Abingdon, Marion, May 10.
Athens, Elberton, April 27.
Montgomery, Roanoke, April 26.
Lexington, Loch Willow, (Churchville, Va.,) May 10th, (3:30 p. m.) 1898.

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2 K T J
An S A now I mean 2 write
2 U, sweet K T J
The girl without a |.
The belle of U T K.

My M T head will scarce contain
A calm I D A bright,
But A T miles from U I must
M brace this chance 2 write.

R U for annexation 2,
My cousin ?—heart and ☞
He offers in a ¶
A § 2 of land.

He says he loves U 2 X S,
U'R virtuous and Y's.
In X L N C U X L
All others in his I's.

Now fare U well, dear K T J,
I trust that U R true,
When this U C, then U can say,
An S A I O U.
Thine, AMPERSAND.—*Exchange.*

"Mary had a little mule,
It followed her to school;
That was against the rule,
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Got behind that mule
And hit him with a rule,
After that there was no school."
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REVIEW OF CONTEMPORARIES.

EDUCATION.—Here is the record. A Presbyterian College in each of the following states: Virginia, North Carolina, South Carolina, Kentucky, Arkansas and Missouri. Two each in the States of Texas and Tennessee. Theological Seminaries in Virginia, South Carolina, Kentucky and Tennessee. This is the Southern Presbyterian plant for the higher education of young men. Not a single college or Seminary in the South Atlantic and Gulf States from South Carolina to Texas! Seven or eight million people, fifty thousand or more of them Presbyterians and yet no provision for educating their young men under Presbyterian auspices within their borders. What denomination will fly the banners of education during the twentieth century?—*Southern Presbyterian.*

The Revised Version of the Bible is coming into general use quite as rapidly as did the old version when it first appeared, and the American Bible Society will, doubtless, soon have to consider whether it ought not to have its constitution modified so that it can publish the Revised Version. A step in this direction has been taken by the Episcopal church, which, at its last general convention, appointed a committee to prepare new marginal readings, whereby obnoxious mistakes in the old version and misunderstandings, arising from its use of obsolete expressions, may be corrected. This committee ought to report to the general convention in October.—*The Independent.*

We suggest to the committee the change of the word "Easter" in Acts 12:4 to "Passover," which is the correct rendering. That will eliminate Easter from the Bible and will help correct the popular inference that Herod and his court were more particular to observe Easter than the Apostles—so far as the record goes.

Spain, in common with many other European countries, shares in the common prejudice against the Jews, who have no civil rights in that country. They are not permitted to erect and maintain houses of worship, and they exist in the kingdom as aliens. It is not probable that the feeling against the race will be mitigated by the knowledge of the fact that the Judge-Advocate of the Maine court of inquiry, Lieutenant-Commander Marix, is a Jew. By the strange irony of fate a man of this oppressed people has been placed in a position in which he could sit in judgment upon those who have treated his race unkindly.—*Presbyterian Banner.*

The newspapers prophesy that Dr. Briggs will be made an Episcopalian deacon in Trinity week. When one recalls Dr. Briggs' book, "The Higher Criticism of the Hexateuch," he can not refrain from the reflection that that will be a most interesting ceremony. And in view of his publications, no part of it will be more interesting than that in which the bishop shall say to Dr. Briggs: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testa-

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ment?" and in which Dr. Briggs shall answer, "I do believe them." Dr. Briggs has our best wishes, and surely we can wish him nothing better than that, in making this answer, he will not only say what it means, but will mean what it says.—*Herald and Presbyter.*

There it is again. Let a man only attack the doctrines of the Church of which he is a minister, and the chances are a thousand to one that some newspaper will call him the "greatest scholar" of his Church or country. Only a little while ago Professor McGiffert was the "greatest scholar." It looked as though he were going to hold that position for some time to come. But Dr. Briggs, who, for the past year, has been rather quiet, now comes forward in the news of the Associated Press. He is unwilling to remain longer in a condition of "suspended" animation, and announces his intention to seek entrance into the Episcopal ministry. Dr. McGiffert, therefore, is no longer the "first scholar of his church." The New York *Evening Post* says that Dr. Briggs is, and every reader of that paper knows that it knows it knows everything. Dr. McGiffert has our sympathy in his effacement. For effacement it is, since there can be only one first scholar in one's Church, just as in Spinoza's system there can be only one substance in the universe. —*Ib.*

The Episcopalians who are grieved that a heretic like Professor Briggs should have been admitted to their communion, and who fear it will tend to drive sound Churchmen into the Roman communion, may relieve their anxiety. He has been himself studying the question of Church unity for nearly a year in Rome, and is intimate with high dignitaries there; and will they not consider that he may get there before them?—*Independent.*

From which it appears that not all Episcopalians are as enthusiastic over Dr. Briggs as is Bishop Potter.

We once knew a merchant who sold whiskey. He was "admonished" by the Presbyterian Church of which he was a member and before other steps of discipline could be taken he joined the Episcopal Church. One Episcopal lady protested vehemently that she did not want the "refuse" of the Presbyterian Church.

Very lately a manifesto has been signed by twelve hundred members of the Episcopal Church in England: "The Holy Ghost does not make his home in any Dissenting sect. Sometimes people break away from the Church. We call these people Dissenters, and their sham churches sects. The Holy Ghost does not dwell with them." —*Ex.*

Poor things! Did they know that in America the "Dissenting Sects" number some 15,000,000 members who certainly display as many of the graces of the "Spirit as the 600,000 members of the Church?" Did they know that the best hated of these "Sects"—the Presbyterian Church—is the largest Protestant denomination and far ahead of "the Church" in missionary enterprises, the forwarding of all Christian work and those activities which are the manifestations of the Spirit's presence? The Church of England is too broad entirely for these immortal signers who think that they think with what they call their minds.

The last General Assembly of the Southern Church, at Charlotte, North Carolina, was closed with the benediction pronounced by Rev. Dr. Dabney. The great man's benediction abides upon our Assembly and upon all the Church which he loved so ardently, for which he labored so faithfully, and into whose truest and safest interests his life has been so thoroughly wrought.—*Central Presbyterian.*

It will be a good thing when the Protestant Episcopal Church finds some name which, while it can really designate it, shall not flaunt its separation from the old Latin Church, nor its division in ecclesiastical government from its nearer brethren, while yet it does not seem to claim any arrogant and exclusive rights.—*The Independent.*

The name which the *Independent* favors is "The American Catholic Church." The Protestant Episcopal Church has heretofore had the good sense to hold on to its name. *Protestant* is a word with a glorious history. It should not be lightly dropped. Neither in our opinion is a "separation from the old Latin Church" so undesirable. Union with or imitation of that Church involves a parting with Protestantism which may make the Episcopal Church the loser of far more than it can possibly gain. Their brethren of other Churches have been patient with much that violated the traditions of a common history, such as the Confessional, Prayers for the Dead, and many another rag of popery. The open denunciation of these things by the Protestantism of America will be a storm that a small ship will scarcely weather. Let us hope for the survival and the victory of the old *Protestant Episcopal Church.*

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" 3 47pm	Climax	" 12 45pm
" 4 30pm	Greensboro	" 12 17pm
" 5 17pm	Stokesdale	" 11 06am
" 5 47pm	Walnut Cove	" 10 33am
" 6 15pm	Rural Hall	" 10 33am
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" 9 35am	Red Springs	" 5 43pm
" 10 20am	Hope Mills	" 5 07pm
Ar 10 40am	Fayetteville	" 4 50pm

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NO 16 MIXED Daily Ex Sunday		NO 15 MIXED Daily Ex Sunday
Lv 6 40am	Ramseur	Ar 5 30
" 8 30am	Climax	Lv 3 50
" 9 35am	Greensboro	Ar 2 30
" 11 07am	Stokesdale	Lv 1 15
Ar 11 55am	Madison	" 12 30

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NEWS OF THE WEEK.

SPAIN, CUBA AND THE UNITED STATES.

FRIDAY.—The final vote in the United States Senate on the Cuban intervention resolutions may not be taken before Saturday or even later. The Senate devoted yesterday to speech-making.—European powers have taken steps, it is stated, to induce the United States to grant Spain time for a trial of the armistice in Cuba.—The Spanish Cortes has been summoned to meet next Wednesday.—General Weyler has arrived in Madrid and there are efforts to make him a popular hero.—The Queen Regent is becoming unpopular in Madrid, and there are sinister references to her as "the Austrian."

SATURDAY.—Large forces of infantry, artillery and cavalry of the United States Army were yesterday ordered to the South, where they will be within striking distance of Cuba.—The United States Senate, after a long debate on the Cuban intervention resolutions, decided last night to vote on the resolutions.—A manifesto recently issued by Don Carlos, the Spanish pretender, declares for war with the United States. Don Carlos threatens to take the reins unless the present Spanish government acts aggressively.—The Spanish Queen Regent states that she prefers the horrors of war to tarnishing the prestige of the army or impairing the rights of the crown.—Utterances of Consul-General Fitzhugh Lee since his return to the United States are denounced in Madrid.—The Spanish have bombarded and destroyed the city of Cebu, in the Philippine Islands.

MONDAY.—There is a possibility of a deadlock in Congress over the Cuban question, as House members are unwilling to concur in the resolutions adopted by the Senate.—It has been decided by the Spanish Cabinet to submit Spain's foreign relations to the coming session of the Cortes.—All able-bodied Spaniards, it is reported, have been ordered to return to their native country.—Gendarmes at Malaga, Spain, charged a mob which was indulging in an anti-American demonstration. Many arrests were made.—The committee appointed by the Cuban autonomists left Havana to confer with the Insurgents.—Scarcity of provisions in Matanzas, Cuba, has caused serious public disorder.

TUESDAY.—Conferees of the Senate and House at Washington agreed early this morning to report resolutions which do not recognize Cuban independence. Later both Houses adopted the amended resolutions.—The Spanish Government it is stated, will not accept the Congressional resolutions as a declaration of war, although it would have done so a few weeks ago.—According to London reports, Spain is trying to arrange a loan of $19,000,000.—Large reinforcements of troops from Spain are being sent to the Canary Islands.—The better class of people in Cuba are reported to be growing more in favor of annexation to the United States.—Insurgents attacked a Spanish fort at Espujarosa, Cuba, and had the better of the engagement.

WEDNESDAY.—The President will sign the resolution to-day and also send an ultimatum to Spain. Forty-eight hours will be given for an answer.—The Spanish papers want Spain to declare war at once.—The Triple Alliance has proposed a Plebiscite for Cuba.—Almost the entire Spanish navy is at the Cape Verde Islands.

FOREIGN.

FRIDAY.—The Emperor of China has consented to treat Prince Henry of Prussia on a footing of equality when the latter visits him.—Mrs. Woodford, wife of the American minister at Madrid, has arrived at Biarritz, France.

SATURDAY.—Hon. Wm. E. Gladstone, who is critically ill, continues to hold his own and suffers less than formerly.—The British colonial authorities of Jamaica have been given instructions from the home government to declare coal contraband in the event of war.—A new Chilian cabinet has been sworn in.

MONDAY.—A military conspiracy against the Brazilian government has been frustrated.—The first thousand of the new Peruvian sovereigns have been coined.—There is little change in the condition of Hon. Wm. E. Gladstone, who is critically ill.—Queen Wilhelmina, of Holland, is in Paris incognito. She will soon go to Cannes.—It is said that Austria and Italy each want a slice of Chinese territory and will probably get it.

TUESDAY.—Ex-President Joaquin Crespo, of Venezuela, has been killed in battle while leading the Venezuelan government troops against insurgents.—The House of Commons resumed its session yesterday after an Easter recess.—Carlists now living in England are showing a great deal of activity. They are said to have large stores of war material in Italy.—Costa Rica is making active war preparations in anticipation of hostilities with Nicaragua.

WEDNESDAY.—The United States military attaches at Vienna and St. Petersburg have been called home.—It is now certain that Germany will remain neutral in case of a conflict between Spain and the United States.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Editorial Comments	1
MEETINGS OF PRESBYTERIES	2-3-4
CHURCH NEWS	5
CORRESPONDENCE:	
Rev. A. G. Hughes: *A. H. J.*	6
Evangelistic Jottings: *W. D. Morton, D. D.*	6
Notes by *Rambler*	6
HOME MISSION DEPARTMENT:	
Superintendent's Report. Letter From Florida	7
Foreign Missions	7
EDITORIAL:	
Dr. Houston and Louisville Presbytery	8
Differences Disappearing	8
Reprint From Interior	8
Letter from Dr. Houston	9
Sunday School Lesson	9
Westminster Column	9
CHILDREN'S DEPARTMENT:—Letter to the Children. The Children's Letters. April. "I'll Pay You for That." Two Ways to be Beautiful	10-11
Marriages and Deaths	12
Selections	12
Commissioners to the Assembly	13
Review of Contemporaries	14, 15
News of the Week	16
Advertisements	11-16

Red Springs Seminary.

Commencement exercises Sunday May 22d, to Tuesday May 24th. Rev. A. A. Little of Steel Creek will preach the Sermon on Sunday 22nd, at 11 a. m. Art reception and concert Monday. Rev. Edward Mack of Norfolk, Va., will deliver the Annual Address Tuesday, at 11 a. m.

We are glad to see that the administration has forbidden privateering on the American side. This is a war for the sake of humanity and should be waged in the interests of civilization. It will be difficult for Spain to refuse to follow the example set. It is hoped that the bombardment of Havana will not be necessary, but that the city may be preserved intact for Cuba Libre.

An esteemed correspondent calls attention to a slip we made last week. He says "It was not Alfred Austin the poet laureate who wrote that pretentious, bumptious and blind agnosticism in reply to Kipling's 'Recessional,' it was William Watson." Alfred will please forgive us and William may consider himself rebuked.

Union Seminary is the honored title of the oldest Seminary of that name in this country. Union Seminary, New York, began its career by taking the name of the older, sounder and better Seminary in Virginia, and now that it has given itself up to pulling down all that it was established to build up, and is therefore receiving criticism even in the secular papers, our readers will be careful to remember that Union Seminary, New York, is in no way connected with the Southern institution of the same name in Virginia, which was never worthier of the loyal affection and support of its two Synods, Virginia and North Carolina, than it is now.

A good deal of our space is occupied this time, to the exclusion of some valuable articles, with the reports of the meetings of Presbyteries all over our Southern Church. But this should be most profitable reading. The servants of Christ have met and discussed the affairs of His Kingdom and planned for the extension of that Kingdom at home and abroad. The principles of our doctrine and polity which have done so much for the advancement of human liberty and the preservation of authority are considered in debate and any departures from those principles noted.

East Hanover Presbytery overtures the Assembly to restore the baptismal formula "in the name" instead of "into the name," as it now stands in our directory of worship. The weight of scholarship is overwhelmingly in favor of the translation "into the name." We may have something to say about this next week.

Lafayette Presbytery administers a deserved rebuke to "a Texas Presbytery," which charged Dr. Gordon with heretical teachings, without formulating any charges against him in his own Presbytery. It is entirely too easy a matter to read a man out of the Church because he does not happen to agree with certain views of one's own. We had to haul up our Texas contemporary for that not long ago. A minister's reputation for soundness should never be recklessly assailed.

Let us not be too hard upon Ian McLaren. He is not a theologian and he will find that out some day. He is a poet and we can afford him a little poetic license. His "Cure of Souls" is not entirely unobjectionable but it should be in the hands of all our ministers. His conception of the pastor's office is the most exalted that we have seen in any book on Homiletics.

We give a few extracts to which we are sure the pew will say Amen.

"No one can exaggerate the opportunity given to a preacher when, on the morning of the first day of the week he ascends the pulpit and faces a congregation who are gathered in the name of Jesus, and wait to hear what he has to say to them concerning the things which are unseen and eternal. Each man carries his own burden of unbelief, sorrow, temptation, care, into the house of God, and the preacher has to hearten all; for, indeed, the work of the pulpit in our day is not so much to teach or define as to stimulate and encourage. That minister who receives a body of people more or less cast down and wearied in the great battle of the soul, and sends them forth full of good cheer and enthusiasm, has done his work and deserves well of his people."

He has shown himself a true shepherd, and he has not done this service without knowing both the will of God and the life of man, without draining a wide watershed of experience—from high hills where the soul has been alone with God, and from deep valleys, where the soul has tasted the agonies of life—into the stream that shall be the motive power of many lives on the plains beneath."

"We touch on the vexed question of spoken *versus* read sermons. If it be fairly stated it is at once decided. It is not whether a sermon ought to be prepared with the utmost ability of the minister, or whether he should say anything that occurs to him on the spur of the moment. Nor is it whether he had better write his sermon or think it out carefully, and clothe his thought with words in the pulpit. And it is not whether some few men are not able to do both themselves and their thinking greater justice by reading what they have prepared to their people. The exact question is, whether, after the average man has studied his sermon, and done his best by it, he ought to read the result or say what is in him to his hearers face to face. The pew is unanimous in favor of delivery, and the pew is right."

"Congregational patriotism demands that whatever differences of opinion the minister may have with his people, or whatever fatherly rebukes he may feel it his duty to give them, he should neither say one word against them outside nor allow any reflection to be made upon them by a stranger. No man exposes his wife's faults, and no one dares criticise a wife to her husband; and people and ministers are united in a sacred bond, sharing a common love and reputation. And the same church feeling should keep the people true to their minister. If he has failings, or makes mistakes, they are to be covered; if he has excellencies, and does good work, that is to be told. He ought to be to his own the ablest preacher they ever heard, and the most eloquent. People of other churches, with eminent divines are amazed and smile at this fond imagination, for the last time the worthy man was in their pulpit he was particularly dull.

To them—yes, because he was not their minister; they judged him by his poor common place discourse (an ambitious effort he had made for this famous pulpit! better have taken one of his simple addresses,) but his people read between the lines—his visits in sickness, his sympathy in trials, his endless kindnesses to them and theirs. They edit his sermons sitting in their pews, with foot notes that by-and-by eclipse the original, till the humble building of grey stone is covered with roses and clematis, and becomes a very picture of beautiful colors. The people are fairly overcome by his lovely illustrations, his deep arguments, his moving appeals, but he did not write them last week, they are deeds, ten, twenty, thirty years old."

MEETINGS OF PRESBYTERIES.

East Hanover Presbytery.—This Presbytery met at Blackstone, Va., Sunday, April 5th, at 7:30 p. m., and continued in session till Friday afternoon.

Opening:—The opening sermon was preached by the moderator, Rev. James E. Cook, followed by a communion service.

Organization:—The Rev. Chas. M. Chumbley was chosen moderator, with the Rev. W. S. Campbell and Rev. James E. Cook, clerks.

Candidates:—Candidate James Arthur asked a transfer to Atlanta Presbytery to accept work in Atlanta City, while four commissioners from the Second Church, Roanoke City, were present to beg that Presbytery direct him to accept a provisional call to that Church. Presbytery declined to dismiss him anywhere for the present, and there the matter rests.

Mr. Edward E. Lane, a member of the Nottoway Church, and Son of the Rev. E. Lane, D. D., our beloved missionary, who died at his post in Brazil, was received under care of Presbytery.

Ministers Apply for Reception:—The Rev. R. M. Hodge, of the Monmouth Presbytery (North) was examined and the stated clerk directed to enroll him, as soon as his certificate from Monmouth Presbytery shall be received and found in order.

The application of the Rev. W W, Southall, a minister in good standing in the Methodist Episcopal Church, was referred to a special committee. While the impression made upon the committee and Presbytery by Mr. Southall was pleasing, he, after conference with the committee, withdrew his application with the purpose of entering the Amelia church as a private member.

COMMITTEES—Missions:—Large popular meetings were held on Thursday morning and Thursday night in the interest of Foreign and Home Missions respectively, at each of which stirring addresses were made and good collections gathered from the congregations. The report of each committee was encouraging and showed forward movement in these great causes.

Education:—This committee assigned parts of trial to candidates Allen and Lane. It is reported that less thon one-half of the $800.00 asked from Presbytery by the Assembly, has been sent so far to the Assembly's treasury, and appealed urgently to the churches to meet the deficiency, as the sessions of study are nearing their close and the young men need the money. It urged upon our candidates in the Seminary to be unremitting in attendance upon its exercises and to give precedence to their studies over all outside matters. It called attention to the change of the day of prayer from the first Sunday in November to the last Thursday in February.

Relief Fund:—This committee made a most discouraging report again of a still further falling off in contributions, Presbytery having received more for its beneficiaries than it has contributed. Touching appeals were made in its behalf.

Sabbath Schools and Young People's Societies:—These reports were strong and encouraging. The Young People's Societies have over 1000 in their membership, and have given nearly $2,000 to various objects. Their names are many. "Westminster League" has not yet asserted its right of way.

Evangelization of the Colored Race:—The report recommended the approval of the organization of an Independent Colored Church and urged the Assembly to continue the Stillman Institute and to provide for the more rigorous prosecution of the colored work.

On Rules for Sessional Records:—This committee reported a digest of the requirements of the Book of Church Order and of the Presbyterial Manual, which will be published and sent to the sessions to be pasted in their books for reference.

Overtures to the General Assembly:—1. Begging the Assembly to accept the invitation of the First Church, Richmond, to hold its sessions in said Church in 1899.

2. To restore the baptismal formula to "I baptize thee IN the name," instead of "INTO the name," etc.

3. For the appointment of our *ad interim* committee "to consider the whole matter of the systematic religious instruction of the young and to report to the next Assembly on the expediency of recommending to our people the establishment and maintenance of schools and academies, similar to those founded by John Knox in Scotland, in which the Bible, the Catechism, Church History and Christian ethics shall be parts of the regular curriculum of study, and if the committee shall deem it advisable, they shall also report a plan to be recommended for the organization of such schools and academies."

Commissioners to the General Assembly:—Principals: Rev. Robert P. Kerr, D. D. Rev. Theodorick P. Epes, D. D., ruling elders Samuel W. Somerville and John Balling; Alternates, Rev. Chas. R. Hyde, first, Rev. James P. Smith, D. D., second; ruling elders Robert H. Gilliam, first, O. B. Morgan, second.

Preaching:—The twice daily preaching by order of Presbytery was excellent from Rev. James E. Cook, Rev. Donald Guthrie, Rev Jere Witherspoon, Rev. Chas. R. Hyde, Rev. R M. Hodge. Dr. Hoge came on Saturday and preached two sermons of great power on Sunday.

This meeting of Presbytery was a memorable occasion in Blackstone. Presbytery adjourned to meet in the First Church, Richmond, May 13th, 10:30 a. m. The stated fall meeting will be held in the Mizpah Church, the time to be fixed by the pastor.

T. P. EPES, Stated Clerk.

Presbytery of North Mississippi.—The Presbytery of north Missisippi met at Oxford, Miss., April 6, and was opened with a sermon by Rev. S. L. Grigsby, founded on Song of Solomon ii: 4. Present six ministers, and twelve Ruling Elders.

Rev. S. L. Grigsby was chosen moderator, and Rev. T. W. Raymond, temporary clerk

Rev. R. W. Mecklin, after the usual examination, was received from the Presbytery of New Orleans, and a call for his pastoral services from College Church was placed in his hands. Having accepted the call, Presbytery appointed, as a commission to install him, Rev. W. D. Heddleston and Rev. J. C. Carothers. The former to preside, propound the Constitutional questions and charge the pastor, and the latter to preach the sermon and charge the people.

The pastoral relation between Rev. Junius M. Batte and the Charleston Church was dissolved, and a letter of dismission was granted Rev. Mr. Batte to the Presbytery of Memphis.

Rev. W. D. Hedleston and R. B. Fulton, LL. D., were appointed principal, and Rev. J. E. Hobson and F. W. Canon, alternate commissioners to the General Assembly.

The overture touching the proposed changes in Rules of Discipline, Chapter XIII, Section IV, was answered in the affirmative. A mass meeting in interest of Local Home Missions was held on the evening of the 7th. Several stirring addresses were made on this occasion, and this important cause was heartily commended to the liberality of our people. Hereafter all money collected for Home Missions is to be sent to Rev. S. L. Grigsby, Chairman of the Presbyterial Committee of Home Missions, Holly Springs, Miss., who is to see to it that 10 per cent. of the amount collected is sent to the Central Committee, and the balance applied to the work within the bounds of this Presbytery.

Presbytery, after an expression of hearty appreciation of the hospitality of the good people of Oxford, adjourned to meet at Batesville, Miss., Wednesday, October 26, at 8. p. m.

S. L. GRIGSBY, S. C.

Presbytery of Mississippi met in Natchez April 5, 7:30 p. m. Opening sermon by retiring moderator Rev. T. B. Graves, text, Luke xix:10.

Moderator, Rev. P. Gorran; clerk, Jas. S. Rea, of Wesson.

Sacrament of Lord's Supper was administered Wednesday 11 a. m., by Dr J. B. Stratton.

Rev. E. W. Ford was received from Presbytery of Central Mississippi.

Mr. J. L. Still, licentiate, was ordained.

Calls from Fayette for Rev. E. W. Ford, and from Rodney and Red Lick for Rev. J. L. Still were placed in their hands and accepted. Commissioners were appointed to install them.

Rev. H.H.Brownlee, Rev. C.Oberschmidt and Elder John W. Henders will install Mr. Ford on the fourth Sabbath of April; Rev. C. Oberschmidt, Rev. E. W. Ford and J. G. Spencer will install Mr. Still on the fourth Sabbath of May.

Mr. Wm. I. McInnis, a member of Ben Salem Church, was received as a candidate for the ministry and will study at Clarksville.

Overture of Assembly as to the Book of Discipline answered affirmatively. Foreign Mission report showed a gain of $65.00 over last year. Offerings from Extra-Cent-a-Day Bands amounted to $430.65.

Commissioners to Assembly. Rev. J. B. Stratton, D. D., of Natchez, Elder Jas. Archer, of Greenwood Church, (Stanton P. O.,) Principals.

Rev. S. C. Caldwell, of Hazlehurst, Elder John Harper, of Natchez, Alternates.

Adjourned meeting in Hazlehurst Apr. 26th, at 5 p. m.

Stated meeting in October in Calvary Church, Smith county. S. C. CALDWELL, S. C.

The Presbytery of Brazos met at Calvert near its Northern line. Elected Ruling Elder McNeil of Galveston First Church, Moderator. Dr. Sampson, of Austin College, was present and in a fine address gave an encouraging account of its prospects and the high moral character of the students. A complaint to the assembly of the action of session of First Church, Houston, in granting the Auditorium for an organ concert, for which an admission fee was charged for the purpose of raising funds for repairing the manse or other purposes. J. W. Montgomery and Elder Robbins elected Commissioners and J. D. West and Elder C. W. Alsworth, alternates to Assembly. Reports show encouraging progress. W.

Potosi Presbytery held its regular stated meeting at Oak Ridge, Mo., on April 5, 1898. Ruling Elder R. T. Henderson, of Jackson, Mo., was elected moderator and Rev. A. A. Craig temporary clerk. Rev. J. V. Worsham was received from Lafayette Presbytery. Rev. J. N. Craig, D. D., our Assembly's Secretary of Home Missions was present and Presbytery enjoyed his addresses very much. A commission report was adopted which deposed from the ministry Rev. J. N. Williams, colored. An interesting conference of elders was held and arrangements made for another at next meeting. Commissioners to assembly were chosen. Rev. W. W. Killough, principal; Rev. A. J. Cheatham, alternate; Elder J. C. Henderson, principal; Elder J. A. Howell, alternate. The narrative shows a steady growth in spirituality. The fall meeting will be held in Patterson, Mo.

A. A. CRAIG.

Pine Bluff Presbytery met at Warren, Ark., April 6th, 8 p. m. Sermon by Rev. S. L. Rives, from Matt. x:1. Rev. Jno. L. Green was elected moderator and J. E. Hampton, of Fordyce temporary clerk.

Rev. J. F. Banks was dismissed to the Central Mississippi Presbytery. Rev. Dr. Caldwell tendered his resignation as stated clerk, being on a European and Asiatic tour, it was not accepted and Rev. S. L. Rives was elected stated clerk pro tem. Presbytery voted in the affirmative on the New Orleans overture sent down by the General Assembly.

Rev. C. M. Cavitt was granted permission to labor in the churches of Bethel, Mt. Zion and Pine Prairie for twelve months.

Rev. J. M. Brown, D. D., asked Presbytery to dissolve the pastoral relation between him and the Fordyce Church; petition granted.

Presbytery adjourned to meet at Holly Grove on Wednesday, 10 a. m., before the full moon in October. J. W. MOSELEY.

Roanoke Presbytery.—The recent stated meeting of Roanoke Presbytery was held at Martinsville, Rev. Dr. Laird, of Danville, moderator. Seventeen ministers and eleven ruling elders present. Reports from churches generally favorable in regard to most matters showing Christian fidelity and progress. The most marked exception being the still lamentable neglect of family worship. Three new church buildings in progress, one of these a comparatively costly structure, at Black-Walnut, by the Spring Hill congregation, Dr. J. H. Davis, pastor.

Calls were presented looking to the speedy supplying with pastors of six vacant churches. A student about leaving the Seminary, Mr. G. B. Hanrahan is called to Roanoke, Cub Creek, Hat Creek and Brookneal, one pastoral charge. Rev. J. M. W. Elder takes Douglass, in place of Dr. English Rough Creek is advised to call Rev. Mr. Miller of Smithville, and become a part of his pastoral charge.

Wayside Church was dissolved, being in too close proximity to both Chatham and Spring Garden.

The appointment of Commissioners is as follows: Rev. D. P. Rogers, Plum Branch, Va.; Rev. J. P. Robertson, Martinsville, Va.; Ruling Elder J. K. Hannah, Pamplin City, Va.; S. C. Goggin, Rustburg, Va. H. A. B.

Enoree Presbytery held its spring session at Wellford, S. C., April 12-14, twenty ministers and twenty-seven elders being present. Rev. H. W. Burwell was moderator, and Rev. T. H. Law, D.D., was elected Stated Clerk in place of Rev. W. P. Jacobs, D.D., who resigned after twenty-five years service in this capacity.

Rev. W. C. Smith was received from South Carolina Presbytery, and Rev. A. H. Atkins from Tuscaloosa Presbytery. Arrangements were made to install Mr. Atkins pastor of Antioch, Centre Point and Becca Churches on the first Sabbath in May. Licentiate L. C. Van was received from the care of Savannah Presbytery, and Licentiate J. H. Grey from the care of Mecklenburg Presbytery. Mr. Grey accepted a call from Woodruff Church, passed on all his parts of trial for ordination and is to be ordained and installed at Woodruff on the 4th Sabbath of April.

Mr. R. P. Walker, a student of Columbia Seminary and President D. B. Simpson, of Reidville Female College, a ruling elder of Antioch Church, were licensed to preach the gospel.

The pastoral relation between Salem and Mt. Tabor churches and Rev. W. P. Owings was dissolved and he was dismissed to Macon Presbytery.

The organization of three new churches was reported, viz.: Clinton, Second Oakland in Spartansburg County, and Pine Grove, in Union County, and commissioners were appointed to organize, if the way be clear, at Carlisle, in Union County and Owings Station, in Laurens County.

The reports from the churches and the executive agencies have in the main been encouraging. Many churches are growing, the Home Mission work is progressing, and the contributions for Foreign Missions this last year exceeded any year of the past, reaching $2,665.

The amendment to the Book of Discipline proposed by the Assembly, was approved.

Rev. S. S. James, Pacolet, S. C., and Rev. S. P. Fulton, Clinton, S. C., with Ruling Elders J. J. Vernon, of Wellford, and A. E. Spencer, of Clinton, were elected commissioners to the General Assembly.

The following are the alternates in their order: Rev. D. A. Todd, Laurens; W. P. Jacobs, D. D., Clinton; J. T. Peden, Dorrsh, and T. S. Farron, Gaffney.

The next meeting is to be at Spartanburg, September 27, at 8 p. m. CLERK.

The Presbytery of Lafayette held its Spring session in California, Mo., beginning April 12. There was a good attendance, especially of ministers. A considerable portion of the time was given to Foreign and Home Missions.

In 1892 Presbytery decided to take no one under the care of Presbytery as a candidate for the ministry until he be prepared to enter upon his theological studies, or at best, until the close of his junior year in college, except in extraordinary cases. Some of the brethren were very much opposed to this rule when it was adopted. At this meeting of Presbytery a determined effort was made to repeal the rule, but after much discussion, the attempt failed.

Dr. E. C. Gordon received a call from the Lexington Church, of which he was pastor when elected president of Westminster College. The call was placed in his hands and accepted.

Dr. Gordon made a statement to Presbytery, complaining of action taken last fall by a Texas Presbytery, in reference to him, charging him with heretical teachings, published in the *Earnest Worker*. The Texas brothers carried their complaints to the Secretary of Publication. Dr. Gordon felt aggrieved by this action and appealed to Presbytery for protection. A committee brought in a report calling the attention of the Texas Presbytery to their irregular and unconstitutional proceedings, and in a second resolution demanding of them to formulate and specify charges, But this 2nd resolution presented an appearance of absurdity to some of the brethren, as they were well acquainted with Dr. Gordan and with his exposition in the *Earnest Worker* complained of. A substitute offered and unanimously adopted, affirming full knowledge of the matter complained of and bearing testimony to Dr. Gordon's soundness in the faith. Before brethren criticise too severely anything from the pen of Dr. Gordon, it would be profitable for them to read it the second time, and meditate on it for a time, as the writer is able to testify from his own experience. C.

Presbytery of Palmyra, Mo., met at Paris, Mo., Tuesday, April 5th, and was opened with a sermon by Rev Thos Gallaher, D. D., on "An analysis of the miracles of Christ." Moderator, Rev. J. J. Squire and Rev. J. E. Travis, clerk; corresponding member, Rev. J. L. Martin, D D., Presbytery of Lafayette.

Rev. C. L. Hogue, D. D. of the Memphis Church, was dismissed to the Presbytery of Dallas to take charge of the Denton Church.

Mr. Jas. F. Forsyth, of the Paris Church was taken under the care of Presbytery as a candidate for the ministry.

A foreign missionary meeting was held Wednesday night at which addresses were made by Rev. J. L Martin, C L. Hogue and C G Christian, and a good collection raised.

Synod's evangelistic work was placed in the hands of a committee to urge the Churches to greater diligence.

Athens Church instead of being dissolved was ordered to be visited by Rev. C. F. Richmond, and a report made at the fall meeting.

Sabbath day report shows no improvement in observance of the day and looser views as to its sanctity seem to be on the increase.

The overture sent down from the General Assembly in regard to a change in Book of Discipline was answered in the affirmative

Commissioners to the General Assembly: Rev. C F. Richmond, of Perry, principal; Rev. C. G. Christian, of Kanoka, alternate. Ruling Elder A. Fisher, of LaBelle, principal; Ruling Elder Wm. Travis, of Zion's Hill, alternate

The narrative shows an improvement in some things, but refers to neglect of family worship, training of children and the need of more study of the Catechism.

Religious services were held twice each day. The people of Paris were interested. Some twenty delegates were in attendance.

The next meeting will be held at Zion's Hill Church September 27. J. K. H, S. C.

The Presbytery of Fort Worth met in the First Presbyterian Church, Fort Worth, on Wednesday, April 6, 1898, and was opened with a sermon by Moderator E. Brantly.

Rev. C. M. Hutton was elected moderator and Rev. W. H. Wycough and Geo. H. Brockett, clerks.

Present, 12 ministers and 18 ruling elders.

Dismissed.—Rev. E. Brantly to Presbytery of Dallas.

Received.—Revs. J. H. Davies and W. S. Baker from Dallas and Central Texas Presbyteries.

The Rev. J M. Smith preached the Presbyterial sermon on the "Final Preseverance of the Saints."

The Rev. C. P. Bridewell was appointed to preach on "Infant Baptism" at next meeting.

Commissioners to Assembly.—Rev. J. N. McFarlane (Prin.) and Rev. W. H. Wycough, (Alt.); W. S. Ivy, of Weatherford Church, and Dr. W. P. Lee, of Cisco Church, (Alt.)

Home Missions.—Rev. Jno. V. McCall, of Cleburne, was made chairman of the new Home Mission Committee.

Stated Clerk and Treasurer.—Rev. J. N. McFarlane was elected Stated Clerk and Treasurer.

Evangelist.—Rev. J H. Davies was elected Evangelist till October 1, 1898.

Two new churches were reported organized and they were enrolled.

Next Place of Meeting.—Gordon, October 21, 1898; and an adjourned session will be held in Weatherford on July 12, '98, at 8 p. m. STATED CLERK.

Presbytery of Dallas met at Forney, Texas, April 6th, and was opened with a sermon by the Moderator, Rev. H. S Davidson.

There were present eighteen ministers and fifteen elders.

Rev. J. S. Moore, D. D., was elected moderator; Rev. Robert Hill, temporary clerk; Elder J. A. Gray, engrossing clerk, and W. P. Bishop, reading clerk.

New Members.—Rev. E. Brantly was received from Fort Worth Presbytery; Rev. T. R. Sampson, D. D., from West Hanover Presbytery, and Rev. J. H. Pope, (col), from the Baptist Church.

Licentiate F. A. Sale having accepted a call from City Park Church in Dallas, was ordained and a commission appointed to install him.

The pastoral relation was dissolved between Rev. W. T. Wadley and the Waxahachie Church. Rev. W. J. McMillan declined the call to the McKinney Church.

One new church was enrolled and one was dissolved.

Commissioners to Assembly:—Rev. G. A. Russell, Gainesville, Texas; Rev. W. M. Anderson, Dallas, Texas; Elder John Vinson, Sherman, Texas; Elder Millard Story, Oak Cliff, Texas.

Alternates:—Rev. H. S. Davidson, Bowie, Texas; Rev. J. W. Sexton, Ennis, Texas; Elder J. A. Gray, Waxahachie, Texas; Elder J. L. Greer, McKinney, Texas.

Home Missions:—A program had been prepared on this subject and one evening's session set apart for its consideration, after an interesting discussion a subscription was taken up amounting to $446. Rev. W. L. Lowrance was elected superintendent of Home Missions and Evangelistic Work for one half of his time.

Presbytery reports to the General Assembly 25 ministers, 52 churches, one licentiate, 12 candidates for the ministry and about 2900 communicants.

Next meeting will be at Brandon next September.

E. M. MUNROE,
Stated Clerk.

Presbytery of Muhlenberg, met in Hopkinsville on the 6th inst., and was opened with devotional exercises, conducted by Mr. J. G. Barkley.

Present—Five ministers and nine elders.

Mr. John G. Barkley, of Greenville, was chosen moderator, and Mr. George Smith, of Central City, temporary clerk.

Rev. G. E. Thompson was received from the Presbytery of Nashville.

Commissioners to the Assembly.—Rev. Wm. Irvine, D. D., Bowling Green, and T. G. Chapman, Bowling Green, principals; Rev. G. E. Thompson, Elkton, and J. B. Stebbins, Bowling Green, alternates.

Next Meeting.—Nelson, on Wednesday before second Sunday in September.

The Home Mission Committee reported that a church of fourteen members had been organized by the Synodical evangelist at Guthrie.

STATED CLERK.

Presbytery of Knoxville met at Sweet Water April 6, 7:30 p. m., was opened with a sermon by retiring moderator, Rev. Chas. A. Hyland, from Matthew v:14, a missionary sermon. Ten ministers and sixteen ruling elders were present. Moderator, Rev. B. A. Pendleton; temporary clerk, Elder J. B Milligan.

The annual reports were sent in from a large number of churches, and were much fuller than usual. Showing an improved condition of affairs throughout our bounds. This was further and encouragingly sustained by the report of the committee on Home Missions.

The moderator announced the usual committees and the routine business was transacted by the brethren with dispatch and efficiency.

Rev. J. R. Tutt was dismissed to Presbytery of St. James. Rev J. M. Potts, D.D., was received from Presbytery of Tuscaloosa. Mr. Geo. E. Guille, a candidate, was examined according to the Book, and duly licensed to preach the Gospel. He was further ordained to the full work of the ministry, as an evangelist. Rev. J. L Bachman was called to and accepted the pastorate of the Madisonville Church. Installation second Sabbath of June next.

Overture touching changes in the Book answered in the affirmative. Rev. R. W. Wilson presented the claims of the Munroe Harding Orphanage. It was heartily commended to the liberal support of all our churches. All our candidates were directed to spend the summer vacations in teaching as far as possible. The committee of inquiry touching the Christian character of Rev. T. S. Herbert reported. The solemn and formal action of this Presbytery was ordered to be published in the Church papers. Will be later—look for it. Appointments of supplies to vacant churches, also later. Lookout Mountain was chosen as next place of meeting in September. S. C.

The Presbytery of Washbourne met at Springdale, Ark., April 6th, 7:30 p. m. By request of the retiring moderator, the opening sermon was preached by Rev. James E. Green, of Morrilton, from I Peter iv: 18.

The attendance was unusually good, there being present eleven ministers and ten ruling elders, only one minister being absent.

Officers:—Rev. Uncas M'Clure, moderator, and Ruling Elder L. B. M'Clure of Russellville, temporary clerk.

Received:—Rev. Geo. G. Woodbridge, from the Presbytery of Brazos, and a call from the Russellville Church was placed in his hands.

Calls:—From the Russellville Church, to Rev. G. G. Woodbridge, for three-fourths of his time, and from the Morrillton Church to the Rev. Jas. E. Greene, for his full time.

Commissions:—To install Rev. Geo. G. Woodbridge, on the 2nd Sabbath in May, Rev. Jas. E. Greene to preside and charge the pastor, Rev. J. L. Greene to preach the sermon and charge the congregation, other member of the commission, Ruling Elder Maj. W. H. Gee. To install Rev. Jas. E. Greene commission composed of Revs. J. Leighton Greene and J. E. Wylie, and Ruling Elder Wm. M. Oates.

Candidates:—Mr. Thos. L. Greene and Mr. James

W. Miller were received under the care of the Presbytery, as candidates for the gospel ministry.

Amendment:—The proposed amendment to the book of church order was adopted.

Home Missions:—Much of the time of Presbytery was spent in discussion of our Home Mission work. A new grouping of our fields was made with view to greater economy in the use of missionary money. Rev. T. B. Lunsford, of Cameron, Indian Territory, was re-elected Chairman of the executive committee, and was instructed to secure a man for the Van Buren, Springdale and Gulf Railway fields, as soon as possible.

Systematic Beneficence:—We note with pleasure an increase of the offerings of the churches to the Assembly's causes.

Treasurer:—The office of Presbyterial Treasurer was discontinued, and the Churches were instructed to send their contributions directly to the various Treasurers of the Assembly's Committees.

The members of Presbytery were very pleasantly and hospitably entertained by the people of Springdale These good people manifested a most commendable interest, both in the preaching services and in the proceedings of Presbytery.

JAS. E. GREEN.

Layfayette Presbytery met April 12, California, Mo., Rev. Frances Metcalf, moderator; Rev. H. B. Barks, temporary clerk; thirty members present.

Foreign Missions meeting addressed by Rev. G. T. Eddy, of Boonville.

Home Missions occupied the attention of Presbytery the most of Thursday morning.

Rev. J. N. Craig, D. D., Secretary of Home Missions was present on Thursday and addressed the Presbytery in his usual happy manner.

Dr. Gordon preached on Thursday night. California is a good place to meet. DELTA.

North Alabama Presbytery met at South Highland Church of Birmingham, April 5, 1898. Members, 50, (27 ministers and 23 elders); Officers, Rev. Lynn R. Walker, moderator and Geo. Dungherson, temporary clerk; New members, Rev. G. L. Bitzer of Chesapeake Presbytery, Rev. C. G. Brown of Kanawha. Mr. K. A. Campbell a licentiate received from Fayetteville Presbytery was ordained as an evangelist.

Commissioners to the General Assembly: Principals, Revs. R. J. Beattie and W. H. Richardson and elders J. W. Lapsley and J. H. Mohns; alternates, Revs. C. S. Sholl and Newton Smith and elders J. H. Miller and J. L. Dodson.

Commissions were appointed to install Rev. G. L. Bitzer pastor of Huntsville Church and Rev. C. G. Brown, pastor of Birmingham Second Church.

Four new churches, viz, Belle Meria, Alabama City, Hardie's Chapel and Syllacanga were enrolled, having been organized since the Fall meeting and a commission was appointed to organize a church at Wylam.

Presbytery agreed to the proposed amendments to the Book of Church Order. A commission was appointed to investigate the affairs of the South Highland Church, and Rev. John Barbour, D. D., resigned the pastorate of this church. His resignation was referred to the commission, whose decision was to accept the resignation of all the officers of the church and to appoint a commission consisting of Rev. J. G. Snedecor, E. H. Sholl and J. A. Going to govern the church until the congregation shall elect elders and deacons. The decision of the commission was approved.

The following paper was adopted: The Presbytery desires to put on record its affectionate regard for Rev. John Barbour as a brother beloved, a faithful, vigorous and elcquent preacher and a devoted, self-denying minister of Christ. We find that his pastorate has been blessed with a large measure of success in these trying times, and we follow him with our abiding confidence and love wherever God may send him in His service.

Presbytery adjourned to meet in Munford October 25, 1898. W. I. SINNOTT, S. C.

The Presbytery of Western Texas met at San Marcos, Texas, April 14th, 1898, and was opened with a sermon by Rev. J. A. Hall, from John xlii:34-35.

Rev. J. M. Purcell was chosen moderator and Rev. W. S. Megginson temporary clerk.

There were present fourteen ministers and sixteen ruling elders.

Rev. O. B. Caldwell was dismissed to the Presbytery of Fort Worth and Rev. A. Walker White to the Presbytery of Asheville, N. C.

Rev. S. E. Chandler was received from the Presbytery of Paris and Rev. S. M. Luckett, D. D., from the Presbytery of Eastern Texas.

Rev. T. R. Sampson, D. D., President of Austin College, was present and addressed the Presbytery in the interests of the college. He made friends for this institution, which is now better equipped for good work than formerly, and is most cordially commended to the patronage and support of our people.

Rev. J. G. Cunningham preached the Presbyterial sermon on Christian Beneficence, and Rev. A. H. P. McCurdy preached the sermon on Missions.

Rev. A. H. P. McCurdy was again called to the evangelistic work of the Presbytery and a committee appointed to provide the means for his support in this much-needed work.

Revs. J. M. Purcell, J. G. Cunningham and J. A. Hall, all former students of Rev. R. L. Dabney, D. D., were appointed a committee to prepare a suitable memorial for Presbytery and Synod.

Rev. W. S. Scott, of San Marcos, and Ruling Elder T. M. Harwood, of Gonzales, were elected commissioners to the General Assembly, with Rev. R. M. Hall, of San Antonio, and Ruling Elder J. N. Correll, of Edna, as alternates.

Rev. R. M. Hall was appointed to preach the next Presbyterial sermon. Subject: "The Power of the World to Come," Heb. vi:5, and Rev J. Johnson the sermon on Missions.

The questions of Synodical Evangelism and Westminster League were placed on the docket for the next meeting of Presbytery.

Much time was spent in the consideration of the Home Mission work of our Presbytery.

Our Mexican work is in a very prosperous condition, and is only limited by the want of means to en large it.

Rev. J. R. Jacobs was installed pastor of the San Marcos Church and their beautiful new building was dedicated on Sabbath morning.

Rev. S. E. Chandler accepted the call of the Corpus Christi Church and a Committee consisting of Revs. A. G. Jones, Josephus Johnson and Ruling Elder V. H. Henderson was appointed to install him May 15, 1898.

Rev Roy N Abrahams of Atlanta Presbytery was present and was granted permission to labor in our bounds until the next meeting of Presbytery.

Presbytery was most hospitably entertained by the good people of San Marcos and adjourned to meet in Laredo, Texas, Sept, 29, 1898, at 7:30 o'clock, p m.

STATED CLERK.

Concord Presbytery met in Mooresville, N. C., April 15, 1898, at 7:30 p. m., and was opened with a sermon by Rev. A. T. Graham from Matt. xix:27-29.

There were present during the meeting 23 ministers and 34 elders.

Rev. Cornelius Miller was moderator and Rev. J. A. Ramsay and Elder E. W. Faucette, temporary clerks.

Corresponding members: Rev. G. L. Cook, of Synod of Georgia, Rev. J. W. Stagg, of Mecklenburg Presbytery, Rev. J. R. Graham, Jr., of Synod of Virginia, and Rev. A. J. McKelway, of Fayetteville Presbytery.

Visiting brethren: Revs, J. C. Brown and J. W. Clegg, of M. E. Church, South, Rev. W. Y. Love, First Presbytery A. R. P. Church, Rev. J. L. Shiun, of Baptist Church

The subject of Home Missions was given special consideration and a sermon on this subject was preached by Rev. J. A. Ramsay, D D

Rev. J. R. Graham, Jr., a Missionary to China from Virginia, gave an interesting address on Foreign Missionary work in China.

The interest of Synod's Orphans Home was presented by Rev. R. W. Boyd, Superintendent of the Home, and Rev. J. W. Stagg.

The proposed changes in the Rules of Discipline were agreed to by Presbytery.

The following recommendations were adopted:

1st. That the Presbytery reiterate and urge the enforcement of the rule requiring all money for all benevolent causes to be forwarded through the Presbyterial Treasurer.

2nd. That these contributions be forwarded promptly to the Treasurer at the close of each month, instead of waiting for the meeting of Presbytery.

A resolution was adopted urging the sessions of all our churches to appoint a day, some convenient Sabbath, on or near the 2nd Sabbath of June, when the interests of the Orphans' Home shall be fully presented by the Pastor, and efforts shall be made to lay the responsibility of the support and training of the fatherless ones upon the consciences of all our people.

Calls were presented from Poplar Tent Church for the services of Rev. G. L. Cook, from Bethphage and Gilwood Churches for the services of Rev. J. F. Pharr of Georgia.

Newton, North Carolina, was chosen as the place of the next stated meeting, and September 16th, was fixed as the time.

It was ordered that a special collection be taken up in our Churches on the 5th Sabbath of May for Church erection, to meet obligations already assumed for this cause

Rev. W. C. Brown was appointed to preach and administer the Sacraments at Fifth Creek, Rev. R S. Arrowood, at Elmwood, Rev. W. W. Pharr, D. D., at Sherrill's Ford, Rev. W. S. Tidball, at Shiloh, Rev. Cornelius Miller, at Bethpage, and Rev. C. F. Rankin, at Gilwood.

Candidate F. F. Rowe was examined on his literary course.

The usual reports were adopted and ordered to be forwarded to the General Assembly.

Presbytery ordered an adjourned meeting to be held in Salisbury, June 14th, at 11 a. m.

W. R. MCLELLAND, Stated Clerk.

Presbytery of Memphis.—The regular Spring meeting of the Presbytery of Memphis was held in Hickory Withe, Tenn., April 19-21. By request of the moderator, Rev. S. S. Gill, who is the pastor of that church, Rev. Joseph H. Lumpkin, preached the opening sermon from II. Tim. ii:2. Present during sessions 16 ministers and 22 ruling elders.

Rev. B M. Cowan, Atoka, Tenn., was made moderator, and ruling elder R. J. Rawlings, Idlewild Church, Memphis, temporary clerk.

Proposed changes in book of Church order were approved at the last fall meeting.

Commissioners: Rev. B. M. Cowan, Atoka, Tenn., principal; Rev. D. D. McIver, Bolivar, Tenn., alternate. Ruling Elder, R. J. Rawlings, Idlewild Church, Memphis, Tenn., principal; Ruling Elder, J. R. Freeland, Dancyville Church, Dancyville, Tenn., alternate.

Good report of Education for the Ministry, gratifying increase in the contributions of churches of this Presbytery, interesting discussion, and all urged to send April collections promptly.

Foreign Missions duly considered, and sessions recommended to consider the advisability of separate treasuries for Benevolent, as distinct from local causes.

Home Missions of Presbytery considered, important changes in grouping made, and new committee appointed, of which Rev. Sterling J. Foster is chairman and treasurer. For Assembly's work Presbytery undertakes to raise for the present year $1,132.00; $732.00 for that general work, $400.00 for invalid fund.

Rev. Lucius Pool continued by Presbytery as evangelist among the negroes in our bounds. Rev. Neander M. Woods, D. D., chairman and treasurer. Rev. R. R. Evans withdrew his resignation of the pastorate of Germantown. Rev. H. R. Taylor resigned pastorate of Stanton and Danceyville churches to accept call to pastorate in Missouri Presbyterian Church, U. S. A. His churches opposed, and Presbytery declined to release him,

Rev. Junius M. Batte was received from Presbytery of North Mississippi and is in charge of the "River Field," with headquarters at Osceola, Ark. Permission was granted First Church, Memphis, to prosecute call for pastoral services of Rev. W. H. Neel, D. D., before the Presbytery of Mississippi, also to Mt. Carmel Church to prosecute call for pastoral services of Rev. W. R. Potter, Presbytery of Transylvania.

Candidate for the Ministry, L. R. Lynn, having been called to Darien, Ga., was dismissed at his request to Presbytery of Savannah.

Rev. E. A. Ramsey, D. D., and Rev. J. G. Conoly, having died since last meeting, committees were appointed to prepare and submit memorials at adjourned meeting to be held in Memphis June 7th, 10 o'clock a. m.

After most delightful meeting among a hospitable people Presbytery adjourned to meet as above.

JOSEPH H. LUMPKIN, Stated Clerk.

The Presbytery of Nashville met in Wartrace, Tenn., April 21st, 1898. Rev. J. S. Foster, moderator, preached the opening sermon on I Kings xix:14-15. Rev. Robert Price, D. D., of Clarksville, Tenn., was elected moderator.

Corresponding Member.—Rev. Spencer Jackson (colored), of North Alabama Presbytery. Call—Rev. W. M. Scott, of Arkansas Presbytery, to be pastor of Smyrna Church. Permission was granted the church to prosecute this call before his Presbytery.

Resignation.—Rev. W. T. Simpson, as pastor of the church at Decherd. Rev. C. J. Blair, Decherd, Tenn., is to declare the pulpit vacant, and the church has permission to employ Mr. Blair as stated supply for twelve months.

The Narrative shows a healthful state of religion—special emphasis being laid on the observance of family worship.

Reports were received from all the committees. The Publication Committee expect, to employ colporteurs this summer. The Committee on Education deplores the falling off in contributions. The Home Mission Committee seems more hopeful. And the Foreign Mission Committee had an unusually stirring and earnest report. Colored evangelistic work is looking up—the committee being encouraged by the coming of Rev. Spencer Jackson.

The Sabbath school report shows interest and aggressiveness in this department.

Meetings. The next stated meeting at Woodbury. An adjourned meeting in the First Church at Nashville, 3rd Monday in May at 4 p. m.

Monroe Harding Orphanage.—The Sabbath schools requested to take a collection for painting the building the second Sabbath in May.

Commissioners to the General Assembly: Principals—Ministers, Rev. Alex Cowan, Hendersonville, Tenn.; Rev. J. S. Foster, Franklin, Tenn. Elders: W. G. Adams, Nashville, Tenn.; Wm. Park, Murfreesboro, Tenn.

A committee is appointed to revise the manual of Presbytery.

Rev. R. L. Benn is pastor at Wartrace, Tenn., where Presbytery met, and he is very much beloved. He has a noble people! How could it be otherwise when so many are North Carolinians! Aldermans, Murphys, Clarks, and many others descended from N. C. stock like them. Rev. R. C. Anderson and wife attended Presbytery. Mr. Anderson has been recently installed pastor at Shelbyville, where the outlook is encouraging and must be under such a leader. Presbytery heartily thanked the good people of Wartrace.

R. S B.

CHURCH NEWS.

DAVIDSON NOTES.

Wednesday evening, April 27th, is Commencement Day at the North Carolina Medical College. Dr. Rose, of Morganton, will deliver the Annual Address, and diplomas will be awarded to four graduates of the institution. The regular enrollment this year has been much larger than ever before, and probably exceeds that of any medical school in the State. Not including the Quiz Class, which is taught only in the spring, there are 46 regular students enrolled the present session.

On Sunday evening the Annual Sermon was preached before the Medical College by Rev. A. J. McKelway, of Charlotte, the talented editor of the *North Carolina Presbyterian.* The subject was "Luke, the beloved Physician," and the medical students, who occupied the whole of one block of pews, listened with earnest attention while the speaker analyzed the character of the beloved physician, and with eloquence and power urged the lessons of his life home to the hearts of his hearers. He closed with an appeal to all whose lives were to be spent in the profession of medicine to imitate and follow the Great Physician. The sermon was strong and interesting, and Mr. McKelway will be heartily welcomed to our pulpit whenever he can be persuaded to pay us another visit.

At the morning service he presented the cause of North Carolina Home Missions to our congregation, and took up a collection at its close amounting to about $115. This congregation has always been deeply interested in North Carolina evangelization, and is always glad to hear and respond liberally to such an appeal.

On Saturday evening the Philanthropic Society held its annual contest in Declamation. There were a dozen speakers, and some of the declamations were of a high order of excellence. The decision of the faculty, who are requested by the society to act as judges, was in favor of Mr. J. A. McLeod.

On Monday evening Dr. Smith delivered a stereopticon lecture in honor of the astronomy class on "Mars and its Inhabitants."

This morning we bade farewell to seven of our townsmen who left for Raleigh as members of the Hornet's Nest Riflemen, to help clear our continent of the Spanish and their modes of government. One is a Davidson sophomore, several are Meds., and the others villagers. We wish them a safe campaign, many honors, and a speedy victory. L.

HAMPDEN-SIDNEY, VA.

Examinations began in the Seminary on April 26th and will continue until May 3rd. The following are members of the Senior class:

Charles Chesterman Anderson, Va.; James Arthur, Belfast, Ireland; George Langhorne Brown, Jr., Va.; Robert Douglas Campbell, Texas; Samuel Lee Cathey, N. C.; John Jacob Duncan, Md.; James William Goodman, N. C.; Henry Clay Hammond, Ga.; George Byron Hanrahan, Va.; Louis Feuilleteau Harper, Md.; William Emmit Hudson, Va.; Robert Ware Jopling, Va.; Samuel Smith Oliver, N. C.; Hilary Goode Richardson, Va.; Robert Arthur Roane, Tenn.; John William Stokes, Ga.; John Chapel Tims, Miss.; Robert Leslie Wharton, N. C.; John Lycon Yandle, N. C.

Nearly every member of the Senior class has chosen his field of labor, or selected one subject to the action of his Presbytery.

The session of '97-'98 closes most successfully. The commencement exercises will be concluded May 4th with the distribution of diplomas and certificates to the members of the graduating class. The session of '98-'99 will be begun in Richmond, October 5.

THE PRESBYTERIAN HIGH SCHOOL, ROCK HILL, S. C.

The annual sermon at the Presbyterian High School will be preached on Sunday, May 29th by Rev. J. W Stagg, D. D., of Charlotte, N. C. The closing exercises, consisting of an address to the school and presentation of certificates of admission to college, will be held on Thursday, June 2nd.

Yours truly,
E. L. BARNES.

NORTH CAROLINA.

Brittain, N. C.:—Truly the lines have fallen to us in pleasant places. Hardly a week passes without bringing to us many marks of the love and care of this beloved people. We have had the pleasure of receiving into the communion of Brittain Church an aged and infirmed widow, who for some twenty years has been unable to attend any church. Have also organized a Sabbath school and mid-week prayer meeting in Brittain Church; also, a Sabbath school in Duncan's Creek Church. We have no church building in which to worship at Drusilla, but our Baptist brethren have kindly tendered us the use of theirs until we can remodel or rebuild. We have had large congregations at this point—sometimes as many as 300—and yet our membership is about 35. We also have an outpost in Burke County, from which we hope to see good results. More anon.

Yours cordially,
R. C. MORRISON.

VIRGINIA.

Oakland Church.—There were some additions to the Church last Sunday. This was the result of a protracted service conducted there by the pastor. This church was the only Presbyterian Church in this section of the county. Now, however, with the growth of Clifton Forge, near which it is situated it renews its youth.

Presbyterianism in all this section has the forward impulse. Rev. Colin Stokes has a new and attractive church building at Bloomington. Rev. C. W. McDonald is doing good work at Sharon, Iron Gate and Low Moor. Rev. Charles Friend is ministering to Gala Water and Glen Milton with fidelity and success.

Lynchburg, First Church —At the prayer-meeting service at the First Presbyterian Church Wednesday night, the annual reports for the eclesiastical year, ending March 31, were read. The year was shown to be a successful one in all the departments of the work. The church closed the year with a balance to its credit. The following is a summary of the work, etc: No. of elders, 10; of deacons, 12; added to the membership during the year, 32; total membership, 405; baptisms, 19; total membership of the Sunday school, 276; contributed to foreign missions, $675.51; to home missions, $647.38; colored funds, $116.62; invalid fund, $33.81; education, $157.53; publication, $29.83; Bible society, $21.00; Presbyterial, $30.32; pastor,s salary, $1,800, and a manse; congregational, $1,449.42; miscellaneous, $1,174. 84; total amount expended, $6,134.26.

Mr. George E. Caskie has been elected to represent this church at the next meeting of the Presbytery in Roanoke, April 26th, with Mr. D. H. Howard as alternate.

New Monmouth Church, Va. Rev. D. A. Penick, Pastor.—The regular quarterly communion of this Church was held on the second Sabbath of April. Rev. G. A. Wilson, Pastor of New Providence Church, was present, and preached very acceptably, and with gracious results, services beginning on Friday night previous, and closing Sabbath night, nine young people were received into full communion of the Church on the Sabbath, on profession of faith. The names of five others were announced as having been received on certificate from other churches, one had been received a few weeks before on Profession, thus making an addition of fifteen names to the church roll since the last communion A feature of *special* interest was the use of "*Communion Cards.*"

A few weeks previous to the communion, the Pastor and Session had prepared and distributed to each communing member of this particular Church, a *card*, conveying Christian greetings, calling attention to the approaching communion, and asking that these cards be placed in the collection baskets on the Sabbath, by the communicant, if present on that occasion. On each one of these cards was the name of *one* communicant. The number of cards returned in the baskets was about three-fourths, (¾) of the number distributed. *Other cards*, which were *not* to be returned, and bore a message of suitable character had been distributed to the non-communicant members of the congregation. An aged saint, of historic family, when handed a card by her Pastor, was deeply moved, and from her bed of sickness, sent through her Pastor a message of Christian love and affection to her fellow members.

MARYLAND.

Mount Washington Church, Baltimore. — This church has just closed a prosperous year, with an increase in contributions to all the seven causes ordered by the Assembly. The contributions were as follows:

Publication, $21; Colored Evangelization, $22; Invalid Fund, $24; Education, $42; Foreign Missions, $385, (an increase of forty per cent.;) Home Missions, $451, (an increase of thirty-eight per cent.)

There has been an increase of attendance at the evening services, and a marked increase of interest on the part of the young people of the church.

The Sacrament of the Lord's Supper was celebrated on Easter Sabbath, and the pastor, Rev. Byron Clark, preached to a large congregation. Seven new members were welcomed into the church, six on profession and one by letter. The pastor and Rev. J. A. Vance of the Maryland Avenue Church, exchanged pulpits at the evening service and Mr. Vance preached an able sermon.

MISSISSIPPI.

Rev. W. H. Neel, D. D., has notified his people at Natchez that he expects to ask Presbytery of Mississippi to dissolve the pastoral relation between himself and church soon, so that he may accept the call recently given him by the First Church in Memphis, Tenn. The Natchez people will reluctantly part with him, for they realize that it will be difficult indeed to fill his place.

During the prevalence of the yellow fever panic, Rev. W. D. Morton, the Synodical evangelist, unexpectedly came to our little town French Camp. He could hardly remain, but level headed good sense prevailed and he began services. It was soon evident that good earnest preaching could calm the fears and draw men's thoughts away from the anxieties of earth to hopes of heaven. About a dozen were added to the church on profession and some since. The impression of that good meeting and good preaching will long remain. Very sincerely yours,

A. H. MECKLIN.

French Camp, Miss.

GEORGIA.

Waycross Presbyterian Church,—During the ecclesiastical year just ended thirty persons have been added to the membership.

The Sunday school numbers thirteen officers and teachers and sixty scholars. The contributions, with a total membership of 96, amounted to $2,462.95. This includes pastor's salary, the several causes, together with $575 spent in repairing the church building. We pray God's blessing upon us next year.

CORRESPONDENCE.

[For the North Carolina Presbyterian.]

Rev. A. G. Hughes.

On a modest monument in the old Eno burying ground in Orange. County, N. C., there is this inscription:

"Sacred to the memory of
Joseph D. Hughes
Born February 15, 1785,
Died May 20, 1844.
The righteous hath hope in his death."

Rev. A. G. Hughes was the eldest of the ten sons of this good man, long time a teacher of youth, and an honored and beloved elder in the Eno Church. Of the remaining sons, three died in early manhood, and five became elders in various Presbyterian churches. In writing a notice of the death of one of them Dr. Chas. Phillips, of blessed memory, says: "Such men, quiet, energetic, unobtrusive, firm for the right, just and true, are the strength and hope of any country." Rev. A. G. Hughes was born December 10, 1810. His boyhood was spent on his father's farm and in his father's school. His pastor at this time was Rev. Samuel Paisley.

His preparation for college was completed in the Bingham school, then taught in Hillsboro, to which he walked daily, a distance of nearly six miles.

Having graduated at Hampden-Sidney College, he was married in 1837,to Miss Amie Hartwell Hughes,a sister of Judge R.W.Hughes,of Virginia. After teaching school in Oxford at Buffalo Springs, he returned to Union Seminary, and completed his Theological course there.

In 1843 he was licensed and ordained to the full work of the gospel ministry, and in the same year installed pastor of Cross Roads and Hawfields churches, which relationship continued until his death.

He lived on his farm near Mebane, midway between his churches, and in the quiet home he and his good wife dispensed a genuine hospitality pleasantly remembered by the older members of the Synods of Virginia and North Carolina. For thirty years he ministered to the same charge, endearing himself to his people by his ready sympathy and wise and loving counsel.

He was a good preacher. His sermons were plain and scriptural, presenting generally the practical doctrines of repentance, faith and holy living. Both of his churches were greatly blessed with revivals during his pastorate. At such times his appeals to Christians were very earnest, and his scriptural directions to inquirers were instrumental in the conversion of very many. He received nearly 500 members into the two churches during the thirty years that he was their pastor.

His personal appearance was commanding, his constitution vigorous, and his health almost invariably good. His pastoral duties were seldom, if ever, interrupted by sickness until the day of his death.

On Sabbath, June 15, 1873, he arose at his usual hour, partook of his morning meal with his usual appetite and cheerfulness, rode early and alone to Cross Roads Church and spoke pleasantly to his Sabbath school. Having taken for his text John 16:23, "Whatsoever ye shall ask the Father in my name, He will give it you," he reached about the middle of his discourse when, feeling unable to proceed, he sat down, calling upon one of his elders to close the services with prayer. Beginning to sink, he was laid on a bench, and a physician tried to relieve him, but to no avail. His disease was supposed to be paralysis of the heart, and within two hours after his sudden attack he passed away without a struggle.

Thus with his armor on, in the Church which he loved so well, and which he had served so long and so faithfully, on a bed made of carriage cushions and ladies' wraps, and surrounded by his weeping congregation, this soldier of Christ received his discharge.

On the next day his body was laid to rest at Hawfield's, the funeral services being conducted by Rev. A. Currie, Rev. P. T. Penick and Rev. J. H. Fitzgerald, all life-long friends.

The members of his churches erected a handsome stone over his grave, with this inscription:

Rev. A. G. Hughes,
Was born Dec. 10th, 1810,
Died June 15th, 1873.

"Whatsoever ye shall ask the Father in my name, He will give it you." A. H. J.

Evangelistic Jottings.

JEANETTE, LA., April 19, 1898.

DEAR PRESBYTERIAN:—Much as I desire to see your old familiar face in these Boheman days I rarely have that privilege. For many weeks I have been visiting the feeble churches in Central and Southern Louisiana. By direction of the Presbytery of Louisiana I began my work in this State in the extreme Southwest part of their territory at Lake Charles, where Rev. C. W. Lyman preaches to a young church in a fresh country and in a new town. Southwest Louisiana has received a great impulse from the rice industry. Lands are rapidly advancing and much Northern immigration and capital is flowing in. Our Church stands ready to receive Presbyterian people and to win those who are strangers to "the covenant of promise."

Central and Southern Louisiana are traditionally Romish in religion. The French Creoles and Acadians have multiplied and replenished the earth. Large Roman Catholic churches, with from 600 to 800 members, are frequent in almost every parish. They have French priests who preach in French. Many of the farming people can neither *speak nor understand* English. About one year ago, in company with Rev. B. L. Price, of Alexandria, I visited one of these French speaking Creole parishes, Avoyelles, on Red River, near its confluence with the Mississippi. We found but three Presbyterians at the County seat, Marksville. But one of these was a North Carolinian, and I marked him for a ruling elder. The town has a population of some 800 souls. It is situated upon an elevated black prairie, which sustains a teeming population. We preached in the court house. There was no Protestant Church building within a radius of 16 miles. The Spirit of God came to us and gave us a gracious blessing. The court house was soon crowded with eager and anxious auditors. The Romanists who could understand English listened with deep attention to the message of a free salvation, and many of them requested the prayers of God's people. After holding services ten days we organized a Presbyterian Church with twenty members. The Church engaged Brother Price to preach for them monthly. We secured the donation of an eligible lot, with the aid of our Evangelistic committee they have erected a commodious and tasteful house of worship. A few weeks since we returned and occupied the new building, and again we received a blessing from God. Several Catholics have come to us and we now have a membership of some thirty-five souls.

THE SUGAR COUNTRY.

This is the garden spot of Louisiana. Your Lousianian calls every river except the Mississippi a bayou. The finest sugar lands which I have seen are on the Terre Bonne, the LaFourche and especially Bayou Teche,(pronounced "*Tash*") Many of the sugar plantations are princely estates. The rows of green cane are almost a mile in length and run in stripes of pale verdure across from the bayous to the railroad lines. Many of the planters have palatial mansions and highly improved properties. The great sugar houses, refineries and laborers cottages, the manager's home and the store with the proprietor's villa form a considerable village on every plantation.

CHURCH WORK.

This is difficult. I have nowhere seen it more laborious. The hostility and depressing influences of the traditional religion present formidable barriers to Protestant progress. Our ministers here are heroes, some of their people are as the salt of the earth. If your pious North Carolina readers wish to estimate the rich blessings of Presbyterian predominance, let them come to Southern Louisiana and observe the contrast here. If I mistake not they will return more than before resolved to uphold the good morals, the wholesome pulpit influences and the Sabbath sanctity of Scotch Presbyterianism. There is an outlook here however, and a hopeful prospect, for him who will labor and pray and wait. Protestantism is slowly leavening this country and better days are coming. The climate is delightful; the soil is of exuberant fertility. cistern water (almost universally used) is with ice in summer, better and more wholesome than well, or spring water in the North, while the vegetables, the flowers and fruits, with fish, game and an abundance of oysters, crabs, &c., make the hospitable tables of Louisiana housekeepers very attractive.

The healthfulness of the climate, too, is almost up to the average. One here with the Gulf breezes bearing ozone upon their soft wings, soon feels relieved of his prejudices and fears of sickness. When one sees the thousand of tourists and commercial men thronging the streets of New Orleans and other towns and cities here, he is inclined to smile at the fears of persons who hesitate to come South in fear of fever and sickness. I have seen no more ruddy, healthy-appearing congregations for years than those who assemble here on the Gulf coast. Our people in New Orleans are pleasantly anticipating the happiness of entertaining the General Assembly next month. Our friend Dr. Mallard of the facile pen and warm heart, expressed so much happiness in his visit to the green mountains of your State and in his pleasant acquaintance with your people, that he has a specially tender spot for North Carolinians. I hope that you and a full delegation of commissioners and their *wives* can come, and that I may be able to slip away from my pressing work, just for a few days to see your dear faces and grasp your hands once more.

Faithfully yours,
W. D. MORTON.

MAXTON, APRIL, 1898.

DEAR PRESBYTERIAN:—Pleasant greeting and kind wishes for you dear old NORTH CAROLINA PRESBYTERIAN. The Queen City claims you now but I would say to your readers and especially the little children, I knew you when I myself though now a Grandmother, was a little girl. I remember when my Father returned from Fayetteville one day a long time ago and brought a copy of the then, new paper, the church paper which we had been informed would contain a column purposely for the children. I remember when we children sat on the back steps at my old home, eagerly scanning each page to find the right one. I think Mrs. Miller was the editor then if I mistake about this, please, some one correct me and state who was! Mrs. Miller, or "Luola," as she called herself, wrote so many nice pieces for the children. How beautiful I thought them. I remember some poetry she wrote, also a little book called a "basket of chips." How many good lessons we were taught by the nice stories she wrote for us, stories pleasing and instructive for youth and enjoyed also by those of maturer years. Blessed will Luola's memory be, blessed privilege her's, to be instrumental in implanting in tender minds seed which bring forth fruit in after years I will not write much now but should these lines appear in print I will tell you more some time. I will ask the children do you know how much we should all love God? Read Deut. 6: 5, "Yea and thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy strength." C.

There is a young Canadian of Scotch descent whom I met the other day who is the most inveterate punster I ever saw. I had hardly spoken to him, making some allusions to the trouble with Spain, when he remarked, "Yes, it's painful to think of."

I had a pet theory that the Scotch of the Cape Fear were of smaller stature and were more slightly built than their brethren, the Scotch Irish of the Catawba. My theory was somewhat damaged recently by the sight of a young doctor who was *raised* in Moore County and to the height of six feet six. Yet he was so well-proportioned that he did not seem tall until you compared him with his neighbors.

I saw not long ago a remark in the *Presbyterian* to the effect that Ian McLaren's characters and their names were duplicated among these North Carolina Scotch. I thought at once of Mrs. McFadyen the sermon-taster. Her name is Mrs. Mc. Somethingelse but she is as discriminating a critic as McLaren ever dreamed of.

There is a conductor on one of our smaller roads who has taken the charitable work of amusing his passengers. They soon come under his spell and smile whenever he opens his mouth

Mt. Mourne is always "Mt. Misery" and Derita is "Do right'er." "Davidson College and hit a-rainin" was his announcement as the train stopped in a down-pour. It is worth a tiresome trip to hear him say Char-r-r-r-lotte. He reaches for the bell-rope as he asks for your ticket and says: "You can pay or get off, and I don't care which." He asked a blushing bridegroom what he was doing with two tickets. "Oh! just married!" he announced to the smiling passengers. But he will not allow profanity on board. Not long ago two drummers who were making the air sulphurous were startled by a placard pasted suddenly on the window: "Swear not at all." They stopped. RAMBLER.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.
ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.
ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.
CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.
FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.
MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.
ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.
WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B F. Hall, Wilmington.
REV. A. J. MCKELWAY, Superintendent, Charlotte, N. C.

Superintendent's Report.

On Sunday the Superintendent visited Davidson College Church and spoke to the good people there of the work of Synodical Missions. This church was visited just a year ago, and the fact that it has renewed its subscription to the cause is most encouraging as an index of the permanency of the work and its place in the hearts of the people. The subscription Sunday was $115, exclusive of any contributions to Presbyterial work.

Davidson's worthy president has certainly the right idea of making the college a Presbyterian institution. The advance in Presbyterianism in this State has therefore directly resulted in increased prosperity for the college. There are about 190 students in attendance there this year. And since the enlargement of our borders is especially the work of the Synod's Evangelistic Committee, it will be readily seen that this and all our denominational institutions depend upon the success of the Home Mission agencies.

Dr. J. P. Munroe has built up a flourishing medical college, at Davidson, some of his classes taking the scientific departments under the Davidson professors. Including the "Quiz" men on the ground there are now some 55 students there, some from Northern States. The course is is an exceptionably thorough one. It is a pleasure to note how worthy Davidson is of the patronage and support of the great denomination which it represents in this State.

We take pleasure in giving on the opposite page a letter from our dear old pioneer in the synodical evangelistic work of North Carolina, Dr. W. D. Morton.

DEAR BROTHER MCKELWAY:—We have just had a delightful joint session of the two Presbyteries, St. John's (Southern) and South Florida (Northern) here in Sanford. The business meetings were held separately, but we were as one in the preaching services each morning, and in the evening popular meetings in behalf of Home and Foreign missions. Brethren of each Presbytery alternated in all these exercises, and it was a practical demonstration of the fact that in everything save "organic" the union of Presbyterians in Florida has already been accomplished. Down here we have learned to know and to love each other, and to co-operate in deed and in truth for the extension of the Master's work. It was a pleasure to the writer to act as host to these bodies and to witness the fraternal spirit which characterized all their intercourse, social and spiritual. On account of the embarrassment of the financial conditions we have had a hard struggle during the year just closed to hold the fields already occupied, but we have managed to man every post. One thing that distresses us is our inability to reach out and occupy new fields simply for lack of means to send a man to them. I wish that the older Synods and Presbyteries could begin to realize the real condition of affairs down here. They surely would respond to the needs of the situation. What an opportunity is now presented to us to do Foreign Mission work on Home Mission ground, among the many Cubans in Florida. Other churches are doing the work while our hands are tied. Instead of increasing in proportion to our needs our assistance from the Assembly's Home Mission Fund is less now than it was. We had an evangelist in this Presbytery the year of the freeze; and, oh! how we do need one now. Would that some one of the Lord's stewards, who may read this letter may volunteer to give us one! We have lately had five additions to this church on confession of faith One of them is a little girl eight years old, the daughter of the writer, known to many of your readers in Charlotte. I am rejoiced to know of the good work in Graham Street Church. Can't you lend us Brother Black for a few months? Fraternally,
FRANK D. HUNT.

FOREIGN MISSIONS.

Foreign Mission Committee Notes.

The Executive Committee of Foreign Missions met in regular session on Tuesday, April 12th.

The Secretary was authorized to make an arrangement with the Assembly's Committee of Home Missions in reference to the observance of Children's Day this year. The Assembly set apart for Children's Day for Foreign Missions "the last Sabbath of May, or such other day as may be suitable for its observance." The last Sabbath of May this year is the fifth Sabbath, and the Assembly which met in Dallas, Texas, assigned the fifth Sabbath as the time for the collection for the Indian schools. We have made an arrangement by which the Committee of Home Missions is to have the fourth Sabbath of May for this collection, we retaining the fifth Sabbath for our Foreign Mission Children's Day. It will be observed, however, that the Assembly's action gives the churches discretion in selecting a suitable day for this service.

A letter from Rev. S. P. Verner reported a serious accident which he had incurred by falling into a pit dug by the natives as a trap for animals. Mr. Verner received a severe wound from a wooden spike in the bottom of the pit. The Committee expressed its sympathy for him on account of this accident. Later news from some of the other members of the Congo Mission reported that Mr. Verner was doing well.

A letter from Rev. R. P. Baird, of Ceara, Brazil, gave an account of a recent attack upon him by a mob, instigated by the Romish priest, during one of his visits through the country.

A letter from Rev. W. D. Reynolds gave encouraging reports of the work in our Korean Mission, and contained the gratifying news that Mr. Junkin, who has been quite ill for some months, was now able to be up and about and apparently on the road to recovery.

The following is an extract from the Committee's Report to the General Assembly, for which we ask a careful reading and consideration:

According to the advice of the General Assembly, and the instruction of the Executive Committee, the Secretary visited the Missions of China, Japan and Korea, leaving home on July 26th, and returning on December 28th. The printed copy of the report of this visit is also herewith submitted.

We are thankful to report that notwithstanding the disturbed condition of some of the countries where our Missions are working,none of them have been seriously disturbed in their work. Excepting two or three cases of persecutions in Northern Brazil. It will be seen from the annexed historical reports that, with all the Missions, the year has been one of peace, prosperity and progress. The number of communicants reported as added this year is 523. The actual number is larger than this, the reports from some stations not having been received. Wide open doors and great opportunities have been set before us everywhere, which the Committee has been able to meet with a very inadequate supply of re-inforcements to the Missions. This must continue to be the case until the Church shall largely augment the amount of resources hitherto placed in our hands. That the Church may more and more see the obligation which God in His providence is laying on her in this matter, and may begin now to rise to the height of that obligation, is our earnest hope and prayer.

*FINANCE.

"The receipts for the year from all sources were $146,478.27, including $407.80, funds returned. Net receipts, $146,070.47. This is $2,328.68 more than the receipts for last year, and $2,296.45 more than the largest amount received in any previous year. The balance on hand, April 1, 1897. General Fund, was $524.41. The disbursements for the year, excluding repayments of borrowed funds, etc., were $146,841.51. We, therefore, close the year without debt, and with a balance in the treasury of $161.17 belonging to the General Fund. We are the more gratified and thankful to be able to make this statement, because after the heavy falling off in the receipts from our October collection, the closing of the fiscal year with a large deficit seemed at one time to be inevitable. It was found necessary to make several urgent special appeals. This was done, as always, with regret, but the question being one of furnishing our missionaries with the absolute necessities of life, the Committee could not hesitate as to its duty in the matter. The prompt and generous response of our people when the facts were laid before them calls for our most grateful recognition.

SPECIAL TREASURERS FOR BENEVOLENT FUNDS.

In this connection the Committee would call attention to the fact that the receipts for the month of March were over $19,000, most of which were funds which had been held back by Church or Presbyterial treasurers for a greater or less time, and which, if they had been promptly forwarded, might have saved the necessity of borrowing money by the Committee, and by our missionaries in heathen lands. This leads us to suggest that if our Churches would appoint special treasurers for benevolent funds, so that they might be kept separate from collections for general Church expenses, there would be much more likelihood that the gifts of our people would be promptly forwarded to their destination. Some Churches have adopted this plan, with happy results. Therefore, we again ask the Assembly to recommend this plan to all the churches.

Owing to the time consumed in the transmission of funds it has been the custom every year to send forward before the close of the fiscal year a remittance for the work of the following year. The amount of this advance payment last year was $12,000.00. The amount advanced this year was $5,129.09. The difference between these amounts, $9,870.94, added to the disbursements for the year, $146,841.51, equal $153,712.45, is the amount actually expended on the year's work. This amount exceeds the net receipts for the year by $7,641.98.

Eight new missionaries were sent out during the year; one was added to the roll by marriage. The number now on the roll is (155) one hundred and fifty-five.

PRESENT NEEDS.

"To man our present China stations for effective work, there is an urgent need of at least six ordained men and two physicians and several single women. Korea needs three ordained men, one physician and two single women. The present stations occupied in Japan are fairly well supplied, but several new men ought to be sent to that field to begin preparation for aggressive movements on new lines, which greatly need to be made. Africa sorely needs two more white and several more colored missionaries. The magnificent work that is opening to us there will not be done without them. Southern Brazil imperatively needs three more ordained men, and a single woman for the school work at Lavras, and one for the work at Sao Joao Del Rei. Mexico needs a man to assist Dr. Graybill in the supervision of his wide field. Thirty new missionaries to be sent out during this year is a conservative estimate of what the work already in hand inquires for its efficient prosecution.

CAN THE WORKERS BE FOUND?

"Yes. Without having made any appeal for them, the Committee rarely has a meeting without receiving one or more applications for appointment. Ten are already under appointment, waiting for the opportunity to go.

CAN THE EXECUTIVE COMMITTEE SEND THEM OUT?

"We answer No, not even on the basis of this year's enlarged receipts, nor until the Church has increased its gifts to this cause very considerably over any amount given to it heretofore. A table of figures printed in the last Annual Report showed that the smallest amount for which the work has ever been conducted is about $1,000 a year for each missionary. Considering all that this $1,000 provides for, over and above the missionary's salary, school work, medical work, travel, literary work, house-building, support of native helpers, etc., the amount is much smaller than good business management requires it should be. It is not good economy to multiply workers in the foreign field, and then fail to supply them with an adequate equipment for their work. But at this minimum cost of $1,000 each a year, to support our present number, 155 missionaries, it will require this year an income of $155,000. With less than that amount, instead of increasing our force, the reducing of it, or the serious crippling of the work on other lines, will become an inevitable necessity."

The Committee adjourned to meet the second Tuesday in May. S. H. CHESTER,
Secretary.

NORTH CAROLINA PRESBYTERIAN.

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REV. A. J. McKELWAY, - - - - EDITOR.
E. H. BEAN, - - - - BUSINESS MANAGER.

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Dr. Houston and Louisville Presbytery.

In publishing the letter of Dr. Houston's on the opposite page we call attention to the fact that the second paragraph is directed really against the *Christian Observer* and not against the Presbytery. It is the *Christian Observer* that quotes paragraph 237, and we are inclined to think that this is a slip of the pen for paragraph 236 of the book of Church Order. Dr. Houston's interpretation of paragraph 237 is correct, but it is manifestly inapplicable to his case, though he may have been led to his conclusion as to a wish for him to leave the Church through memory of the fact that one of the editors of the *Christian Observer* moved his suspension from the ministry. This, however, is a matter between him and the *Christian Observer*. The Presbytery spoke only of its readiness to consider a request on his part to be divested of his office. It did not intimate any desire for him to leave the Church and its whole record will show a spirit of forbearance and kindness to him, as well as fidelity to the Church—whatever his opinions may be as to the persecuting tendencies of individuals. It should not be necessary to call Dr. Houston's attention again to this habit of confounding the Presbytery with one or two of its members.

Paragraph 236 of the book reads: "A minister of the Gospel against whom there are no charges * * * * if he has satisfactory evidence of his inability to serve the Church with acceptance, may report these facts at a stated meeting. At the next stated meeting, if after full deliberation, the Presbytery shall concur with him in judgment, it may divest him of his office without censure, and shall assign him membership in some particular church."

Now Dr. Houston's letter of December 23rd., to which he refers in this letter contained some expressions which were understood, we may say by the Church at large, to refer to paragraph 236. He says: "Believing as I do that the doctrine of sanctification which I hold is the truth which God has bidden me preach, I ought to obey God rather than man. * * * There seems left for me therefore but one way of release from associations in which it is no longer proper to abide. I now give back to the Presbytery of Louisville all rights and privileges which I received by my ordination and take my place as a private member of the Church. My name is borne on the roll of communicants in the Presbyterian Church of Waynesboro, Va.". Evidently the Presbytery at that time considered this as 'reporting to a stated meeting the fact of his inability to serve the Church with acceptance' according to paragraph 236, because all matters pertaining to the question were referred to the *next stated meeting* and "it was shown that according to the book of Church Order such action only was possible." Hence our recent criticism of the Presbytery for not taking this action. No request was necessary for divesting him of his office but only a report of the facts. Dr. Houston may perhaps furnish the evidence that this criticism was too hasty, in which case the Presbytery shall have our profound apology.

Now it is possible for Dr. Houston, recognizing that there is no intention of asking him to leave the Church of his fathers and kindred, but only of divesting him of his office without censure, to manifest his love for the Church by simply stating to the Presbytery that his letter of December 23rd, contemplated paragraph 236 of the Book; and the Presbytery seems to have closed the door upon taking this action now without his express statement. We shall watch the action of the Presbytery with interest and sympathy. The role of martyr is much more attractive than the position of a reputed persecutor. The Presbytery also may look forward with longing to the time 'When toils and cares shall end.'

Differences Disappearing.

We have already spoken of the overtures of the Northern Assembly on the subject of the diaconate, which contemplate a turning over to the deacons the whole management of the temporal affairs of the Church—instead of leaving the deacons only the care of the poor and giving to trustees, who may be godless men, the whole care of the Church's financial affairs. The arguments against the change all seem ridiculous when it is known that the Southern Church has exactly the system proposed.

The *Interior* says of the approaching Assembly: "The Synodical plan for Home Missions, having become an established policy, will bring acquiescence." It has been an established policy with us for some time. The *Interior* continues with an announcement that will cause a smile of satisfaction to pass over the faces of some of our older brethren, while their eyes sparkle with "I told you so."

It says: "A sentiment which has come into notice at various times in the past decade may possibly find expression at the next Assembly, or at one in the near future. It is that the Assembly have some such arrangements in regard to its executive officers, secretaries of its boards, etc., as prevails in the Methodist General Conference [and most particularly in the Southern Presbyterian Church]. It is proposed that the Assembly shall pass upon the selection of such officers by ballot when newly elected, and at stated times thereafter. This virtually makes the holding of such offices, term service. It makes the boards in their case, nominators, and the Assembly the elector."

It makes the boards committees and sustains Thornwell's historic contention as against Hodge. The Board seems to be falling to pieces by its own weight. When the Church ceases to control, the churches lose their interest and the work is curtailed. The Interior declares that the war deliverances are dead and buried and evidently considers them too offensive for exhumation. Perhaps it has dawned upon some of our Northern brethren how incongruous it is to pass resolutions of sympathy with the Cuban "rebels," while the Assembly solemnly retains on its records the deliverance that treason and rebellion are the worst of crimes, debarring one from communion with the Church, except upon satisfactory evidence of repentance. Had we not all better agree that political deliverances are out of place in a Court of the Lord Jesus Christ?

The *Herald and Presbyter* contrasts the work of evangelizing the colored people as conducted by the two Assemblies, and declares that the smallness of the results in the Southern Church is due to the policy of an Independent Colored Presbyterian Church. That is a pretty fair example of Northern ignorance on this subject. We are just inaugurating the scheme of independence though it has long been our policy. We had to start our colored work anew after the war because most of the colored members of our churches were absorbed into Northern organizations. So the comparison is hardly fair, especially when the prejudice that was stirred up against the white people is recalled. But compare the colored Presbyterians in connection with the Northern Church, with the numbers and influence of the independent Methodist and Baptist bodies, and what becomes of the *Herald and Presbyter's* argument?

There is no difference among us in practice, though our Northern brethren have a theory that is very much beloved and tenderly cared for. In a Southern town where there is a Northern colored church and a Southern white church, which church do our Northern white brethren join? We are glad to have them, to be sure, inconsistency and all. We attended a Northern Presbyterian Synod once. There were three white ministers in attendance. One was a secretary, the other two principals of Negro schools. We enjoyed entertaining them at our house, and we ventured to point out one difference between the Northern and Southern churches thus: "We believe in an independent Synod and have none as yet. You cry out against such an organization and here you have it." We are getting nearer together as we understand each other.

Just Give Them a Public Funeral, Then.

The NORTH CAROLINA PRESBYTERIAN quotes at large the deliverances of our Assemblies which ruled Southern Presbyterian ministers and members out of our communion unless they should make humble confession of their sins for sustaining the Southern Confederacy during its short and stormy career. Read in the light of the present day, these solemn anathemas and wholesale excommunications shed a pathetic light. Our Assemblies denied responsibility for them because they were adopted by the New School and the Old School Assemblies, and could not bind the reunited Church. That was not a very satisfactory evasion, because they were adopted substantially identically by both the bodies which constituted the reunited Church—but still it would have answered the purpose, had not Dr. Herrick Johnson induced the reunited Church, eighteen years after the war to re-affirm them—and there they have stood for sixteen years longer—while the actors in that dread drama, and the presbyters who insisted upon prolonging it, one by one, disappeared beneath the daisies. The NORTH CAROLINA PRESBYTERIAN thinks even now that it would be well to rescind them. It is not worth while. They fell dead the day they were uttered, and are now entombed in musty libraries, like the pterodactyls of a thousand ages ago. They are mere curiosities of antiquity, like those who still cherish them. —*The Interior*.

Election of a Professor.

Notice is hereby given that the Trustees of Davidson College, at their next annual meeting in June, 1898, will elect a professor to the chair of mathematics in said institution if the way be clear.

J. RUMPLE, Secretary.
Salisbury, N. C., April 6, 1898.

[For the North Carolina Presbyterian.]

A Recent Action of Louisville Presbytery.

In the published report of the meeting of Louisville Presbytery held April 5th, I find a copy of the paper adopted by the Presbytery in answer to my letter of Dec. 23d, 1897, in which I gave back to the Presbytery of Louisville all rights and privileges I had received by my ordination as a minister of the Presbyterian Church, and took my place as a private member of the church. The Presbytery in its paper now declines to recognize my position as a private member, but suggests that I send a request to be divested of the ministerial office "in accordance with the provisions of our book of Church Order." The *Christian Observer* says: "It was the earnest desire of Presbytery to construe the paper" [my letter] "as an application asking the Presbytery to divest him of the ministry according to paragraph 237 of the Book, and Dr. Houston was especially requested to throw it into such a shape that it could be so construed."

Paragraph 237 of the Book here referred to directs the action to be taken when a minister "shall renounce the communion of this Church by joining some other evangelical Church," and it gives special directions in case "the denomination be heretical." It appears from this that it was "the earnest desire" of Louisville Presbytery that I should leave the Presbyterian Church, not even remaining in it as a communicant, and should go to some other denomination; and I am now "specially requested" to take this way of separating myself from my brethren and kindred. Of course, I cannot but regret this wish of the Presbytery to have me no longer anywhere within the bounds of our Church. But I do not see that I am called to make such a sacrifice. I am in the Church of my forefathers. It is the Church to which I have given the best years of a life now drawing towards a close, and in which I have received great kindness. I trust, therefore, as I have taken the lowest place in her service, I may be permitted to say, as far as I shall be allowed to serve her.

To her my cares and toils be given,
Till toils and cares shall end.

I believe the reasons for my withdrawal from ministerial association with the Presbytery of Louisville imperative. I had applied for a letter of dismissal to the Presbytery of Lexington—the Presbytery by which I was ordained as a missionary to China, and in whose bounds my home had been located for several years; the letter was denied me. The Executive Committee of Foreign Missions had instructed me to return as a missionary to China, and the Presbytery by formal resolution, barred the way to my return When I informed the Presbytery that I must continue to declare all the counsel of God as I see it in the Bible, and that I could not obey any admonition from them not so to declare it, the Presbytery did not dissolve the relations I held with them. Under these circumstances, I saw but one way by which, without leaving the Church in which I was born, I might be freed from official relations which had become an insupportable hindrance to my freedom as a worker for Christ. I gave back to the Presbytery of Louisville the rights and privileges which I had received by my ordination, and I took my place as a private member of the Church Surely this is the right of any man who is recognized as a believer in Jesus Christ.

Since my letter of December 23d was placed in the hands of the Louisville Presbytery I have not regarded myself as an ordained minister, and have carefully avoided those acts which are considered distinctively ministerial. I now ask that my brethren in the church generally accord me the position I have thus taken.

The Presbytery of Louisville in its recent action also calls in question "certain statements and arguments" in my letter of December 23d, which, it says, "cannot be admitted to be true, but on which it is not thought necessary to make any comment." As to arguments being true or not, men may be expected to differ; as to the truth of statements of fact, men ought to be agreed. If the Presbytery, therefore, denied any of the facts stated in my letter, it should have pointed out specifically what they were. In its failure to do this, I can only declare my conviction that every statement of that letter is true, and has ample evidence for its support.

Very respectfully,
M. H. HOUSTON.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson VI., May 8, 1898.

THE MARRIAGE FEAST.—MATT. xxii:1-14.

GOLDEN TEXT.—"Come, for all things are now ready."

CONNECTION.—The incidents of the last lesson occurring on Sunday and Monday before the Passover, this parable was spoken on Tuesday as Jesus taught in the temple.

EXPLANATORY NOTES.—Vs. 2. *The Kingdom of Heaven is like*, a formula often repeated on the lips of Jesus. The blessings of his Messianic reign are here likened to the joy and abundance of a marriage feast. *A certain king*, which made a marriage for *his son*. Christ is beginning to unfold more and more clearly the truth of his Messiahship. We have at least a hint here of the marriage relation between Christ and the Church, which is afterward so clearly brought out.

Vs. 3. *Them that were bidden*. There is evidently a reference here to the Jews, the chosen people, to whom the servants bring not the invitation but the announcement that the feast was ready. John the Baptist, the twelve and the seventy all proclaimed, The Kingdom of Heaven is at hand. But the Jews as a nation refused.

Vs. 4. *Other servants*. The second invitation is sent by the apostles and their companions under the dispensation of the Spirit. The arguments which the King uses to beseech the acceptance of his invitation are certainly suggestive of the pleading, persuading methods of the Holy Spirit working through the preachers of the Gospel.

Vs. 5. *Made light of it*. This verse is a true picture of the contemptuous indifference with which the Jews received the Gospel. Their worldly concerns were of much more importance than the good news of salvation.

Vs. 6. *And the remnant*, the rest; those who were not indifferent were hostile. *Entreated them shamefully*. Witness the rejoicing of Peter and John that they were counted worthy to suffer shame for his name. *And slew them*. Witness the martyrdom of Stephen and James and others.

Vs. 7 is a clear reference to the destruction of Jerusalem forty years after this parable was uttered. But this application to the Jews is not the only one. "Prophecy has a springing and germinant meaning". To each generation God sends his messengers saying: "Come, for all things are now ready." And when the final offer of salvation to the world has been rejected, He will come with the battalions of angels, and the world shall be burned up and all men shall stand before His throne.

Vs. 8. *They that were bidden were not worthy*. Their unworthiness shown by their rejection of the King's invitation. The worthiness of the other guests was not in their character or position, but in their acceptance of the invitation.

Vs. 10. *As many as they found, both bad and good*. The object is to have the wedding furnished with guests and the servants considered *quantity* before *quality*. Are we always as free with the gospel invitation?

Vs. 11. *A Man Which Had Not on a Wedding Garment*. A long white robe was frequently bestowed upon the guests of an Eastern monarch. This man was without excuse for not having on a fitting garment. The man's appearance did not correspond with his profession as a wedding guest.

Vs. 12. *How Camest Thou in Hither?* His presence in inappropriate dress was an insult to the King.

Vs. 13. *Into Outer Darkness*. The contrast here is with the light and warmth and comfort within. So we read in the description of Heaven, "But *without* are dogs and murderers," etc. To miss the joy within is woe enough.

Vs. 13. Our Lord's interpretation. *Many are called*—the invitation is universal.

Few are Chosen. Many reject the invitation. Many pretend to accept it and do not.

Analysis.—The Gospel Invitation.

I. Rejected. (1.) Entreaties Refused. (2.) Messengers Maltreated. (3.) Rejectors Punished.

II. Accepted. (1.) The Wedding Furnished. (2.) The Guests Welcomed. (3.) The Hypocrite Cast Out.

Westminster League Column.

CONDUCTED BY REV. JOHN M. ROSE, D. D.

SUNDAY, May 1st—Topic—"*The Holy Spirit in Redemption*." John xvi: 7-14. S. Cat. Qs. 30-31.

This Scripture sets forth the "Mission of the Holy Spirit," the great theme of our Lord's last discourses with His disciples.

V. 7. "It is expedient for you," &c. The "dispensation of the Spirit" more to be desired than even the bodily presence of the risen Saviour.

V. 8. The three-fold office of the Comforter. "He will reprove"—in the margin "convince"—"the world of sin, and of righteousness, and of judgment."

V. 9. "Of sin," &c. The revelation of "sin" to the world is to show that its root and essence is *unbelief* in Christ as the Son of God—not merely the want of an historical faith, but the want of a personal, living recognition of Jesus as Lord and Saviour.

V. 10. "Of righteousness, because I go to my Father, etc." "Righteousness," whose? Not our own, but that of the Man Christ Jesus, standing at the right hand of God.

V. 11. "Of judgment," because the prince of this world is—"rather hath been"—"judged." The prince of this world, by the death of Christ, is judicially overthrown. Henceforth His people need have no fear of His enslaving power. The Spirit emancipates from the fetters of Satan.

V. 13. "He will guide you into all truth," including those things alluded to in V. 12. A promise specially fulfilled to His disciples as the inspired teachers of the Church. See the unfolding of the truth—"the whole truth"—in their Epistles.

V. 14. *He shall glorify me, etc.* The glory of Christ revealed in the "things of Christ," e. g. the riches of the Father's love in Him. "This verse is decisive against all additions and pretended revelations subsequent to and beside Christ." It is His office to testify to the "things of Christ"—not anything new and b yond Him.

TOPIC.—"*The Holy Spirit in Redemption*." The doctrine of the person, work and grace of the Holy Spirit is the peculiar subject of the New Testament. We should note not merely the prominence given to His person and work, but the multiplied and interesting relations in which He is represented as standing to the people of God, the importance and numbers of His gifts, and the absolute dependence of the believer and of the Church upon Him for spiritual and eternal life. The topic may be divided into two parts: "The Holy Spirit and the Unconverted," and "The Holy Spirit and the Believer."

(I.) "*The Holy Spirit and the Unconverted*."

See S. Cat. Ques. 30 and 31. Redemption must be "applied." It is as impossible for the sinner to apply it to himself as it is for him to pay God a ransom for his soul. This is the work of the Holy Spirit. It is Scripturally called "Effectual Calling." How does He effectually call the sinner?

(1.) By imparting a saving efficacy to the truth.

(2.) By convincing of sin—by revealing to the sinner the guilt and vileness of sin and showing him his need. He *convicts* of sin.

(3.) By enlightening the mind in the knowledge of Christ. He first shows the sinner himself, and then shows him Christ.

(4.) By renewing the sinner's will. He does no violence to the sinner's will, but He "makes him willing." Ps. cx:3.

(5) By persuading and enabling the sinner, thus convicted and enlightened and renewed, to embrace Jesus Christ freely offered to him in the Gospel, i. e. to receive Him as the portion of the soul forever.

II. *The Holy Spirit and the Believers.*

What are the offices he fulfills in our behalf subsequent to His blessed work in "effectual calling?"

(1) He dwells in those whom He renews. Jno. xiv:17, Rom. viii:9, I Cor vi:19.

(2.) He becomes our teacher. "He shall teach you all things." See also John xvi:13-14.

(3.) It is His office to guide us by His wisdom.

(4.) He helps our infirmities. Rom. viii:26.

(5.) It is His office to comfort us in all our sorrows.

(6). He reproves us for our sins. John xvi:8.

(7). He is our witness, testifying within us respecting our relation to God. Rom. viii:16.

(8). He endues us for service.

In a word, it is He whom we need, to originate, carry on, and perfect a work of grace in our hearts.

Therefore, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—In the *Charlotte Observer* one morning, there was this little line at the end of all the editorials, "Good morning, have you enlisted?" So that is what I say to you to-day, "Have *you* enlisted?"

Do you ever play games in which two children stand up and "choose sides?" Of course, you do. Well, that is just it. There are two captains in this great war we are going to talk about, and one is Jesus and the other is Satan, and Jesus says, "Come fight under me," and Satan says, "Come fight under me," and you are just obliged to go to one or the other, and when you have chosen your side you have enlisted—or put down your name on a list among other names.

Now we will go back where we started from. When the little soldiers have enlisted under the right captain, those servants that we talked about last time, learn after awhile to do things for you so gently and kindly and tenderly. Just as you think gentle, kind, tender thoughts; or, if you have enlisted under the *wrong* captain, they are *swift* to do ugly, dirty, hateful things just because the soldiers *have* to obey their captain and the servants *have* to obey the soldiers.

Now the Bible says that no soldier in service tangles himself up with the business of this world, because he wants to please Him who has enrolled him as a soldier. You tell mamma to find that for you and read the verse just as it is in I. Timothy, ii:4.

Now, just suppose all the soldiers who are in our army were trying to carry ever so many trunks and fine houses and horses and all sorts of unnecessary things with them to the war, wouldn't it be a funny sight? Dear me, our country would not *have* such soldiers, the President would just say, "Go back home, you foolish men, if you cannot leave all those things, we do not want any such men as you to fight our battles."

Why, don't you know that when you go to war you have to leave *everything* behind, even the dear, *dear* home folks?"

No Sir! I tell you we have a country worth fighting for, if fighting is necessary, and we do not want any such soldiers. Well, let me tell you little children, the captain of our army, the one you and I are fighting under, does not want any such soldiers *either*.

Now, do you understand? He will not let us enlist unless we leave everything else behind and come out *boldly* on His side ready to fight now. Soldiers don't go to war at their own charges either. The country they fight for pays them enough for them to live on, that is about all. I said just now that the soldiers who go to fight Spain would have to leave the dear home folks, but in *our* war we do not always have to leave them. They generally go with us, and when they do not, why, we must *beg* them to do so.

So there you stand my little soldiers, each one of you with his tent and his servants, and of course you have made up your minds not to bother about taking along any more money or clothes or in fact any *baggage* of any kind that is not necessary for the journey you are taking or the battles you will fight. Now when the soldiers go to war they have what they call *armor*. Guns and swords are about all they take now-a-days, but they used to have shields and spears and helmets and breast plates. Sometimes they had a whole suit of clothes made out of steel. Just think of it, only of course it did not look like a suit made of cloth. You see it would not do to have coat tails made of steel, they might *rattle*. Don't you think so? But I cannot begin to tell you how these suits looked. You just ask mama or papa or that teacher to find a picture for you of a soldier as they used to dress a *long* time ago, then you will understand.

Now, here is some work for you. Tell me what the armor is that the soldiers who have been enrolled in God's army are told to take with them. Be sure to set to work at this quickly now, and let everybody send a letter about it. We have *just about* caught up with the letters and two weeks from this time we want these about the armor.

THE CHILDREN'S LETTERS.

A Missionary Sister and Brother.—A Hen in a Well.

HARRISBURG, N. C. April 19, 1898.

DEAR MR. EDITOR:—I have a missionary sister and brother in China and I want them to see this letter in the PRESBYTERIAN. Every week mamma reads me the stories and the letters in your good paper. I wonder if "Bo" ever heard of a hen in a well. Well, the other day my little brother Tom found one of mamma's hens in our well. She stayed in there all day and all night before papa could get her out. I tell you she was glad to get out of that deep well again. I have the prettiest white cat for a pet; her name is "Baby White Cat." I have a little wee cradle for her and every day I dress up my "Baby White Cat" and make her sleep a long time. Little Ellen Harris is my cousin. After she came home from the hospital she used to send for me to go up to see her, and I told her two war stories. Ellen has been very sick up at her grandpa's, but I am glad to say that she is most well now. Mamma don't know I am writing this, and I want to "sprise" her and my big brother who lives in Charlotte.

Your little friend,
ANNA BURWELL GRIER.

Not in the Waste Basket.

TAYLORSVILLE, N. C., April 15, 1898.

DEAR PRESBYTERIAN.—I have been thinking of writing to you for a long time. I am a little girl ten years old; will be eleven the eighth of July. I have a little brother twelve years old. He is not at home much of the time. We live with Grandpa, and brother goes with him to work. My Papa died when I was small and I cannot remember him I had the measles. I have recited the Shorter Catechism perfectly to my Sunday school teacher, Miss Lily Tidball. She has been to China as a missionary and has organized a little missionary society of which I am a member. We meet once a month and bring five cents. I hope my letter will not be thrown into the waste basket.

Your unknown friend,
JANIE ALMETA RIVERS

The Song I Love Best.

STATESVILLE, N. C., April 5th, 1898.

DEAR PRESBYTERIAN:—When your agent (Mr. Hill) was at our house he told me that I must write a letter for our paper. I go to Sunday school every Sunday at Front Street Church. Mr. Pool has been teaching a singing class here. I learned to sing some of the songs. The song I love best begins, "When I Awaken in the Morning I Will Pray." Rev. W. C. Brown is our pastor. He and I are mighty good friends.

Your little friend,
JESSIE LEE WITHERSPOON.

Front Street Church.

STATESVILLE, N. C., April 5, 1898

DEAR PRESBYTERIAN:—Rev. J. A. Ramsay, D. D., assisted the pastor, Rev. W. C. Brown, in a weeks' meeting at Front Street Church (Statesville). The congregation were delighted with Dr. Ramsay's sermons, and we believe much good was done. Four persons were received into the church during the meeting—two on examination and two on certificates. We have an earnest worker in our pastor; our people like him more and more.

Yours truly,
A. M. WITHERSPOON.

A Compliment to the Presbyterian.

BULLOCK, N. C., April 8, 1898.

DEAR PRESBYTERIAN:—I think Thursday is the nicest day in the week. Do you know why? Because that is the day the PRESBYTERIAN comes I enjoy the letters so much. My mama has four boys and we have four pigs, three calves, a goat, and some chickens. Our only sister goes to school in Warrenton. She has just had measles and is coming home to-day to spend Easter. I am glad to hear the little girl who had her leg and arm cut off is better. Both my Grandpas died long ago and I have only one Grandma, but she is as good as two. Please publish this, I want to surprise Mamma and Dada. They don't know I am writing.

Your friend,
WILLIAM C. BULLOCK.

A First Letter.

STONY POINT, April 11th, 1898.

DEAR PRESBYTERIAN:—This is my first letter. I am nine years old. Aunt Addie Lentz takes the PRESBYTERIAN. I love to read the little letters. Our school has closed. Miss Esther Bolick was our teacher. We like her very much. I hope to know enough to teach school some day. Our Sunday school at New Salem has opened. I will close, wishing to see my letter in print.

Your little friend,
GRACIE LENTZ.

The Beautiful Valley of the Yadkin.

NORTH WILKSBORO, N. C.,
April 1st, 1898.

DEAR PRESBYTERIAN:—I am a little girl going to school, and am studying geography, history, spelling, reading, arithmetic, etc. My sister and myself go to school to our cousin. We also go to Sunday school and study the Shorter Catechism. We live in the beautiful valley of the Yadkin, among the mountains. There are three churches here and they all have pastors. I hope you will come here sometime to see us and our beautiful country. I hope you will not throw my letter in the waste basket. My grandma lives with us, and takes your paper.

MARY LIZZIE PILSON.

The Blue Ridge.

NORTH WILKSBORO, N. C.,
April 1, 1898.

DEAR PRESBYTERIAN:—I live in North Wilkesboro, a beautiful little village situated on the north side of the Yadkin river, the waters of which come from the "Blue Ridge." The lands in this valley are very fertile. Beautiful green wheat fields are lovely to be looked upon this season of the year. I came here in February from the Orphan's Home at Barium Springs. I like to stay at North Wilkesboro. We have a flourishing little Sunday school which I attend every Sunday. Our pastor is Rev. C. W. Robinson, we all love him very much. We all like to read your good paper. I will close hoping you much success.

Your friend,
SUDIE COOK.

Loves All the Preachers.

MOORESVILLE, N. C., April 15, 1898.

DEAR PRESBYTERIAN:—I want to tell you about our society. We meet every month and we enjoy it very much for our President Mrs. Wharey is so good and kind. Our Sunday school teacher gave us five cents as talent money to make as much as we could in six months. I bought sugar and mother made me candy. I made 75 cents. Presbytery meets with us to-day. We are trying to build a new church and are sorry not to have it done now. I love all preachers, for my Grandpa, Rev. A. L. Crawford, was a preacher. He is in Heaven now. Please write some more about "Little Sister," I like to hear about her. I am afraid my letter is getting too long.

Your friend,
LINDA HADEN HOUSTON.

April.

April is the *queerest* month!
In a single day
We have smiling May
Followed by December,
Then by dull November,
And before it's noon,
Comes the balmy June;
When we think it's most July,
Heavy storm-clouds flitting by
Make us think of January
Or of cheerles February;
Then again, an August sun
Shines before the day is done;
But before his breath can parch
We have horrid, gusty March;
Then October and September.
In the sunset we remember.

O, sweet April, you *are* queer,
But, for all, I'm glad you're here!

—*Helen M. Winslow in Little Men and Women.*

"I'll Pay You for That."

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt her much. But the duck said: "I'll pay you for that!"

So the duck flew at the hen; but as she did so her wing struck an old goose who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so, her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" said the cat, and she started for the goose; but as she did so her claw caught in the wool of the sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so, her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so, his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the duck at the hen. What a fuss there was! and all because the hen accidentally stepped on the duck's toes.

"Hi, hi! What's all this?" cried the man who had the care of them. "I can not have all this. You may stay here," he said to the hen. But he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to his house, the cow to her yard, and the horse to his stall.

And so all their good times were over, because the duck would not overlook a little hurt which was not intended.—*Ex.*

Two Ways to Be Beautiful.

"I really cannot stand it another day! It's so stupid here; nothing ever happens; I'm just sick and tired of it all!"

It was a pink azalea-bud that spoke, flushing a deep rose color with anger as she pettishly twisted herself to look down patronizingly on a white hyacinth that stood beside her in the florist's window.

"It might be a great deal worse," said the hyacinth-bud cheerfully; "we can see all the people who pass, and in the morning sunshine visits us; and I am sure the man who takes care of us is kind and considerate. I know I never suffer for lack of air or water."

"Oh, well, perhaps this humdrum life suits your little mind, but I was born for something nobler than sitting in a dingy shop all day," answered Azalea pertly; and tossing her head, she deliberately turned her back upon her little neighbor.

Poor Hyacinth was very much hurt, and tried hard to keep back the lovely, sad perfume which served her for tears; for when flowers are very sad or very happy, their only way of showing their feelings is to send forth an exquisite fragrance.

She did not speak to Azalea again all day, and it was only when, late in the afternoon, a lady came to buy flowers for the Easter decorations of a church near by, that her spirits revived.

"Azaleas always make a fine show," the lady was saying, "so I must have some of them, but I want, also, a few sweet, small plants with plenty of perfume." And before she left the shop, the azalea and the hyacinth, together with a number of others, were set apart to be sent to the church the next day.

The following morning, therefore, when they awoke, they were still in the florist's shop. By this time, Hyacinth, a bud no longer, had forgotten the cross words of her neighbor the day before, and seeing that she had also bloomed during the night, ventured to remark timidly:

"What a beautiful color you have this morning, sister, but where is your perfume?"

"Indeed," answered Azalea haughtily, "what right have you to call me sister? I assure you we move in entirely different circles, and such poor things as you had best keep your place. As for my perfume, it is totally unnecessary when one has any beauty of color. As your feeble fragrance is your one attraction, I advise you not to waste it in useless conversation."

This was really cruel of Azalea. Little Hyacinth was quite heartbroken and hung her head, hardly daring to breathe lest some perfume should reach her proud neighbor and vex her still more.

Soon a man came and carried them away to the church, where they were arranged near the organ, side by side. There they stood the whole night through and no more speech passed between them until the Easter morning, when the people began filling the pews.

"I am really glad," whispered Azalea, "that I am in such a prominent position. One can see so much from here, besides being quite in evidence oneself." And she bridled and rustled in quite an unladylike manner.

Hyacinth said nothing, but was inwardly glad that she was not being stared at. She was contented where she was.

When the music began, she forgot everything else but to be happy, and sent out such a wave of perfume that the people in the front pews noticed it and spoke of it one to another. It was her way of singing.

After the service two ladies came over to where Azalea and Hyacinth stood together among the other decorations.

"I know a poor little girl who is lame and ill," said one, "and I want to take her one of these plants. These bright azaleas are pretty but they have little perfume. I think she would be most pleased with this sweet white hyacinth."

She carefully lifted the pot as she spoke, and carried it with her out into the street. They had a long ride in the cars and finally stopped in a dismal quarter of the town where the streets were so narrow that the sun could hardly ever peep into them. In a little room at the back of a dingy house they found a child with a sweet white face, sitting patiently by the one window.

When she saw the hyacinth she almost cried for joy; she had never had a flower in her hand, she said, except once when some one had given her some dandelions. The child's happy face made Hyacinth sing for joy (in her own sweet way), to think that she had given so much pleasure.

She stayed with little Bertha until she faded quite away, singing to the last her dear sweet song of hope and comfort to the quiet child; who surely understood.

As for the gay Azalea a wealthy lady took her home, and she stood for awhile in a gilded basket in a beautiful drawing-room; but the hot air proved too much for her and she soon withered up and dropped all in pieces to the floor. But just before she died, she was heard to say:

"Well, it's a great satisfaction to have been beautiful and to have received so much admiration. I wonder what ever became of that stupid Hyacinth!"

But we all know that it is better to do beautiful deeds that leave kind soft memories, like sweet perfume, wherever we have been, than to simply be beautiful and have nothing come of it but a vanity that is harmful to ourselves and unattractive to those with whom we must associate.—*Annabel Ledlie, in Little Men and Women.*

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MARRIAGES.

HALL-WARLICK.—On April 20th, 1898, by Rev. J. Alston Ramsay, D. D., Mr. P. C. Hall, Hickory, N. C., and Mrs. Mattie W. Warlick, Newton, N. C.

M'CUTCHEN-HARBISON.—On the evening of the 14th of April 1898, in the Presbyterian Church, of Greenville, Miss., by Rev. Dr. John W. Primrose, Mr. Samuel Proctor McCutchen and Miss George Lee Harbison, both of Greenville.

OBITUARY.

DALRYMPLE—Col. William C. Dalrymple, a member of the Georgetown Presbyterian Church, was born in Moore County, N. C., August 3, 1814; came to Texas in 1837; took an active part in fighting the Indians in the early settlement of the State; and after several years of suffering, died March 29, 1898.

PASTOR.

Myrtle Died April 4th, 1898, at 8 O'clock A. M.

Oh! can I e'er forget the day,
The glancing light fell glad and gay,
At morning tide;
The sun above the hilltops lay,
But here and there a gleaming ray,
Shone on the highlands far away,
When Myrtle died.

From morn till night that day of days,
The sun beamed down his golden rays
On every side;
The birds trilled forth their sweetest song,
The brooks made music all day long,
The streets streamed with a merry throng,
Yet Myrtle died.

From where death hovered could be seen
Sweet fields arrayed in budding green,
Spread far and wide;
The hills, enrobed in Spring flowers fair,
The blue wood violets every where,
Their fragrance on the balmy air,
Yet Myrtle died.

No mortal words are clothed with power,
To paint the anguish of that hour
Whose scars abide;
Or tell the agony of prayer
From breaking hearts—might God's will spare
The darling of our love and care,
Yet Myrtle died.

Dear child! so brave, so good, so true,
So patient all her suffering through,
To death's dark tide;
So sweet, so pure, without a stain,
So noble that, through days of pain,
She soothed our fears with love's refrain,
And yet she died.

Perchance we'll tell the story so:
Some days, or months, or years ago
Th s did betide;
An angel came to us one day,
She made us happy by her stay,
But suddenly she went away,
When Myrtle died.

As time still goes his weary round,
There's left us but this little mound
We kneel beside;
And as we wet it with our tears,
We speak of her who no more hears,
And talk about those happy years
Pre Myrtle died.

And thus the days must come and go,
Till borne on Time's unceasing flow,
Beyond the tide,
We see her wave, with angel hand,
Our welcome to a fairer land,
And then perhaps we'll understand
Why Myrtle died.

Unready.

[Written on hearing of the death of a friend, by Felix R. Brunot, in The S. S. World.]

I am hammering at the anvil,
I am holding at the plow;
O Death! I hear your summons,
But I cannot heed it now;
Know you not that stocks are rising?
See you not I'm pushing on—
Buying, building, scheming, thriving?
Half my life-work not yet done.

Day by day the spikes are driven,
Day by day the rails go down;
When the work and worry's ended,
Mine the riches and renown:
Then—but waiting for the grasping—
Civic honors loom before;
I must win them—when I wear them,
Death, I'll drop the laboring oar.

No; I cannot heed your summons;
See you not I've work to do?
When my threescore years are over,
Then, O Death, I'll think of you;
Then I'll listen to your calling,
Rid my soul of every load,
Gird me ready for the journey,
Trim my lamps, and mark the road.
Lightly, then, I'll reach the river,
Stoutly breast the rolling tide—
Oh! give time, to face the judgment
Waiting on the other side!
When—ah! how your bony fingers
Strain my heart-strings, chill my brow—
Death! oh, grasp me not so tightly—
Wait until——

* * * * * * * *

Death answers, Now!

* * * * * * * *

Grant, O God, may I be ready
When Thy messenger shall come,
Though the iron still be shapeless,
Though the plow be in the loam;
Whatso'er my earthly losses,
Whatso'er life's blessings be,
May my triumphs and my crosses
Bring me nearer, Lord, to Thee.

Thou canst make the awful summons,
Angels' whispers to mine ear;
Chilling blood and breaking heart-strings,
Thrills of joy, if Thou art near!
Waiting, working, praying, hoping,
While the shadows creep apace,
Clinging to Thee, resting on Thee,
Death is but Thy crowning grace.

Railroad Rates to the General Assembly.

Mr. James Richardson, Secretary of the Southeastern Passenger Association has announced the following rates to the General Assembly, to be held in New Orleans, May 19, 1898:

They announce a rate of one first-class fare for the round trip to New Orleans, La., and return from all points in S. E. P. A. territory account of occasion above specified.

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Commissioners, who expect to attend the General Assembly, either as Principals or Alternates, will aid the Committee on Assignment very materially, and will contribute to their own comfort, by sending their names and post-office addresses, fully and distinctly written, to the undersigned, that they may be passed into the proper hands. By request of the Pastors in New Orleans. Respectfully,

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The General Assembly of the Presbyterian Church in the United States will convene in New Orleans at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock, a. m. The opening sermon will be preached by the moderator of the last Assembly.

SYNOD OF ALABAMA.

North Ala.—R. J. Beattie, Tuscumbia; W. H. Richardson, Gadsden. Elders: J. W. Lapsley, Anniston; J. H. Mohns, Avondale.

Tuskaloosa.—D. C. Lilly, Tuskaloosa; L. E. Scott, Marion. Elders: J. T. McLemore, Boligee; J. F. Richmond.

SYNOD OF ARKANSAS.

Ouachita.—C. H. Maury, Camden. Elder: C. A. Bridewell, Hope.

Washbourne.—N. McCluer, Boonsborough, Elder: J. D. Richard, Alma.

SYNOD OF FLORIDA.

Florida.—W. E. McIlwain, Pensacola. Elder: Daniel Campbell, Euchee Valley.

SYNOD OF GEORGIA.

Augusta.—T. P. Burgess, Madison. Elder: R. P. Smith, Union Point.

Cherokee.—Geo. T. Goetchius, Rome, Elder: H. H. Milam, Euharlee.

Macon.—S. L. Morris, Macon. Elder: John Kay, Americus.

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Muhlenburg.—W. M. Irvine, Bowling Green. Elder: T. G. Chapman, Bowling Green

Paducah.—J. G. Coldwell, Morganfield. Elder: J. K. McGoodwin, Princeton.

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Potosi.—W. W. Killough, Shawneetown. Elder: James C. Henderson, Oak Ridge.

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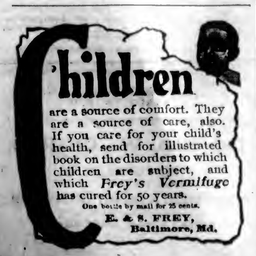
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REVIEW OF CONTEMPORARIES.

Dr. Briggs, in withdrawing from the Presbyterian Church, does not intend to withdraw from the Union Seminary. At least, so we judge from the following alleged interview with Dr. Hastings in a New York paper:

Dr. Hastings said that he could not speak officially, as he was no longer head of the Seminary, but in his opinion Dr. Briggs would undoubtedly remain.

"Our constitution says nothing about a professor's ecclesiastical connection," said Dr. Hastings. "It requires him only to accept the Westminster Confession of Faith and to approve a Presbyterian form of government, and to promise to teach nothing contrary. Dr. Briggs has not changed his faith or creed, and, therefore, under the constitution, he is not disqualified from continuing his professorship."

Dr. Hastings was asked how under existing circumstances Dr. Briggs could continue to approve a Presbyterian form of government, and answered: "He approves it for Presbyterians. Doubtless Dr. Briggs favors an Episcopalian form for Episcopalians, but with that we have nothing whatever to do. Of course it is possible that those on the outside may raise a hue and cry. Human nature has some very strange notions at times. It remains to be seen, however, how far the Board will allow itself to be influenced in case the matter is taken up outside."—*Herald and Presbyter.*

The present condition of the vote of the Methodist conferences on the constitutional amendment for equal lay and ministerial representation in the General Conference is as follows: For the amendment, 2,444; against, 761, making a total vote of 3,205. Of this three-fourths would be 2,404. Thus the vote for the amendment is ahead by 40. Most of the spring conferences have now been heard from; only a few are yet to vote. The question will be decided by the fall conferences, which it is believed will go very strongly in favor of the amendment. —*Independent.*

In the *Presbyterian and Reformed Review* for April, the Rev. W. S. P. Bryan reviews the two books on the Ruling Elder, by the Rev. W. H. Roberts, D. D., and the Rev. J. Aspinwall Hodge. While admitting that there is much of practical value in these books for the guidance of the Ruling Elder, he insists that both have receded from the position of Samuel Miller, and have understated the authority of the Ruling Elder and his parity as a presbyter with the minister. The Southern Presbyterian Church has substantially taken the position of Dr. Miller.—*Presbyterian Banner.*

Judge Powell on Mob Law.

The most magnificent attack on lynchers and lynching that has come to our knowledge is that of Judge Robert Powell, one of the Mississippi Circuit Judges, in his charge to the grand jury at Hazlehurst in that State. A negro John Moses, had killed a white farmer at Crystal Springs, named Strong.

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The murderer was lynched, altho' Mayor Moody, the Rev. Mr. Huber and other citizens, had made a heroic attempt to prevent the crime.

Judge Powell was determined that this lynching must stop, and he went to work in earnest. Some judges would have made only perfunctory efforts to discover and punish the lynchers, but not Judge Powell. First he took pains to have a good grand jury. He asked every juror, before accepting him, these questions:

"If satisfactory evidence is presented to you indentifying the men composing the mob who lynched John Moses, would you be willing to indict them?"

"Are you related or connected in any way with any man composing that mob, or to Mr. Strong, who was murdered by Moses?"

Then Judge Powell thus delivered to the grand jury an address that is a model of its kind. He told them that through them justice must find its way. He told them of the honorable record of their State and county, and then came direct to the matter in hand:

"I now hand you, gentlemen, the names of twenty-five of your best citizens, who can and will identify the men composing this mob; and as your circuit judge I charge you that the men composing that mob are murderers, and under your oaths you are bound to indict them for murder."

When he gave the names to the foreman the silence was painful. Men looked with pale faces from one to another, as if they already felt the Sheriff's hand for it was evident that the Judge was in earnest. He had himself named the witnesses, and he had said not one word on any other subject, not one word to palliate or excuse the crime, nothing about the victim's own crime, nothing about his brutality or that of his race.

Lynching in Mississippi is inexcusable. The whites are the governing race. They have all the offices of law, from Governor to policeman. They execute the law, and no black man can escape. They have the power and the duty to maintain the laws.

We are not sure that even Judge Powell can secure the conviction of these lynchers; but we are sure that he has made admirable suggestions to the custodians of law in Ohio and Indiana.—*Independent.*

Rev. Dr. George L. Spining, who has been named prominently in a Pittsburg paper as a candidate for Moderator of the General Assembly, thus writes to a friend in this city: "As to my relation to the next Assembly, let me tell you frankly, clearly, positively, I will not be a member; it is not my turn. I was a member of the last Assembly, and will not be present at the next, except as one of the speakers appointed to make addresses on Presbyterian Day. Let this eliminate my name from the hypothetical list of possible candidates for the Moderator's chair. It is an honor for which I am not fitted, and of which I am not worthy. I do not desire it, and would not accept it at the price of a personal canvas. If it should ever come to me it will not be of my own seeking, but by the unsolicited choice of those who confer it.

"You ask me my opinion of McGiffert's book. Frankly, I do not like his easy style of differing from the apostles, or his views on the character of the Lord's Supper. He has touched a very sensitive nerve and given needless offense to the Church at large. Not long since some writer in the *Tribune* described him as 'the foremost man in the Church.' I think he is in his offhand style of historical criticism. But the honor of being 'the foremost man' in the procession depends greatly on the size of the same, and the direction in which it is headed. So far as my observation goes, the procession isn't much larger than the brass band at its head, and it is diverging so sharply from the old paths and the main body of the Church, that it will soon be lost sight of in the wilderness.

As to temperance, I think it will be the burning question at the next Assembly, and that past deliverances, which now lie dormant, will be resurrected and vitalized with tremendous life and power. The time is very near when these old-fashioned 'Quaker guns,' will be found to be charged with shot and shell, drawn into the field of active service and fired with a definite aim."—*Presbyterian Banner.*

We do not name our moderatofs in the newspapers, but the brethren are sometimes helped to make up their minds on board the trains to the Assembly.

The Pope and Cardinals Rampolla, Satolli and Gibbons, have not been so much in evidence as Archbishop Ireland. Still, they have done what they could and none can do more than that.—*Brooklyn Eagle.*

"Come to think of it, 'Yankee Doodle' is not such a bad piece of music when well played."—*Memphis Commercial Appeal.*

We have always contended that there is heaps of dash and inspiration in "Dixie." —*Post.*

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" 12 25pm	Fayetteville Junction	" 3 55pm
" 1 48pm	Sanford	" 2 38pm
" 3 47pm	Climax	" 12 45pm
" 4 30pm	Greensboro	" 12 17pm
" 5 17pm	Stokesdale	" 11 06am
" 5 47pm	Walnut Cove	" 10 33am
" 6 15pm	Kural Hall	" 10 33am
Ar 7 45pm	Mt Airy	" 8 40am

NORTHBOUND.		SOUTHBOUND.
NO 1 Daily		NO. 3 Daily
Lv 8 00am	Bennettsville	Ar 7 15pm
" 9 07am	Maxton	Lv 6 15pm
" 9 35am	Red Springs	" 5 43pm
" 10 20am	Hope Mills	" 5 07pm
Ar 10 40am	Fayetteville	" 4 50pm

NORTHBOUND.		SOUTHBOUND.
NO 16 MIXED Daily Ex Sunday		NO 15 MIXED Daily Ex Sunday
Lv 6 40am	Ramseur	Ar 5 30
" 8 30am	Climax	Lv 3 50
" 9 35am	Greensboro	Ar 7 30
" 11 07am	Stokesdale	Lv 1 15
Ar 11 55am	Madison	" 12 30

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NEWS OF THE WEEK.

SPAIN, CUBA AND THE UNITED STATES.

FRIDAY. — The United States squadron at Key West has been ordered to blockade Havana. These measures resulted from sudden developments yesterday. The Spanish government declined to receive the American ultimatum by breaking off friendly relations before it could be presented. Then Minister Woodford was given his passports and left Madrid. When this situatiou became known in Washington the movement against Havana was ordered. Spain is enthusiastic for war and apparently united. The authorities in Washington are arranging to call out 100,000 volunters. Measures for defense are being taken in Havana. The city, it is said, can hold out a long time.

SATURDAY.—Gen. Woodford and party, from Madrid, arrived yesterday in Paris.—The Secretary of the Navy proposes enlistment of volunteers for an auxiliary naval force for coast defence.—The Spanish torpedo boat Temerario left Buenos Ayres to meet, it is believed, the U. S. battleship Oregon, which left Valparaiso last Monday.—U. S. cruiser Nashville captured the Spanish steamer Buena Ventura, loaded with lumber, and towed her to Key West.—The conference report on the bill authorizing the President to call out the volunteers passed the House without debate.—It is believed the flying squadron at Fort Monroe will move the instant it becomes known that the Spanish fleet at the Cape Verde islands has sailed.

MONDAY.—Part of the fleet has left to blockade Mantanzas, Mariel and Cardinas.—The fleet has so far captured five merchant vessels as prizes.—Havana's guns opened fire on the American ships Friday night, but did no damage.—Congress is expected to declare war to-day.—The Spanish admirals, at a meeting in Madrid, are said to have decided upon a plan of naval campaign.—Martial law has been proclaimed in Porto Rico. The Americans on the island are without protection and are in danger. The authorities prohibit the departure of refugees.—The House passed the army reorganization bill; it authorizes an increase of the regular army, by enlistment, to a maximum strength of 61,000; the President has issued a proclamation calling for 125,000 volunteers.—Torpedo boat Ericsson captured a Spanish fishing boat Friday night under the guns of Morro Castle, Havana.

TUESDAY.—Lieut. John C. Fremont, of the torpedo boat Porter, landed on the Cuban coast with some of his men and reconnoitered Sunday night. He got back safely yesterday.—The "pacific" blockade of Cuba continues, bombardment not having begun.—A large force of insurgents is reported to be within thirty miles of Havana.—Congress has declared war.—The squadron of Commodore Dewey is expected to arrive Thursday at the Phillippine Islands.—It is stated that England will to-day issue a proclamation requiring Spanish and United States war vessels to leave British ports within twenty-four hours.—The Spanish fleet at Cape Verde Islands is said to be preparing to sail to join the battle ship Pelayo and swift cruisers which are believed to have already started across the Atlantic from Cadiz.

WEDNESDAY.—The nations have assumed a strict attitude of neutrality in the present struggle between the United States and Spain.—The steamer Majestic passed the Paris Monday about midway between Southampton and New York.—The Mangrove yesterday captured the Panama. It was loaded with refugees and army supplies.—The army reorganization bill became a law yesterday.—Lieutenant Rowan, of the U. S. Army, has landed in Cuba, and is on his way to Gen. Garcia's camp. He will arrange for the landing and invasion of Cuba by the United States army.

Wit and Wisdom.

The most awkward man in the world without doubt lives in Tennessee. He recently shot a dog, and explaining the accident to the dog's owner shot him. Later in showing how the tragedy occurred he shot the coroner. He has been liberated now for fear he will try to explain it to somebody else.—*Jacksonville Times Union.*

There were great rings under the eyes of the President of the University. His cheek was pallid and his lips were dry and cracked. His expression was haggard, and every now and then his whole body twitched nervously as he turned and glanced furtively back of him.

"You look ill," said his wife. "Is anything wrong dear?"

"No," replied the President of the University. "Nothing much, my dear. But—I—I had a fearful dream last night, and I feel this morning as if I—as if I"— Here his mind wandered off. It was evident his nervous system was shattered.

"What was the dream?" asked his wife soothingly.

"I—I dreamed that the trustees required that—that I should—that I should pass the Freshman examination for—admission," sighed the President.—*Ex.*

"What is the meaning of the saying, 'The king can do no wrong'?" "I think it must be a sort of insanity plea—a theory that most monarchs are *non compos mentis*, or pretty near it."—*Puck.*

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ESTABLISHED 1858. CHARLOTTE, N. C., MAY 5, 1898. VOL. XL—No. 18.

TABLE OF CONTENTS.

	PAGE.
Engraving and Sketch of the Presbyterian College for Women, Columbia, S. C.	1
CONTRIBUTED ARTICLES:	
Jesus Raising the Widow's Son at Nain: *Rev. J. M. P. Otts, D. D.*	2
Brave Onesiphorus, a Talk for the Times: *Rev. Theo. L. Cuyler, D. D.*	2
Uncle Bob and the Mormons: *Rev. S. W. Newell*	2–3
Our Book Table	3
CHURCH NEWS	4–5
CORRESPONDENCE:	
Notes from Alabama: *Felix.*	6
The Holy City: *P. H. H.*	6
Letter from *J. McL.*	6
Can You Help?	6
HOME MISSION DEPARTMENT:	
Superintendent's Report. Report of L. A. McLean:	7
FOREIGN MISSIONS:	
Report of Nagoya Station: *Wm. C. Buchanan.*	7
EDITORIAL:—A Golden Opportunity. Straws. Not Peace but a Sword. The Interior's Charge	8
Sunday School Lesson	9
Westminster League Column	9
CHILDREN'S DEPARTMENT:	
Letter to the Children. The Children's Letters. Letter from China. Laura's Little Book	10-11
Engraving of Presbyterian College for Women	12
Marriages and Deaths	12
Memorial of Dr. Jacob Henry Smith	13
Review of Contemporaries	14, 15
News of the Week	16
Advertisements	11–16

Don't Worry, Dear,

Don't worry, dear; the bleakest years
That clog the forward view,
Each thins to nothing when it nears,
And we may saunter through.
The darkest moment never comes,
It only looms before;
The loss of hope is what benumbs,
Not trouble at the door.

Don't worry dear; the clouds are black,
But with them comes the rain,
And stifled souls that parch and crack
May thrill with sap again.
The burden bear as best we can,
And there'll be none to bear,
Hard work has never killed a man,
But worry did its share.

Don't worry, dear; don't blanch, don't yield,
But dare the years to come;
Nor give the enemy the field
Because he beats his drum.
These little woes that hover near
Are nothing, though they gall;
We know that life is love, my dear,
And life and love are all.

—*Samuel Merwin, in Youth's Companion.*



PRESBYTERIAN COLLEGE FOR WOMEN, COLUMBIA, S. C.

The building represented here is the old historic Hampton House, owned by General Hampton of Revolutionary fame, grandfather of Wade Hampton. Being admirably adapted for school purposes, it was purchased by a corporation of Presbyterian gentlemen, and Dr. William R. Atkinson becoming the first president of the College for Women, the standard of the institution was at once set and its success assured. Upon Dr. Atkinson's resignation, Rev. Robert P. Pell, a North Carolinian by birth and education, and a man of piety, scholarship and fine executive ability was elected President.

The engraving here and that of the Preston Mansion on page 12, gives some idea of the surpassing beauty of the grounds, which occupy a square of four acres, and whose seclusion is assured by a brick wall nine feet high. It is an ideal home for boarding school life.

The religious life of the Institution is based upon a thorough course in the English Bible, supplemented for Presbyterian pupils by a course in Presbyterian doctrine and history. Every provision is made for bodily health and development. The President is fully abreast of the times in all that relates to the physical comfort of his pupils, and a resident lady physician exercises supervision over them.

The College is divided into various schools. Three courses are offered for the degree of A. B., Classical, Scientific and Literary, and the musical department is also of the highest standard, under the direction of Professor Geiger. The degree of Bachelor of Music is conferred upon those who satisfactorily complete the musical course.

To say that the Presbyterian College for Women stands for the higher education of the gentle sex, would be decidedly vague in the present transition between the old and the new ideas upon that subject. To most people, this would probably mean that it proposes to offer to young ladies as high a standard and as extensive courses as are usually enjoyed by young gentlemen in our best Southern institutions. Such an idea would be correct, so far as it goes, but would omit a very important modification. While the College for Women would give our young women such advantages as have just been described, it does not believe that the same system, in all its details and methods, that has been moulded by centuries of experience, for young men, should be imposed upon our daughters. It proceeds upon the theory that the peculiar mental and physical organism of woman, and the specific demands made upon her, should largely determine the system of training to be adopted, and that it should become gradually fitted to her needs by careful and unbiased study and experiment.

The Presbyterian Church has reason to be proud of the character and standing of the Presbyterian College for Women, Columbia, S. C.

CONTRIBUTED ARTICLES.

Jesus Raising the Widow's Son at Nain.

BY J. M. P. OTTS, D. D.

Jesus came into this world as the Prince of Life, and death could not exist in His presence. While on earth He never saw a dead person whom He did not at once raise to life. We cannot conceive of Death passing Jesus by, and bearing its trophy in triumph to the tomb. It is true, that our gospels record only three instances in which He raised the dead to life. He may have raised others. We do not know. But there is no record, nor reason to believe, that there was a corpse borne from His presence to the grave. He died between two thieves, but He was dead before either of them died. The first time that Death met Him face to face, was at the city of Nain, the day after He had healed the nobleman's servant at Capernaum when he was at the point of death. That was as near as He had yet come to raising the dead. Here at Nain, when He came near to the gate of the city, followed by His disciples and a great multitude of people, He met a funeral procession, carrying out of the city of the living into the city of the dead the corpse of a young man, "the only son of his mother, and she was a widow." Here the grim monster of death confronted Him, in a triumphant procession bearing a trophy to the tomb. Here the Monarch of Death and the Prince of Life met face to face. One must give the road to the other. Will Jesus stand aside and give the road to the King of Terrors? If He does this, then He and His disciples must turn back and follow the funeral procession to the grave. The law of the land and the custom of the times demanded this. The moment was critical. The issue could not be avoided. Death had dared to meet Jesus face to face, and to join battle and measure arms with Him. Jesus must give place to Death, or rescue the dead from his grasp. Jesus must follow the funeral train to the grave in the city of the dead or raise the dead and turn the procession back to the home in the city of the living.

Jesus stood out in the middle of the road, and in His presence the mournful procession stood still. Under his look the pall-bearers could not move another step towards the grave. Then He spoke and said to the widowed mother, now bereaved of her only son, "Woman, weep not." This word, if spoken by a mere man, would be to a widowed mother in her bereavement like saying to the winds of a storm, "blow not," and to the waves when storm-tossed, "roll not." But it was the voice of one more than man; it was the voice of Him who said to the raging billows and roaring waves when storm-tossed, "Peace, be still;" and at whose word there was a great calm. Then, He spoke to the young man, to ears that were dead and limbs that were stiff, "Young man, I say unto thee, arise. The dead heard, and sat up, and began to talk." And him, restored to life, He delivered to his mother. The funeral procession was broken up, death is turned into life, sorrow into joy, and mourning into songs of rejoicing. The triumph of the Prince of life is complete. Death, the king of terrors is defeated, and flees in confusion to hide his face.

Let us consider the spot where this battle was fought; where the Prince of life won this glorious victory over the Monster of death. The spot where two great monarchs meet and do battle, and one wins the victory over the other, is forever afterwards famous in the history of the world. This Nain should be held in greater fame than Waterloo when the Iron Duke met and conquered the Man of Destiny, before whom kings and potentates had fallen into the dust; for, here a greater than Wellington fought a fiercer battle and won a more glorious victory than that which was won when great Napoleon was crushed down into the dust. This town, now nothing more than a miserable and squalid Mohamedan village, was a walled city of great beauty in the days of Jesus. The word Nain means the beautiful. It was the beautiful city of the mountains of Galilee, six miles southwest from Nazareth where Jesus grew up. There were six roads that led to the city, but they all converged into the one main thoroughfare that led through the city from east to west. Nain is full twenty-five miles from Capernaum, where we are informed Jesus was the day before—late enough in the day to heal the nobleman's servant. It was a forced journey to reach Nain in one day's walk from Capernaum.

Why did He come at that particular time, coming by the cemetery that still exists just outside where the eastern gate must have stood and just at the right time to meet the funeral procession going out in the afternoon, at the hour when funerals in the east were usually conducted. It may be that He came for the express purpose of meeting that sad procession mid-way between the city of the living and the city of the dead, and of raising that man to life. He may have been, for all we know, a friend and companion of Jesus in the days of his youth. His mother may have been a friend of the mother of Jesus.

Nain is in the immediate neighborhood of Nazareth. Any way, the combination of circumstances was most pathetic. He was a young man, the only son of his mother; and she was a widow. Nothing could be more pathetic. The human sympathy of the heart of the divine Saviour was touched to the bottom. It was only He, who had power to say to the dead arise and live, that could say to the broken hearted mother, "weep not." It is only He, who is the "life and the resurrection" and who has brought "life and immortality to light," that can stay the tears that gush out of broken hearts and that fall from burning eyes upon cold faces that cannot feel their scalding drops. He is the life of the living, and the resurrection of the dead.

Brave Onesiphorus—A Talk for the Times.

BY REV. THEODORE L. CUYLER.

In these days when there is so much worship of the "golden calf" in society (sometimes, too, in churches) and so many are ready to barter principles for popularity, it is well to put eye on that noble piece of manhood, Onesiphorus. Who was he? There is but a single mention of him in the New Testament, but that ought to make him immortal. Paul, in the last epistle that he ever wrote, says to Timothy, "The Lord give mercy unto the house of Onesiphorus. for he oft refreshed me and *was not ashamed of my chain.*" Yes; and we all may say "*Amen*" to that benediction. We know but little of this Ephesian brother, but that little makes us wish to know more, and that he had more successors in our times. He belonged to that most ancient order of nobility—the order of true manhood. He was a faithful friend in all weathers. He looked at appearances—or rather he looked at appearances in their true aspect; and when he saw the superscription of Jesus Christ on a man he honored that man for Christ's sake.

How grateful is the recollection of him by the old war-worn Apostle! He says that Onesiphorus "oft refreshed" him. Unlike too many people who turn their backs on an old friend when he is in trouble, this noble Ephesian draws all the closer to Paul on account of his troubles. When he arrives in Rome he searches Paul out, and finds him a prisoner! "No man stood with" him; the timid and the time serving seem to have deserted him and left him in the lion's paw. There he is—Nero's captive, but Christ's freedman. There he is—with an iron chain on that arm that had been lifted above the Hill of Mars, and awed the philosophers of the Violet City into silence—that arm that made Felix tremble and from which the viper fell off harmless into the fire at Melita. That old scarred and weather-beaten body is in Nero's guard house. And thither comes Onesiphorus with the refreshment of his fervid sympathy. There is a wonderful deal of Gospel often in a hand-grip; and Onesiphorus does not draw back when he discovers a manacle on Paul's arm. *He is not ashamed of the chain.* He counts that chain a badge of glory—a decoration, and the livery of his once persecuted and crucified Master. As Napoleon hung the grand cross of the Legion of Honor on the breasts of those who had fought the most bravely so Nero had put great distinction on the heroic Apostle when he bound that chain upon his limbs. He would not have taken so much pains to tie up a coward. A smooth-tongued, popularity-hunting preacher is generally safe in "King's houses;" but when John Baptist's tongue tells plain truth it is soon silenced in the "charger." The Martin Luthers find their meed in Wartburg castles, and the Latimers and Hoopers find theirs in the crackling flames of the martyr's stake.

It was as a badge of honor, therefore, that Onesiphorus greeted the Apostle's chain. It spoke of bold constancy to Christ, and it clanked out a noble eulogy as Paul drew it over the prison-floor. Onesiphorus was not ashamed to be counted as the loving friend of the man whom the rich in Rome despised, and the bloody tyrant of Rome, and his licentious courtiers hated. Appearances were against the old friendless prisoner; but Onesiphorus looked behind and beneath appearances at the man himself. Paul in poverty. Paul under the ban of power. Paul unpopular and odious in the public eye was as dear to Onesiphorus as if he rode in the second chariot of the empire. Nay more so. And to all of us poverty should be honorable when it is preferred to knavery or compromise with wrong. It was honorable to that patriotic old Pennsylvanian who, under the offer of a British bribe, replied, "I am a poor man, but poor as I am, King George is not rich enough to buy me." Unpopularity should also be to us a guerdon of praise when it is visited on any man for conscience' sake. John Bunyan in Bedford jail is a kinglier character than his royal persecutor amid his revelries in White Hall Palace.

Onesiphorus is a lesson to us in these days. Would that there were more of his spirit in the Church of Christ—the spirit that holds men at their true value—the spirit that honors men without regard to purse or station in society! There ought to be more Christian democracy in our churches; for caste is nowhere so hateful as in the house of God. Offices of trust and honor should be bestowed on those who serve the Master most faithfully, and not on those who keep the finest "turn-out" or who figure in "Society's" Directory. If Onesiphorus were a member of an American church he would not join in hunting a minisiter down because he preached plain pungent truth, or took the unpopular side of some great moral question. What a grand backer he would be to every pastor who fearlessly contends for sound doctrine and clean living, and is not afraid to denounce sinful fashions, self-indulgence, and conformities to the world! It would be almost a token of a revival to hear the honest voice of Onesiphorus in a prayer meeting. Not only would it cheer a good pastor's heart: but it would wake up the sleepers in Zion, and might bring some sham professors to repentance.

I wish that our young people would study that brave old Ephesian a little, and learn not to be the slaves of outside appearances. Our young women would then be more willing to give their hand in marriage to a young man who wore a true Christian heart under a coarse coat than to one who wore the fine broadcloth over a coarse character. Our young men would not so often ask "will it *pay?*" or "will it be *popular?*" but rather the more vital question, "will it be right in the sight of God?" That sturdy, conscientious, big-hearted Ephesian who passed by all the fine mansions and heathen temples, and sinful haunts in Rome in order to hunt out and "refresh" Christ's old lonesome prisoner in Nero's guard-house, was a magnificent specimen of godly manhood that I commend to the study and imitation of all my readers. May the Lord multiply in these days the "house of Onesiphorus!"

(For the North Carolina Presbyterian.)

Uncle Bob and the Mormons.

Neighbor John: Well good-morning, Uncle Bob. I hear that you had a call from a couple of Latter Day Saints the other day, and I decided to come over to hear the result. Did they convert you?

Uncle Bob: So you wish to hear of my conversion. Well, to make the story as short as possible, I will say: That "about the time of the evening oblation," a few days since, I answered a knock at the door, and behold two men in goodly apparel stood before me, begging my hospitality for the night.

Each presented his card and at the same time informed me that they were come in the name of the Lord as representatives and missionaries of the church of Latter Day Saints—"that they were sent out as the Apostles of old," and like them were commanded to "provide neither gold nor silver for their purses, because the workman was worthy of his meat."

Forasmuch then, said they, as we have naught to pay we ask your hospitality as a free gift.

Neighbor John:—Pray Uncle Bob what answer did you make to that! for when they came to me in the name of the Lord and quoting scripture to me, I did'nt know what to say.

Uncle Bob:—Well it was not so hard to make an answer as to frame one in such a way as to exhibit a spirit of true benevolence.

Neighbor John:—Now I am the more interested, because I am sure that these Mormons mean no good to Church nor State. Yet I could neither gain-say nor answer their quotations from the Bible.

Uncle Bob:—Well, brother, have patience with me and I will give my answer, which, although a little rough, was satisfactory, to me at least. In the first place I asked them if they had homes anywhere, or were they poor and homeless.

They replied that they had left good, comfortable homes in Utah at the command of the Lord Jesus and were going, as his apostles everywhere preaching the Gospel of the Kingdom to all men, without money and without price—except their food and raiment.

Then, instead of attacking the falsehoods of their Anti-Christ, I decided to test their commission as apostles.

So I informed them that my good wife had been in ill health for nearly a year; that even now she was confined to her bed, and though I was not in the habit of refusing to entertain travellers, yet, under the circumstances, I felt justified in doing so at this time.

Upon this they expressed some regret at her illness, but insisted upon spending the night with us anyway, quoting the apostle's exhortation to "be careful to entertain strangers for thereby some have entertained angels unawares."

In reply I could not forbear the remark that one of those Apostles who were first sent forth had afterwards written these words: "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." And now I have been trying *you* and am fully persuaded that you are impostors.

Surprise at my bluntness was written upon their faces; but they rallied enough to ask how I came by so much wisdom as to be able to detect such an absurdity.

I saw that one of them had taken a Testament from his pocket so as I held the lamp forward, I asked him to turn to the tenth chapter of Matthew from which he claimed his commission as an apostle, and to read the fifth verse. So he read: "These twelve Jesus sent forth and *commanded* them, saying, 'Go not into the way of the Gentiles.'" Stop there and tell me, whom do you call "Gentiles." They replied, "all that are out of the true 'Church of the Latter Day Saints;'" but—stop right there and permit me to remark, said I, that the commission under which you demand food and raiment free, *limits your territory.*

Read the 6th verse. "But go ye rather to the lost sheep of the house of Israel."

Now allow me to ask if there are any "lost sheep in Utah," and why you are not in the place which your commission assigns to you. You must excuse me for saying that your own words convict you of down-right disobedience to your Lord's commands, when you are found among the Gentiles or even among the Samaritans.

Please to read the 7th verse. So he read: "And as ye go, preach, saying, the kingdom of heaven is at hand."

Now, said I, that word convicts you of coming upon a fool's errand, for the kingdom was preached and established in old Mecklenburg County more than a hundred years before Joe Smith, the Apostle of you rreligion, was born; and it is now the best evangelized piece of land on the continent. You are thus convicted of not having renounced the hidden things of dishonesty, but walking in craftiness and handling the word of God deceitfully when you claim people's hospitality on the ground of labors.

"Oh, yes," one of them blurted out, "we know all that, but you don't have the true Church, with its priests, prophets and apostles, as we have, nor"——

I was getting a little hot about the region of the collar and stopped him with the exclamation, "apostles! you say! well read the 8th verse," And he read as if he had never seen it before: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." "Now herein is the *wisdom* of the saints," said I, "and now I have tried them which say they are apostles and are not, and have found them liars. For I have been acquainted with the work of your apostles in several States, and among many kinds of people, but never heard of one sick man being healed by you, nor one leper cleansed, one dead man raised, nor one devil cast out. These are the things the apostles were to give freely, without any charge, and the doing of these things was to prove the genuineness of their apostleship.

Therefore I am safe in saying that, while you have *freely* received food and raiment of the people, you have done no healing. These things ought ye to have done when ye did not leave the other undone. Besides all that, you have not even offered to heal the good woman here to-night, who would be happy to be able to entertain anybody, more especially the apostles who had healed her. But you may now read the 9th and 10th verses which you have quoted here and all over this continent, as your commission. And he read at a glance, "Provide neither gold, nor silver, nor brass for your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." There he seemed willing to stop; and I took up the parable and said: Yes that is all true, the *workman is worthy* of his meat whether he gets it or not, but where is your work? You say you are carrying out the letter of the Lord's command, because you take no money with you. And yet you heal no sick, cleanse no lepers, saying nothing of the dead and the devils.

Where then, I demand of you, is the proof of your right to be treated as Apostles and to demand free board and lodging anywhere? Besides all this you can't help but know that the 23rd verse of this same chapter gives the reason why they were not to take time to prepare for getting the ordinary outfit for traveling.

"Ye shall not have gone over the cities of Israel till the Son of man be come." The time was precious, and he knew that the power to work such myracles as those named would secure for them all the food and raiment they would need for a short time.

Neighbor John:—Well, well, I am surprised that I had never thought of those things before. It shows how carelessly we handle the word of Life. Did they still insist on enjoying your hospitality freely?

Uncle Bob:—Oh yes! for they seemed to think that they were the judges of my duty in the matter of providing for the destitute servants of God—that they thought that they were obeying the Lord's command in going forth without money to pay their way.

Then I closed the argument by asking them if they really did not know that the very part of their commission which they quoted was *revoked.*

They both replied that they had never heard of such a thing, and asked me for my authority for such a statement. I made him turn to the 22nd chapter of Luke and read the 35th and 36th verses; and it was with some hesitation that he read: "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing." Here the one who was not reading spoke up and said: "We can bear the same testimony as far as we have traveled." But the reader went on to read: "Then said he unto them, but *now* he that hath a purse, let him take it and likewise his scrip."

Now, said I, that command was given, you will see, in the upper chamber at Jerusalem just before he started to Gethsemane.

Now, either you were ignorant of that Scripture, or you were not. If you were really ignorant of it, you are not fit to teach men the Scriptures. But if you were not ignorant of it, then you are knaves. For you are making people, all over the land, believe that you have the authority of Scripture when you ask for lodging and say that you are commanded to 'provide neither purse nor scrip.'

Finally, my friends, you have been teaching men and women, over this land that you are the only preachers who really obey the Lord's command to preach the Gospel 'without money and without price'—that all other preachers are working, not to save souls, but for "filthy lucre's sake."

You are, thus, contradicting the Lord who said, "The laborer is worthy of his hire," and, bearing false witness against thousands of his faithful servants in the world. More than all that, you leading a vast multitude of poor deluded people to the Mormon's hell, both in this world and that to come.

With your hypocrisy thus exposed, you must excuse me for saying plainly that I do not believe you, when you affirm that you travel without money or out of the reach of the gold and silver of Utah.

Neighbor John: *Amen and Amen.*

S. W. NEWELL.

OUR BOOK TABLE.

Contents of the *Century* for May, 1898: "The Parson's Daughter," by George Romney, Frontispiece; Timothy Cole's Engravings of Old English Masters; The Beethoven Museum at Bonn, H. E. Krehbiel, with pictures by Louis Loeb; May on the Marshes, I. Russell Taylor; Ascent of the Enchanted Mesa. I. La Mesa Encantada, F. W. Hodge; II. Notes on Old Mesa Life, Fernand Lungren, With pictures by Fernand Lungren; The Birth of Love, George E. Woodberry; The Adventures of Francois, S. Weir Mitchell, with pictures by Andie Castaigne, Submarine Photography Louis Boutan with pictures from photographs; His Grace the Duke, Thomas Bailey Aldrich; The Secret Language of Childhood, Oscar Chrisman, with eight facsimiles; The Scramble for the Upper Nile, R. Dorsey Mohun; An Outline of Japanese Art, Ernest F. Fenollosa, with pictures from photographs; The Canal-Dwellers, Julia Schayer; An Effort to Rescue Jefferson Davis, Joseph Wheeler; The Pool of Sleep, Arlo Bates; Railway Crossings in Europe and America, Frank B. Locke, with pictures by Edward Potthast, Malcolm Fraser, Eric Pape and H. D. Nichols; The Seven Worders of the World; The Great Pyramids of Egypt, Benjamin Ide Wheeler, with a picture by Andre Castaigne; A Statesman of Russia, Constantine Pobedonostreff, Andrew D. White, with pictures by Francis Day, from photographs; After-Dinner Oratory, Brander Matthews; Club and Salon. I. Amelia Gere Mason; To the Ottawa, W. Wilfred Campbell; What are the X Rays?, John Trowbridge, with pictures from photographs; Gallops, His First Race; David Gray; To the Unknown, Graham Horne; The Mother City of Greater New York, Mrs. Schuyler Nan Rensselaser; At Seven Rivers, Walter Juan Davis.

Hon. Theodore Roosevelt, Assistant Secretary of the Navy, has written an article for the April *Century* on "Fights Between Ironclads," with reference to their significance and priority. Mr. Roosevelt's article is supplemental to one by Claude H. Wetmore in the same number on "A Famous Sea Fight." Mr. Wetmore describes the engagement between the Chilian and Peruvian ironclads off the coast of Bolivia in 1879, when the noted Peruvian turret-ship, *Huascar*, was captured. The article is fully illustrated.

CHURCH NEWS.

ANOTHER ADVANCE FOR RED SPRINGS SEMINARY.

Miss Emily M. Coe, who has for many years owned and operated with such distinguished success, her Normal Training School at No. 70 Fifth Avenue, New York City, has transferred her entire plant and interest to Red Springs Seminary and from this time is a member of the Faculty. Miss Coe does this for the especial benefit of Southern teachers that they may have all the advantages that were offered by her in New York without the great expense that attended a stay of any length in that city.

Miss Coe is the originator of the American Kindergarten System and all the material connected therewith. She was for ten years the editor of the American Kindergarten Magazine and in every way pushed this work to the highest efficiency and success. Many teachers of the State will remember Miss Coe most pleasantly from her connection with the University Summer School in which she served two sessions.

We are glad to enroll Miss Coe as a North Carolina teacher and congratulate the students and teachers that they have an opportunity of studying under so distinguished an instructor.

LOUISVILLE SEMINARY.

The fifth session or this institution closed last week in a manner which was full of cheer to all its friends and fitted to call forth gratitude to the Head of the Church.

The baccalaureate and missionary sermons were preached, as we noticed in last week's issue, by Drs. Blanton and Irvine respectively, at the First Church, on April the 24th. The examinations closed on Wednesday the 27th, and their results showed that faithful work had been done during the year. The Board of Directors met on the 26th, and were in session for most of two days. It will be seen from the report of their proceedings below that their meeting was an important one, and that the friends of the institution are ready to give it hearty support.

On Thursday night, the 28th, the commencement exercises took place. The spacious First Church was well filled, and the audience was deeply interested in all the proceedings. The Rev. J. G. Hunter, D. D., President of the Board of Directors, presided, and made a short and cheering opening address. Devotional exercises were conducted by Rev. F. B. Converse, D. D., and Rev. F. H. Kerfoot, D. D., of the Baptist Theological Seminary, after which Rev. Professor Marquess read the various class lists of those who had passed the examinations in the several schools of the Seminary.

Dr. Hunter then conferred the degree of the Bachelor of Divinity on the eleven men who this year complete the full course of study, as follows: George Vernon Dickey, of Kentucky; William Thomas George, of West Virginia; Gilbert Glass, of Kentucky; Donald Murchison Grant, of Kentucky; William Lee Hickman, of Missouri; Archibald Alexander Hill, of Kentucky; Robert Bowman Hudson, of Virginia; Henry Hayes Sweets, of Kentucky; William Collins Tenney, of Texas; Willis Wade Williams, of North Carolina; and Emmet Leigh Wilson, of Georgia. A diploma in all the schools except Old and New Testament Exegesis, was conferred upon Thomas Calvin Cleveland, of Georgia.

As these twelve young brethren stood b fore the pulpit, a few simple, earnest words of counsel were addressed to them by Dr. Hunter; and then, after a hymn was sung, the Faculty address was delivered to the graduating class by the Rev. Prof. Beattie. This address was listened to very attentively, and it sought to sound a note of hopefulness for the young men as they entered on their ministry. The students having requested the publication of it in full, we hope to present it at length in our columns next week. The exercises closed with a hymn, and the benediction by Professor Muller.

The graduating class all have already fields in view and three of them will be in Louisville and vicinity. The members of the other classes who desired it, have all secured mission work for the summer, and a half dozen or more will labor in the mountains of Kentucky. The value of the Seminary to our Church in this wide area is becoming more and more evident. The friends of the Seminary have much reason to thank God, take courage, and liberally support its useful work.

The Board of Directors convened in the Seminary chapel, Tuesday, April 26, at 11 a. m. Present from the Synod of Kentucky: Rev. J. G. Hunter, D. D., Rev. L. H. Blanton, D. D., Rev. Wm. Irvine, D. D., and Rev. J. S. Lyons, from Synod of Missouri, Rev. J. F. Cannon, D. D., Rev. W. R. Dobyns, Rev. A. A. Wallace and Mr. Wm. Graham.

In many respects, this was the most interesting and important meeting in the history of the Board. Five years of Seminary work have been finished, and the visible results are extremely gratifying. A total of 251 students enrolled and fifty graduated, with six in the foreign field, an institution thoroughly organized and becoming more and more firmly established in the hearts of a wide constituency, and rendering loyal and devoted service to the Church at large; this is a state of affairs for which the members of the Board are truly grateful, and which is full of promise for the future.

One of the best features of the Seminary is the complete concord with which the faculty and directors co-operate in all its affairs. More than once the entire faculty was present during the deliberations of the Board and rendered invaluable service. This was especially apparent in the consideration of the financial problems presented. An erroneous impression has widely prevailed as to the financial strength of ths Seminary. Many have thought of it as heavily endowed and enjoying a liberal income from invested funds. Many friends have been very liberal in the matter of endowment, but the fixed income is still inadequate to meet all the necessary expenses of the institution. The discovery of this fact has prompted a number of friends in the city of Louisville and elsewhere to unite in supplementing the income of the Seminary by subscriptions, running from one to five years. This movement has been remarkable for its promptness and for the cheerfulness and liberality with which it has been prosecuted. It is confidently expected that it will increase in interest and extent.

The Board finds its policy of declining to offer any financial assistance to students out of the funds of the Seminary a wise and economical one. The reports from the professors in charge of the various schools exhibit evidences of hard and successful labor in every class. A high standard is held before the students, and the professors do not hesitate to refuse to let them pass from one class to a higher if they fall short of that standard.

The dates of opening and closing were changed so that instead of opening the first day of October, the session shall begin hereafter the first Wednesday in October, and the vacation shall begin the first Wednesday in May.

The Board elected its officers for 1898–99: President, Rev. J. E. Hunter, D. D.; Vice-President, Rev. W. R. Dobyns; Secretary, Rev. J. S. Lyons; Treasurer, W. T. Grant.

Executive Committee: Rev. J. G. Hunter, D. D., Rev. L. H. Blanton, D. D., Mr. J. J. Harbison, Col. B. H. Young, Mr. W. T Grant, Rev. M. G. Gorin and Rev. J. S. Lyons.

Mr. J. B. Harbison was elected a member of the board in place of Mr. R. S. Veech who had declined to serve. The board heartily endorsed the suggestion of the faculty, that a number of scholarships be established to be granted to students upon the ground of merit ascertained by examination upon entering the seminary. This worthy object is commended to the liberality of Christian friends. Steps were taken looking toward the sale of a valuable piece of property now used as an additional dormitory, and the application of the proceeds of this sale to the enlargement of the present seminary building. The board granted twelve diplomas and conferred the degree of B. D. upon eleven full graduates.

J. S. Lyons, Sec.

THE GENERAL ASSEMBLY.

Commissioners and others expecting to attend officially, the approaching sessions of the General Assemby in New Orleans, are respectfully, but urgently requested to communicate at once with the undersigned, giving names and addresses in full, so that suitable arrangements may be made for their entertainment.

J. H. Nall,
Chairman of Committee.

Care of *Southwestern Presbyterian*, New Orleans, La.

NORTH CAROLINA.

The Church of Mt. Holly has called Rev. J. C. Crockard, of Mulberry Church, for one fourth of his time.

Rev. T. C. Croker will labor for the next six months in Gaston county as colporteur and missionary, distributing religious literature and preaching at mission points. Mr. Croker is working by authority of the Home Mission Committee, but is supported by the Ministerial Association of Gaston county.

The Ministerial Association of Mecklenburg County will meet on Monday at 10 A. M., at the residence of the pastor of Graham Street Church, Charlotte.

LaGrange Church—Two added by letter from M. P. Church, and one on confession, at last appointment, and one at appointment a month before.

F. D. T.

Steel Creek.—The Spring Communion wast held on the first Sabbath in May. The preliminary services beginning Thursday, April 28th, were held by Rev. J. R. Howerton, D. D. These services were very much enjoyed by the large congregations present. The pastor announced the names of 18 persons received since the last communion.

SOUTH CAROLINA.

Columbia Alumni Association.—Brethren who expect to attend the meeting of the Alumni Association of the Columbia Theological Seminary, to be held on May 11th, are requested to notify the Committee of Arrangements, so that provision can be made for their entertainment.

Geo. A. Blackburn,
Chairman.

Columbia, S. C., April 30th, 1898.

Bennettsville.—At a congregational meeting on the first Sunday in May, Messrs. P. A. McKellar, A. C. McFall, and Dr. B. B. Breeden were elected as deacons.

Rev. John H. Grey—Last Sabbath, 24th inst., a commission of Enoree Presbytery ordained and installed Licentate John G. Grey pastor of Woodruff Church. Mr. Grey is also supplying Mt. Shoals. Old Fields and Becca Churches, in the same Presbytery, and has made a favorable beginning.

TENNESSEE.

First Church, Nashville.—Reports for the year ending April 1, 1898: Elders, 14; deacons, 11; added on examination, 43; added on certificate, 52; total communicants, 1,263; adults baptized, 10; infants baptized, 12; baptized non-communicants, 150; Sunday school teachers, 80; Sunday school scholars, 799.

Contributions: Foreign Missions, $1,577.01; Assembly's Home Missions, $410.16; Local Home Missions, $2,716 87; Colored Evangelistic, $143.80; Invalid Fund $144.78; Education, $354.07: Publication, $91.74; Bible Cause, $84.10; Presbyterial, $180 00; Pastor's Salary, $3,600.00, Congregational; $4,357.04; Miscellaneous, $759.80—Total, $14,419.80.

The Church supports two Foreign Missionaries, two Home Missionaries, conducts three missions, and is about to place in the field a trained nurse to work among the poor.

Tullahoma.—The Tullahoma Church has called the Rev. W. T. Simpson, who has been serving them as pastor in connection with the church at Decherd, for the past two years, for his entire time.

Mossy Creek.—On April 2nd we received two additional members into the Mossy Creek Church by examination. On April 8th received one in the White Pine Church by examination.

Yours fraternally,
A. S. Doak.

VIRGINIA.

McDowell.—The Rev. John Ruff of Monterey, will moderate a meeting on the 1st Sabbath in May at this place, for the purpose of calling a pastor if the way be clear.

Stony Run and Beulah.—The Rev. M. W. Woodworth passed through Monterey on April 15th, to take charge of the work at these churches to which he has been called.

Alexandria, Va.—Rev. J. Ernest Thacker welcomed four new members into this church Sunday, May 1st. Three on profession of faith and one by letter.

TEXAS.

Edna, Texas.—The Presbyterian Church at Edna, Texas, has called the Rev. J. G. Cunningham as pastor for the whole of his time. This Church has added thirty members to the roll during the past year. Any Presbyterians desiring to locate in Texas would do well to communicate with the pastor of this Church.

J. G. C.

MEETINGS OF PRESBYTERIES.

The Presbytery of Fayetteville met Tuesday 19th of April at Carthage, N. C., and was opened with a sermon by Rev. W. R. Coppedge. There were 19 ministers and 48 elders present.

Organization.—Rev. M. D. McNeill was elected moderator and Rev. W. B. Arrowood and Elder W. C. McPhail temporary clerks.

Visiting brethren.—Rev. T. M. Lowry, Rev. M. McG. Shields and Rev. J W. Stagg, of Mecklenburg Presbytery, Rev. R. W. Alexander, of Asheville Presbytery, and Rev. R. W. Boyd, of Concord Presbytery, were invited to sit in the P esbytery as corresponding members and Rev. Z. T. Harrison of M. E. Church South as a visiting brother and were introduced by the moderator.

Commissioners.—Rev. A. M. Hassell was elected Principal Ministerial Commissioner to the General Assembly with Rev. M D. McNeill as his alternate. Ruling Elder W. Doug Smith was elected Principal Ruling Elder Commissioner with J. M. McIvér as his alternate.

Manse and Church erection—Six new church buildings were reported completed or in progress—Lumber Bridge, Troy, Hamlet, Pocket, Gibson, and Comfort Chapel; and three new manses at Carthage, Bethel and in the Johnson County field.

Church Organized—Troy Church at Troy, Montgomery County, was reported organized and enrolled.

Installations Ordered—It was ordered that Rev. J. S. Black be installed pastor of Sardis Church for one-fourth of his time Saturday before the 3d Sunday in May, Rev. H. T. Graham to preach and propound the constitutional questions, Rev. A. M. Hassell to charge the people and Rev. D. Fairley to charge the pastor; and Elder Hugh McCormick. It was further ordered that Rev M. N. McIver be installed pastor of Mark's Creek Church Friday before the 4th Sunday in May by Rev A. N. Ferguson, Rev. W. R. Coppedge and Elder J. A. McNeil. Rev. A. N Ferguson to preside, preach and propound the constitutional questions, and Rev. W. R. Coppedge to charge the pastor and people.

Call of Bethel Church—A call from Bethel Church for the pastoral services of Rev. R. W. Alexander was found in order and was ordered to be placed in his hands.

Ministerial Education.—The Presbytery has under its care welve candidates. Four in Union Seminary, three at Davidson College, three in the preparatory schools, one has been forced to relinquish his studies temporarily on account of his health, and one having removed to the bounds of a distant Presbytery, order was made to dismiss him to its care. The fact was emphasized that the Assembly's Committee would not be able to pay the candidate's appropriations in full unless unusually large contributions are made in April.

Overture—The General Assembly was overtured to so constitute its Home Mission Committee that every Synod shall have a representative in it.

Colportage and North Carolina Presbyterian—A Colporteur was employed three months of the year and sold 331 volumes for $186.79. There remains in cash in the Treasury to the credit of the fund $159.57. Thirty-one churches contributed to the cause during the year. It was resolved to put a colporteur in the field as long as the funds will allow and that contributions to the Assembly's Colportage shall hereafter be forwarded to the Assembly's committee. It was recommended that pastors and sessions take vigorous steps to introduce the North Carolina Presbyterian into every family where it is not taken. Rev. J. W. Stagg made an admirable address in behalf of the paper and was heard with great pleasure and profit.

Church and Christian Education—The report on Church and Christian Education showed an increase in the number of contributing churches and amount contributed. The work and claims of Davidson College and Red Springs Seminary were emphasized and the facts elicited showed brighten ng prospects for the future.

Foreign Missions—The report on this subject revealed the fact that the whole church contributed for the year $146,000 being $2,300 more than was contributed last year. According to the Treasurer's report the Presbytery contributed for the year $3,289.19 being $366.86 less than was contributed last year. The average contribution for the year was 43 cents per member. Twelve Churches contributed a dollar and over per member and although less than one-seventh of the whole number contributed $1,744.86 or almost one-half of what was given by the whole Presbytery. The work of ladies' societies was commended and held up as an example of what might be done if gentleman's and children's societies were formed and worked with equal energy and liberality The importance of circulating the missionary and children's missionary was commended to Sessions and Ladies' Missionary Societies. An able and stirring sermon was preached on the subject by Rev. T. M. Lowry, and a collection of $27.68 was made to the cause.

Minister Dismissed—Rev. J. A. McMurray was dismissed to Mecklenbury Presbytery.

Orphans' Home—All the Sunday schools of the Presbytery were urged to give one collection a month to aid in supporting the Synodical Orphans' Home. The Superintendent, Rev. R. W. Boyd, made an excellant address setting forth the claims of the institution and the high character of the work going on in it.

A Commission—The following commission was appointed to organize a church at Hillside, Robeson County, should the way be clear, Rev. W. B. Arrowood, Rev. A. N. Fe guson, Rev. Hugh Craig and Elders E. F. McRae and George C. Fisher.

Time and Place of Next Regular Meeting—Red Springs was chosen as the place and Tuesday, October 4th, at 7:30 p. m., 1898, the time for the next regular meeting.

Resignation of Pastorate—Rev. David Fairley tendered his resignation as pastor of Sandy Grove Church and the church was summoned to appear at an adjourned meeting to be held at Red Springs and show cause, if any, why his resignation should not be accepted.

Home Missions—The following supplies were ordered for vacant Churches: Rev K. A. McLeod for Pocket for six months, one Sabbath afternoon per month; Rev. M D. McNeill for Union, one Sabbath and one Sabbath afternoon per month for six months; Rev. P. R. Law for Mt Vernon Springs, one Sabbath a month; Rev. D. Fairley for Philippi, one Sabbath afternoon per month; Rev. C. H. Dobbs, Jr., for Culdee, one Sabbath evening per month for six months; Rev. D. W. Fox for Red Springs and Antioch for six months; Rev K. M. McIntyre for Troy, one Sabbath a month for six months; Rev. H. G. Hill, D. D., for Smithfield, third Sabbath in May, and Rev. P. R. Law, third Sabbath in June, the church paying their expenses. The Home Missions Committee was authorized to employ Rev. R. W. Hines or any other suitable minister for the Johnston County field in place of Rev. J. A. McMurray, whose resignation as evangelist was accepted; $770 was pledged by the Churches to carry on the work the ensuing year, and $203.33 to pay off the indebtedness for the work done the past year. Rev. Hugh Craig and Rev. C. H. Dobbs, Jr., were appointed to visit the Churches and collect these pledges.

Adjournment—After adopting heartily a vote of thanks to the railway lines for reduced fares, and the people of Carthage for their lavish and cordial hospitality Presbytery adjourned to meet at Red Springs, N. C., May 24, Tuesday at 8 p. m., 1898.

P. R. Law,
Stated Clerk.

Columbia Presbytery met at Pulaski, Tenn., April 15 and was opened with a sermon by retiring moderator Rev. W. O. Sample from Heb. vi:4-6. Present fourteen ministers and sixteen ruling elders.

Officers Chosen—Rev. T. A. Hardin, moderator and Revs. S. P. Harver and S. S. McCarty, temporary clerks.

Corresponding Member—Rev. W. B. McKelvie of Richland Presbytery (C. P.)

Rev. W. C. C. Foster was elected Stated Clerk for a term of three years.

Presbyterial Sermon—Rev. F. B. Webb preached an interesting and able sermon on the "Mode of Baptism."

Time and Place of Next Meeting—September 22, 1898, at Memorial Church.

A commission was appointed to confer with Union church with regard to the removal of the church building to a more central location.

Commissioners to the General Assembly—Rev. F. B. Webb and Elder Leon Frierson. Alternates—Rev. W. O. Sample and Elder S M. Stephenson.

Foreign Missions—Rev. M. S. Kennedy made an interesting report showing that every church in the Presbytery contributed something. Total contributions $1,362, an increase over last year of $151. A mass meeting was held and several very interesting addresses were delivered.

Colored Evangelization.—Presbytery approved action of convention held in Birmingham Nov. 26, 1897.

Licensure—Candidate W. A. Cleveland was received from Presbytery of Atlanta, and after usual examination was licensed to preach the gospel and Beth Berei and Union churches were aisigned him as a field of labor, and a call from Union Church was placed in his hands.

Presbytery instructed Stated Clerk to ascertain from each church employing a stated supply, the reason why they should not at once call a pastor. Also the chairman of the Home Mission Committee to require all ministers receiving help from Home Mission funds of Presbytery to submit at each meeting of Presbytery a written account of their previous six months labor.

Rev. F. B. Webb was elected chairman of the Home Mission Committee. W. C. C. Foster, S. C.

The Presbytery of Montgomery began its session at Roanoke City, Va., on Tuesday night, the 25th. At this writing, on the 29th, there have been enrolled twenty-two ministers and thirty-two ruling elders, probably the largest attendance in the history of Presbytery, and unusual, in that there are more ruling elders than ministers. Presbytery has twenty-six ministers and fifty-eight Churches.

There are several licentiates present who are called to Churches for which they are laboring, all of whom have signified their acceptance of these calls as soon as ordained. J. M. Reynolds, received from West Hanover, called by Laurel Grove, Otterville and Jennings Creek. C. W. McDonnald, received from West Hanover, called to Keyser Memorial, Sharon and Low Moor. Charles Friend, called to Glen Wilton and Galatia. J. C. Shive, called to Fincastle and Mountain Union. Arrangements will be made at this meeting for the ordination and installation of these brethren.

Calls were received from Leesville, and Moores ville Churches for Licentate F. L. Tappey of Mecklenburg Presbytery, which were placed on the docket till next meeting, when a call will probably come up from Academy Church of the same group. This will probably be an adjourned meeting in May, at which also the call of Second Church, Roanoke City for candidate Arthur of East Hanover Presbytery, will be before Presbytery. He is now completing his course at the Theological Seminary.

The death of Rev. F. McMurray has been announced and a committee appointed to prepare a memorial of him.

Much other business has been done, but as it is mostly of a local character it is not proper to ask its publication in your crowded columns.

The opening sermon was preached by Rev. J. A. McMurray, on our Lord's fulfilment of the doctrines of the old Testament, Matt. v:7. The moderator is Rev. Colin Stokes; clerks, Rev. C. R. Stribling and Rev. H C. V. Campbell.

Norfolk Presbytery met at Armstrong Memorial Church, Berkley, Va., April 12th, 8 p. m. The opening sermon was preached by Rev. F. J. Brooks, D. D., Synodical Evangelist. The retiring moderator, Rev. C. K. Cumming, was absent on account of sickness, as was also Rev. W. S. Lacy, D. D., stated clerk. Rev. J. H. Henderlite was elected moderator.

There were present 13 ministers and 8 ruling elders.

Rev F. J. Brooks, D. D., of Lexington Presbytery, and Rev. G. W. Lawson, of West Hanover, were welcomed as corresponding members. Rev. R. A. Robinson, who is supplying the Congregational Church at Williamstown, Mass., was granted permission to labor outside the bounds of Presbytery for one year.

A resolution of affection for and sympathy with Dr. Armstrong in his infirmity of old age was adopted by a rising vote.

Rev. Edward Mack preached the Presbyterial sermon on "The Scriptural Doctrine of Sanctification."

Rev. E. B. McCluer was appointed to preach the next Presbyterial sermon on "The Scriptural Doctrines of Inspiration."

Interesting meetings were held in behalf of Home and Foreign Missions.

The following were elected delegates to the Assembly:

Principals—Rev. W. A. Haymaker, Armstrong Memorial Church; Ruling Elder R. A. Williams, Newport News Church.

Alternates—Rev. J.H. Henderlite, Makemie Church; Ruling Elder W. H. Sterling, Park Avenue Church.

The Powellton Church in Accomack County, was chosen as the place for the next regular meeting. Time, September 20, 1898.

CORRESPONDENCE.

Notes from Alabama.

BY FELIX.

A long-time reader of the PRESBYTERIAN, I note with hearty approval the recent changes in general make-up and appearance, contents, etc. May this change be the lease on a long and vigorous career of usefulness. Its low price ought to be the means of introducing the PRESBYTERIAN into many homes not now supplied with religious literature.

Alabama has her share of war excitement and will no doubt do her share of fighting when occasion demands. Some of the State militia have been notified to be ready for marching orders within a week from date of notice. It may be that those who have been *playing* soldier will get to *work* at it awhile. Even now before the smoke and noise of battle, cruel war raids the home and threatens separation of loved ones. We will all soon feel it in pocket too as Congress is even now wrestling with the problem of a war revenue. What will we do with a young, healthy war tariff while we are yet nursing and caring for one heavy with years and heavy in its many infirmities? And if pensions are now a burden and a disgrace, and who can say to the contrary, what will it be if measles, ague, rheumatism, sore eyes and backache continue to disable the ex-soldiers down to the third and fourth generation—all traced back to helping to free Cuba—and all demand pensions? We'd have to give Spain and all her dependencies to the ex-soldier in part pay and the balance in wood.

"Wars and rumors of war"—but who thinks of a hastening end of this age? Some few weeks ago we knew spring to be nigh, for we saw swelling buds and opening leaf and flower. The nations are all in a state of unrest, even to the islands of the sea. Pestilence, famine, earthquakes, a "falling away" form of godliness but denying the power thereof—all are so many buds and leaves promising as a great coming event, even the "glorious appearing of the great God and our Saviour Jesus Christ." But you say I don't believe that. If Paul looked for Jesus' return 1800 years ago why not do so now? Besides, we are commanded to watch for His coming and not for death. If you don't *watch* you do not obey the plain teaching of God's word.

The work of evangelizing Alabama is going on satisfactorily and successfully. Though we did not lead we have been good followers in this great work and are forging to the front, and it is telling on our Church life and on our groups of churches as well.

Our farmers have had some opportunity to worry, and I fear some use it well, over untoward seasons. Some cotton defied the frosts only to be bitten to the ground. It came again and has been grappling with cool winds and beating rains until it looks sickly and ready to give up. Suppose it should die too! There is time yet for a good crop. Fruit is abundant and every place is made glad by myriads of sweetest flowers. So while God is frowning now and then, He smiles most of the time. He wants us all to learn from birds and flowers how He will feed and clothe His own dear children. Worry changes nothing but the worrier, unfitting him for the high and happy life for which God made and redeemed him. "And which of you by taking thought can add one cubit to his stature?"

The Holy City.

Jerusalem is the great religious center of the world. The Mohammedan holds it second only to Mecca. To the Jew it is the center of his national memories and aspirations. To the Christian it is the scene of his Lord's death, resurrection and ascension. Many branches of the Christian Church have permanent homes. The Latin, Greek, Armenian, Coptic, Syrian and Abyssinian churches have quarters in and around the Holy Sepulchre, besides convents and monasteries, hospitals and schools. The Russians have magnificent buildings in the city and on the Mount of Olives. There is a fine Servian church nearly complete which the emperor is to see dedicated in the fall. The Church of England has a mission to the Jews and another to the native Syrians, and have both English and Arabic services. By an arrangement that beautifully exemplifies the unity of Christ, the Presbyterians do not conflict with the English brethren but have their missions in northern Palestine and Syria. The lack of unity in the various churches represented here—especially those who compete for the possession of the Holy Sepulchre is perhaps the greatest barrier to the conversion of the Jews and Mohammedans to the faith of Christ.

While the Holy Sepulchre has to be policed by the Mohammedan soldiery, it is hardly to be expected that the supreme claims of Christ will be acknowledged. Yet I want to say that with all the confusion and with all the superstition that characterizes much of the worship that is rendered in His name, I have been impressed by the deeply devotional spirit of the thousands of pilgrims that throng the holy places. I shall never forget a service of Russian pilgrims in the Church of the Nativity at Bethlehem, nor the heart-stirring pathos of the simple "folk-music" that they sang, nor the rapt devotion of their countenances and attitudes. It is true their hymns were probably to Mary, but if I interpreted their emotion aright, it was to Mary as the mother of their Lord. However, it may be elsewhere, I feel that here Christ has, in all hearts that are Christian at all, the name that is above every name.

Jerusalem has been destroyed so many times, and the prophecy of Christ that not one stone should be left upon another, has been so literally fulfilled, that it is very difficult to re-construct the city, even to the imagination. But a bit of foundation here, a few buried pillars there, a piece of ancient pavement in another place, enables one to fix the outlines and gradually to place the ancient city. For it has greatly shifted. Much of Mount Zion is now "ploughed as a field" and the city has stretched northward over Bezetha. But besides these changes in the city proper, there is an elegant modern city springing up outside the walls, that bids fair to rival ancient Jerusalem in size if not in splendor. The Mohammedan Jerusalem has narrow streets, as probably the ancient city had. But the filth of the present day—in many parts of the city—does not necessarily belong to narrow streets. The ancient Jews had elaborate hygienic laws, a fine water supply, and a regular system for removing and destroying the refuse of the city.

The glory of ancient Jerusalem was its Temple, and the Temple enclosure is still the central point of interest. It has undergone many transformations. The temple of Solomon, destroyed by Nebuchadnezzar, was rebuilt first in inferior style by Zerubabbel, and afterwards with great magnificence by Herod. Destroyed by Titus, it was replaced by Hadrian with a Temple of Jupiter. Justinian replaced this with a Christian Church—or rather with two—which in turn became mosques; then Christian Churches in the time of the crusaders, and then mosques again. But through all the changes there is the same fair expanse of paved courts, the same sacred rock on which stood the altar of sacrice, the same magnificent stones in the outer sustaining walls, the same colonnade of approach—now beneath the level—and above all the same outlook on the mount of Olives.

Down beneath the city we can still see the great quarries with the marks of Solomon's stone-cutters upon them, and who can tell what revelations may be made when it becomes possible to explore fully all the substructions of the temple. The Roman town of Antonia, overlooking the temple has given way to a Turkish citadel, and across the way in a convent we can see the pavement of Pilate's house, with the marks for the games of the Roman soldiers still cut in the stones. Doubtless men played there games who threw dice for our Lord's clothing, and somewhere on these stones He stood when He was mocked and scourged.

While the Church of the Holy Sepulchre may have been without the walls of ancient Jerusalem, the "new Calvary" conforms much more perfectly to all the conditions of the narrative, and even if the other be the historic spot is now certainly more suggestive of what the spot then was—than anything beneath tha roof of a church can be. Last Sunday we enjoyed a sweetly solemn service there, with only God's blue sky above us. Providentially the spot has been preserved from being built upon, by being a Moslem cemetery. If it ever passes into Christian hands, I trust that it will be preserved as it is, that we may still be able to sing:

"There is a green hill far away
Without a city wall."

Sepulchres there are near about, but the site of that sepulchre cannot be identified among them. It is better so. We do not want our worship centered in an empty tomb. "He is not here. He is risen" should be the inspiring watchword of Christianity.

From this undiscovered sepulchre we turn to another unknown tomb. Nearly every one that comes to Jerusalem goes down to Jericho, the Jordan and the Dead Sea. But not many hours as they stand at the head of the Dead Sea, that Mount Nebo is looking down upon them, and in some valley near by the hidden tomb of Moses.

Equipped with tents, Bedouin guards, and the necessary attendants, our little party made an excursion east of the Jordan, where we saw some very interesting features of Bedouin life, and stood on the splendid site of Heshbon—the first city that Israel as a nation possessed, when they had conquered Sihon, king of the Amorites. Sihon was an interloper on that side of Jordan, having dispossessed Moab. But that was God's providential opening of way for Israel, Edom and Moab would neither let Israel pass through their land, and the Lord would not let Israel fight either, because they were brethren. Next north was Ammon—also a brother tribe—so there would have been another long detour, had not the sword of Sihon cleared a way for Israel between Moab and Ammon. Here amid the fairest fields and pastures, amid springing fountains and running brooks, Israel found rest for a time before crossing the great chasm that separated them from the land of promise. And here some of the tribes found their permanent homes.

But beautiful as are these heights of Moab—and redolent as the land is with memories of Israel's coming, and full of interest as the home of Ruth—it was Nebo's lonely mountain that was the special object of our pilgrimage across Jordan. One goes down to Nebo from Heshbon, for it is not so much a mountain as a promontory thrust out from the plateau into the Jordan plain. Our view was not all we hoped for the atmosphere was smoky, but it gave us a conception of what Moses must have seen as he looked over and across to the seats God had prepared for His people. And down in the desolate valley that opens out on the Sea of Death was that lonely grave that God had prepared for the great Founder of the Israelitish nation As one has said, "Who would wish to know the exact spot—the whole land is a sepulchre."

Returning to Jerusalem, we followed the road of our Lord when "He set His face steadfastly to go to Jerusalem," and after we passed Bethany, left the fine modern road to follow the rough remains of the ancient road higher up the hillside, that we might see the city from just the point of view from which He "beheld the city and wept over it."

Our last trip from Jerusalem was southward to Bethlehem and Hebron. Nowhere yet has the sacred associations of the land so asserted their sway over us as when looking down upon the field of the shepherds at the solemn hour with the sound of the shepherd's pipe coming up in the stillness. On the hills where Ruth gleaned in Boaz' field, where David watched his flocks and tuned his harp, and where the simple shepherds of after years saw the air filled with coming angels and heard the first strains of that song that is going all around the world:—

"Peace on earth, good will to men." P. H. H.

DEAR MR. EDITOR:—The reference in your issue of the 7th inst., to old Big Rockfish Church, influences me to state a fact that came under my own observation. At one of our regular prayer meeting services about last Christmas, out of the fifteen persons present, nine were from Rockfish; eight were originally members of that Church; one was visiting here.

This little incident is only mentioned to show that these are a church going and church working people wherever they be. Train up a child in the way he should go, and when he is old he will not depart from it. If the parents will not do it, let the Church take the matter in hand. J. McL.

Can You Help?

He gives twice who gives quickly.

There is a family of one hundred and seventy at the Thornwell Orphanage.

These orphan children, deprived of father and mother, need the fostering care of the Church of God.

It is enough to add that while about $40.00 a day is necessary for their support, instruction and protection, for many days past comparatively nothing has been received from a generous public.

There is real necessity.

Let pastors, Sunday schools, ladies' societies, and individuals lay this matter to heart at once and contrive plans for the aid of these orphans.

Send either money or provisions.

Don't let the excitement of the times prevent you from making a liberal response to this suggestion.

Send quickly. The cause is urgent and cannot afford to wait.

Send to Rev. W. P. Jacobs, Clinton, S. C.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. MCKELWAY, Superintendent, Charlotte, N. C.

Superintendent's Report.

On Sunday last the superintendent visited the church at Shelby, just a little over a year from his last visit there. The people were stirred as they have not been for years by the expected departure of the military company, the Cleveland Guards. However the soldiers of the Cross battling on our Church's frontier against Satan and his host, were remembered, too, by the Presbyterians of Shelby and they contributed a liberal offering towards the support of our Home Missionaries. When it was found that it was not quite up to the mark of last year, one of the subscribers increased his offering and the superintendent was assured that there would be no falling back but that he might count upon as much as the $65 contributed last year.

To this writer Shelby is one of the most beautiful towns of the State. One of the prettiest streets is popularly known as Presbyterian Street, and the little band have among other graces that of warm Christian fellowship. Behold how good and how pleasant it is for brethren to dwell together in unity.

An interesting letter was received from Mrs. W. S. Shaw, the wife of our minister in Brunswick County. Mrs. Shaw did not write for publication but we take the liberty of quoting a few lines. "Westminster Hall" is a large room over the manse which is used for church purposes at Southport. Here a church will soon be organized, the commission having been appointed by Wilmington Presbytery. "It seems to have been the time for us to have come." Mrs. Shaw says, "the 'Lynchites' seem to have torn the churches up dreadfully.

Mr. Shaw gets back from his churches to hold service in Westminster Hall Tuesday night, and the hall is generally packed. We have our piano there and have song service before the regular service. Mr. Shaw is the first Presbyterian minister some of the people have ever heard or seen. We have a reading room in connection with the hall, and we have a good many papers that are kindly sent to us for distribution. We have distributed a great many catechisms. One man came to me with a bright face, saying that he had one of my books and that he was going to study it. It was the Shorter Catechism, and he thought that I had written it.

There is a foundation to be laid here that has never been laid and that foundation is Presbyterianism."

Let us remember our Home Missionaries and their faithful, helpful *wives*, as they do our work for us, the work that is laid most particularly upon our hearts, *the evangelization of North Carolina*.

Evangelistic Work in West Hanover Presbytery for April.

BY REV. L. A. M'LEAN, SYNODICAL EVANGELIST.

Sermon's preached, 31; Bible readings, 3; prayer meetings, 18; pastoral visits, 96; family prayers, 77; conversation with unconverted, 30; communion services, 1; professions of faith 4; adults baptized, 1; elders installed, 3; deacons installed, 2; membership of the new church, 28; name, Tye River; location, Tye River Depot, Nelson County, Virginia.

This church will be served by Rev. Geo. H. Ray, who is doing an excellent work in Amherst County, Virginia. L. A. McL.

April 28th, 1898.

FOREIGN MISSIONS.

Report of Nagoya Station For the Year 1897.

I. An account of the work done.

1. Work in the City of Nagoya has met considerable success for which we are truly grateful to the great Head of the Church.

The work in the Nagoya Girls School has been efficiently conducted by the two female missionaries in charge so that this branch of the work, whether considered as an agency for the training of the intellectual or moral faculties, is in a more satisfactory condition now than ever before.

A somewhat similar work has been done by Miss Wimbish and Mr. Takata.

They have conducted an afternoon English school for young men. Bible teaching once during the week and on Sabbath morning's was clearly stated as the main object of these classes, yet a goodly number (about 100) were willing to make the promise to attend on the days wholly given up to instruction in Christianity, and it is very gratifying to report that the Bible classes were better attended than the classes for English. In this class work the Rev. Walter McS. Buchanan and Mr. Takata resumed this work but on a somewhat different basis. With a view to supplying incidentals and house rent for this school a small tuition was charged each pupil. On this new plan there was fair prospects of success, but owing to the illness of Mr. Takata and also to the fact that Mr. Buchanan was called to take temporary charge of the work in Okazaki, this afternoon school had to be given up about the end of November. Both, this afternoon school and the Nagoya girls' school are indirectly connected with the organized church in the city; that is, all the results of the labors of those engaged in these two kinds of school work go into the organized church and thus help this latter body in lending it a fair proportion of numerical and much moral support.

This leads me to remark in the next place that the local church is in a highly gratifying condition. It has already attained to *complete self-support*. With a membership of 109 sdults and 26 baptized children, it sustains its own pastor, supports a Bible woman to work in the city, contributes about $5 per month to the cause of Synodical Evangelization and is now reaching out in two opposite directions doing City Mission Work. All of this is done without a cent of help from the Mission as such, or from individual missionaries. More than once of late I have heard the Presbyterian church in Nagoya cited by workers in connection with other denominations for its liberality and general Christian activity, and a comparison of this Church with sister churches here shows that the condition of the Presbyterian Church is worthy of emulation on the part of others.

For instance, the Methodist Church, which is the next in prosperity, has a considerably larger number on its church roll than the Presbyterian Church has, but the latter raises for the support and spread of the gospel more than twice the amount contributed by their Methodist brethren, and there is a fuller attendance upon the ministrations of the word and sacraments on the part of the members of the Presbyterian Church than can be asserted of any other church body. In addition to the fully organized and equipped church we have two chapels in distant sections of the city—one being about one mile or more from the church and the other about two miles in the opposite direction. These two chapels are rented as preaching places by the Mission and the work conducted in these two places is distinctively Mission work, pure and simple. In one of these we have had the joy of baptizing nine adults and one child during the past year, and we now have the pleasure of reporting that these young christians, in proportion to their means, are giving liberally to the support of the gospel.

The other street chapel or preaching place, has yet brought forth no fruit. It is situated on the great thoroughfare leading into the country. Our hope is that seed sown here will be caught up by the constant stream of humanity and carried by many ramifications over a wide section of country.

2. And this carries right into the midst of the country work done from Nagoya as a center.

Forty miles in one direction, with about 65 in the opposite direction will give you the length of this field, which is about 50 miles in width. Throughout this territory we have 30 regular preaching stations and four unordained evangelists, stationed at different points in this wide territory are doing regular work under the supervision of the ordained missionaries in Nagoya.

With such an extensive field calling for our labors the missionary in Nagoya, while spending more time in the city than any one point in the country, is generally not at home when the condition of the roads into the country permit him to travel. In our country work we have had quite a good deal of encouragement during the past year. Statistics show that there has been an increase in numerical strength amounting to 32 additions (adult baptisms) and that with a total membership of 87 scattered throughout the country—all of whom from one standpoint are very poor—have contributed about $145, (Yen) for Christian work. The local dollar, or yen, though in intrinsic worth is only equal to 50 cents of United States currency is of more value to a Japanese than $1 is to an American.) In one section of the country field three members had to be excommunicated for sins too heinous to be mentioned, while in another section the spiritual growth has been marked, and we are pleased to see that not a few of the native brethren have come to appreciate some degree the mighty responsibilities of the Gospel—that each one is called to be a witness bearer and co-laborer in Christ.

The statistics of the city and county work combined shows an increase of 56 in the past year, a present membership of 196 adult, with $587.76 (yen) contributed to all causes, which means about $3 per member.

Viewing the whole work, we feel that some advancement has been made and that although the condition of the work may not be an ideal one, there is really much ground for encouragement.

II. A few general remarks may not be amiss.

1. As to the needs. From a human point of view, more ordained missionaries, with a knowledge of the language, to work side by side with our native brethren, who are as yet untrained workers. We need some more men who, when they have acquired the language, will deem it their highest joy and privilege to trudge over this hilly country and make known the only way of salvation in every remote fastness of the mountains. But more than reinforcements in the form of additional men there is a still greater need. We who are already on the field day by day feel the need of more spiritual power. So from the depths of our needy hearts, we ask to be continually remembered by you when you approach the Father's throne. Pray that we may more and more have the mind and spirit of the Master, our adorable Saviour.

2. As to the prospects for the future: The present condition of the work is perhaps a more healthy one than has ever been known. The effervescence of some eight years ago has passed away so that while we hear little now of the immediate evangelization of all Japan, throughout the Church there are many signs of substantial life. The development of this life while to a large degree dependent on the native Church and the individual is to no small degree dependent on your prayers and mine.

WM. C. BUCHANAN.

Nagoya, Japan, January 8, 1898.

NORTH CAROLINA PRESBYTERIAN.

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E. H. BEAN, - - - BUSINESS MANAGER.

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A Golden Opportunity. One of our exchanges brings the news of the contemplated erection by the Northern Presbyterian Church of the Presbytery of the French Broad, embracing the western counties of North Carolina. The Woman's Mission Board has for several years supported an excellent system of Christian schools in some of these counties, and upon the foundation thus established some churches have been organized. The Southern Church has also its organized work of churches and schools in all but one of these counties, and the Presbytery of the French Broad will cover parts of the Presbyteries of Asheville, Concord and Orange. We earnestly pray that this occupation of the same territory by Churches of the same faith will never result in the painful jealousies and conflicting claims that have afflicted our border regions elsewhere.

Abraham's philosophy contemplated an amicable division of territory, "*for* we be brethren." It will be disastrous if the Synod of North Carolina should feel one whit less her responsibility for evangelizing her own people.

But we noted this fact mainly to make a suggestion. Why not include the new Presbytery in the Synod of Catawba? That Synod contains now the Presbyteries of Southern Virginia, Cape Fear, Yadkin and Catawba. We have had the honor of being introduced to the Synod as a corresponding member, and the opportunity of expressing our warm sympathy with its work and appreciation of its high standing as a Church court. Some of its members are personally known to us and are known to be educated, intelligent, and devoted ministers of Christ. The sessions of the Synod are characterized by orderliness and good executive ability. At least one of the ministers is a Doctor of Divinity and is held in universal esteem. Moreover, the geographical conditions and railroad facilities are in favor of the addition of this new territory to this Synod.

And the Synod already contains an excellent classical and theological institution—Biddle University.

Here then is the opportunity for proving to the world that the policy of the Southern Church, looking to independent organizations for the white and colored races, is the mistake it has been so eloquently represented to be. The Presbytery of the French Broad will consist mainly of white ministers; the other Presbyteries consist almost entirely of colored ministers, to whose piety and intelligence we have borne unfeigned testimony. In the Synod the colored ministers and elders will be overwhelmingly in the majority and will control the policy of the Synod.

Now if there were no race question involved there would be no sort of doubt as to the inclusion of the Presbytery of the French Broad in the Synod of Catawba. Here is an unexampled opportunity for proving that there is no race question involved. A court in which the white brethren are in the majority is not a fair test. Here the colored brethren will be in the majority. And these will be some of the problems to be settled:

Why should not the Presbytery of French Broad do as the Presbytery of Concord does and insist that its young men attend the theological seminary of its own Synod? Why should not the Synod of Catawba do as the Synod of North Carolina does and send evangelists from the race which controls the court, to the mission churches and schools of Western North Carolina? Why should not the Synod of Catawba recognize the rights of the minority sometimes by deciding to meet in a church of white members?

It has been claimed that one bar to union between the Northern and Southern Churches is the difference of opinion with regard to such problems. This paper is in favor of removing all such bars, real or imaginary. How real is this one, men and brethren? How much do we differ?

Not Peace But a Sword. It was our Lord Jesus Christ who said "I came not to send peace (on the earth,) but a sword." The religion of Christ is a religion of principle. Principle involves resistance to that which is hostile to its existence, resistance that is passive or active as the case may be. So that while we worship the Prince of Peace, and recognize that His Kingdom tends to the universal reign of peace, the process is one of struggle and war, the sword winning peace.

"A man's foes shall be they of his own household." The earnest and whole-hearted adoption of Christianity by one member of a family, sets his aims, his conduct, his conversation and his pleasure at variance with those of the other members. And peace comes only when they become Christians too. So it is with men in the mass. "Call no man master," says Jesus, "one is your master." And that pregnant saying contains the principles of civil and religious liberty. Opposed to that principle are the divine right of kings and lordship over God's heritage. Luther and Calvin and Knox preached Christ and the sword was drawn, which was not sheathed until Protestantism was triumphant and England, Scotland, Holland and America were free.

Here at our doors the Cubans have proclaimed the liberty which Christ taught. They have a right to win their independence, say we. But in the effort of the mother country to retain her colony, she starves to death 200,000 of her children. Then another principle begins to stir in the hearts of Americans, Thou shalt love thy neighbor as thyself; and, with that as the underlying impulse, the sword is drawn again, that will make Cuba, and perhaps Spain herself free from selfish oppression.

And so it must be as long as there are evils, opposed to the religion of Christ, which only the sword can cure. The evils themselves grow fewer as the centuries pass, and peace becomes surer and more lasting.

Let us not lose sight of the high ground that our country has taken in this conflict. "Remember the Maine," is an unworthy battle-cry. The war is an unjust war unless it is waged for the sake of humanity, and man's inalienable rights. Only that can ennoble the costly sacrifice of blood and tears, of physical suffering and the anguish of bereaved hearts, that are inevitable, once the sword is drawn.

Straws. People are talking about *our* ships, and *our* soldiers and what *we* can do. The United States flag is everywhere, and Confederate veterans are wearing miniatures of it in their button holes. From a window below our office there waves a magnificent specimen of Old Glory. On the pavement below there is an iron tablet which says: "Jefferson Davis hears of the Assassination of Abraham Lincoln, April 15th, 1865." What a marvellous change in 33 years! The Spaniards call General Lee a Yankee—and he is rather proud of it.

Our Northern exchanges haven't said "War of the Rebellion" for weeks. It is now the "Civil War," which is a vastly more civil title. Rebellion itself is rather above par and old Gomez threatens to become something of a hero, while the "loyal" Americans are preparing to reward his disloyalty. There are rebels and rebels.

The *Catholic Citizen* says: "The Weylerite officers who touched the wires that blew up the Maine were not deterred by the fact that 190 of the 266 sailors killed were Catholics. They did not inquire particularly into the religion of their foemen. We might well imitate this charming impartiality in our attitude toward Spain. Her tiresome inquisition has given us in the past a sufficient burden for the role of apologist. We may well ask to be excused in the present instance.

Miss Helen Gould has given $100,000 to the government. Mr. Astor is raising a regiment at his own expense. Mr. Morgan has given a costly yacht to the United States Navy.

What a strong breeze of patriotism that is sweeping over our beloved land? If naught else can be accomplished than the binding together of all sections and religions and classes in the bands of an American brotherhood, blood and treasure will not have been spent in vain.

"It is to be hoped that the jingo press, among which we regret to see the NORTH CAROLINA PRESBYTERIAN, will now have the intelligence to perceive and the patriotism to acknowledge that the deeply considered caution and diplomatic moderation of the President, were essential to success. To persuade Spain and Europe that the commander of our army and navy is both weak and corrupt is to encourage the enemy and add to the number of patriotic lives that will be sacrified for the maintenance of justice and liberty and the honor of the American name."—*The Interior.*

We challenge the *Interior* to produce a single line from the files of this paper to justify the above classification and description. We have seen that war was inevitable for some time, and the only possible excuse the *Interior* may have for this severe arraignment, is that we anticipated by a week, in an editorial on "Our Brother's Keeper," what the last *Interior* had to say under the caption "With Clean Hands."

We are inclined to think that the *Interior* has in mind a contemporary that took upon itself to rebuke the President recently. For ourselves we shall continue to regard the injunction, "Thou shalt not speak evil of the ruler of thy people."

So effectually have we kept clear of politics of every kind that a distinguished editor of this state, not of our denomination, was recently good enough to refer to the NORTH CAROLINA PRESBYTERIAN, as "the only *religious* paper in North Carolina." We believe that his opinion would be unchanged if the *Interior* and its feebler imitators were published in this State.

There are some readers of the *Interior* in whose estimation our good name is precious. While the *Interior* is not an enthusiastic admirer of the Westminster Standards, we are sure that it accepts a time honored definition which says that one of the commandments "forbiddeth whatsoever is injurious to our own or our neighbor's good name." And if the *Interior* shall make the amends that we anticipate we shall not reply, as it did recently to some of its contemporaries. "No brethren. We were not misunderstood. We were lied about."

A valued correspondent asks us to inquire for a memorial of Rev. John A. Gretter, a minister of this Synod who died in the fifties. It is thought that the memorial was written by Rev. George McNeill. If any of our readers know the whereabouts of a copy they will confer a great favor by writing us.

Election of a Professor.

Notice is hereby given that the Trustees of Davidson College, at their next annual meeting in June, 1898, will elect a professor to the chair of mathematics in said institution if the way be clear.

J. RUMPLE, Secretary.

Salisbury, N. C., April 6, 1898.

Westminster League Column.

CONDUCTED BY REV. JOHN M. ROSE, D. D.

Sunday, May 8th—Topic:—*Church Government.* (The pastor's monthly lecture.)

In arranging the topics for the weekly devotional meetings of the "League" this year, provision was made for a monthly lecture by the pastor on some of the great principles of our Presbyterian Church government. It was assumed that Presbyterians ought to know Presbyterianism. This opportunity of unfolding these principles for the instruction of our young people should be gladly embraced by pastors. Our preachers rarely discuss, in their public addresses the distinctive peculiarities of their church. They have been noted for the study and the presentation of the great doctrines of our religion rather than questions of polity and forms of worship The jewel, not the casket, mainly attracts their attention and awakens their zeal. They spend but little time, perhaps too little, in the inculcation of denominational peculiarities. It is not strange, therefore, that the excellencies of the Presbyterian system should often be but imperfectly appreciated by its sons and daughters, and entirely misapprehended by strangers. While some others are claiming for themselves exclusively the authority of antiquity, and in some instances denying to us even the name and character of a Church of Christ, it is well that our youth should be put on their guard against such assumptions, and be made to understand that the principles, for which our Church distinctively contends, are as old as the first organization of the visible Church in the family of Abraham. So much for the importance of the pastor's monthly lecture.

The topic for the week is "*Church Government.*" As "Presbyterian Church Government" will be the topic for the next month's lecture, it was evidently the purpose of the committee, who arranged the programme, that other systems of government should be first carefully and clearly defined.

There are *three* principles of Church government in the Christian world, and only three which are radically distinct from each other. They are the Prelatic, the Congregational or Independent, and the Presbyterian. Every other is a modification of one or other of the systems named, or a mixture of two or more.

1. The Prelatic is that form of government which obtains in the Roman and Greek Churches, the Church of England, and with some modifications in the Protestant Episcopal Church in the United States. It is that form of Church government which is administered by Bishops—Diocesan Bishops—who claim to be a superior order of office-bearers, the successors of the Apostles, who possess in their own persons the right of ordination and jurisdiction. They are called Bishops as being the overseers not only of the people, but also of the clergy—an inferior order of ministers, called presbyters or priests, who receive from the ordination of the Bishop authority to preach and administer the Sacraments. The latter are set over the people, but are themselves under the government of the Bishop, and have no right to convey to others the sacred office which he gives them authority to exercise under him.

The Papal form adds to this theory the claim that Peter was the primate of the Apostles, that the Bishop of Rome as his successor is primate over the Apostles—Bishops, and that therefore all are subject to the Pope. The one principle, however, which runs through all the varied and varying forms of prelacy is a government by Bishops, a superior order of office bearers. This, it is observed, is a *one man* government, a monarchy. In the Bishop alone rests the whole power of government, and to him is committed the special oversight and care of all the churches within an appointed district. This is the prelatic theory, and it is wholly and absolutely without scripture warrant or example.

2. The congregational is that form of government which obtains in the churches which bear the name of "Congregational," in the various branches of the Baptist Church, and in some other smaller denominations. In these churches ministers of the gospel have equal power and authority. The governing and executive powers is in the brotherhood. It resides in the whole body of communicants—the office-bearers and members forming a particular congregation, who are independent of all other organizations, and in whom all power originates. Each worshipping assembly is complete in itself and independent of every other. This is a strictly Democratic form of Government. The power of rule is lodged in, and administered by, the *whole body*, except in so far as, for the sake of convenience and efficiency, the Presbyterian principle has found its way into these bodies. Each congregation is independent of all others, and all matters pertaining to the government of the church are determined by a congregational vote. This theory is also without scripture warrant or example.

3. The Presbyterian principle of government occupies the middle ground between these two extremes. It is a government by representatives or elders, as the word "Presbyterian" imports. It agrees with the "Congregational, in recognizing no superior order in the ministry, and in asserting the equality of all ministers, insisting upon the identity of the office of Bishop and Presbyter. It is differentiated further from the "Prelatical," in that the function of government resides in a plurality of Presbyters and not inone man, and is exercised by them only when organized into a court. It is distinguished from the "Congregational" in that power is vested in and exercised by the representatives of the people, duly cho en by them, and not by the people themselves. It maintains a union of many congregations under one episcopacy, but the oversight is in the hands of the Presbytery—many bishops of equal authority. It recognizes the unity of the Church in such a sense that the smaller part is subject to a larger, and the larger to the whole, the relations of each being fixed by a definite constitution. This is a representative or Republican form of government, as distinguished from the monarchy on the one hand and from pure democracy on the other. It can be easily shown that this principle of government is the one warranted by Scripture example.

It obtains in the various branches of the Presbyterian Church in America, England, Scotland, and Ireland, in the Dutch Reformed, in the German Reformed, indeed in all the Reformed Churches of the Continent, and forms, including all its branches, by far the largest Protestant organization in the world.

Our young people should purchase and read at least these two little books, "Presbyterianism for the People," and "Which is the Apostolic Church?"

They may be bought of "Presbyterian Com. Publication," (1001 Main Street, Richmond, Va) for a few cents each.

Second Quarter, Lesson VII., May 15, 1898.

WATCHFULNESS.—MATT. XXIV: 42-51.

GOLDEN TEXT.—"Watch therefore: for ye know not what hour your Lord doth come."

CONNECTION.—This discourse of our Lord of which this lesson and the next are a part, was spoken in answer to the question of the disciples. "When shall these things be and what shall be the sign of thy coming and of the end of the world?" "Evidently the disciples did not separate between his future coming and the end of the present period; nor has the Saviour done so in his reply."—*Broadus.* Christ's answer embraces the destruction of Jerusalem as typical of the final destruction of the world and it is difficult in some places to get the right perspective of the whole picture. The assertion, "Verily this generation shall not pass till all these things be fulfilled," makes it certain that there was fulfilment within the lifetime of those then living. But the fulfilment is itself a prophecy.

In Christ's coming in judgment at the destruction of Jerusalem, we may regard this much as typical of his coming at the end of the age.

1. The Gospel preached as a witness to the nations. So in a partial sense it had been done, according to Paul's testimony, before A. D., 70, when Jerusalem was destroyed.
2. A great tribulation, the gathering together of destructive forces.
3. The utter destruction of Christ's enemies.
4. The deliverance of the elect. Other things are true of one scene and not of another. The illustration sometimes blends with the great fact of Christ's coming and the day of judgment. The language is purposely mysterious. We know that He is coming. We do not and can not know *when*. From these considerations Jesus draws the important and practical duty of *watchfulness*.

EXPLANATORY NOTES: — Vs. 42—44. "*For ye know not what hour.*" The vice of all schemes which fix the time of Christ's coming, is the supposition that the hour is revealed. Let us take Christ's words here at their full value. To say that there must be a definite and easily ascertained period of a thousand years before Christ comes is to fix that time and to take away all incentive to watchfulness. To say, on the other hand, that He must come before the period described in Revelation xx., is to make the same mistake. The popular doctrine of the millennium needs to be scripturally reconstructed, so as not to take away the "blessed hope" from any generation, or to make His second coming one for the redemption of the world instead of for its final judgment. Nor should we regard the signs of His coming so literally as to claim that they are unfulfilled. The things that are seen are temporal. Spiritual forces that are unnoticed may be more powerful in hastening His coming than a world at arms.

Vs. 45. The attitude of expectancy is not inconsistent with faithful service. Too much speculation as to the time of his coming often is. The expectant servant is *faithful* and *wise* and regular in his appointed tasks.

Vs. 46, 47. A distinct blessing is here promised for that state of readiness which involves faithful service. The reward is not to any idle speculator, as to the time of Christ's coming, but to the faithful worker who is ready *when ever* his Lord shall come.

Vs. 48. *Shall say in his heart.* Shall say according to his wishes and desires. The attitude of expectancy is a restraining influence. The casting off of restraint is the first downward step. Can we all say with the beloved disciple: Even so come, Lord Jesus. *Delayeth his coming*—tarrieth. Our Lord does not tarry. He comes *quickly*. It may not be *soon* according to our ideas of time, but it is with the swiftness of the victor's march.

Vs. 49-50. The servant's sin is not a miscalculation as to his Master's coming, but unfaithfulness to duty, and self-indulgence.

Vs. 51. We have here a transition in thought from the temporal punishment of being cut asunder, to the eternal punishment of the hypocrites, already described.

CHILDREN'S DEPARTMENT.

MY DEAR LITTLE FOLKS.—In one of the newspapers I read the other day of a company of soldiers who were not satisfied with their *uniform*. So it seems there is something else we must have after we have enlisted, besides the tents and the armor, and while you are all busy—as I do hope you are—writing to me about the armor, suppose we talk a little about our uniform. I wonder what it was these soldiers did not like any way. We have all seen little girls just because Mamma did not make a dress *this* way or *that* way, and *may be* the boys fuss sometimes too, because their suits are "home-made," or the wrong color or something; but who would ever think that *great big* men going to fight *great big* battles for a *great big* country, would bother for a minute about what they wear.

But it seems they *did bother*, and perhaps after all they were right to be *very, very* careful about their clothes. Suppose their captain had said, "My soldiers must wear such and such a uniform, it must be gray with brass buttons, or blue with brass buttons. And then suppose when the solders put them on they turned out to be green or yellow or something else. Or that some were one color and some another, so that for the life of you, you could not tell whether these men were American, or Spanish or Chinese or Esquimaux! We should just laugh at such a uniform as that, because it would not *be* a uniform at all, but a *multiform*.

That captain told his men some reasons too, why they should wear exactly what he ordered for them. He said "I want people as soon as they *look* at you to say 'those men belong to Capt. ———'s company, see what fine men they are and how well disciplined." There! disciplined is a big word, but only look at it a minute and you will find that it is an old friend. You remember that in the Bible you read about Jesus' disciples, and you know that they were the people who followed Him and were *taught* by Him, so you see when you say a man is well disciplined, it means *discipled;* that is he is *taught* well, he *follows* well.

Suppose too, that some of the soldiers should fall or be wounded on the battle field, would it not be an easy matter to find them and help them if they could be known by the clothes they wore? So that must have been what troubled those soldiers I think; don't you? Their uniforms were not according to order. If that *was* the case, will it not be well for us to do as they did, and see to it that our captain's order has been filled and that we are wearing what He has ordered for us?

Look at yourselves well and see if there is anything about you that will let *all men* know whose soldier or disciple you are. I am sure somebody can put his hand in his pocket (now that pocket is your *memory*) and pull out the order, written and signed by the King himself, the great Captain. Yes, there now some one has found it, and this is the way it reads:

"By this shall all men know that ye are my disciples, if ye have love, one to another."

THE CHILDREN'S LETTERS.

An Old (?) Friend.

FAYETTEVILLE, N. C., April 24th, 1898.

DEAR PRESBYTERIAN:—I don't need to tell you that I am seven years old and have two sisters for we are old friends, but I have learned the multiplication table since you left here. Tomorrow is our baby Ruth's birthday. She plays with your little Kate and I know they look sweet. We read your letters to the little folks. They sound like our own Mamma. She used to ride in a stage coach when she was a little girl. Eunice will be four years old Wednesday. She had pink ice cream last year, now she wants a horse and buggy, a pony tame enough for her to ride, a piano and a bicycle. She is so sweet and funny. Kate was eating onions the other day and Eunice said, "Now Kate, what are you going to do with your breath."

Your friend,
EFFIE WALKER SINCLAIR.

A Band of Eight Little Girls.

MT. CLIVE, N. C.

DEAR PRESBYTERIAN:—We are a band of eight little girls, and we come this evening to tell you how much we enjoy the letters of your little folks, but most of all your own letter, and what you tell of Little Sister. We are disappointed when you do not tell us something each week of her dear little life. Our teacher did not have but one little child and God took him away last October. We love our teacher and she tells us often what a comfort we have been to her since Little William went home. We all try to do some good each week, but find it hard to fight the old giants sometime. We have a nice little society and meet in our teachers home every Sunday afternoon. We are working hard to make money for our new library. We are very little girls, but do not mind work. We have lots to tell you, but must wait until next time.

MINNIE MEDLIN,
MARY BELLE POPE,
LUCILE POPE,
EVELYN SMITH,
RUTH PEARSALL,
MIGNONETTE KORNEGAY,
LOU GODWIN.
MYRTIE HAM.

She Can't Write Good.

BRUNSWICK, GA., April 26, 1898.

DEAR PRESBYTERIAN:—I am a little North Carolina girl. I will be six years old next Friday. I have a dear little sister in heaven, and a little baby brother living. I have a pretty pet hen and a bycycle.

I go to the Presbyterian Sunday school. My teacher's name is Miss Eva Myddleton, and our pastor's name is Mr. Hollingsworth.

I had to get my papa to write this for me as I can't write good I have a cousin in Isabel in North Carolina.

Your little friend,
BLANCHE TAIT.

A Little Little Girl.

SHOPTON, N. C., April 25, 1898.

THE NORTH CAROLINA PRESBYTERIAN—DEAR PRESBYTERIAN:—This is my first letter to you and as I want you to print it all, so my father can see it, my mama will write it for me. He does not know I am sending this letter to you. I am a little girl 6 years old. I can read and write and know my Child's Catechism nearly through. Thomas Wharey, my little brother, knows four questions. My mama says he is like little Samuel. She is training him for the Lord. We have the fattest baby brother in the country around. He isn't six months old and weighs 25½ pounds. He is as sweet as he is fat. My father is a preacher and preaches at Steele Creek church. He will have preaching there this week and a big dinner out on the lawn Saturday. Won't we children enjoy that? Goodbye, I will write again some time.

Your little friend,
JANET T LITTLE.

Stays Head.

ROCKY MOUNT, N. C., April 27, '98.

DEAR PRESBYTERIAN:—I am a little girl seven years old; I have one sister and two brothers; I go to school and I stay head in my class all of the time. I had to stay home from the Episcopal picnic cause Randolph had the measles. Frederick and I have a bicycle and we take turns.

Your friend,
RUTH THOMAS.

Can Whip Spain.

ROCKY MT., N. C., April 27th, 1898.

DEAR PRESBYTERIAN:—I am a little boy eight years old. I have a big battleship named George Washington. It can whip Spain. I was born in Hampden Sidney, Va. But now I am a tarheel. I go to school and I am head in my class. Please put my letter in the paper, as I never wrote anybody before.

Your friend,
FREDERICK D. THOMAS, JR.

Mite Boxes.

MORGANTON, N. C., April 14, 1898.

DEAR PRESBYTERIAN:—My birthday is to-day, the fourteenth of April. I am ten years old. I belong to the Kive Kiva We Missionary Society. Last year every one in the society had a mite box to put their money in and we opened them in January and had over twelve dollars. Our Pastor is Dr. J. M. Rose. My Sunday school teacher is Mrs. Moran. I am in the Shorter Catechism and know forty-eight questions.

Your little friend,
JULIA PRESNELL.

Her Grandpapa Takes It.

DAVIDSON, N. C., April 14, 1898.

DEAR PRESBYTERIAN:—I am a little girl eleven years old, and have a little brother eight years old. I go to school. My teacher's name is Miss Mary Lafferty. I have a bicycle. I enjoy riding very much with my little friends I go to Sunday school very nearly every Sunday Cousin Hattie Thompson is my teacher. I take music lessons from her too My mother does not take the PRESBYTERIAN but my grandpapa does and I read the children's letters. I recited the Shorter Catechism when I was eight years and nine months old. Hoping my letter will escape the waste paper basket,

I am your little unknown friend,
MAUDE VINSON.

The Prophet's Room.

SOUTHPORT, N. C., April 25, 1898.

DEAR PRESBYTERIAN:—I have been wanting to write to you and tell you of our new home. We children enjoy looking at the ships from the different countries but we would not like for a Spanish ship to come in. We hear nothing but war. Mama said to me that she believed that I would like to go in war. I told her I would go and feed Gen. Lee's horse. I know I would be old enough, for I feed papa's horse. I am twelve years old. I hope the war will not hurt our Sunday school. We hold our Sunday school in the hall in the house we live in and we call it the Westminister Hall. I wish I could write well enough I would tell all that we are doing. We have thirty people in our Sunday school. There were only three Presbyterians in our Sunday school. There were only three Presbyterians in Southport when we came here, and one of them, Mr. Price Furpless is our dear superintendent. We had a nice little entertainment and our superintendent treated us to ice cream and he will take us to the beach soon, if the Spaniards don't come. We heard papa tell some one, that he wanted Mr. McKelway to come and preach for us. I wish he would. The prophet's room is ready for you.

Your little friend,
CARL C. SHAW.

A Big Fire.

FAYETTEVILLE, N. C., April 23, '98.

DEAR PRESBYTERIAN:—I have been to Georgia with my mamma to see aunt Mary. My cousin lives next to our house. She goes to school, I dont. My little brother Norman broke the looking glass and mamma said we would have bad luck. Did you know about the big fire in town that scared us so bad? While they was fighting the fire, I had my clothes in a bundle under my arm ready to run. Norman jumped off of a cow shed and sprained his foot. He said give his love to Mr. McKelway. I want to send mine too, and to Benjamin, and to all of you. Come back some time.

MARGARET ROSE MCNEILL.

Reading Some Books.

WILMINGTON, N. C., April 1898.

DEAR PRESBYTERIAN:—I have written to you once and would like to write again. I am reading some books, one is called Titus, and the other is Child's life of Christ. I like them both, and I read them often. I go to the Baptist Sunday school, my superintendent is my uncle, his name is Mr. Willie Reaves My teacher's name is Miss Ida Styron, I love her dearly. My Sunday school book is the Quarterly. I look the questions out of the Bible sometimes, but not always. Hoping to see this in print, I am Your little friend,

ANNIE SMITH.

SIN CHANG, China,
March 23, 1898.

DEAR PRESBYTERIAN:—I am not a little girl nor a little boy either, so I need not begin by telling my age.

I go to school every day, even Saturday. My teacher's name is Mr. King. I like him very much. He has only two pupils. Mrs. Price teaches me one lesson a day too, and the other pupil who has been in this school six months longer than I have, helps me with my lessons sometimes.

I am in the first grade, and have been through the primer twice. I can read a little, but I do not study spelling as we use the word method.

I cannot write much. That is the hardest part. I do a lot of exercising and practice a sound table that is a little bit like phonetic spelling.

There is a little boy here, only three years old, who has never been to school at all, yet he knows more of what I am trying to learn than I do. Altogether it is rather discouraging and not half as much fun as being a school girl in North Carolina. Then I never do have a headache, nor a tooth-ache, so I just have to study *every day*.

I go to Sunday school every Sunday. Mr. Sen is our Superintendent. There is no one in my class except an old woman sixty-five years old. Guess which is teacher and which is pupil.

I have finished Mrs. Nevins' Catechism, but I have not gotten a diploma for reciting it perfectly. I think I do pretty well to read it.

I learn the golden text every week, and I know the Lord's Prayer, only they say it so fast at prayers that I can't keep up.

DEAR PRESBYTERIAN:—I send my love to the old editor and the new one; to Wilmington and beautiful Charlotte; to Prof. Smith and the X Rays; to the little girl that swallowed the thimble, and to all the children that read this "Department."

I will close (for fear of the waste basket) by asking a few questions: *What am I studying? Why am I here? Who will come and help us?*

Faithfully yours,
CLAUD GRIER BLAIN.

Laura's Little Book.

"Mamma," said Laura, "I wish I could make a whole world full of people happy, and have everyone love me as they do Florence Nightingale and such people; but I never seem to have a chance to make anyone happy, only once in a while and there are so few in the whole summer."

"Would you not be satisfied to make three or four hundred people happy in a year?" said mama.

"Why, yes." And Laura curled herself up on the broad couch, and tucked big pillows all around her.

"Don't you think, if you tried real hard you could make one person happy every day?"

"I think I could. But one person—that's what I say; one or two are so few."

"How many days in a year?"

"Three hundred and sixty-five. Why, I never thought of it in that way before, truly, Mamma." And she went off into a day dream, where she pictured herself as noted for her good deeds. But Laura was a pretty practical girl after all, and she soon bethought herself that the first thing to do was to begin right away.

"I want to sit here and read my new book," she said to herself; "but that won't help along my plan. I know mamma thinks I ought to be outdoors; but I don't feel one bit like it, the wind is so disagreeable." Then a new idea seemed to come to her, and she sat straight up. "Why, I expect it would make mamma happy if I took a good long walk for exercise without being told." And she went and got her wraps. Mamma, she said, "I think a walk would do me good; and, if you have an errand to be done, I can do it just as well as to go for nothing."

"I am sure you have commenced your plan for making other people happy, daughter," said this wise mamma; "for you make me happy by going so willingly for your walk, and you may take this paper to grandma if you wish."

That was a pleasant errand; and Laura began to think she was making herself happy, after all.

The next day mamma went down town, and she brought back a tiny diary, with just enough room each day to write a few lines; and under the date of a day previous, which happened to be January 10, was this entry: "Made mamma happy by going for my walk without being told."

Laura felt very proud and pleased, and made up her mind that she would try to not leave a single day blank. Of course, I cannot give you an account of the whole year; but I will tell you about a few days here and there. Late in February there came a cold day when the snow was thawing and the walks were all slush and the sky was gray and gloomy. It was nearly night, and the day had been such an uncomfortable one that she was sure she had not a single entry to make in her book; and if the truth be told she felt sulky and gloomy, like the weather.

Mamma was out; and her two brothers, Ralph and little Nona, were working busily in the barn with tools and boards. She stood idly looking out of the window, when Theresa, one of the maids came through the rooms with little Bernie.

"I am at my wits' end to know what to do," she said. "Bernie can't play out of doors, and she feels so cross; and I want to make a nice cake for supper."

Laura let them go through the room and shut the door. She did not feel one bit like entertaining Bernie. Then she thought of her little book and went and called her. "Bernie, do you want sister to read to you?"

The delighted child came gladly; and among the pillows of the wide couch, curled up like kittens, they read "Kittylene" until both forgot the bad weather, and when mama came home, they were laughing heartily. That night she put in her book: "Took care of Bernie, and made Theresa happy, and her, too."

One very warm Sunday in early spring, she gave up her seat in the carriage to an elderly lady who was visiting in the neighborhood, which was found very hard for her, for she couldn't help getting her shoes muddy, and she did like to have everything spotless. At another time she taught Nonie the Golden Text when she did want to finish her Sabbath school book so she could return it and get another; and one entry read like this: "I counted carefully all the time I was practicing and made mamma happy."

Toward the end of the year the spaces in the little book grew too small to write down all she did. So she had to write, "Made four happy to-day," and just add the names; for she learned to look for chances, and she found they were everywhere. But one thing she learned that she had never dreamed of. She began to be so happy herself all the time that everyone noticed it, for she found that everytime she made anyone else happy she made herself happy, too.

"Mamma," she said when the year had gone by and she had laid in her hands the book with not a single empty day in it, "I am glad I could fill my little book, but I think I was the happiest one of all."—*Christian World.*

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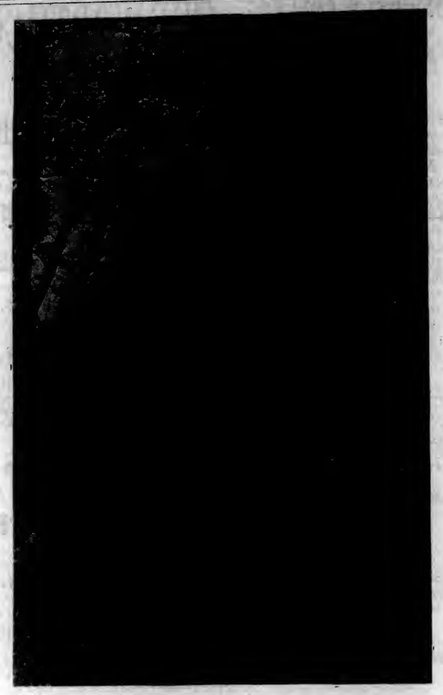
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MARRIAGES.

CARRINGTON-STROUD. — At the home of Mr. T. J. Stroud, the bride's father, in Sanford, N. C., on April 28, 1898, by Rev. M. D. McNeill, Mr. Roscoe E. Carrington and Miss Lily Belle Stroud, both of Sanford, N. C.

MEGGINSON-ALLEN.—At the Presbyterian Church in Edna, Texas, on April 27th, 1898, by Rev. J. G. Cunningham, assisted by Rev. Josephus Johnson, D. D., Rev. W. S. Megginson, pastor of Utica Street Church, San Antonio, and Miss Amy L. Allen, of Edna.

PATE--BLUE.—At the residence of the bride's mother, on April 28th, 1898, by Rev. W. B. Arrowood, Mr. A. W. Pate and Miss Mary Blue, both of Richmond County, N. C.

KISTLER--MOORE and BRANCH --MOORE.—At the residence of the bride's father, Mr. S. H. Moore, of New Sterling, N. C., on April 27, 1898, Mr. Robert B. Kistler, of Rowan County, N. C., and Miss Jessie Moore; also, at the same time and place, Mr. Romer Branch, of New Sterling, N. C., and Miss Maggie D. L. Moore, Rev. W. C. Brown officiating.

OBITUARY.

McNEILL.—On April 21, 1898, at his home near Sanford, N. C., Mr. James L. McNeill, in his 38th year. The deceased was a young man of spotless record; his character as a son and brother, as a citizen, and as an officer in the Church, was beautiful. He lived in readiness to depart. "Blessed are the dead who die in the Lord."

SUMMERS.—August 26th, Chas. Lee Summers, infant son of Dr. C. L. and Mrs. B. C. Summers, aged 19 months.

The mission of the little one was not in vain. He was a well-spring of joy in the home. He drew the parents closer to God. He will be watching and waiting for them at the beautiful gate.

SYLVA.

BARTLETT.—In Sumter, S. C., on March 29th, 1898, Mrs. Agnes P. Bartlett, widow of Rev. J. L. Bartlett, of Harmony Presbytery, S. C., and whom she survived 11 years. She was born Jan. 29th 1811, and had known many joys and many sorrows during her long life. She was, after an active life of usefulness and benevolence, laid aside for ten years an invalid, but she bore it with wonderful patience and sweetness. Her personal charm, intelligence, purity and Christian charity, made up a rare character, and her daughters esteemed it a precious privilege to nurse her to the end.

ARMFIELD.—At Concord, N. C., April 6th, 1898, Miss Louise S. Armfield. She was an earnest and devoted Christian and during a long and painful illness displayed a triumphant faith in her Saviour. She was buried from the First Presbyterian Church, of which she was a devoted member.

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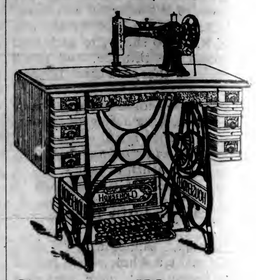
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The following memorial tribute prepared by Rev. D. I. Craig, of Reidsville, N. C., by order of Orange Presbytery, was read and adopted by the Presbytery at its recent meeting in Durham, N. C., April 13th, 1898. The Stated Clerk was also directed to send a copy to the family of the deceased, and to the leading religious papers for publication.

IN MEMORIAM.

The Presbytery of Orange, in view of their sad bereavement by death of a beloved and honored brother in the Lord since their last stated meeting, and with a profound sense of their loss, and in humble and devout recognition of the will of God, and with tender feelings aroused by the memory of sweet and hallowed associations of the past, and with a sincere desire to place upon record an affectionate and fitting tribute to the memory of the dead, do adopt and order to be spread upon their Minutes the following memorial tribute to the

REV. JACOB HENRY SMITH, D. D.

This beloved brother and faithful servant of the Master was born in Lexington, Rockbridge County, Va., August 13, 1820, and entered into rest from his home in Greensboro, N. C., after a protracted illness, on Monday, November 22, 1897, in the 78th year of his age.

Dr. Smith was graduated from the "Washington College," Virginia; now the "Washington and Lee University," in the year 1843, and from the "Union Theological Seminary" in the year 1846. He was licensed by Lexington Presbytery August 24, 1846, and soon afterwards began his ministerial labors at Pittsylvania Court House in Virginia, where he was ordained and installed pastor by West Hanover Presbytery July 31, 1847. In the year 1850 he was called to be principal of the "Samuel Davies Institute" in Halifax County, Virginia, which position he accepted and held with great success as a teacher until the year 1854, when he received and accepted a call to become the pastor of the Presbyterian Church in Charlottesville, Va., having at the same time received a call from the Greensboro Church in North Carolina. He continued to be the pastor of the Charlottesville Church until the year 1859, when the Greensboro Church repeated her call, which was now accepted, and on the 30th day of April, 1859, Dr. Smith began his long career of useful, laborious, loving and lasting labors in North Carolina.

He became a member of the Orange Presbytery at a meeting held in Danville, June 16, 1859, and from that day until the day of his death, a period covering more than thirty-eight years, Dr. Smith was identified, heart and soul, with the interests and welfare of the Greensboro Church, the Presbytery of Orange and the Synod of North Carolina; yea, we might well say of the entire Southern Presbyterian Church. For it was he who, in those stirring and stormy times of 1861, submitted and advocated a paper before Orange Presbytery (June 16, 1861) on the "reported action of the General Assembly in relation to the political crisis in the country," and the outcome of that paper was one of the first leading and official steps, if not the very first, towards the organization of the Southern General Assembly.

As a man Dr. Smith was of sterling character; he was a man among men, and he was easily recognized as such, not only by his brethren in the ministry but by everyone with whom he came in contact. He possessed great natural abilities, and all the vital forces and cultured attainments, as well as the abundant gifts and sweet graces of the Holy Spirit which combine to make the true man. He was both wise and learned, pure and noble, gentle and kind, firm and resolute, and he impressed men with his high sense of the dignity of true manhood, and the exhalted position he held as an embassador of the King of of Kings. His genial kindness of nature and generous breadth of view, taken along with his deep convictions of truth, his sweet reasonableness with all men, and his rich spiritual experience, gave him great influence as a man, as a pastor, and as a preacher, with both the old and the young. He was one of the brightest of companions. His nature was as sweet as it was intelligent. He had read widely and mingled much with men; and his most retentive memory enriched his conversation with poetry and story and anecdote, as well as with the vast resources of his acute mind in all the wild fields of language, literature and the classic tongues. And yet, underneath all the brilliancy and charm of his society as a man and as a scholar no one ever forgot for a moment that there lay the ever-satisfying element of his "correspondence fixed with heaven."

Dr. Smith was a profound theologian, as well as a scholar of great attainments in almost all the departments of learning, and he gloried in the fundamental and conservative doctrines of the Bible and Presbyterianism as they were given to the world by the apostles and preached by the intellectual giants of the past. In Bible study and research Dr. Smith was the peer of almost any Theological Professor, and yet with all his attainments, he humbled himself before God, and cheerfully accepted on faith with the loving simplicity of a child, what God did not choose to reveal and what was too deep for finite man to grasp or fathom. With him the Bible was God's own inspired Book—inspired from the beginning to the end—every word of it, and no one could know Dr. Smith and doubt his deep conviction of this truth, or fail to admire his loving and believing heart, which unhesitatingly accepted it.

And this was one of the great secrets of his power as a preacher, and Dr. Smith excelled as a preacher. He preached the Bible, and he believed what he preached. His whole soul, and mind, and body were enlisted in the pulpit. The pulpit was his throne. His great work was to preach and he loved to preach. His sermons were the result of deep thought and devout meditation, and were prepared with scrupulous care. They were delivered in a most impressive and convincing manner, and with a deep, strong voice peculiar to itself and unlike that of most men—rich, mellow, musical and eloquent, and when once heard never forgotten.

His sermons were rich in apt illustrations, and filled with the precious truths and promises and teachings of the glorious gospel of Christ. And God greatly honored his own word at the door of his servant's lips, by making him instrumental in gathering a host of ripened sheaves for the heavenly harvest home.

In the councils and deliberations of this Presbytery, Dr. Smith will be sadly missed. As a presbyter he was calm, wise, deliberate, prudent and resolute. He was noted for his punctual attendance, and he unshrinkingly met every duty with the determination to perform it in the fear of God. Even in the heat of debate or argument, it might be said of him as was said of a celebrated Scotchman, "that no one ever combined more gracefully the zeal of a partisan with the honor of a Christian gentleman." His example, his advice, his examinations of young men, his criticisms of sermons and his own preaching and influence have been invaluable in the Presbytery of Orange, and indeed he will be sadly missed, and especially by those of us who knew him best.

Dr. Smith was often greatly honored by the Church at large, and especially and repeatedly by this Presbytery. To him were committed the most sacred trusts and positions of great responsibility. For more than thirty years he was a valued director of Union Theological Seminary, and for many years a trustee of Davidson College.

The Assembly of 1896, of which he was not a member, unanimously selected him to be Chairman of the Committee to arrange a program for the celebration of the 250th anniversary of the Westminster Symbols. We all know the great success of that program and the great and lasting interest the celebration awakened throughout the Church. But alas! Dr. Smith could not be present and personally enjoy and take part in these exercises, the plan of which he had formulated. The heavy hand of affliction was upon him, and in a letter to the writer a few days before the meeting of the Assembly 1897, he said: "I am still *acting*, but I think it extremely doubtful as to my being able to go to the approaching Assembly."

His work was done! His long, bright and joyous day of usefulness was drawing to a close. His tent was struck, and he was ready for the summons which quickly came. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Among his last utterances were the words, "Lord Jesus, into Thy hands I commend my spirit."

Quoting from the beautiful tribute paid to his memory by his own devoted Session and people, and prepared by a committee of which Judge R. P. Dick, his life-long friend and companion, was chairman, we adopt their language and say: "From a happy earthly home, and from the midst of a loving and godly family, and a devoted people, he passed calmly and peacefully from earth to the higher and holier joys and the blessedness of the Heavenly Home, leaving his memory enshrined in sacred veneration and love, in noble and loving hearts, to be fondly cherished until all shall meet again before the throne of God and of the Lamb, near the crystal sea and by the River of Life."

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And while eternal ages run,
Rest in thy Saviour's joy."

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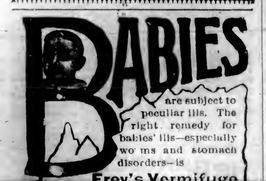
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REVIEW OF CONTEMPORARIES.

"In view of the fact that the sympathies of the people of these United States are now centered on the deliverance of the people of Cuba from the political and physical wrongs which they have so long endured at the hands of papal Spain."—*Herald and Presbyter.*

The Northern Presbyterian Assembly will please take notice of this preamble to a set of excellent resolutions passed by one of its own Presbyteries. The preamble will never do. Consider. The question as to whether primary allegiance was due to the State or National government had been debated in this country for three quarters of a century. Finally the appeal to arms was made. Those who believed in the State as the Fatherland were called rebels and traitors to the National Government. The rebels and the traitors were defeated and the ambiguity in the constitution was removed by an amendment.

Now whatever doubt there may have been as to the fact of rebellion and treason on the part of the Southern people, there can be no question that the Cuban Insurgents are rebels and traitors to the government of Spain. Therefore a Northern Presbytery is forbidden to sympathize with them. Said the new school assembly of 1863. "This General Assembly exhorts all the churches and ministers connected with this branch of the Presbyterian Church to discountenance all forms of treason. "The assembly can only regard it (the rebellion) as treason against the nation, and a most offensive sin in the sight of God, justly exposing its authors to the retributive vengeance of earth and heaven." And the old school assembly of 1865 says: (The Assembly) "know of no way by which those * * * who have fallen into the grievous sin of treason, can be restored to the bosom of the Church but upon confession and repentance."

Moreover, while other aspersions against the Southern people were expressly removed, the deliverances as to "loyalty and rebellion" were just as expressly retained. So that this is emphatically the record of the Northern Presbyterian Church. Therefore the Assembly will please rebuke the Presbytery of St. Louis for its rebellion against authority. Or, as has been suggested, expunge political deliverances from the record. Seriously, men and brethren, what do you think of these things?

The race horse "Presbyterian" has made application to an Episcopal bishop for confirmation. He kicked the barn door off because he did not like his oats, then made a rainbow of his tail, tossed his head and cantered away to where the bishop was shaking a basket of shelled corn and calling softly "cope, cope, cope!" Look out "Presbyterian!" That bishop is holding a snaffle-bit behind his back, and he wears spurs.—*Interior.*

We have received a number of marked copies of the *Voice* over the lines "Chicago's great university frowns on college drink." One would think that the aspect of the university's face would be a perpetual scowl. There are 8,000 saloons in easy reach of the school, or seven saloons to each boy. There is enough liquor accessible to them to fill a swimming tank half a mile long, and twice over their heads deep. There is enough liquor within their reach to keep one man blind drunk all the time since the azoic age, or thirty millions of years. If the only way to keep the university from ambulating off a twenty foot side walk were to banish the saloons, the university could not walk from Chicago to Cairo without trampling upon one half of Indiana and a section of Iowa and Missouri.—*The Interior.*

We quote this to show of how much value *The Voice* is to the cause of true temperance. It hopes to accomplish "temperance" in drink by intemperance of speech. Recently *The Voice* sent inquiries as to the position of our colleges on the liquor question. Some self-respecting colleges refused to acknowledge its dictatorship. Therefore, Davidson, with its heritage of morality and purity, its large percentage of Christian students and its especial freedom from the temptations of the saloon is set down now as "Non-committal" on the subject of temperance. While "Chicago's great university frowns on college drink!"

A committee of the English Synod has had under consideration the enlargement of the representation of the eldership in Presbyteries, and have drafted a plan by which sessions have power to elect one representative for every two hundred and fifty members on their communion roll. If the Synod should adopt this scheme, it will entitle one hundred and thirty-three additional elders to seats in the twelve Presbyteries of the English Presbyterian Church.—*Philadelphia Presbyterian.*

There is a chivalry that should characterize strong nations in their defense of the weak. The administration of justice by one nation in its dealings with another is sometimes a necessity. For this a nation may sometimes exist. It is no more right for a nation to be selfish than for an individual to be so. Our strength and resources may be best employed, on occasion, in emphasizing and establishing justice among the nations of the earth. It will be all the more easy to execute justice within our own borders and to cultivate a spirit of kindness and chivalry among our own people if our nation, as a nation, gives the example of standing up for the oppressed. It is not in passion, revenge or bitterness, but in kindness and magnanimity that we have undertaken this war.—*Herald and Presbyter.*

The United Presbyterians of Egypt are gathering strength and have perfected their arrangements for extending the Presbyterian ecclesiastical system throughout the land. A Synod of the Nile is to be organized, with jurisdiction over the Presbyterians of the whole land, with the following subordinate courts: Presbytery of the Delta, Presbytery of Middle Egypt, Presbytery of Assyut, and the Presbytery of Thebes. Only think of the Presbytery of Thebes—of ancient Thebes, the city of the hundred gates! They will get here a Gospel of which the ancient dwellers in the city never dreamed.—*Presbyterian.*

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Booker Washington.

Professor Booker T. Washington, in an address delivered last week, said the trouble with his race was that it is in too big a hurry. The preachers, he said, wanted to be D. D's. before they knew divinity; they wanted biographies before they had lived; they want Latin and Greek before they know a pronoun in English; they want postoffices before they know how many stamped envelopes to give for 11 cents; whereas, they should stick to intelligent farming, built better houses, have better homes and never go to town unless they have something to sell.—*Southwestern.*

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" 4 30pm	Greensboro	" 12 17pm
" 5 17pm	Stokesdale	" 11 06am
" 5 47pm	Walnut Cove	" 10 33am
" 6 15pm	Kural Hall	" 10 33am
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Lv 8 00am	Bennettsville	Ar 7 15pm
" 9 07am	Maxton	Lv 6 15pm
" 9 35am	Red Springs	" 5 43pm
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Ar 10 40am	Fayetteville	" 4 50pm

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NEWS OF THE WEEK.

SPAIN, CUBA AND THE UNITED STATES.

SATURDAY.—Spaniards are still claiming a victory in the battle of Matanzas.—A dispatch from Hong Kong states that Admiral Dewey's squadron has been sighted off Bolinao, near Manila, but because of a severe storm has been unable to communicate with insurgents on shore.—The Spanish fleet which has been at the Cape Verde Islands sailed yesterday.—Regiments of regulars were yesterday started from New Orleans, Mobile and Chicamauga for Tampa, and it is stated that the invasion of Cuba will begin in a few days.—The Spanish government is going to expel all United States citizens from Spain.—A small Spanish sloop, captured by the gunboat Newport, towed into Key West; no foundation for report that a case of treason was discovered on the Puritan.

MONDAY.—A naval battle was fought in Manila bay, Phillippine Islands, yesterday. All dispatches concerning the engagement are from Madrid. They admit defeat and it appears that their fleet was completely annihilated. The cruisers Reina Christina and Castilla were burned and another blown up. The Spanish loss of lives is reported at 200, with 400 wounded. The exact result of the conflict will not be known until Commodore Dewey reports. This may be several days, perhaps a week.—The Spanish fleet which left Cape Verde sailed in the direction of Porto Rico. This was ascertained by a steamer which followed the fleet twelve hours.—The Oregon and Marietta have arrived at Rio.—The dynamite cruiser Buffalo, formerly the Nictheroy, will sail with them to-day for Admiral Sampson's fleet.—The British consul at Cienfuegos, Cuba, cabled that Americans still there are in danger, and urged that a steamer be sent to take them off.

TUESDAY.—A special cablegram from Manila states that the American fleet expects to bombard that city to-day. Commodore Dewey has begun an attack on Corregidor Island.—The Spanish now admit that their fleet was destroyed in the battle at Manila Sunday. It is said that the Spanish had 400 men killed.—Admiral Sampson is expected to make a demonstration before Havana in a day or two.—Seven thousand regular troops are now at Tampa, Fla. Transports are being collected there, and it is expected that the invasion of Cuba will begin about Saturday.—Off Cienfuegos the gunboat Nashville captured the Spanish steamer Argonanta, on board of which were a colonel and nine lieutenants of Blanco's army.—Miss Clara Barton has drafted a letter to Captain-General Blanco appealing to be allowed to distribute the supplies now on the steamer State of Texas among the starving reconcentradoes of Cuba.—The Cuban colonial cabinet will be formally inducted into office by Blanco to-morrow at Havana, and a programme embracing much pomp and parade has been arranged.

WEDNESDAY.—The cable from Manila has been cut. Before this happened dispatches were received in Madrid stating that the city was being bombarded by the American fleet. They reported that only the outlying native quarters had suffered and that the Spanish forts had inflicted considerable damage on the American fleet.—Spain is practically in a state of revolution, and the end of the Regency is considered to have begun.—Generals Shafter, Lee, and Wheeler are to be made Major-Generals.—A joint resolution was introduced in the House yesterday to promote Commodore Dewey to the rank of Admiral. Congratulations and notice of promotion will be cabled as soon as he is heard from.

A Hint from the Klondike.

Joseph Ladue, the famous trapper and miner and the present owner of Dawson City, and for many years the agent of the Alaska Commercial Company, gives a hint to persons going to Alaska, and pays a great compliment to a well known article. He writes:

"I have always used the Royal Baking Powder in Alaska and Northwest Territory, as no other gave equal satisfaction in that harsh climate. I also found my customers always insisted on having that brand."

WANTED.—A matron and housekeeper for Statesville Female College. Member of Presbyterian Church preferred. None need apply who cannot furnish highest testimonials for efficiency and suitableness for the position. Address:
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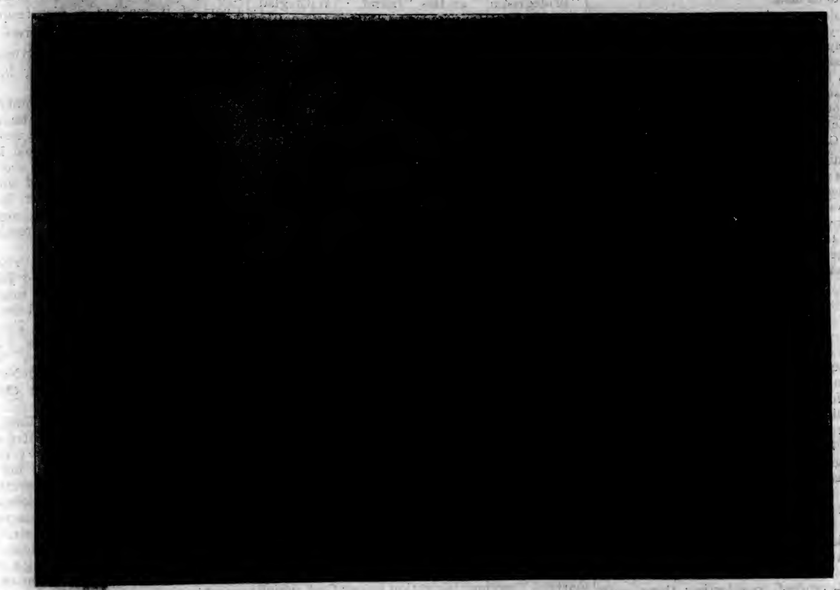
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DISEASES OF THE LIVER AND KIDNEYS, HYSTERIA AND ALL FEMALE TROUBLES.
Dr. Theo. E. Anderson, Member Board Medical Examiners of North Carolina, writes from Statesville, N. C., April 11th, 1898 In regard to Barium Rock Spring Water I here say that it has slowly but surely established itself in the confidence of our people both professionally and otherwise. Its medicinal and curative properties are known and acknowledged by all. For a long while I doubted its claimed efficacy, but my skepticism has long since been dissipated by a personal knowledge of its effect upon the system. Its greatest triumphs have been in cutaneous diseases, acting as a specific in both acute and chronic cases of Eczema. In many cases in Rheumatism and Gouty conditions of the system, it exerts an influence almost amounting to curative.
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EXCURSION.
All Railroads leading into the Queen City, will during the 20th of May celebration offer special rates, and it is confidently expected that every one will avail themselves of this opportunity to see not only the best city in the State, but
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The leading Dry Goods, Shoes, Clothing, Hat and Notion House of the Carolinas. We have made extensive preparations to accommodate the Trading public by purchasing from Panic Manufacturers, etc., all classes of goods below the cost of manufacture. You can make your expenses by buying only a small quantity from us. We shall expect you to make our Establishment Headquarters during your stay here.
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NORTH CAROLINA PRESBYTERIAN.
ESTABLISHED 1858. CHARLOTTE, N. C., MAY 12, 1898. VOL. XL.—No. 19.



PRESBYTERIAN COLLEGE FOR WOMEN, CHARLOTTE, N. C.
Front View of Main Building.

CONTENTS.

	PAGE.
Engraving and Sketch of the Presbyterian College for Women, Charlotte, N. C.	1
CONTRIBUTED ARTICLES:	
Compensation: *O. H.*	2
John the Baptist: *Rev. E. L. Ervine*	2
Mementos of My Travels: *Rambler*	2
Jerusalem to Nazareth: *P. H. H.*	3
Cut of Music Room, Presbyterian College for Women	4
Church News	4-5
CORRESPONDENCE:	
The Late Rev. John Monroe Anderson: *R. B.*	6
Licentiates, Take Notice	6
Now is the Time: *J. H. Lumpkin*	6
HOME MISSION DEPARTMENT:	
Superintendent's Report	7
FOREIGN MISSIONS:	
Work in Madras: *G. S. Eddy*	7
EDITORIAL: Dr. Hoge's Protest	8
Sunday School Lesson	8
Westminster League Column	8-9
Cut of Chapel, Presbyterian College for Women	9
Presbyteries—Continued	9
CHILDREN'S DEPARTMENT:	
Letters to the Children. The Children's Letters. Letter From Dr. Boyd. "I Would Rather Sing."	10-11
Commissioners to the General Assembly	12
Marriages and Deaths	13
Selected	13
Review of Contemporaries	14-15
News of the Week	16
Advertisements	11-16

In 1857 the Rev. Dr. Robt. Burwell was called to the Presidency of the above Institution and under his management, the college took its place among the institutions for the higher education of women. During the forty years of its history there has gone out from these walls some of the most useful and cultivated women in our land, who bear witness to the faithful and thorough work done by those intrusted with their education. A few years ago Dr. William R. Atkinson, under whose management this college became one of the most prosperous in the Presbyterian denomination in the South, moved to Columbia, S. C., and finally sold all his interest in the property to the Presbyteries of Mecklenburg and Concord.

The plan of the two Presbyteries is to offer a cheaper education to women without detracting in the least from its thoroughness. There is a Joint Board of Directors who have entire control of the college and who have employed such a faculty as is necessary in an institution undertaking the higher education of women. They have eliminated all possible profit that usually comes to the management of a college. Only the necessary running expenses and salary of teachers is to be provided for. In this way they are able to offer the same courses of study that other colleges give, of the same standing, at from fifty to sixty dollars less than they offer it, where there is no endowment or State aid.

This effort on the part of the Presbyteries should commend itself to all Presbyterians having daughters to educate. A comparison of catalogues will reveal a course of study identically the same as the schools demanding greater cost.

The musical department offers to those who complete the course free scholarship in the best schools of music in this country and Germany.

The buildings are handsomely furnished and located in a plat of ground of five acres in the best resident part of the city, thus giving your daughters access to all that the city offers in the way of instruction and profit, without unnecessary exposure or expense to the pupil.

The religious and home life of the college is all that anyone could desire for their daughters.

CONTRIBUTED ARTICLES.

Compensation.

There may be tones that never reach thine ear
From voices thou would'st love full well to hear;
And if within thine eyes
Tears of regret arise,
Let not thy heart rebel nor think to bear
Within thy spirit aught 'gainst friends so dear.

There may not float unto thine ear the call,
Borne by the breeze across the garden wall,
Of cat-bird to its mate,
As the long day grows late;
The harmony divine of music's flow,
No more may send into thy cheek the glow
Of unexpressed delight,
And visions bright
That ever haunt the wondrous world of sound,
But think not that the Spirit's joy is bound
By limits such as these.
Ah no! for God decrees

A compensation that is full and free
For joys His wisdom has denied to Thee,
And often mayst thou hear
The music sweet and clear
Of heavenly voices in thy soul that sing
Full many a tuneful melody and bring
This message from above:
"I chasten whom I love."

—*O. H.*

John the Baptist.

The character of John the Baptist is one of the most unique recorded in the Bible. He was created for a particular end, and when it was accomplished he was suddenly removed. He was a prophet, and "more," for not only did he foretell the immediate coming of Christ and His Kingdom, but was himself *part* of the prophecy—his work overlapping Christ's. Thus the prophecy and it's fulfillment, the prophet and Christ at once claimed man's startled attention.

Roughly clad, poorly fed, forgetful of personal comfort or appearance, he rushed among the easy going Jews with stirring words of warning and reproof, comforting them with their sins, bidding them "repent," and in tones of terror commanding them to "flee from the wrath to come." He was rugged and bold, condeming sin in the "people," the "publican," the "Pharisee," the "soldier," and, with no fear of man in his heart he severely reprimanded even the King. He thought of himself only as "a voice" that must sound its awful message with fierce and emphatic utterance.

Now see another side of his nature. Multitudes hung upon his burning words, obeyed his call to repentance, and came to him from baptism, yet he disclaimed all honor—*that* belonged to Him whose "messenger" he was. Of himself he *knew* nothing, neither that he was "Elias," nor a prophet, nor dreamed that of them that are born of woman there "had not risen a greater than he." In his deep humility he confessed himself unworthy to "unloose the shoes" from the feet of Him for whom he had "come to prepare the way."

Picture him standing by "Jordan's stormy banks" in the midst of the surging crowd, "crying out his tempestuous warnings." Suddenly he raises his face towards the heavens. Emerging from the fleecy clouds his gaze is rivited upon the "form of a dove" descending in swift and silent flight. His eyes glow with yearning expectancy. It is the "sign" by which he is to know the Christ! As the dove comes nearer, and for a moment above the throng, he almost fears to breathe. It lights upon the head of Jesus. With an expression of awe, and his body swaying as a "reed that is shaken with the wind," John is for a moment rooted to the spot. But, anon, he bounds forward with outstretched hands. In tones of thrilling sweetness and love, the "Voice" exclaims, "Behold the Lamb of God which taketh away the sins of the world!"

This was the One mightier than he—the Refuge to which they must "flee from the wrath to come." The "Light in whom was no darkness," the "Prince of peace" who was to give rest to the hearts *He* had troubled; the King in whose "kingdom" he should be less than "the least," because, though like Moses he was allowed to see it, he was to taste death before its consummation.

John shrank from the privilege of baptizing Jesus, but meekly obeyed His will and administered the sacrament that set Him apart for His holy mission, pouring water upon the head of Him who should afterwards baptize with the "Holy Ghost" all who would receive Him. His "joy" was now "full;" he was with the "Bridegroom" as His "friend." With gladness He saw His popularity "increase" as His own "decreased."

But Jesus must "be about His Father's business," and John's own work was not yet completed. Their ways parted, and John was thrown into prison by the conscience-stricken Herod. His "days of fasting" had come and in an hour of gloom he sends this pathetic message by his disciples, "Lord, art Thou He that should come, or do we look for another?" Is this, then, the reward of this intrepid and loyal servant? Must he be tormented with doubt, and the fear that his preaching had been in vain? Did his Lord "care not" that His "Messenger" was perishing? Would He not at this time call together His armies and set His "forerunner" free? Ah, no! But He sent him an answer of peace that revived his drooping faith.

The rivers and the meadows, the rocks and the mountains should echo the sound of his voice no more. He must languish in the dungeon a while longer, till the cruel sword of Herod should suddenly and without warning, sunder his head from his body, that by a martyr's death he might enter into the knowledge of "*the mystery of the kingdom.*"

Having exchanged a prison for Paradise, his coarse garments are replaced by the "soft raiment" that those wear who are in the "house of the "King." Instead of "locusts and wild honey," he feasts on the fruits of the "Tree of Life;" his wayworn feet rest beside the river of peace that flows from the throne of God; and the voice that "cried in the wilderness, is shouting praises with the noble army of prophets and martyrs," saying "Salvation to our God which sitteth upon the throne and unto the *Lamb.*"

E. L. Irvine.

Dr. J. H. Edwards, a Presbyterian minister of New York, visited Charlotte recently and writes thus pleasantly to *The Evangelist*. We are always delighted to see our Northern brethren and to talk about "differences disappearing," to outnumber them. The First Church with 540 members under the able leadership of Dr. Howerton, and the Second Church with over 900 members, under the successful ministry of Dr. Stagg, are among the strongest churches in the denomination at the South. The names and faces of the elders and people testify to their dominant Scotch-Irish origin, and make a visiting Presbyterian feel at home with them at once.

In this good old County of Mecklenburg are forty Presbyterian Churches, with a school house hard by nearly every Church. The moral and educational standard of the county has always been high. It is said, on authority, that not a single white native has ever been tried for larceny! Infidelity has never gained a foothold here. A leading pastor ventures the assertion that there are more family altars maintained in this county than in any other district of the same area in the United States. The Bible and Catechism are memorized in Presbyterian families as a rule, so that misquoting a text is hazardous. The Sabbath is still observed with old-time strictness, although Charlotte is showing an ominous change in this respect. It is, however, a church-going and outwardly Sabbath-observing city, the home of an intelligent, orderly and religious people.

The North Carolina Presbyterian, which was removed to Charlotte in January, ranks well among our religious organs. Its editor, the Rev. A. J. McElway, is a nephew of the noted Brooklyn journalist of that name, and is a bright, judicious, and progressive writer. He is also the efficient superintendent of Synodical Missions. A call at his sanctum is a pleasant and instructive experience.

J. H. Edwards.

Mementoes of My Travels.

Flat Rock near Wadesboro is an interesting freak of nature. As its name indicates it is an immense piece of granite spread out over nearly an acre of ground. Its color is variable but green predominates. A little stream flows over a part of it making a picturesque waterfall. The rock itself makes the impression of having flowed down in molten state between the walls of a ravine and then of having been suddenly congealed.

A citizen of ——— county in talking about the war declared that he would never valentine, and that even if he was grafted he would hire an institute. An old lady from the same community said that she was more afeard of them saltpetre boats than of anything else, and on being told that Minister Woodford had been attacked by the Spanish, she exclaimed: "Sholy they ain't killing the preachers." These stories are vouched for.

I found an old file of the "*People's Press*" not long ago and turning to January, 1858, found this, which will be of interest to you, Mr. Editor. We have received the first number of "The North Carolina Presbyterian, issued in Fayetteville. It is a large, handsome and ably conducted sheet. The editors are the Rev. George McNeill, Jr., and B. Fuller, Esq., they being chosen by the Synod of North Carolina."

An Episcopal friend from Eastern Carolina told me this anecdote of the gifted and eloquent Bishop Johns. The bishop was preaching somewhere in the backwoods, with his usual force and fervor and without a manuscript according to his custom. After the services an old fellow thanked him warmly for his sermon and remarked quizzically: "Well sir, you are the first one of them petticoat fellows I ever saw that could shoot without taking a rest." Shooting with a rest, as a description of manuscript preaching in a phrase that deserves to live.

Father Roach was a good old Baptist preacher of Southern Virginia, and was respected by all who knew him for his godly walk and his abundant labors. He had one sermon that he used to preach from the text, "Save yourselves from this untoward generation." The old man pronounced it *untowered*, and he explained the text thus: Christ is our tower. This is a Christless generation. Therefore, save yourselves from this untowered generation. Unfortunately somebody showed him the real meaning of the word, and he meekly accepted the correction, remarking, regretfully, that one of his instructors had spoiled one of his best sermons. There was certainly truth in it, though not the truth of that text exactly. Father Roach displayed a better spirit in giving up the text than Dr. Talmage and some lesser lights whose real grievance against the Revised Version was that its more accurate translation had spoiled some of their best sermons. Childish ideas of Bible texts are sometimes as ridiculous as they are natural. Little George once called to his older brother, saying, "Here is a place in the Bible that says, people ciphered on the ground." "Nonsense," said the other. "I know better, here it is—'They grew and *multiplied on the face of the earth.*'" Another member of the same family once interrupted the reading of Paul's voyage, "And from there they fetched a compass," by remarking, "I didn't know they had any compasses in those days."

I heard recently of a tobacco manufacturer, who was an earnest and liberal Christian man, but who said that he would rather be in the cotton business, because he would hate to tell people in Heaven that he was in the tobacco business on earth. On the other hand I met a preacher the other day who said he was going to show his patriotism by smoking more cigars after the tax was put on. Which was right?

Rambler.

Jerusalem to Nazareth.

The party that we joined at Jerusalem by previous arrangement consists, with ourselves, of eight ministers, five lawyers and five ladies, under the personal escort of Mr. Herbert Clark, assisted by an excellent dragoman, whom we had with us before, and a corps of about thirty camp servants, including cook, waiters, muleteers, etc. We are equipped with seven sleeping tents, a dinning tent, a kitchen tent, and a light fly tent which is not set up in camp but is taken with us for lunch. To transport us, our baggage, supplies and camp fixtures, sixty-three horses and mules are required.

We went into camp Wednesday evening so as to make a good start the next morning. At dinner that evening we had with us the two American consuls, Mr. Wallace who is just returning home after having earned the regard of all Americans who have visited the Holy Land during his term of service, and Dr. Selah Merrill, who is just taking anew the position which he has previously adorned. He has written a work on Eastern Palestine of standard authority.

That evening after dinner a small party of us went out to the Mount of Olives to take a farewell view of the city by moonlight. It was the Passover night, and the Jewish quarter was brilliantly lighted, but over all was shed the full-orbed glory of the Passover moon. The old olives in and around Gethsemane cast deep shadows as they did the night of our Lord's agony, but the city on which the radiance fell and over which the shadows of dark clouds were chasing each other, was not the city that He saw. For as He looked down upon it with His disciples two nights before He saw over it darker shadows than we saw, and foretold how destruction would overwhelm it till not one should remain on another which should not be thrown down. It was hard to realize in the peaceful beauty of the scene how destruction had raged around it time after time. May the day of its peace soon come and the mountain of the Lord's house be established on the top of the mountain.

Our road from Jerusalem lay nearly due north along the regular high road through Samaria. But when I speak of high-road do not picture to yourselves anything you have previously known under that name. While marks of a Roman road are still traceable and Roman mile-stones appear here and there, the road is only a bridle path, and that of unimaginable roughness unless one has climbed Mt. Mitchell or traveled similar "roads." Even in ancient times, when these lands were thickly peopled wheeled vehicles were little used in the high-lands of Judea, and the great roads of commerce passed along the sea coast to west, or—like the present Hajj road along the desert east of the Jordan.

But sacred sites are all around us. We pause on Scafus to get a last view of Jerusalem. Off to the left Mizpeh stands the most conspicuous eminence in the west. On the right we pass Nob where David eat the shew-bread and Saul slew the priests; Gibeah, whose wickedness nearly caused the extinction of Benjamin; the valley between the two where Jonathan shot the arrows as a signal to David; Ramah, so long the seat of Samuel's administration; and by noon we came to Bethel, where the rock terraces of the surrounding hills still remind us of the stairway that Jacob saw in his dream reaching up to heaven, and where natives still pile stones on the rocky plateau as a memorial of their prayers. From Bethel we soon begin to descend by steep passes where we have to lead our horses into the broken hill and valley of the country of Samaria, and by evening came out into a valley exquisite beauty where wide expanses of waving green barley fields are dotted with the dark green of numerous olive groves. Ascending a steep mountain side, to avoid the cultivated land, we and our camp pitched near the wretched native village of Singel—relic of the Crusader St. Giles. We had heavy clouds part of the day and a little rain, but the evening was fair and the night clear.

Returning to the valley in the morning we passed on through fair scenes until we come to the vicinity of Shiloh, where the hills once terraced with vineyards are now bare and desolate. Here where the daughters of Shiloh danced at the vintage, and the Benjaminites found wives for their desolated tribe; where Samuel ministered to Eli at the tabernacle, and God restored the vision to Israel, a few huts only stand amid the debris of extensive ruins. But the plateau is there where the tabernacle could have stood; with the indispensable well of water on the site and an old Crusader church with a much older Jewish lintel tell the story of the different ages that have passed over the spot.

Before noon we came out into the broad vale of Muckuck with a continuous succession of green fields of waving grain. Up the plain the Israelites marched to take formal possession of the land at its physical centre, Shechem. Here the only real pass from the sea to the garden valley is found south of the plain of Esdraelon. And just where the waters in this narrow valley between Mount Ebal and Mount Gerizim divide—some flowing into the Jordan and some into the Mediterranean, a little east of Shechem, a cave in each mountain forms a vast amphitheatre, each side sloping off from the centre of the valley. At this intersection between the backbone of the land and the main pass across it the ark was placed, surrounded by the priests and Levites, while six tribes on each side filled the amphitheatre, and responded with amens to the blessings and curses directed by Moses. Such is the formation of the walls of this amphitheatre that one speaking at the centre can be heard at the extreme edge, as we tested for ourselves.

Above Shechem Mount Gerizim throws a broad precipitous shelf, with an enormous block still closer over the city, that enables one easily to speak from it to the people of the city. This is Jotham's pulpit from which he delivered his parable and then with nimble feet escaped into the fastnesses of the mountain.

In the modern Shechem, of Nablous—from its Greek name Neapolis—is the celebrated Samaritan Pentateuch, written on a roll of parchment in the old Phoenician character and enclosed in a folding brass cylinder with silver chasings representing the vessels of the sanctuary. They claim that Eleazar, a descendant of Aaron who founded the Samaritan worship on Serigim, brought it with him, and that it was written by the fourth descendant of Aaron. It is really not older than the fifth century of our era, but was of course copied from earlier originals. Scholars, however, are agreed that it does not represent as old a form of the text as that of the regular Hebrew Bible. We saw their worship, and visited the ruins of the temple on Serigim, where they still sacrifice a lamb for the Passover. They are now but about 180 men, women and children.

But before we turned westward into the valley of Shechem we visited a spot at its eastern entrance where words of epoch-making importance were spoken which have gone out into all the world while the Samaritan temple has fallen like that of Jerusalem. "Our fathers worshipped in this mountain, and ye say that in Jerusalem men ought to worship." "Woman, believe me the hour cometh when ye shall neither in this mountain nor at Jerusulem, worship the Father, but the true worshippers shall worship the Father in spirtit and in truth." I cannot express my satisfaction at judging that since the latest books were written, the stones that choked Jacob's well have been removed, the rubbish over its mouth cleared away, and now one can look down into its depth, and draw water and drink of that fountain that in our Lord's discourse symbolized the living water of which if a man drinks he shall never thirst.

Rounding Mt. Ebal, the next morning we find ourselves in the Barley Vale on its western side in the centre of which—"the crown of the pride of Ephriam, the head of the fat valley"—is the hill of Samaria where Omri placed his capital and Ahab built his ivory palace, and where for centuries the history of the Northern Kingdom centred; where again Herod built one of his most splendid palaces and beautified the city with a great colonnade running up from the valley and around the hill to the palace on the summit. No trace of Ahab's city remains but Herod's colonnade can be traced by standing and fallen pillars through much of its extent. Toward the west there is a broad outlook on the Mediterranean, where Jezebel could see her father's galleys and the daily setting of the sun god which she worshipped. It is now covered with fields of barley and orchards with two wretched villages at the ends. But what scenes of pomp and of blood are covered by these peaceful fields.

As we continue our journey northward we come to the plain of Dothan where Joseph's brethren sold him to the Midianites passing along this highway to Egypt, and where Elisha surrounded by the Syrians, saw them, in turn, surrounded by the chariots and horses of fire. The city of Dothan stood on an eminence out in the plain, which was surrounded by a circle of hills. An hour or so more brought us to Zenin, the ancient Eu-gaunim, or Fountain of Gardens. The fountain still flows through the town that has good stone houses and gardens of palm and pomgranite, orange and lemon. It stands on the extreme south-eastern angle of the Plain of Esdraelon. On a green plateau behind the town our camp was pitched, and then overlooking this historic plain and with Nazareth on its high shelf in the opposite hills in full view, we "rested the Sabbath day according to the commandment." And a beneficent command we found it refreshing to our bodies after three days hard riding and refreshing our spirits with morning and evening worship or quiet thought of what we had seen and heard, with many a thought turned backward to the dear ones at home.

Two hours this morning brought us to Jezreel standing out on a spur of Gilboa, and looking down the vale of Jezreel that "breaks away from the plain like river from lake." Down this vale marched Gideon till he reached the fountain in sight and sent back ten thousand men who showed themselves not the metal for this enterprise. Up this vale came Jehu driving furiously, in view for many miles from the watch-tower of Jezreel. Here Joram and his mother met their fate in the portion of Nahoth, and her grandson Ahazih, fleeing towards Megidda on the opposite side of the plain was overtaken and slain. On these mountains behind the town Saul and Jonathan fell, and the "mountains of Gilboa" will ever live in memory from David's exquisite elegy. Across the vale is Shenam on the northern side of Little Herman which stands opposite to Gilboa. Here lived the Sheunamite woman, and in the rich wheatfields through which we cross to it the son God gave her died from sunstroke, and across the broad plain of Eadrælon to Carmel she goes seeking Elisha, telling the driver of her ass not to spare driving for her sake unless she told him—words indicating an earnestness and haste that only those who have thus ridden can appreciate. No prophet's chamber is kept in Shunnen now, for here as everywhere in this land the people are so robbed in the name of the government that the richest fields yield them only a scanty subsistence. We round the western end of Little Hermon to Nain, as Saul rounded the eastern end of Endor, and near the gate out which passed that funeral procession whose sorrow was to be turned to joy, we had our Monday rest. Two hours later we climbed once more the hill of Nazareth and look over that surpassing view on which our Saviour's eyes so often rested—where He read His people's history and forecast the future of the world.

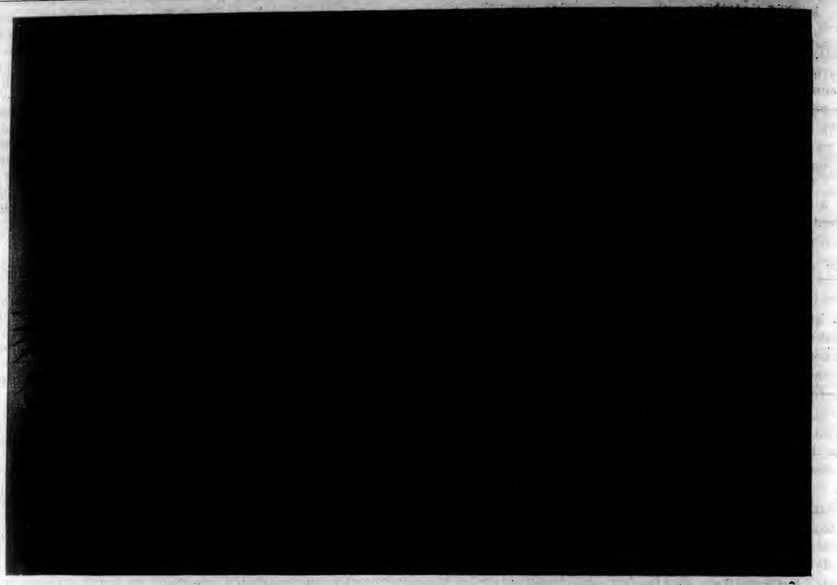
P. H. H.

Election of a Professor.

Notice is hereby given that the Trustees of Davidson College, at their next annual meeting in June, 1898, will elect a professor to the chair of mathematics in said institution if the way be clear.

J. Rumple, Secretary.

Salisbury, N. C., April 6, 1898.



PRESBYTERIAN COLLEGE FOR WOMEN, CHARLOTTE, N. C.
Music Room.

CHURCH NEWS.

HAMPDEN-SIDNEY NOTES.

The commencement exercises of the Seminary began Sunday, May 1st. Rev. Dr. Johnson, of Elizabeth City, N. C., occupied the pulpit of the College Church in the morning and preached a strong sermon on the Lord's need of his creatures in the manifesting of his glorious justice and grace. The Seminary chapel was completely filled at the evening service. Rev. Mr. Lowery made a stirring address to the Society of Missionary Inquiry, laying down the principles of our obligation to be missionary.

Monday was college field day. The entire afternoon was occupied in the various contests, the evening in the distribution of the prizes.

On this day was held the last examination of the Senior class. These final examinations were before the Examining Committee of the Board, and were successfully passed by the entire class. This class, together with the entire Seminary and community, experienced great sadness in the sudden affliction of one of its members, G. B. Hanrahan. His mother had come to witness his graduation, but while on examination Saturday he received news of her sudden illness and hastened away to find her already passed beyond the river. He bore his cross with Christian fortitude.

Tuesday was occupied by the Board of Trustees in their deliberations.

Col. J. P. Fitzgerald, the faithful treasurer of the Seminary for the last twelve years, having latterly fallen into feeble health and being advised by his physician to give up all business for the present, resigned the position of treasurer, and Mr. W. C. Preston, a ruling elder of the First Church, Richmond, and a lawyer of large practice, was elected to succeed him.

Rev. W. L. Lingle, the efficient Intendant, Librarian, and Assistant Instructor of the Seminary, has accepted a call to the pastorate of the church at Dalton, Ga. The vacancy thus made was satisfactorily supplied, though professors, students and trustees were alike full of regret at their inability to retain Mr. Lingle, whose dignity, force, attainments and activity have made him an ideal officer.

The authorities of Hampden-Sidney College having made an informal proposition to buy the property of the Seminary at Hampden-Sidney, a committee was appointed to confer with them on the subject.

The report of the building committee which has superintended the erection of the new plant of the Seminary at Richmond was made by Mrs. John S. Munce, and the Board was unanimous and cordial in its approval of the work. Through the energy and skill of this committee and by the liberality of a few friends, without any general appeal to the Church at large, the Seminary has secured an ideal location and a noble equipment valued at $170,000.00. All the larger buildings are completed or will be within three weeks and the residences a month or so later, in ample time for the removal of all furniture and the completion of all arrangements long before the opening of the next term in October. Committees were appointed by the Board to superintend all these arrangements and to formulate a programme for the dedication of the new buildings with suitable public exercises on the 5th of October.

In the chapel Tuesday night, Rev. B. F. Bedinger, Superintendent of Home Missions of Alabama, delivered a short and instructive address on Home Mission work in the State of Alabama. Wednesday morning the community attended the funeral exercises of Mr. Robert Dickinson, who was well known to all the former students of the College and Seminary.

At 12 o'clock the closing exercises were held in the Seminary chapel. Dr. Finley called the Board of Trustees to order, and after a service of praise and prayer distributed the diplomas to the seventeen members of the Senior class who had successfully completed the prescribed course of study. Dr. J. B. Morton made a short and earnest talk to them, presenting some of the fundamental facts of ministerial life for their warning and arming for the future. This completed the exercises. Dr. Finley, before declaring the session closed, in a feeling and eloquent manner bade farewell to the old building and grounds, but principally to the good people of the surrounding community and invoked God's richest blessing upon them.

The next session of Union Theological Seminary in Virginia will be begun in Richmond October 5th. Already inquiries are coming from many concerning the various courses. The Junior Class will be a large one.

One of the most interesting features of next session's work will be the six lectures on Sunday school work to be delivered in the first week in December by the Rev. James A. Warden, D. D., of Philadelphia, Superintendent of the Sunday School Work of the Presbyterian Board of Publication. The late Dr. Peck pronounced Dr. Warden's lectures on Sunday School Work, the best he had ever heard. He is known the world over as the leader of the great normal class of Sunday school teachers at Philadelphia, with an average attendance of over five hundred members. It is a happy thing for the church to have such a man to discuss all phrases of the great Sunday school work in a manner fresh, powerful and thoroughly up to date, with no vagaries or fads, and one who stands square with the Shorter Catechism and the Confession of Faith.

It will interest any candidates for the ministry who are looking forward to work in the foreign field and who wish to pursue medical studies in addition to their theological work to know that the Medical College of Virginia and the University College of Medicine offer their advantages to students of this Seminary without charge. J. W. S.

DAVIDSON NOTES.

The final examinations of the seniors began on Tuesday and continue two weeks Each examination begins at 9 in the morning and closes at half-past one. As soon as the seniors finish their ten days holiday begins, and the rest of the college betake themselves to the examination rooms.

Everybody looks forward with interest and pleasure to the coming of the Winthrop Normal girls next Friday. To have three hundred girls on the campus at once is a privilege rarely enjoyed by college boys.

The Normal has a Founder's Day Picnic each year. The choice of places of resort was left to the vote, and to the delight of our South Carolina contingent, the feminine voters chose Davidson College.

The Declaimer's and Debater's medals have been awarded in the two Literary Societies. The winners are as follows: In the Philanthropic Society, Mr. J. A. McLeod, Villanow, N. C., and in the Eumenean, Mr. Reed Smith, Columbia, S. C., won the Declaimer's medals. The Phi. Debater's medal was awarded to Mr. H. S. Munroe, Lenoir, N. C., and the Eumenean to Mr. J. M. NcConnell, McConnellsville, S. C. The medals for English Composition have not yet been awarded.

The town election came off on May 1st, so quietly that few even of the citizens seemed interested enough in the result to cast their votes. The former Mayor, Mr. F. J. Knox, and last year's Board of Commissioners were all re-elected.

The officers of the Young Men's Christian Association for next year were recently chosen at a business meeting of the Association. They were formally installed on May 9th, and are as follows: President, J. M. McConnell; Vice-President, S. C. Smith; Secretary, W. M. Walsh; Treasurer, L. G. Beall.

The Anniversary Exercises of the Linden Sunday School on last Sunday were both interesting and enjoyable. It is not often that a cotton mill president is the superintendent of the factory Sunday School, yet in this case Dr. J. P. Munroe fills both offices admirably.

NORTH CAROLINA.

First Church, Greensboro, N. C.—During the year ending April 1st, this church has supported three missionaries, two Home and one Foreign. It has added eighty new members. The actual average Sunday school attendance has increased twenty-five per cent. The Benevolent Contributions have increased forty-five per cent.

Croft.—The commission appointed by Mecklenburg Presbytery to organize a church at Croft, will meet there on next Sabbath, the 15th inst., at 3:30 p. m. Rev. Roger Martin will preside and preach the sermon. The other members of the commission are: Rev. T. J. Allison, Rev. J. M. Grier, Rev. Jonas Barclay, Rev. R. D. Shinson; ruling elders: Dr. H. J. Walker, W. A. Jamison and Wm. Puckett.

Concord, N. C.—I have just closed a meeting at Forest Hill. Rev Jno. Wakefield, of Spencer and China Grove, was present and did all the preaching. His preaching was strong, scriptural and evangelical, and although the attendance was not large, the meeting has done our people much good, and six young people united with the Church on Sunday on profession of the faith in Christ, as a visible result of the meeting. C. F. RANKIN.

VIRGINIA.

Alexandria, Va.—Sunday, May 1, 1898, was the first anniversary of the Rev. J. E. Thacker of the Second Presbyterian church of this city.

On May 3rd the church was the scene of anniversary reception under the auspices of the Westminster League. The church and lecture room were beautifully decorated with palms, ferns and blooming plants. Through the efforts of the musical committee of the Westminster League an elaborate musical programme was rendered.

The congregation and a large number of friends from the various churches in the city greeted Mr. and Mrs. Thacker on this, their first anniversary.

The work of the church during the past year under the care and guidance of the Rev. J. E. Thacker has been in many respects one of the most prosperous in the history of our church. An addition of forty members have been added on profession of faith during the year and seventeen by letter, making a total membership of 442. The pastor has made between 1,200 and 1,500 pastoral visits, preached 152 sermons, and made 95 prayer-meeting talks.

The Congregation has contributed liberally to the various causes. There are no debts of any kind on the Church, and we have almost the necessary amount in our Treasury for a large new pipe organ.

We have added to the church two additional Elders and three Deacons.

The Pastor and people have much to be thankful for, and we praise God for His blessings, and the work we have been able to do for His cause.

W. H. M.

Richmond, Va.—The following paper offered by Rev. R. P. Kerr, D. D., was adopted on last Monday morning by the Presbyterian Ministers' Association of Richmond and Manchester:

"In view of the fact that the government of the United States is engaged in a war which naturally creates excitement and an unusual tension of anxiety with reference to the incidents of battle on land and sea, we, the Presbyterian Ministers' Association of Richmond and Manchester, judge it fitting to declare our conviction that, while ministers and people in public and private should pray God's blessings upon our rulers, upon the officers and men of the army and navy, and that peace with honor may soon be established, yet it is the duty of ministers to proclaim from their pulpits at all times nothing but "the glorious Gospel of the blessed God," according to our commission from the great Head of the Church.

We also urge upon our people that they abstain on Sabbath from such conversation and reading as may be inconsistent with the holy resting of the Lord's day, and that they devote its sacred hours to the public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy.

TEXAS.

Georgetown, Texas.—This church has just had a refreshing from the presence of the Lord. The pastor was assisted by Rev. T. B. Southall, of Austin, who has recently been ordained to the full work of the Gospel ministry, and installed pastor of Highland Church.

It has rarely been my privilege to hear the Gospel so clearly and forcibly presented in a series of meetings, especially by a young man, as this brother preached it. He placed special emphasis on the Word of God and the Spirit's application of it.

The church was alive to the work, and, although we had a succession of outside interruptions, such as school entertainments and political and war meetings, the congregations were large and attentive. The city pastors and some of their people rendered valuable assistance, reminding us of the 133d Psalm.

The meeting continued eleven days. Brother Southall came in the midst of it and had to leave one day before it closed. The presence of the Holy Spirit was marked from the beginning to the close; one young man professed Christ at the last service. In all nine members were received into full communion of the church—two by letter and seven by profession of faith. Three were received by letter just before the meeting began. A few more are expecting to join next Sabbath. Besides these one expects to join the M. E. Church.

This is emphatically a Methodist town, being the site of their Southwestern University. Our church now numbers 140 members. We have a neat house of worship; and arrangements are being made to improve the manse.

I must mention one thing in connection with the children, a class that has especially interested me all my life. We have a dear little boy, Ed. Cooper, five years of age, a son of one of the elders, who regards himself as one of the elders, always takes his seat with the elders, and extends the right hand of fellowship to each member received; an idea he took up himself. Whenever the session is called he promptly comes forward and takes his seat with them. He asked his sister during the meeting, "Louie, are you an elder or a deacon?" "Why, Ed?" said she. "Because if you are an elder, sit on the front pew; but if a deacon, take a back seat." His uncle, a deacon, was an usher, will explain the back seat for deacons. His sister having told him she was neither, he said, "Well, there is one more question: are you a Christian? She answered, "I hope so." "Then take a front seat." Right good advice for all, by the way.

This dear little child told his mother he must go and bring Mr. D., one of our business men, to church; and must take his Bible with him—he cannot read. So taking his Bible, he went alone along the streets until he found his friend, and invited him to go with him to the Church. It so happened that he couldn't go, so he returned for him the next day. In the meantime some one invited this man to accompany him to preaching. He said: "No, I am waiting for my boy." True to his promise, Ed. was on hand, and taking him by the hand, led him to the Church. "A little child shall lead them." Would that this gentleman, who afterwards sought the prayers of the chuch, could be led to Jesus, the Saviour of men.

PASTOR.

MISSISSIPPI.

Rev. Dr. W. H. Neel has been dismissed from the Presbytery of Mississippi to the Presbytery of Memphis. He takes charge of the First Church, Memphis. His departure is regretted by his former charge at Natchez, and by his Presbytery. S. C.

MEETINGS OF PRESBYTERIES.

Tombeckbee Presbytery.—Presbytery was moderated by Rev. D. L. Barr. There were nine members in attendance. Steps were taken to install Rev. J. T. Lane pastor at Aberdeen, and Rev. T. D. Latimer pastor at Lauderdale. Rev. D. L. Barr was dismissed to the Presbytery of New Orleans. Rev. R. L. Campbell was appointed chairman of Education in the place of Rev. D. L. Barr resigned. A commission was appointed to organize a church at Benrisville. The commission appointed to issue the matter in regard to the location of Wahulah Church, decided that the church should remain where it was. Certain changes were made in the grouping of the churches. Presbytery adjourned to meet at Leaksville, Oct. 27th. A. B. COTT.

Asheville Presbytery met at Murphy at 7:30 p. m., and was opened with a sermon by Rev. A. Walker White. Rev. J. T. Wade was elected moderator and Rev. S. C. Caldwell temporary clerk. Present, nine ministers and twelve elders. Rev. J. L. Wicker and Elder W. H. Faucette, of Waynesville Church, were elected Commissioners to Assembly. Revs. A. W. White and H. R. Overcash were received and accepted work in the Presbytery. Adjourned to meet at Highland's Mission on September 22d, at 8 p. m. *Fuller reports later.* S. C.

May 9 1898

The Presbytery of Ebenezer, at its recent session in Elizaville, Ky., felt that the long and useful pastorate of Rev. H. M. Scudder, D. D., should not pass without notice. For forty-one years, he has preached the gospel to the good people of Elizaville, and for twenty-seven years, to the people of Carlisle, his field now consisting of the two churches. The Rev. J. C. Malloy of Maysville presented the following resolution, which was unaminously adopted and ordered to be read on Sunday following from the pulpit.

"The Presbytery of Ebenezer, in session at Elizaville, hereby seeks to express its appreciation of the genuine Presbyterian example set the whole Church in the long pastorate of Rev. H. M. Scudder, D. D., at this place, extending now over a period of more than forty years, and extends its congratulations on the long and prosperous continuance of the union, with an earnest prayer for God's blessing upon Elizaville and its faithful under Shepherd."

Sabbath morning dawned most auspiciously and a large audience filled the old church. Rev. Joseph Rennie of Covington, Ky., had remained over the Sabbath to preach in this now famous church and to a congregation that has few equals in the Synod. It was his pleasant duty to be present on this occasion and read the resolution of Presbytery and another from the congregation, prepared and signed by the elders and deacons. It was a complete surprise to this faithful pastor, when these kind words from an appreciative people were read. In the administering of the Communion, he took occasion to refer in most touching language to the tender memories of those forty-one years. Dr. Scudder is so young and full of life and fun that it is a most surprising thing to note that he calls all the gray-headed men and women of his parish by their first name, yet it should not surprise us, when we remember that only half a dozen of those who were in the Church when he went there remain. It is truly inspiring to see in what veneration and respect Dr. Scudder is held. It was an occasion long to be remembered. The following is a copy of resolutions of the Church.

"We the elders and deacons of the Presbyterian church at Elizaville, desire for ourselves and the congregations we represent, to give expression to the high appreciation and warm affection which we feel for Rev H. M. Scudder, D. D., our beloved pastor, who for forty-one years has preached and lived before us the gospel of our Lord Jesus Christ, and who, during the same period has been our friend and counsellor, in sickness and in health, in war and in peace; in prosperity and adversity. We wish to unite our voice with that so beautifully expressed in the resolutions of Ebenezer Presbytery, and with that body extend our hearty congratulations to Dr. Scudder on his long and useful pastorate, and to invoke upon him and upon his household the richest mercies and blessings of a covenant keeping God. With our heart and voice we say: "The Lord bless and keep thee: the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

Signed:

Elders: Samuel Howe, S. G. Lunsdy, D. W. Howe, C. J. Hillis, Isaac Planck, A W. Campbell. Deacons: J. Mc. Howe, D. Y. Hood, Robert Harper, I. H. McIlwaine, James Givens.

The Presbytery of Sawanee held its spring meeting in the village of Micanopy, Fla., April 15th, 7:30 p. m. Rev. Dr. H. S. Yerger, retiring moderator, preached the opening sermon from II Sam. xxiv:10.

Rev. J. G. Law was elected moderator, and Rev. E. W. Way, temporary clerk. There were present 9 ministers and 8 ruling elders.

Rev. Thos. P. Hay was received from the Presbytery of Charleston. A call from the Palatka Church was placed in his hands and accepted, and arrangements made for his installation on the 2nd Sabbath of May. Rev. J. G. Law to preside and preach the sermon, Rev. Dr. W. H. Dodge to charge the pastor, and Rev. E. W. Way to charge the people and Elder J. D. Matheson to be a member of the committee.

The amendment to the Book of Order, Rules of Discipline recommended by the Assembly was approved.

The following overtures were adopted and ordered forwarded to the Assembly:

1. That the General Assembly be overtured to appoint a special *ad interim* committee to consider the questions of Hymnology, looking to the publication of a new hymn book, and report to the next Assembly.

2. To change the Book of Church Order, chapter v, section 7, p. 93, ii, beginning with the words, "The

(CONTINUED ON NINTH PAGE.)

CORRESPONDENCE.

The Late Rev. John Monroe Anderson.

The late Rev. John Monroe Anderson was a native of York County, South Carolina. He was born September 26th, 1821, graduated at the South Carolina College in 1841, and, choosing the law as his profession, he practiced for several years. But determining to go into the ministry, he studied divinity with Dr. Thornwell, and was elected pastor of Ebeuezer and Unity churches, in York county, where his labors were greatly blessed. But his zeal was too great for a constitution never very strong, and his health giving way, he resigned his pastoral charge, after a service of about eight years.

About a year afterwards he was assigned by Bethel Presbytery to the presidency of Yorkville Female College, in 1854, which position he filled till the breaking out of the war, with great credit to himself and satisfaction to his employers and patrons. Early in the war the College suspended and he entered at once into the Confederate service as chaplain, serving most acceptably with Gregg's brigade on the coast, and afterwards as chaplain of the 13th South Carolina regiment till the close of the war.

In 1866 he was elected Professor of Logic and Belles Lettres in Davidson College, filling the position faithfully and acceptably, and acting at the same time as pastor of the college church, in which capacity, here as everywhere else, he endeared himself greatly to his congregation; and here, as elsewhere, his zeal was too great for his strength

The writer's first personal acquaintaince with Mr. Anderson was at Davidson College in 1872, not long before his resignation, which occurred in 1874. His health was quite feeble when I first saw him, and it continued to decline until, feeling unable to perform the duties of his professorship, he resigned, and shortly afterwards he removed with his family to Wilkesboro, where the invigorating mountain air, and the rest which he so much needed, improved his health very much, and he began to preach again at Wilkesboro as an evangelist of Concord Presbytery, and at Mt. Airy as an evangelist of Orange Presbytery, in both of which fields his ministrations were most acceptable to the people, and were blessed by the Master.

About this time the pastorate of Mebaneville Church became vacant by the removal of Rev. P. T. Penick to his present charge in Concord Presbytery; and the recollection of the very strong hold which Mr. Anderson had on his students and on the people of Davidson as a preacher, as a pastor and as a Christian gentleman, induced the Mebaneville and Bethlehem churches to correspond with him and soon after he was called and entered upon this, his last field of labor. It is safe to say that no pastor was ever more acceptable to any people than was Mr. Anderson to both his churches. As a preacher he had few equals. His sermons were prepared with great care, and were delivered with zeal and unction, and always without notes. It was preaching in the very best sense. He was a fine "belles lettre" scholar; he had an unusual command of the best and purest English; his treatment of his subject was always clear and logical, and when he finished, which it rarely took him more than thirty-five minutes to do, *he stopped* with his audience willing, and generally anxious, to hear more. He rarely preached a doctrinal sermon in the common acceptation of the term, and when he did, although his views were as pronounced as any man's I ever heard, yet what he said was said in such a catholic spirit, with so much gentleness and regard for the opinions and feelings of those who differed with him, that he gave no offence, and all denominations came to hear him, and all regarded him as one of the best preachers and one of the best men in the world. His Wednesday night lectures could hardly be excelled, and the attendance at his prayer meetings was unusually large. His preaching suited young and old alike. No preacher ever more completely won the hearts of a student body, a proverbially hard audience to preach to, than he did the hearts of the Bingham cadets. His Bethlehem people, a plain and quiet country congregation, but as intelligent and capable judges of preaching as can be found in the State, considered him a first-class preacher in all respects, as did his Mebaneville people also, and his audiences and the membership increased steadily in both congregations. He preached, too, by example as well as by precept, being, as much as human nature can be, like the Master, harmless, undefiled and separate from, and yet seeking to save sinners. As much as any mere man ever did he obeyed the command to be in the world and yet not to be in the world. His example in one special respect, should not pass unnoticed. He contributed regularly to the Church's schemes of benevolence, and yet it is only as the financial officer of the Church that I know his contributions were more liberal, according to his income, than any others in the Church, a fact which not even his wife knew till I told her. Do all ministers set such an example?

But successful as he was as a preacher, it was as a pastor that he most excelled. He was, without exception, the best pastor I ever knew, and I have heard many others make the same remark. He went about, like the Master, "doing good." His gentle and kindly manner, his blameless and devoted life, his large knowledge of human nature, his tender and loving way in a sick room, his wonderful gift in prayer, his deep sympathy with the sorrowing, his wisdom as a friend and counsellor, his prudence and reticence in all private matters confided to him, in short his devotion to God, to man and to duty, endeared him alike to young and old and middleaged. His interest in children and their love for him were remarkable. He seemed always to remember who it was that said, "Feed my lambs," and who it was that "took the little ones into His arms and blessed them" and said, "Of such is the kingdom of heaven," and one of the most touching incidents connected with his death was the visit of the children to his corpse, and their covering his grave with flowers when he was buried. A little incident just here will illustrate "his way" with children and through them with their parents. Soon after he came here he visited a family in which there was a large number of children. He got the name of every one and called them all by name when he told them good bye. Visiting the house sometime afterward he remembered every child by name, and when he started away he called them up to tell him good bye, and noticing that one was missing he waited till the little one could be called in. The father said that he did not believe there was another man in North Carolina who could have found out the names of all his children in one visit, or another in the United States who could have remembered all their names from one visit to another, or another in the world who would have missed one of them.

He visited the death-bed of an aged minister of the Gospel, talked and prayed with him, and he remarked to the writer, "Your pastor is the kindest, most comforting man I ever saw." He met an old colored woman and stopped to inquire after her health, to talk to her about her soul, and she said, with tears in her eyes, "Mr Anderson is the best man I ever saw; no other white gentleman ever said to me, 'Aunt Charlotte, you look feeble, I fear you do not enjoy good health.'" And, what is a very rare thing these days, the colored people turned out in large and increasing numbers to hear him preach, where accommodations could be provided for them. And so he worked, loving God, loving man, and was all things to all men, like the apostle, and for the same reason.

But his last pastorate was a short one. He continued to preach after almost any other man would have given up. Preaching, which he loved with his whole heart, though it wearied him, stimulated him at the same time, and he worked on, often in very great feebleness, but with unabated zeal and success, till the first Sunday of January, when he preached his last sermon, and perhaps the best one of his life, in the pulpit, and, strange enough, from the text, "I must work the works of Him that sent me while it is day; *the night cometh when no man can work.*" Failing health confined him, first to the yard, then to the house and about a month before his death, to his bed. But his preaching continued and was effective as any he had ever done in the pulpit, if not more so. The patience and Christian resignation with which he bore his prolonged and unusually severe sufferings, and the calmness and assurance of faith with which he met death, was a most effective sermon. His mental faculties were unimpaired to the very last. All the members of his immediate family were with him. Almost every member of both his congregations visited him. By his admonitions the godly were confirmed in godliness, backsliders were reclaimed, the thoughtless were deeply impressed; strong men wept like children at his bedside, and in such a house of God, at such a gate of heaven, the hearts of many were comforted and their faith strengthened. Among many others who paid him kindly attentions in his last days, the kindness of his clerical brethren should not pass unmentioned. Rev. A. Currie visited him frequently and preached for him regularly at Bethlehem and frequently at Mebaneville. Rev. Mr. Mebane of Graham, an old and deeply attached pupil visited and preached for him. Rev. Mr. Morrow, pastor of Hawfields Cross Roads, visited him frequently. His son-in-law, Rev. Mr. Winn, of Concord Presbytery, was with him till the end, preached for him frequently and nursed him with the utmost kindness and attention. Rev. Mr. Anderson of Morganton came all the way from home to see him. Rev. Mr. Staley of the Christian Church visited and preached for him. Rev. Mr. Brown of the Methodist Church, visited and preached for him, and Rev. Mr. Bruton of the Methodist Church, an old acquaintance and friend, visited him.

And so, after he had thus been able to see his friends, express his wishes on various points, and set his house in order, the end came. He had expressed a wish to die on the Sabbath, and just as the night of the Sabbath of March 30th, was passing into the morning his soul passed quietly and peacefully from the night of earth to the endless rest, the eternal Sabbath day. And though the godly man ceaseth, though the faithful fail from among the children of men, such a man, being dead yet speaketh, and the memory of such a man is blessed.

R. B.

Mebaneville, April 12, 1879.

Licentiates, Take Notice!

In reading the early volumes of the Minutes of Lexington Presbytery the clerk found several entries in regard to the work of the licentiates just at the close of the last century which may prove interesting to some of those who are just entering the work. Wm. C. White, S. C.

Vol. I, p. 159. Spring meeting, April, 1793. On September 24, the following entry is made: Mr. Thos. Peague, licentiate, was appointed two Sabbaths in Berkeley, two in Frederick, one in Hardy, one in Shenandoah, one in Pendleton, one in the Little Levels of Greenbrier, one at the head of Greenbrier, one at Knapp's Creek and one at Jacob Warwick's (Warm Springs).

Another.—Mr. John P. Campbell was appointed two Sabbaths in Berkeley, two in Shenandoah, one in Hardy, one at Lost River, one at Cape Capen, one at Sinking Spring, in Botetourt, one at Wm. Davidson's, on Jackson's River, and one at the Warm Bath.

But this one takes the lead of all:

"Mr. John Lyle was licensed at Hall's Meeting House (New Monmouth) on the 2nd day of May, 1791, and the fall meeting was to be held September 20th. Mr. Lyle is appointed to supply between this and our next meeting one Sabbath at each of the following places: High Bridge, Pattonburg, (Buchanan) Evan's Church, (?) North and South fork of Roan Oak, Wm. Davidson's, (on the upper James) Jacob Warwick's, (Warm Springs) Sinks of Greenbrier, Little Levels, (is this Lewisburg?) Knapp's Creek, (Pocahontas County) Wm. Wilson's, on Jackson's River, (Wilsonville, Highland County) Cow and Bull Pasture, Cape Capen, Concrete, (?) Staunton and Tinkling Spring. *The rest of his time at discretion.*"

How would the young brethren relish such orders now?

Now is the Time.

Now is the time for treasurers of churches to send to Mr. G. W. MacRae, treasurer, Memphis, Tenn., what money they may have on hand for Education for the ministry. We have reason for gratitude to God for his blessing on this cause during the past year. With very few exceptions our candidates for the ministry, aided by the Church, have been enabled to pursue their studies without serious interruption. But the year is ending and they are preparing to return to their homes, or their places of labor. Now is the time. The money they have received so far has been applied to current expenses, and some of them are now anxiously asking, "How are we to get home?" "Where is the money to come from?" I believe there is now in the treasuries of our churches, or will be soon after the first of May, enough money contributed for this cause to enable our executive committee to meet in full all obligations for the past year, if the treasurers will only send such funds promptly to our treasurer. I believe they are willing to do this. Therefore I remind them that now is the time. Our books must close, and all our monies sent out from this office by May 15th.

JOSEPH H. LUMPKIN, Secretary.

Memphis, Tenn., April 26th, 1898.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. H. W. Smith, D. D., Rev. William Black, *ex honore.*

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. MCKELWAY, Superintendent, Charlotte, N. C.

The superintendent visited the church of Winston on last Sunday. They are a hospitable and liberal people. A few weeks ago they subscribed over $300 for the Colored Normal and Industrial Institute. Then Rev. Bartholomew Soulier secured over $100 for the church building at Valdese, and following him Rev. Egbert W. Smith induced the church to assume the support of the Presbyterial work in Stokes County, amounting to $400 a year. To this they added $350 for the general cause of Synodical Missions this year, and something will probably be added to this. We beg you to wit of the grace of God bestowed upon the church of Winston.

Rev. R. W. George was conducting a meeting at the North Winston chapel, and the congregations were increasing. Mr. George was well known in Winston before his conversion, and it is a sermon to his old companions to see him in the pulpit. He has devoted his means as well as his life to the service of Christ. He has been keeping the work together in Stokes county for a year or more, preaching at his own charges, and is just building three additional churches, paying half for them himself. He went recently into Patrick county, Va., and held a meeting which has resulted in the building of a church there. If the work in Stokes county had resulted only in the conversion of Brother George, the money would have been wisely spent.

Rev. William Black has just closed a good meeting at the little church of Louisburg, Albemarle Presbytery. The church has only to members, but there were 25 professions of faith. Three persons have joined the church and three others are expected to join. Brother Black gave a part of his time to raising the money for a new church building. The sum of $400 was contributed to this cause, and $30 for Synodical Missions.

Brother Black is now at Gibson Church, one of the churches built by Rev. W. B. Arrowood, near Laurinburg. Let us remember the meeting in our prayers.

FOREIGN MISSIONS.

Work in Madras.

Permanent address: Care National Bank of India.

BOMBAY, INDIA, January, 1898.

MY DEAR FRIENDS:—I could hardly stop writing these letters to you if I tried. As I begin to plan another tour, the old insatiable thirst for prayer comes over me, such a craving for God's power among these colleges and missions where I am going, that I am forced to write in order to get you to pray. In the great eternity before us, when we shall meet with the sheaves, more will have been wrought by prayer than any of us have dreamed. It will be the binding-cord of the sheaf of our life's labor; it will measure what we have truly wrought for God. Prayerless work will lie strewn and ungathered. Prayerless lives will be fruitless. For prayer is the greatest *work* in the world.

Prayer and work are as closely related as breathing and acting. And to enable you to pray I must tell you about the work. Well, for the last two months I have been doing evangelistic work here in Madras. The meetings began with the week of prayer for young men. We got out some cards announcing the subjects and had them distributed among the Hindu students. We had meetings every night with about a hundred young men attending. You might be interested in the kind of subjects we take up among these students. The topics for the week were:

1. "Sin." We began with this topic because there is such an appalling lack of conscience, or of any sense of sin, among Hindus. Just as Jesus said, "Go, call thy husband," so we try to let them first see their need of a Saviour.

2. "Ecce Homo," (or "Behold the Man"), endeavoring to show the full sweep of Christ's earthly life in our meeting, and let the facts stand out and speak for themselves.

3. "Ecce Deus," ("Behold the God.") The Living Christ, showing the proofs of His resurrection and of His controlling life in men and in the world today.

4 "The Great Problem of all Religions;" or how to get rid of sin and get right with God; showing that no other religion solves the problem of how to atone for past sin and how to gain complete victory over sin in the present; that Christ is the *only* way. (Oh, what a glorious gospel we have to preach, what a radiant life we should lead! All that men still need is just "to see Jesus." The saying and doing will take care of themselves if Jesus lives and breathes in us. I believe God's greatest desire is to find men in whom He can re-incarnate His Son. Most of us work too hard to ever be holy. It is victory, it is full salvation just to sing thro' the day in simple faith the mighty truth "*Christ liveth in me.*" There is a secret here which those who hurry never find, (II Cor. xiii: 3, 5.) But we must come back to our topics.

5 "The Cross of Christ." In every meeting we aim to know nothing but Christ and Him crucified. We could please men better by preaching philosophy, or complimenting Hinduism; and we would have our reward, perhaps, in a reputation or popularity. But if one wants *fruit* that will remain, I am convinced he must, to use a vulgar phrase, "stand in" with God. I believe one should study Hinduism, not in order to preach it, or display his knowledge of it, or waste time in argument about it, but only to become "a Hindu to the Hindus" so as to preach the cross of Christ in a way that will not unnecessarily cause them to stumble, but will lay hold of those accustomed to entirely different habits of thought.

6. "The Test of Experience," showing how much reasonable evidence God offers for belief in Christ, but that we can only know Him by testing His promises for ourselves.

7. "Life." The necessity of being born again and the necessity of baptism. Our Lord must have had India in mind when He instituted baptism It is the great stumbling block, but it is also a great caste breaker. It calls a man out of Hinduism and separates him for God.

You can see from these topics the lines of truth which we seek to present to these students. They are very like students at home. Their faces are darker, but quite as intelligent. There are several points of difference between Eastern and Western students, however. (1.) In speaking to unconverted college students at home one speaks to men who are usually living in known and open sin. They know what they ought to do before you begin to speak. Here one speaks to men whose minds are so terribly darkened that they often do not know truth from error. (2.) These students are more philosophical and speculative, while students at home are more practical. These men love to *think.* We love to *do.* With us in America, perhaps, thinking is becoming one of the lost arts. (3.) There is a missing link in the minds of these men between seeing and doing. At home men have consciences developed by years of home training. These men have no sense of "oughtness." It may take months or years for a man to gradually see the light and then to have his conscience gradually awakened to walk in it. One learns something of the great patience of our Father and how long we too have often hindered Him and kept Him waiting.

For two weeks we held gospel meetings every night in Madras; I cannot see with human eyes the results of the first week's meetings. I only know that seed was faithfully sown; that some seed always falls on good ground; that in nature or in grace God's laws never fail, and it doth not yet appear what the harvest shall be. Every day I had interviews with some of the boys and I shall yet write you of the conversion of some of them. Do just lift a moment's prayer for "Chu Kraverti," a proud, but very dear Brahmin whom Satan is holding in a net of circumstances, and for my boy, "Ramalingam," who was kept from baptism by force by his Hindu community and who is now in the gall of bitterness. During the second week, our meetings were among the Eurasians, or those who have both European and native blood in their veins. Their life is one of peculiar temptation. Thank God some of these dear fellows came out and confessed Christ and have since joined the Church. I wish I had time to tell you about some of them but I have not. I must, however, tell you about a converted Brahmin girl, whom I met, named Sooboo or Sooboo-nagam.

A few mornings ago I was sitting at breakfast with three missionary ladies. They were telling me of their work in the dark homes of this city. They are not having many conversions, but "the crowning day is coming by and bye." They told me of a woman, for instance, who came to their house the other day. It was the first time she had ever been allowed by her husband to leave her home. She is counted by the census as a Hindu, but she signed her name in three languages that day as a disciple of Jesus, and if you could have heard that woman, who had been learning secretly for seven years, sing with beaming face her favorite song of "All the way long it is Jesus," you would have broken down as Bishop Foss did when he heard her. What matter about statistics of baptisms when these three ladies, with their four Bible women are carrying the news of Christ to nine hundred women in the homes of this city. As we talked at breakfast, the songs of sixty little orphan children in the home rose joyously from the room beyond. At my right at table sat this converted Brahmin girl. I wish you could have seen her bright face and could have heard her wonderful testimony in broken English. Her father had been the first man to take his Master of Arts degree in Madras, but he was a proud and wealthy Brahmin and a loyal Hindu. From an early age this girl had had the greatest religious zeal. Her life, even when she was a Hindu, puts to shame many that trifle in the light of greater truth at home. She had bathed in eight sacred rivers and visited fifty temples. She would go around a certain tree forty-two times every morning, making an offering to her gods each time. At one time she had fasted for twenty-five days, taking nothing but a little milk and doing penance every day. At another time she had fasted forty days to appease the gods and have peace in her home. She devoted herself wholly to her gods. She gave liberally in charity. Then she built a temple for herself, decorated the idol with her own jewels, and in connection with this she had fasted forty-five days. For hours she would sit before each of her many idols and say a hundred prayers over her beads. Daily she would light several hundred little lamps before her shrines, while in deep meditation upon her sacred books. Yet none of these things had satisfied her.

But there were some prayers in the Vedas and some ceremonies which she could not perform without learning Tamil. Accordingly she sent for one of these missionary ladies, telling her mother that she would take their scripture lessons in one ear and let it out the other. The ladies gave her the Gospel of Mark, but she told me it seemed to her like a strange, unreal story. For a year and a half she worked at her Tamil, caring nothing for the Bible and only pitying her teachers. But gradually she became interested in some of the Bible lessons and then she began to read the Bible they had given her. Somehow it seemed to satisfy her heart, and she began to find the peace which all her penances had not brought her. Then she began to lose interest in her idols, then to hate and loath them. Her family became suspicious. Penances and fasts were ordered by the priests and the missionaries were no longer allowed to come. These were dark days. It is just at this point that many of the women are shut in or taken away and never heard from again. They may be persecuted and terrified into outward conformity to idolatry, but no one will be able to snatch them out of God's hand. God only knows of the tender hearts in this land who love our Jesus, who are shut out from all human help and sympathy and who must just suffer on alone till the Master comes, or India is awakened. Do pray for those women, who can only be reached by prayer. Oh, the power of prayer that can enter inaccessible zenanas, that can reach a Peter in prison or break the fetters of caste!

[CONCLUDED NEXT WEEK.]

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Dr. Hoge's Protest. Professor Robert Heath Dabney, professor of history in the University of Virginia made an address before the Association for the Preservation of Virginia Antiquities, a few days ago, at Richmond. His subject was the "Huguenot Element in Virginia." We have no doubt that Professor Dabney will remember the occasion. In the course of his address he spoke of the intolerance and iconoclastic barbarism of the Calvanists and of their savagery in desecrating graves and murdering priests. He seems to have illustrated his conception of the Calvinistic spirit by a reference to his kinsman, Dr. Robert L. Dabney. Professor Dabney may not know it, but a great many people are hopeful of him on account of that kinship.

But there was a living Calvinistic Huguenot who was mindful also of the name of Protestant. We can well imagine the hush that fell as Dr. Moses D. Hoge ascended the platform and looked over the audience. He said that he regarded Prof. Dabney's remarks as a misrepresentation of some of the best men who had ever lived on earth as he understood their character from "properly accredited historians," that he could not be silent when the noblest principles the world had ever known were attacked, and therefore he made his humble, modest protest.

We are glad Dr. Hoge made his protest. The time is past for allowing the old slander to run on unrebuked. We have a glorious heritage. Let us defend it.

Fairbairn has this to say of the opponents of John Calvin:

"John Calvin's passion was to build a system and a state in the image of the truth of God. This has made him the best hated man in history; round his name fierce controversies have raged, and still rage. There is something imposing in the multitude and variety of aversions that converge on Calvin. He was hated by the Catholics as the author of the system that opposed the proudest and most invincible front to Rome; by princes and statesmen, as the man who instituted a Church that acted as a revolutionary force in politics; by Anglican bishops and divines, as the father of the Puritanism that so long disturbed their power; and by Armenian theologians as the inventor and apologist of a "decretum horrible," which they detested, without always making sure that they understood; by Free thinkers, as the man who burned Servetus, who, because he was burned, must have been a saint, and Calvin, because he burned him, a shameless sinner; by Secular Republicans, because he founded a religious State, and dealt hardly with sins they were inclined to; by the sons of Light and Culture, for the imperous ethical temper that did not leave room for the free play of elements needed to constitute their whole of life. The man who has touched so many men, discordant in everything but this concordance of hate, must have been a man of transcendent power, whose character and work deserve close and impartial study from all men who would understand the sixteenth and the later centuries."

It would be interesting to know whether there is a new classification for Prof. Dabney.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson VIII., May 22, 1898.

THE DAY OF JUDGMENT—MATT. XXV:31-46

GOLDEN TEXT.—"He shall reward every man according to his works." Matt. xvi:27.

CONNECTION.—Still the discourse on the Mt. of Olives, Tuesday, April 4, A. D., 30. Matthew gives a fuller account than the other Gospels, all of this twenty-fifth chapter being peculiar to him. Jesus speaks the parable of the "ten virgins" to teach watchfulness; the "talents," faithfulness, then adds the lesson of today.

EXPLANATORY NOTES.—The talk on the Mt. of Olives foretold the destruction of Jerusalem —only forty years distant—gliding into a prophecy of the second coming and final judgment, events whose dates it is not for us to know, but for which we must watch and labor lest coming suddenly He find us idling or sleeping and we be not of those whom He brings with Him or who meet Him in the air. As St. Paul lived in rapturous expectation of thus being "forever with the Lord," so should we live as wise and faithful servants, ready for the summons to the marriage feast, ready to give in our account with joy, ready for the strict judgment when the King shall set our actions before us as He has seen them in their deeper meaning, in their motive and intent. Vs. 31–33. Though in glory, surrounded by angels, and on the great white throne it is Jesus, the Son of Man, the one who was pierced, He who was wounded for our transgressions, our advocate with the Father, who is to be the judge.

Only the nations and the individuals who have despised Him will dread that day and coming. All peoples, yet only two classes—we each and every one, must belong on the right or on the left, for there is no middle place for us to stand.

Compare Rev. 20, 11-15, another description of the Judgment.

Vs. 34. Christ the King turns to say to those on the right, "Come, share my kingdom; made ready for you from eternity." "Heirs of God, joint heirs with Christ," we shall share in His holiness, in His glory, in His happiness, for we shall be like Him when we see Him as He is. Notice the "prepared from the foundations of the world" and observe that these words "elected," "prepared," etc., that have been used so long as bug-bears are associated only with God's most wonderful grace, most dazzlingly glorious promises to His own chosen ones. Contrast with verse 41.

Vs. 35-36. What kind of people has Jesus prepared these mansions for, this inheritance? Those who are like Him, who have partaken of the Christ-like nature and have followed in His footsteps. How have they followed? By spending their lives as He did, in doing good, in self-sacrifice for others. They have not earned heaven by their generosity—they "inherited" heaven because having received Christ they "received power to become the sons of God," but they have proved their Christianity by their loving service to Christ's brethren for His sake.

It is the "in His name" that stamps the true trade-mark; charity done for any other motive verily has its reward, the reward sought; applause, happy consciences, etc., but not being done for the Lord's sake, it receives not the Lord's reward.

Vs. 37-39. Done for love, not for reward, done with joy, hence not counted as a great sacrifice, the little deeds seemed trifles to the humble righteous. When a deed seems big in our eyes we may well fear it is not counted "as unto Me." Our Master sees our almost unconscious acts and words of love flowing from His life in us.

Vs. 40. Christ identifies Himself with the least of His servants, when the members of the body suffer the head suffers too. With this fact before us can we ever speak of finding nothing to do for Jesus? Nobody sick, poor, cold, in the bonds of sin, in the prison-house of affliction, nobody needing cheer of any kind in the neighborhood. Wonderful neighborhood!

Vs. 41. The "fire" was not prepared for man; whoever goes to it has against God's entreaties deliberately chosen Satan as his master and lord instead of Christ.

Vs. 42-43. No outbreaking sin, *only* neglect of Jesus, only selfish love of self, only a going through the world, given up to one's own petty interests without regard to Christ's calls to take up the cross and deny ourselves, yet the end was eternal banishment from God.

Vs. 44-45. Sinners count their sins as small, just as saints count their good deeds small. Not knowing, not seeing, not remembering opportunities will not excuse.

Vs. 46. The words "everlasting" and "eternal" are identical in the Greek. "This adjective is used 59 times in connection with the happiness of the righteous God's existence and similar thoughts."

Teaching Points. Our final destiny hinges on our personal relation to Christ—"Ye did it unto me."

God's love in preparing the inheritance—"God thought upon me for good." Are we living for Christ or self—shall we be on the right or the left hand?

Westminster League Column.

CONDUCTED BY REV. JOHN M. ROSE, D. D.

SUNDAY, MAY 15th—Topic—"*The Great Facts of Redemption.*" Rom. viii: 28-30. S. Cat. Ques. 32-35.

This brief paragraph is taken from a chapter whose subject is the everlasting security of believers.

The salvation of those who have accepted the gracious offers of the Gospel is shown to be absolutely certain. This passage gives one of the reasons why —to-wit: because the plan on which God acts is connected in all its parts.

V. 28. Those who are effectually called, or converted, are "called" in execution of a previous purpose of God.

V. 29. Those whom "he did foreknow"—peculiarly loved, and by thus loving distinguished from the rest of mankind—"he also did predestinate"—determined beforehand—to be conformed to the image of his Son," etc.

V. 30. "Moreover" those, whom he thus determined beforehand "to be conformed to the image of his Son" in character and destiny, he also "called" and "justified" and "glorified." The blessings of grace are like the links of a chain—inseperably connected. The links of this chain are the distinguishing love of God, effectual calling, justification, sanctification, glorification or "grace consummated."

Topic-study.—"*The Great Facts of Redemption.*" The three great benefits of which they who are effectually called partake in this life are justification, adoption and sanctification. The best definition of them, which man has ever written, is found in the "Shorter Catechism." Note that these benefits cannot be seperated. They are inseparable connected in such a sense that he who partakes of one partakes of the others also.

1. First of all it should be remembered that the source of all these great blessings is the unmerited grace of God. Justification and adoption are acts of "God's free grace," and sanctification is a work of "God's free grace."

2. Justification and adoption are called "acts" because they are perfected at once, and not carried on by degrees.

3. In justification the believer's sins are pardoned —"all our sins." Past sins are forgiven and future sins will not be imputed. In justification the believing sinner is accounted righteous in the sight of God. The sole ground of the sinner's justification is the imputed righteousness of Christ. The benefit of Christ's imputed righteousness is received by faith alone. Faith is the hand that takes. "Justification by faith" is the great doctrine of the Scriptures.

4. In adoption the believing sinner is received into the number of God's children. John i:12. In adoption the believing sinner obtains a right to all the privileges of the sons of God, e. g., such as access to God as a Father, a Father's care, a Father's instruction, a Father's discipline, a Father's sympathy, etc. Sonship involves heirship. Gal. iv:7, Rom. viii:17.

Adoption differs from justification only in name, and in the aspect in which the same blessing is viewed, i. e. in the peculiar view which it gives of the relation of believers to God, and of the blessings to which they are entitled.

5. Sanctification is a work, a progressive work, carried on by degrees, and not completed till death. The gracious agent of the believer's sanctification is the Holy Spirit. In sanctification the believing sinner is received in the "whole man," body and soul. All the members of the body gradually become through grace instruments of righteousness. All the powers, faculties, and affections of the soul partake of this renewal, for all are defiled by sin.

Conformity to "the image of God," that image in which man was originally created—"likeness to Christ" is the end ultimately to be attained. In the progress of sanctification the believer is enabled more and more "to die unto sin and to live unto righteousness." Sanctification is not perfected in this life. "We shall be like Him" when "we shall see Him as He is." Not until then will the work be done. Our sanctification is the evidence of our justification. While sanctification is a work of grace it is a duty. If justified by faith and introduced by adoption into God's family, then we ought to become day by day more and more holy in heart and life.

"More purity give me,
More strength to o'ercome;
More freedom from earth-stains,
More longings for home;
More fit for the Kingdom,
More used would I be;
More blessed and holy,
More, Saviour, LIKE THEE."

[PRESBYTERIES—CONTINUED FROM PAGE FIVE.]

commission for the ordination of a minister shall consist," substitute for remainder of paragraph, "A commission shall consist of a quorum of the Court. In case of ordination of a minister, the Presbytery itself shall conduct the previous examination."

3. To change Book of Order, chap. vi, sec. 5, par. 128, xiii, so as to conform to common usage of the church in case of request for dissolution of pastoral relation. For that part of par. 128, xiii, down to "if the church fail to appear, etc.," substitute," when any minister shall tender his resignation of pastoral charge to his Presbytery, the Presbytery shall cite the church, having been previously notified by him of his intention to resign, by its commissioners appointed for the purpose to show cause, if any exist, why the Presbytery should not accept the resignation."

4. To amend Rules of Discipline, chap. xv, p 278, 3, by adding the following: "The session dismissing shall notify the session of church to which dismissed, of such dismission, and when such member is received, session receiving shall notify session dismissing of such reception."

Rev. L. E. Smith and Ruling Elder Daniel McIntyre were elected Commissioners to the Assembly, with Rev. E. W. Way and Ruling Elder A. M. Means, alternates. The pastoral election subsisting between Rev. H. H. Newman and the Wikesville church was dissolved, and he wes dismissed to the Presbytery of Holston.

The following paper was adopted by the Presbytery relative to this action:

Resolved, 1. That it is with sincere sorrow we part with our beloved brother, who by his devotion to the cause of the Master has greatly endeared himself to his brethren of this Presbytery.

2. That we commend him to the brethren of the Presbytery of Holston as an earnest and faithful preacher of the gospel of Christ, a prompt and reliable Presbyter, a willing worker in the cause of Christ and a man who commands the confidence and respect of the people.

3. That we commend our brother to the God of our prayers, and pray that the blessing of the Master may rest upon his labors in the field to which he has been called.

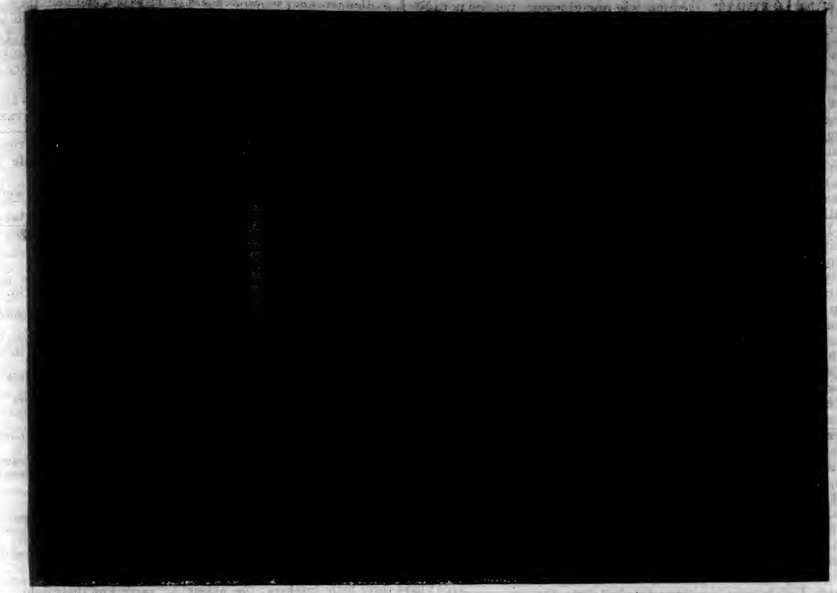
Rev. J. G. Law was appointed to preach the Presbyterial sermon at next meeting, subject, "Family Religion."

Lake City was chosen as the place for next meeting on Friday before meeting of Synod, 7:30 p. m.

STATED CLERK.

The Presbytery of Montgomery met in the Second Church, Roanoke, Va., April 26th, at 8 P. M.

Rev. Colin Stokes was elected moderator; Rev. C. R. Stribling and Rev. H. C. V. Campbell, clerks.



PRESBYTERIAN COLLEGE FOR WOMEN, CHARLOTTE, N. C.
Partial View of Chapel.

The first day was occupied with the usual routine business.

The old-time Presbyterial communion has been resumed. The service was held Wednesday night after an appropriate sermon by Rev. R. H. Fleming, D. D.

The doctrinal sermon was preached by Dr. E. W. McCorkle, of Clifton Forge, on the subject of Effectual Calling. His text was Eph. I:19.

Dr. H. H. Hawes was appointed to preach the doctrinal sermon next fall on the subject of Sanctification.

The public meeting in the interests of Home Missions was held Thursday night. Stirring addresses were made by Rev. F. T. McFaden and Dr. H. H. Hawes. They emphasized the fundamental importance and the need of Home Missions. The contributions for this cause during the year were $717.56, an increase over last year of $168.70. The Home Missionary work of the Presbytery was never in a more hopeful condition. Dr. Fleming is the efficient Chairman of this Committee. The report on education, Rev. F. T. McFaden, Chairman, was an interesting one, and, among other things, contained the following recommendation, which was adopted: "That, in view of the fact that there is a growing tendency on the part of some of the Seminary students to neglect attendance upon the chapel, and Wednesday evening services—which are part of the Seminary exercises—our candidates be instructed that they are expected to attend these exercises regularly, and are not to be absent from their recitations except with the express permission of the professors, the latter being the judges as to the necessity of their absence. That for failure to comply with this the candidates shall give answer in open Presbytery with the additional risk of being cut off from further assistance on the part of Presbytery."

Commissioners to the General Assembly: Rev. W. C. Campbell, D. D., and Rev. B. Hobson. Alternates: Rev. F. T. McFaden and Rev. H. C. V. Campbell. Elders: C. C. Taliaferro and R. P. Hawkins. Alternates: P. G. Johnson and W. H. Thomas.

Next stated meeting will be held in Otterwood Church, Campbell County, September 6th, 7:30 p. m.

Every minister in the Presbytery was assigned to one week of evangelistic labor in the more destitute parts of our territory.

The Sunday school report showed the following totals: 62 schools, 4,625 enrolled, 73 added to the communion, $2,570.00 contributed for all purposes.

On Friday night Dr. H. A. White, of Washington and Lee University, by invitation of the Presbytery, delivered his Westminster anniversary address, which was the opening address in the celebration at Charlotte.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—This uniform of ours is such a beautiful one, and I do so much want each one of you, my little friends, to put it on at once, because you may fall at any minute on the battle field, and though Jesus says He knows them that are His, can He know you if you have not on the uniform He has told his soldiers to wear? It seems such a simple easy thing to do, children, just to *love* each other, and I am sure the uniform will be quite becoming with its soft and beautiful colors. But do we find it easy to wear after all? Sometimes when we put it on does some one slip up when we are not noticing and snatch it off? Yes, and he captures the little soldier, too, and keeps him in a dreadful dark prison or jail 'till that little soldier sends word to his Captain to come and let him out. But oh, it hurts that Captain so much to have His little soldiers made prisoners and though He always comes to help them and always makes the enemy give up, yet He is sorry every time and what a dreadful thing it is to make Jesus sorry.

So you see how watchful you must be to keep the uniform buttoned up tight so that none of those people you are fighting against can get it off—giant Bad-temper or giant Ugly-word or giant Impatience. Oh there are so many of these giants! Can you guess which one worries little boys more than any other, and some girls too? How he did bother me, I very well remember. Why, it is giant Hit-him-again. Do you know him? He is loud and rough and rude and does things *just* as quickly, before you can think or take a breath—like a flash of lightning. Now I have some things to tell about that old fellow, but they will keep 'till another time.

There is one thing I want you to remember, or maybe to learn, as you may never have known it. It is this. You cannot see a single one of the giants you have to fight, not *one*. They are our enemies and *we are their enemies*. Remember *that*, we *are* or ought to be, *their enemies*. The people in the world, who are not servants of our King, are generally our enemies too, but this is the difference. *We are not theirs*. Jesus says we must love our enemies and pray to him for those that are spiteful to us and who treat us badly, and he means these people, not the giants. He means the people for whom He *died*, and who do not love Him or serve Him and who have not the beautiful hope we have, that after all the trouble and sorrow in this world we shall live for ever and ever with Jesus and those we loved here, in the City whose builder and maker is God. You know how beautiful it is for we have talked about that before. I want to tell you something *so* sad about these people too. They are *blind*, children, blind, blind.

Only think of it. The children of the king would surely never fight against blind people, but love them and try to bring them to Jesus, who can open their eyes and let them see how lovely He is. The worst of it is that the "Prince of this World" has blinded their eyes, has *put out* their eyes; and still they go on serving him! They cannot see our glorious Leader nor our bright shining armor, or the soft tints of the beautiful uniform.

Poor blind people! Jesus loves them, thought, and died for them. Shall we not love them too?

CHILDREN'S LETTERS.

Please Print This One.

VICTOR, N. C., May 2, 1898.

DEAR PRESBYTERIAN:—I read the little children's letters in your nice paper and now will you please print this for me? I am a little girl eight years old. I have a sweet little sister. Her name is Sarah Rowan. I have to take care of her on Saturdays. I go every day to Union Home school and Miss Addie St. Clair is my teacher. I go to Sunday school every Sunday and Miss Crissie McLean is my Sunday school teacher. I love them both very much. I study Child's Catechism. I hope to get a little Testament for saying it perfectly.

Your little unknown friend,
MARY LETTIE ROWAN.

Ended a Happy Day.

CHARA, April 1st, 1898.

DEAR PRESBYTERIAN:—I want to tell about the day we spent at Mecejana, three miles from here. We went after breakfast and prayers, at seven in the morning, and got there about nine. After we had rested, the girl at whose house we were, took us to see the well her father had dug. Then we went with her to a deep lake to take a bath, the water came to my neck. Afterwards Carrie, Dia and I went to play under the trees, and we sang a great many hymns. After dinner we went to get some ubaya, a yellow fruit which makes lovely doce (preserves). We got only a few because it had not rained much. We took another walk; then we went home. We got there just at seven, and so ended a happy day. Good-bye.

Your little friend,
ELOISE WARDLAW.

CHARA, April 1, 1898.

DEAR PRESBYTERIAN:—I want to tell you about my little friend, Pequenina. Her name means Tiny. She is a very sweet little girl. She is very pretty and bright. She came to Sunday school one day and liked it so much that she came every time after that. She called going to church going to college. She is only four years old. She has gone away to Rio now. One Wednesday night in carnival time she suddenly showered *confetti* all over our heads while we were singing a hymn. When brother came back from the organ there we were, with our heads all yellow and blue and green! I'm going to send you some. Your little friend,

CARRIE CUNNINGHAM WARDLAW.

[Do our little North-American children know what the confetti are that Carrie tells us about? At carnivals or festivals it is the custom to throw tiny pellets (or *pills*) over the people as they pass along the street. These used to be made of flour and colored water, but, as you may imagine, these sticky things would soil people's dresses or get themselves all mixed up in their hair; so they began using little wee bits of paper of all shapes and colors, and these are said to "look charming" scattered over "golden hair or dark Brazilian tresses."—ED.]

An Honor Girl.

SOUTH POINT, N. C., April 14, 1898.

DEAR PRESBYTERIAN.—I am a little girl ten years old. I have recited the small Catechism and I would like to have my name on your roll of honor. Mr. J. N. Hanner is our superintendent and Mr. R. A. Miller is our pastor.

BESSIE H. JACKSON.

Two Pets.

WESTVILLE, N. C., April 25, 1898.

DEAR PRESBYTERIAN!—As I have never seen a letter from Westville I'll write a short letter. We live five miles from our Church, Flat Branch. Rev. Mr. Black is our pastor. I have four sisters and four brothers. My papa takes your paper, and my sisters and myself enjoy reading it. I am nine years old and I have two pets. The one I love best is my little brother. My other pet is one of the prettiest little calves you ever saw. We had a pet hen but she died this morning. I'll bet you couldn't guess how old she was, so I'll tell you how old she was. She was 18 years old. Papa has a horse that is 27 years old, and he works her all the time. She is quite gentle and we children have lots of fun riding her.

Your little friend,
SUDIE SHAW.

Eighty-Five Little Chickens.

PINEVILLE, N. C., April 23, '98.

DEAR PRESBYTERIAN: — I thought that I would write to you; I have written to you twice. Mama has eighty-five little chickens. I am going to school. I am studying Holmes fourth reader, arithmetic, spelling, Maury's Elementary Geography. My teacher is Miss Massey. I love her very much. I have three little brothers; the oldest is going to school with me. I go to church most every Sunday. I ride five miles to church.

Your friend,
EDNA ROSS.

A Garden.

MATTHEWS, N. C., April 29, 1898.

DEAR PRESBYTERIAN:—I have been reading the children's letters in the PRESBYTERIAN and I enjoy them very much, concluded I would write a few lines and ask to join in the chorus. I have no pets, but have a garden set to cabbage, beans and peas and other garden vegetables; the proceeds of which I expect to send to our little orphans at Barium Springs. I will close for fear of the waste basket.

BESSIE STEWART

Very Fond of the Girls.

HENDERSON, N. C., May 2, 1898.

DEAR PRESBYTERIAN:—I thought that I would write a letter. I go to school and I like my teacher very much. We have three horses and two cows and one dog. My brother Sam is very fond of the girls and he takes them to ride most every evening with the tame horse and I don't have any time to drive him any myself. I have a grandmama and I love her very much and she gives me lots of good things to eat and I also have a grandpapa. He is a doctor and I love to ride around in the country with him, but now I have some baby brothers to ride and don't get so many now. We have a new preacher. His name is Mr. Shaw and we like him very much. I I belong to the Willing Hands and we are trying to raise money to put an organ in the Sunday school room.

I wrote this to surprise my papa.

Your little friend,
HARRY WATKINS.

Papa Subscribed for the Paper for Her.

WADESBORO, April 21st, 1898.

DEAR PRESBYTERIAN:—As I enjoy the children's letters so much I thought I would write you a letter. I am a little girl seven years old. I take your good paper. My papa subscribed for it for me. My papa is a merchant. I love to go to his store to get fruits and candy. I have one little brother, he is only six months old, and he is the sweetest little boy I ever saw. I go to school. My teacher is Miss Virginia Tilley. I like hes very much, she is so kind to me. For fear that I will weary you with a long letter I will close.

Your little unknown friend,
MYRTLE MCRAE.

[For the North Carolina Presbyterian.]

Hundreds of Little Things.

A hundred little flowers were blooming through the day
A hundred little brown bees came and stole the honey away.

A hundred tiny raindrops came dancing down one night
A hundred little golden thieves soon took them out of sight.

A hundred little song birds sang, so happy, gay and free,
A hundred little breezes came and brought their songs to me.

A hundred velvet sponges were growing in the sea
A hundred hardy divers found and brought to you and me.

A hundred soft white snowflakes were playing in the air
A hundred little boys and girls did dance to see them there.

A hundred pretty white shells in the sea, lay out of reach
A hundred playful salt waves came and rolled them to the beach.

A hundred little stars with lamps so trim and bright
A hundred little sunbeams came and carried off their light.

A hundred little dimpled hands, a hundred pattering feet
A hundred dancing, sparkling eyes make all things fair and sweet.

—(*Maud J. Cowan*)

[For The North Carolina Presbyterian.]

An Ill-Considered Wish.

"I wish I were a pillow,"
Yawned drowsy Eloise,
"To lie in bed the live-long day,
And sleep just all I please,
Without a single thing to do
Except to take my ease.
How lovely nevermore to hear
'Tis six o'clock; jump up my dear.'"

"And if you were my pillow,"
Retorted Brother Ned,
"And could survive a single night
Passed underneath my head,
I'm very sure you'd need to spend
The live-long day in bed.
But then you see you'd die outright
In just one rousing pillow fight."

—*Delma*.

BARIUM SPRINGS, N. C.

Some weeks ago, dear children, his Sunday school teacher wrote you about the "States little boy," who had come to our Orphans' Home to live, and therefore now is the Church's little boy, your little boy, Presbyterian children. Little folks, I like your Children's Page, in this paper and look carefully over it every week. I like to know what you are doing and long to see in your little letters mention made of some work of love you have undertaken for the orphans—your little, unfortunate, brothers and sisters. Their heavenly Father is the only father they know and He is your Father too, so you are very near to each other. When you heard of the little girl who swallowed the thimble, you were all so sorry for her. Now I want your sympathy for this dear little boy, too—little Herbert. Can you think, children, how very, very dreadful it was for this child's own Mamma to be crazy even when he was born. So little Herbert has never known one moment of mother's love in his life. Never once has his mother fondly looked on him, proud to claim the bright, sweet child her own—her boy. You feel that you should rather be dead than that your own bright beautiful Mamma (Yes, I know exactly how it is, we all have the most beautiful mother in the world) should not know and love and pet you, her very own child, don't you, dear?

Little Herbert came to the Orphan's home and became a member of a family of 34 boys, all living in one house and only one mother to all 34 of them. It is something of the home life you wish to hear? Well we will not talk of the big boys, of our family, nor yet the middle sized, but the smallest of all, of whom there are six and little Herbert is one of the six. When he came he did not know one of the almost one hundred people. Think of the lonely feeling that must have been, but it is not hard for boys to know each other. One of the first things they want to know is how strong a boy is, how great his power of endurance, etc. Little Herbert soon found a fast friend in little Joe. Joe wears dresses and is rather exclusive. He seems most happy when off playing alone, now he and little Herbert are generally seen together. Joe does not go to school, all of the others do for a few hours in the afternoon. These boys get up at six, and sometimes it is a struggle to get ready for breakfast. Sometimes they are naughty and play instead of dressing promptly, generally they do get to breakfast though. After breakfast they go to the mother's room and at her knee ask the Heavenly Father to care for them during the day, then the little fellows scamper away to help tidy the house for the day. After that these little fellows have some light duties, as sweeping the walks around the house and filling the wood box with stove wood. They have an abundance of play time and enjoy their romps to the uttermost.

One interesting thing to the boys is curling Claude's hair. Claude is one of the six and has beautiful golden-brown curls of which the mother is quite proud. Sometimes the boys want to help, they get the curling stick, the basin of water, etc. Again they tell Claude his hair looks like a girl's, but Claude does not mind. He says he is glad the Lord gave him curls, only sometimes I think he is sorry about it when his curls are tangled. Claude says such strange things. He thinks a great deal. He told the mother yesterday that he believed she loved his curls better than she did him. She assured him that without the dear little face beneath the curls they would be as nothing. He said recently, "I wish God would make a new, clean world and put it right under this world and all in a minute put us all on it and not let any dirt come." See! bright idea, that, Master Claude would then not have to bathe, wash his face and feet or sweep walks. The other three of the six are just as interesting. Bryant, Sprunt and Percy. Bryant has been here ever since he was a tiny boy in kilts and that made him wondrous kind to little Herbert (we always say *little* Herbert for he is such a tiny scrap) who could not dress himself when he first came. Morning after morning Bryant would help him, for he (Bryant) remembered a like period in his own little life. This little fellow is fine looking and has great, brown eyes. Sprunt is the athlete, also the leader of the six, sometimes naughty, sometimes good, but always tender hearted. And Percy, well, Percy is Percy, a tiny little boy with a great big voice and a cunning little kiss, so the mother thinks, when she tells her boys goodnight, after the day is done, and again at her knee they have commended themselves to God for the night. Last week the six were naughty and the mother called them around her and said: "Boys, what must I do? When I see God and He asks me if I tried hard to get my boys to do right and tried to help them, what can I say if I do not punish you now? Shall I switch you, to help you remember?" The tears coming into his eyes, and with quivering lips, Sprunt said, "Yes'm," and all the others agreed with him except poor little Joe, who replied, "No ma'am." Did mother ever have a harder job than to correct the little penitents? Children, these six, as well as all the others, of our orphan family, have nobody to work for them, and many of them, few persons to love them. Would you not like to do something for these, the Church's children, who live at the Orphans' Home at Barium Springs? If you really care to hear about them, sometime we will tell you more of the doings and sayings of our orphans.

R. W. BOYD.

"I Would Rather Sing."

An eight-year-old child, with a cut in her hand, was brought to a physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations, the little girl swung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor kindly, "as long as you hold your hand still," adding with a glance at the strained, anxious face of the child, "you may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing."

"I can sing, 'Give, give, give, said the little stream.' Do you know that?"

"I am not sure," responded the doctor. "How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful," said the doctor, "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound the sweet childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of her mother. It is, I believe, a physiological fact, that some expression of one's feelings tend to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for us all to try singing instead?—*Congregationalist*.

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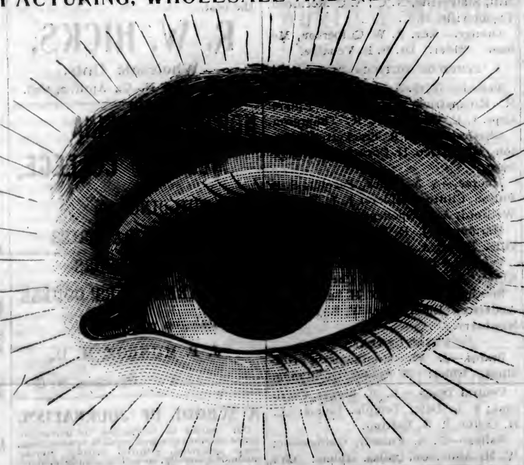
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Mention the PRESBYTERIAN when answering this advertisement.

Commissioners to the General Assembly.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock, a. m. The opening sermon will be preached by the moderator of the last Assembly.

SYNOD OF ALABAMA.

North Ala.—R. J. Beattie, Tuscumbia; W. H. Richardson, Gadsden. Elders: J. W. Lapsley, Anniston; J. H. Mohns, Avondale.

Tuskaloosa.—D. C. Lilly, Tuskaloosa; L. E. Scott, Marion. Elders: J. T. McLemore, Boligee; J. F. Richmond.

South Alabama.—D. A. Planck, Mobile; T. S. Clyce, Jackson. Elders: J. D. Fay, N. Crane.

SYNOD OF ARKANSAS.

Ouachita.—C. H. Maury, Camden. Elder: C. A. Bridewell, Hope.

Washbourne.—N. McCluer, Boonsborough, Elder: J. D. Richard, Alma.

Pine Bluff.—S. L. Rieves, Clarendon; W. F. McComb, Hamburg.

SYNOD OF FLORIDA.

Florida.—W. E. McIlwain, Pensacola. Elder: Daniel Campbell, Euchee Valley.

St. Johns.—W. W. Elwang, Orlando. Elder: S E. Ives, Orlando.

Sawance—T. E. Smith, Archer. Elder: Daniel McIntyre, Ocala.

SYNOD OF GEORGIA.

Augusta.—T. P. Burgess, Madison. Elder: R. P. Smith, Union Point.

Cherokee.—Geo. T. Goetchius, Rome, Elder: H. H. Milam, Euharlee.

Macon.—S. L Morris, Macon. Elder: John Kay, Americus.

Atlanta.—T. H. Rice, Atlanta; E. H. Barnett, Atlanta. Elders: John C. Whitner, Atlanta; B. F. George, Lithonia.

Savannah.—W. A. Nisbet. Savannah. Elder: C. S. Wood, Savannah.

SYNOD OF KENTUCKY.

Louisville.—D. M. Sweets, Louisville; C. R. Hemphill, Louisville. Elders: Joseph Robinson, Frankfort; H. V. Escott, Louisville.

Muhlenburg.—W. M. Irvine, Bowling Green. Elder: T. G. Chapman, Bowling Green.

Paducah.—J. G. Coldwell, Morganfield. Elder: J. K. McGoodwin, Princeton.

W. Lexington.—W. T. McElroy, C. T. Thomson, Lexington. Elders: B. F. Van-Meter, Lexington, Dr. J. C. Lowry, Troy.

SYNOD OF MEMPHIS.

Chickasaw.—S. J. Martin, Pontotoc, Miss. Elder: T. J. Crawford, Algoma, Miss.

SYNOD OF MISSISSIPPI.

Central Mississippi.—W. A. Alexander, Clarksville, Tenn.; J. A. Mecklin, Kosciusko, Miss. Elders: C. J. Nelson, Carrollton, Miss., Wm. Buchanan, Brandon, Miss.

Ethel.—R. H. Alston, New Orleans, La. Elder: A. F. Carr, Ethel, La.

Louisiana.—J. F. Naylor, Norwood, La. Elder: C. A. Smith, Baton Rogue, La.

Mississippi.—J. B. Stratton, Natchez, Miss. Elder: James Archer, Stanton, Miss.

North Mississippi.—W. D. Heddleston, Oxford, Miss. Elder: R. B. Fulton, Oxford, Miss.

Red River.—P. H. Hensley, Benton, La. Elder: Hon. P. P. Stubbs, Monroe, La.

Tombecbee.—W. S. Jacobs, Columbus, Miss. Elder: Wm. Kellis, Kellis' Store, Miss.

North Mississippi.—W. D. Hedleston, Oxford, Miss. Elder: R. B. Fulton, Oxford, Miss.

West District.—J. D. Wallace, Brownsville. Elder: M. M. Neil, Trenton.

SYNOD OF MISSOURI.

Lafayette.—C. B. Boving, Lamar; H. B. Boude, Springfield. Elders: J. L. Elgin, Hughesville; J. W. Branch, Higginsville.

Palmyra.—C. F. Richmond, Perry Elder. A. Fisher.

Potosi.—W. W. Killough, Shawneetown. Elder: James C. Henderson, Oak Ridge.

Upper Missouri.—W. S. Foreman, St. Joseph. Elder: G. W. Buchanan, Richmond.

SYNOD OF NASHVILLE.

Knoxville.—James A. Wallace, Chattanooga. Elder: J. B. Milligam, Chattanooga.

Memphis.—B. M. Cowan, Atoka, Tenn. Elder: R. J. Rawlins, Memphis, Tenn.

SYNOD OF NORTH CAROLINA.

Albemarle.—J. B. Morton, Tarboro. Elder: J. M. B. Hunt, Granville County.

Mecklenburg. — M. C. Arrowood, Wadesboro; Jonas Barclay, Charlotte. Elders: J. Q. Holland, Gastonia, R. A. Dunn, Charlotte.

Wilmington.—R. V. Lancaster, Kenansville, Elder: W. Irving Shaw, Kerr.

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BY SYDNEY DAYRE.

If I a little girl could be,
Well—just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say;
"'Tis good to meet that child to-day."
Yes, yes, my bird, that's what I'd do
If I were you.

Or, if I chanced to be a boy,
Like some I know;
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
Ah, if I could be so,
I'd strive and strive with all my might
To be so true, so brave, polite,
That in me each one might behold
A hero—as in days of old.
'Twould be a joy
To hear one, looking at me, say:
"My cheer and comfort all the day."
Yes, if I were a boy I know
I would be so. —*Independent.*

A Circassian married a Sioux;
And then what did that girl up and dioux,
But elope with a Slav?
And how could you have
Any more racy incident? Whioux!
—*Puck.*

THE STRUGGLE OF LIFE.

How hard a struggle 'tis to live
And satisfy our inner cravings;
An actor may live "on the boards,"
A barber must exist on shavings.

And he who kneads our daily bread
May need his own some day most sadly,
While he who has the cure of souls
May, to his boots, need new ones badly.

Yet rich or poor, or high or low,
The end's the same, to all intents;
The beggar lives upon his rags,
The millionaire upon his rents.
—*Life.*

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MARRIAGES.

McDONALD-CLARK.—April 20th, at the residence of the bride's father, by Rev. K. M. McIntyre, Mr. Neill McDonald, of Moore County, to Miss Minnie Clark, of Montgomery County.

BOSSEMAN-COCHRAN—At the residence of the bride's mother near Summerdean, Va., on May 4th, 1898, by the Rev. W. W. Carson, Mr. Armond B. Bosseman to Miss Serena Cochran.

ROWE-BUZZARD—At Shemariah Manse on April 30th, 1898, by the Rev. W. W. Carson, Mr. John W. Rowe to Miss Clara R Buzzard, all of Augusta county, Va.

OBITUARY.

GOODYEAR.—On April 22nd, 1898, at her home near Warrenton, N. C., Mrs. Catharine Ramp Goodyear, in her 71st year. She was an earnest devoted Christian and during her illness displayed a triumphant faith in her Saviour. A few years ago she united with the Presbyterian Church here, having been for many years a member of the "United Brethren Church" May the blessed Comforter sustain the sorrowing family.

TANNAHILL.—At her home in Warrenton, N. C., on April 25, 1898, Mrs. Susan McNair Tannahill. At the time of her death she was in her 88th year. For years she had been a great sufferer and had known many sorrows, yet she bore it all with wonderful patience and Christ-like submission. She was a ripe Christian, and ready when the Master called.

Died, March 21st, 1898, Mrs. Lucy McIlwaine Crawford, wife of Samuel J. Crawford, of Pleasant Grove, N. C., leaving one little daughter. Mrs. Crawford was born in Lancaster County, S. C., January 19th, 1850. While yet a child she united with Douglass Church, of which her father was an honored ruling elder, under the ministry of Dr. J. N. Craig. In the dearth of school facilities following the war she became instructor to a large family of younger brothers and sisters. One of these was Rev. W. B. McIlwaine, now missionary of our Church to Kochi, Japan. In February 1887 she was united in marriage to Mr. Samuel J. Crawford, an esteemed elder in Cross Roads Church, Alamance County, N. C., with which church she was thencforth identified as a most valued and useful member, a leading spirit in the Missionary Society and Sunday school, prompt and efficient in every good work. She is sadly missed in the church, *in the home* more sadly still. Her last days were darkened by an affliction, mysterious and inexplainably sad—darkened. It may be, that the light of the heavenly city might burst more brightly upon her; made bitter that the joy celestial might seem more sweet. We believe that God himself has wiped away all tears from her eyes, and in white robes, palm-branch in hand, she stands with those who have come out of great tribulation.

"Well, well," exclaimed Mr. Northside, as he handed the paper to his wife. "Minister De Lome has got himself into a pretty box." "Is he being tried for heresy?" asked Mrs. Northside, as she took the paper and turned to the dry goods advertisements. — *Pittsburg Chronicle-Dispatch.*

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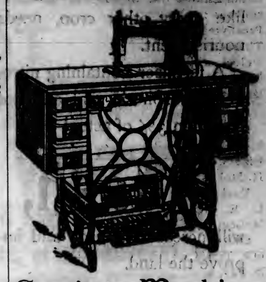
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REVIEW OF CONTEMPORARIES.

The Church remarks "there is a certain danger in the supremacy of Easter and Holy Week as an annual observance which ought, doubtless, to be frankly acknowledged. Easter is so much of a culmination in the year's work and life that reaction is almost inevitable in many parishes. Multiplied services then come to a climax. The choir, after laborious work at rehearsals, brings out its finest music. The societies of the parish reach their highest activity. The offerings are made as large as possible, through united effort and sacrifice; and for the purpose of carrying out some cherished plan of parish extention, or for making the parish's annual accounts come out square. The climax is in all the lines of effort, the highest point of spiritual enthusiasm, is Easter day. And after that, what? And yet there are months ahead of regular work and worship that are too often met by a collapsed condition, rather than by an increase of spiritual insight and energy." To work a parish under high pressure excitement, is likely to bring about a collapse. No rector and no congregation should work during Lent, so that afterward both need rest until the next Lent begins.

"Copies of a paper called *The Advocate*, published at Richfield, Utah, have come to hand, full of apparently exact information about the survival of polygamy in many of the State's smaller towns, and its almost open practice by men of prominence in these communities. At Richfield, 'plural wives,' it says, if not numerous, are not rare; their status is known to all, and no social disgrace attaches either to these women or to their husbands. *The Advocate* recently called attention to this condition of affairs in a paragraph which contained a very unpleasant old Anglo-Saxon word, and asked why the local authorities did not deal with the insolent violations of law that were going on. The result was a storm of indignation among the Mormon residents, and one of the 'plural wives' avenged *The Advocate's* insult by striking its editor a vigorous blow in the face as she passed him on the street. The mayor of the town, who is also a Mormon bishop, is quoted as commending her course, and as saying that if he had the power he would excommunicate every church member who allowed in his home a paper that spoke harshly of polygamy. Several Mormon newspapers have joined in denouncing *The Advocate*, though they have no denials to enter as to its charge, and, taking things all in all, the prospects for excitement are encouraging. The folly of this, from a Mormon point of view, ought to be obvious, for discussion of the subject is sure to have the result of setting in motion agencies beyond the control of sectarian influence."—*New York Times.*

And then there is another consideration. If we begin to divide, where are we going to stop? Suppose, for instance, Dr. Whitsitt is retained as President of the Seminary and the Landmark Baptists split off on that account. Some of them believe in Boards and some of them in the Gospel Mission plan. Shall they divide into Board and anti-board Landmark Baptists? Some believe in inter-communion and some do not. Shall they divide into inter-communion and non-inter-communion Landmark Baptist? Some are strongly Calvinistic; others are semi-Arminian in belief. Shall they divide into Calvinists and semi-Arminian Baptists? Some believe in receiving Hardshell baptisms; others do not. Shall that constitute a cause of division?—*Baptist and Reflector.*

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Please mention this paper.

A custom of French preachers is illustrated by the conferences of Pire Etorneau, who was selected for his eloquence to be the preacher this year during the Lenten season at the Notre Dame. The sermon of course is extempore. Not a scrap of manuscript is seen. After the exordium the preacher resumes his seat for communion, and then rises, and preaches head number one. Then he takes his seat again and rests himself and the audience, and after a few moments the second head is preached. Then comes another similar pause before he rises for his final effort and his passionate "application" of the discourse. This method is said to be marvelously effective before a French audience. Our nearest approach to the custom is in the prelude introduced by Joseph Cook.—*The Independent.*

The Episcopalians are undoubtedly fortunate in loyalty to their Church, and we unfortunate in having men who do not love the Confession. But does the *Interior* mean to confess here the reason why the Confession is repellant to the mind? But we started to say that the best creed in the world, is the Shorter Catechism, with only the answers to the questions printed. It is 250 years old, but it is both short and evangelical. Such an arrangement of the time-honored teachings is printed by our Committee of Publication, the suggestion having come from Mr. George Allen, of Raleigh.

It is announced that Rev. B. Fay Mills has withdrawn from the Presbyterian Church, and that his name has been stricken from the rolls of the Presbytery at Albany. This is as it should be. No man who accepts Unitarianism can honestly remain in the Presbyterian ministry. The name of Rev. John Baltzly, now of Indianapolis, has been stricken from the roll of Winnebago Presbytery, as he has become a Unitarian. Let all who accept similar views follow these commendable examples and find their way speedily out of the Presbyterian ministry.—*Herald and Presbyter.*

The atmosphere is clearing in the Presbyterian Church. Of those who have troubled the Church in any notable way during recent years by means of proclaiming heretical doctrine, most have gone and the rest will probably go soon. One by one, quietly, without any great disturbance, they have departed. The Church is stronger for their going, and as they have gone unto their own, they themselves are probably happier than they would be could be in the Presbyterian Church.—*Herald and Presbyter.*

The Episcopalians, one and all, from the most simple to the most learned love and cherish their prayer-book. It is a golden chain that binds them all together. In this they are as fortunate as we are unfortunate. Our confession is as repellant to the mind which is untrained in theological distinctions as the prayer-book is attractive. Ministers are usually careful to keep it out of the hands of applicants for membership. Where it is demanded, it usually results in turning the applicant away. The necessity for a new short evangelical creed, is becoming each year more pressing, and we will have it much sooner than superficial observers expect.—*The Interior.*

The circulation of the Bible in this country is enormous, steady and constantly increases. Of Bibles and Testaments the American Bible Society annually sells or gives away about a million and a half, and other large concerns, of which there are four or five in New York alone circulate a great many more. With such a distribution as that in constant operation one would think the demand would presently be supplied, but that is not the experience of dealers. They say the demand increases all the time.—*Ib.*

The Rev. F. B. Meyer is telling in London, that some years ago at Northfield, early one morning a half dozen students came singing past Mr. Moody's house, and, seeing Mr. Moody and Dr. Andrew Bonar in the garden, called out, "We've been having an all night prayer-meeting; can't you see our faces shine?" Dr. Bonar, with a smile and a shake of his head, replied "*Moses wist not that his face shone!*"—*Central Presbyterian.*

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THE WAR WITH SPAIN.

FRIDAY. — Admiral Sampson's strongest ships are waiting within a day's sail of Porti Rico to attack the Spanish fleet if it should arrive in that vicinity from the Cape Verde Islands.—Workmen, material and tools will be sent to Manila, so that necessary repairs can be made to Dewey's ships.—It is reported that 5,000 regular troops will be sent at once to make a landing in Cuba.—The tug Leyden carried a member of General Miles' staff to a point near Mariel, Cuba, where he had an important conference with the insurgent Colonel Delgado. The Leyden was fired on by the Spanish cavaly while landing ammunition, but the calvary were driven off by the insurgents.

A dispatch from Key West says that General Blanco is keeping the populace from disturbances by having military bands give frequent concerts and by issuing newspaper "extras" containing accounts of Spanish successes.—General Blanco opened with much pomp and ceremony the first Cuban Parliament, which has thirty-seven members. He made a patriotic address.—Lord Salisbury's speech indicating contempt for Spain and warm friendship for this country has aroused much comment. — Riots caused by scarcity of food continue in Spain.—The Queen Regent of Spain is only waiting a suitable moment to quit Spain without injuring the King's interest.

SATURDAY.—The French trans-Atlantic steamer Lafayette was captured by the gunboat Annapolis while trying to enter Havana. The capture was a mistake and the vessel was afterward released. A Paris dispatch says the incident has caused an angry feeling there.—News of important movements by Admiral Sampson's fleet at Porto Rico is expected by Sunday.—Commodore Dewey's report of the fighting at Manila has not yet been received by the Navy Department in Washington. A report from Madrid is to the effect that the Commodore has landed at Cavite.—There is a general desire in Europe for a short war. Talk of intervention is renewed.—Senor Moret, in a speech in the Spanish Cortes, challenged a vote of confidence in the cabinet.—The Spanish gunboat Temerario has left the La Plata river and has probably moved northward.

MONDAY.—Commodore Dewey's report was received yesterday. He completely destroyed the Spanish fleet, killing over 300 Spaniards and wounded about 700. In recognition of his victory, President McKinley has appointed Commodore Dewey an acting rear admiral.—A dispatch from Hayti says that a battle is expected to-morrow, as Sampson's fleet is off the north of Hayti and the Spdnish squadron is rumored to have reached Porto Rico yesterday.—On account of the absence of the strongest vessels with Sampson near Porto Rico, the President is said to have decided to postpone the military invasion of Cuba another week.—The cruiser Vicksburg and the cutter Morrill, in pursuing a schooner, got too close to a Havana shore battery, which gave them a dangerous fire until they got beyond range. Neither of the vessels was struck by any large shells.—Senor Mella, a Carlist Deputy, was expelled from the Cortes for making use of a scriptural quotation about "an unfortunate nation whose kings were boys."—It is believed in Madrid that a military dictatorship, with Campos at the head, will soon begin.—The Sagasta cabinet yesterday decided not to resign, but to prosecute the war with vigor, especially in the Philipines.

TUESDAY.—The Spanish fleet is expected in West Indian waters momentarily. Admiral Sampson is waiting to meet the enemy.—The battle ship Oregon has arrived at Bahia, Brazil.—Congress yesterday passed a vote of thanks to Admiral Dewey for his victory at Manila.—Fred. O. Summerford, an American, who spent two months with Gomez, does not think that Cuban co-operation can be very effective, and says that this country will have to send about 40,000 troops to conquer Havana.—Serious riots have occurred at Linares and elsewhere in Spain, and martial law has been declared in several provinces.—Richard Harding Davis, in a letter from the headquarters of the army of Cuban invasion, at Tampa, shows how the war has tended to obliterate divisions of the American people.

WEDNESDAY.—The Spanish flying squadron unexpectedly arrives at Cadiz. It is thought that the fleet may go through the Suez canal and attack Dewey.—Twenty-seven merchant steamers, with a capacity for 20,000 men, have been chartered by the United States government to convey soldiers to Cuba within the next ten days.—The Spaniards are fortifying the Cuban coast towns by night.—The insurgents are massacring the Spaniards in the Philipines.

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Dr. Theo. E. Anderson, Member Board Medical Examiners of North Carolina, writes from Statesville, N. C., April 11th, 1898. In regard to Barium Rock Spring Water I here say that it has slowly but surely established itself in the confidence of our people both professionally and otherwise. Its medicinal and curative properties are known and acknowledged by all. For a long while I doubted its claimed efficacy, but my skepticism has long since been dissipated by a personal knowledge of its effect upon the system. Its greatest triumphs have been in cutaneous diseases, acting as a specific in both acute and chronic cases of Eczema. In many cases in Rheumatism and Gouty conditions of the system, it exerts an influence almost amounting to curative.

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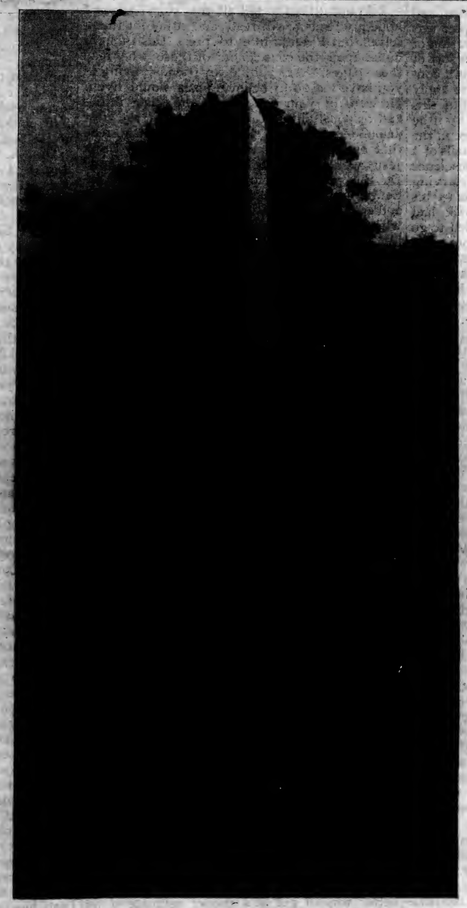
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CONTENTS.

	PAGE.
Engraving of Monument, The Declaration and Signers	1
CONTRIBUTED ARTICLES:	
What Would Jesus do? *W. P. McCorkle*	2
Our Mission in Cuba: *C. D. G.*	2–3
False Apostles: *Knox*	3
The Supplemental Course in our Sabbath Schools: *W. C. Clark*	3
Woman's Foreign Mission Union: *A Member*	3
CHURCH NEWS	4–5
CORRESPONDENCE:	
From Nazareth to Damascus: *P. H. H.*	6
Rev. John A. Gretter: *J. C. W.*	6–7
To the Christian People of the U. S.	7
Letters from Highlands and Wilmington	7
EDITORIAL: Notes. The General Assembly. Our Heroic Dead. The Pope's Pocket Nerve. Noblesse Oblige. Our Book Table	8–9
HOME MISSION DEPARTMENT. Superintendent's Report. A New Worker	10
FOREIGN MISSIONS	10
Sunday School Lesson	11
Westminister League Columns	11
Miscellaneous	12
Selections	13
CHILDREN'S DEPARTMENT. The Children's Letters. A Little Baby Bear. Letting the Clock Hang	14–15
Marriages and Deaths	16
Roll of Assembly Commissioners	17
Review of Contemporaries	18–19
News of the Week	20



Monument to the Signers of the Mecklenburg Declaration of Independence.

This noble monument, to be unveiled tomorrow, May 20, with appropriate ceremonies, will always be a source of pride to Presbyterians, but will also be appreciated by all who admire the virtues of manhood and heroism.

Above the inscription "To the Signers of the Mecklenburg Declaration of Independence, May 20, 1775," on the front plate, is the bronze representation of the "Hornet's Nest," the name that was bestowed upon this section of the country by Lord Cornwallis and which shows that the pledging of "our lives, our fortunes and our most sacred honor" was no mere form of words. Upon the body of the nest are the words "Let Us Alone." Upon the other side of the plate are inscribed the names of the signers. Let them be enshrined in the hearts of their countrymen- Abraham Alexander, Chairman; Ephraim Brevard, Hezekiah J. Balch, John Phifer, James Harris, William Graham, John Queary, Hezekiah Alexander, Adam Alexander, John McNitt Alexander, Secretary; Charles Alexander, Zacheus Wilson, Sr., Waightstill Avery, Benjamin Patton, Matthew McClure, Neil Morrison, Robert Irwin, John Flenniken, David Reese, John Davidson, Robert Harris, Sr., Thomas Polk. Among these are the names of two Presbyterian preachers and nine elders. All were Presbyterians except one, a Lutheran.

These are the resolutions that were unanimously and heartily adopted forming the celebrated Declaration:

I. *Resolved*, That whoever directly or indirectly, abets or in any way, form or manner countenances the invasion of our rights, as attempted by the Parliament of Great Britain, is an enemy to his country, to America and to the rights of men.

II. *Resolved*, That we, citizens of Mecklenburg County, do hereby dissolve the political bonds which have connected us with the mother country, and absolve ourselves from allegiance to the British crown, abjuring all political connection with a nation that has wantonly trampled on our rights and liberties and inhumanly shed innocent blood of Americans at Lexington and Concord.

III. *Resolved*, That we do hereby declare ourselves a free and independent people; that we are and of right ought to be a sovereign and self-governing people under the power of God and the General Congress; to the maintenance of which independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes and our most sacred honor.

IV. *Resolved*, That we hereby ordain and adopt as rules of conduct all and each of our former laws, and that the crown of Great Britain cannot be considered hereafter as holding any rights, privileges or immunities among us.

V. *Resolved*, That all officers, both civil and military, in this County be entitled to exercise the same powers as heretofore; that every member of this delegation shall henceforth be a civil officer and exercise the powers of a justice of the peace, issue process, hear and determine controversies, according to law, preserve peace, union and harmony in the County, and use every exertion to spread the love of liberty and country, until a more general and more organized system of government be established.

VI. *Resolved*, That a copy of these resolutions be transmitted by express to the President of the Continental Congress, assembled in Philadelphia, to be laid before that body.

The resolutions were sent by Captain James Jack, of Charlotte, to Congress, which was at that time preparing a petition to the King, stating that "we have not raised armies with the ambitious design of separating from Great Britain and establishing independent States," and as these resolutions gave the lie to the petition, the President never laid them before Congress.

And yet who knows how much influence their promulgation may have had in determining the wavers in the Convention that met in Liberty Hall, Philadelphia, in July, 1776, to sign the second Declaration of Independence?

The historian may yet trace the Independence of America to the Mecklenburg Assembly, and so, through the example of this Nation, the formation of the later Republics of France and South America, the emancipation of Italy and the establishment of free governments yet to be.

And the heart of the Declaration is the eternal principle of the "rights of men," which John Calvin taught and Alexander Craighead preached.

CONTRIBUTED ARTICLES.

[For the North Carolina Presbyterian.]

What Would Jesus Do?

BY REV. W. P. M'CORKLE.

Some time ago a popular pastor in a Western city devised a new plan for drawing a crowd to his Sunday night services. He advertised that instead of preaching a series of sermons he would read to them an original serial story, giving them a chapter at each service. The device was a success. There was an immense and growing crowd, and when the last chapter was read there was demand for the publication of the story. Each chapter was, in fact, a sort of practical illustration of some gospel truth concerning duty, and the book is an effort to apply to the practical duties of every-day life this crucial question: What would Jesus do if he were in my place? There is no romance in the story, which has been published. * It tells of a faithful and eloquent pastor, whose conscience was suddenly roused by the visit of a starving tramp first to his house and afterwards to his church, to the conviction that his work had been sadly superficial, and that he needed to go deeper and achieve something much more practical in his church work before he reached up to the ideal left us by the Master. This tramp, too independent to beg, had gone from house to house soliciting work, and had applied to many prominent men in vain. He visits the preacher, and that worthy, engaged in preparing a sermon, is unable to do anything more than express sympathy and good wishes. The following Sunday is communion Sunday, and the tramp is there. After the sermon he shambles forward and delivers a most remarkable address, of which the following is a sample.

"I was wondering as I sat there under the gallery, if what you call following Jesus is the same thing as what he taught. The minister said that it was necessary for the disciple of Jesus to follow his steps, and he said the steps were obedience, faith, love and imitation. But I did not hear him tell just what he meant that to mean, especially the last step. What do Christians mean by following the steps of Jesus? I've tramped through this city three days trying to find a job, and in all that time I've not had a word of sympathy or comfort except from your minister here, who said he was sorry for me, and hoped I would find a job somewhere. * * * Of course I understand you all can't go out of your way to hunt up jobs for people like me. I am not asking you to; but what I feel puzzled about is, what is meant by following Jesus? Do you mean that you are suffering and denying yourselves, and trying to save lost humanity, just as I understand Jesus did? What do you mean by it? * * * My wife died four months ago. I am glad she is out of trouble. My little girl is staying with a printer's family until I get a job. Somehow I get puzzled when I see so many Christians living in luxury and singing 'Jesus, I my cross have taken, all to leave and follow Thee,' and remember that my wife died in a tenement house in New York, gasping for air and asking God to take the little girl too. * * * It seems to me there's an awful lot of trouble in the world that somehow wouldn't exist if all the people who sing such songs went and lived them out. I suppose I don't understand. But what would Jesus do?"

Continuing his despairing, yet inimitably gentle protest against the practical selfishness of the Christian world, he lurched sudenly forward, and fell fainting by the communion table. He was taken, yet unconscious, to the pastor's residence, and tenderly cared for; and the next Saturday night, after saying to the minister, "You have been good to me; somehow, I feel as if it were what Jesus would do," he passed away. Sunday dawned, and that morning the pastor in closing his discourse referred to the tramp's death, and said, "His death has compelled me to ask as never before, 'What does following Jesus mean?'" And he asked for volunteers from his church who would pledge themselves earnestly and honestly for one year not to do anything without first asking, What would Jesus do?

The sequel shows how pastor and people went to work to adjust their lives to this new standard of practical duty, how he worked and preached, how the pious editor edited his paper, and how the gifted singer used her voice, and the millionaire heiress her money, and the superintendent of the Railroad Shops his opportunities for Jesus, and the result of their efforts.

I do not intend to tell all the story, which I hope my readers will read and enjoy for themselves, but I would like to press this thought home upon the consciences of those who read these pages. Are you, dear friends, living as you have reason to believe Jesus would live if He were in your place, with the same duties and responsibilities to discharge that are now demanded of you? Do the lawyers who read this endeavor to practice law as they think Jesus would, were He here to show them how? Do the physicians in their visits to their patients, minister as Jesus did, both to the bodies and souls of their patients? Do those of you who have large means try to use your money for the good of humanity, as you know Jesus would do were He in your place? Do business men seize their opportunities for influencing their employes for good, and do they conduct their business as they think Jesus would desire? Do housekeepers who read this, follow Martha rather than Mary, and neglect the better part of duty and the better part of true life? Is the work of our churches conducted on the plan which as pastors and ruling elders and members we think Jesus would have directed had He given us minute directions for carrying it on? If we ministers could get hold of this idea properly, would not our ministry be tenderer, bolder, more practical and more fruitful? Is there not among us a tendency to make the Church regard the life of Jesus as little more than a "picture of fine colors in a golden frame,"—a beautiful idea to contemplate, but far from being an ideal which we can realize in our lives and in the work of our churches? Christian friends, are there not too many among us who divorce their religion from their business, and practically assume that there is one rule for home and church-life and another for street and business associations? And are we not, many of us, satisfied that we admire the character of Christ, without in any wise entering into the plan of His life, and seeking to imitate Him, as He went about doing good?

It seems to me that Church sessions can do an infinite deal of good by endeavoring to bring their churches up to some practical effort along this line. As long as a pastor's exhortations are not followed by practical effort to apply the truth which he declares to the work of the Church and the individual lives of its members, there is danger that the church services, however spiritual and earnest, may tend rather to make sentimentalists of the people than followers of Jesus. Let it be the aim of every believer to find out what Jesus would have him do, and to set about it at once. And I do not know any better way to get at a proper estimate of our duty in any contingency, than to ask ourselves the question: What would Jesus do? This would certainly prevent a deal of extravagance, and stop a wonderful waste of time, and would make it easier for Sunday school superintendents to get a full corps of teachers, and pastors to secure the co-operation they need in helping the fallen and relieving the afflicted. It would put new life into churches that are now cold. It would cause managers of cotton mills to devise some concerted plan that would stop the fashion of employing small children and allowing them to grow up in utter illiteracy. It would boom our missionary work at home and abroad. It would build hospitals and endow colleges and orphanages and in manifold ways would it make a stir upon this planet.

Reader, will you volunteer, and henceforth try to ask yourself each day and each hour of your life: What would Jesus do?

"In His Steps." Published by Advance Publishing Co., Chicago.

Our Mission in Cuba—Shall We Resume it?

Winchester Presbytery has sent up an overture asking the New Orleans Assembly to establish, as soon as the way be clear, a mission in Cuba.

The meaning of this request is that the General Assembly of our Church shall give the sanction of its authority to the speedy resumption of the work that its Foreign Missions Committee began there so auspiciously in 1890, but for good reasons had to suspend a little over three years ago.

The Cuban Mission of our Church was in existence about four years and a half, and during that time we expended $4,682 on the work there. Sr. Evaristo P. Collazo had charge of it. Two churches were organized. One was in Havana. The other, which was in Santa Clara, an inland town of 15,000 inhabitants, grew till it had a communicant membership of eighty-seven, with a Sunday school numbering twenty-four, and a day school of forty, employing two native teachers.

Drs. A. T. Graybill and H. B. Pratt, and Rev. J. G. Hall, visited the field and spent weeks there. Mr. Hall, on one visit, stayed five months. Various important points were visited and partially evangelized, such as Kanchuelas, San Juan, Remedios and Cruces. The testimony of all these ministers of our Church, was that the Cubans welcomed Protestant missionaries and gathered in large numbers to hear the preaching of the Word. The congregations in some instances numbered three or four hundred. Similar testimony is borne by the Episcopalians, who have small missions in Havana and Matanzas, and also by the Baptists, whose wonderful work in Cuba was started thirteen years ago by Sr. Diaz, now a refugee in this country, and which, before the present war on the island broke out three years ago, was represented by twenty-one missionaries, laboring in twenty-seven stations, seven churches with eighteen hundred communicants and twenty-five thousand Sabbath school scholars and seven day schools with seven hundred and fifty students and twenty young men preparing for the ministry.

In many towns no house of worship of any kind is to be found; only occasionally the priests visit the private houses and hold services.

Mr. Hall wrote, "Here in Cuba is a wide open door for the preaching of the gospel." Again in May, 1891, Mr. Hall wrote to the *Missionary*, "whatever they may think, the great want of these people is really the gospel, and it devolves upon the churches of the United States to give it to them. They are near to us; the have confidence in us, they look upon us as their friends, and our relations with them are becoming constantly closer. It behooves us, therefore, to consider carefully and prayerfully our obligations to them."

These words are as true now as when they were first written, and the march of events has only given them added emphasis.

Cuba is perhaps the fairest spot on the Western Hemisphere. Havana, it is claimed, is the eighth port of the world in respect of commercial importance. Yet this rich and beautiful country with an area as large as the State of Virginia and a population of a million and a half has been lying for centuries at our very gates crushed beneath the tyranny and superstition of the Romish Church. Stripped, wounded and half dead this neighbor of ours lies there now by the roadside. Shall our Church, like the priest and the Levite pass by on the other side, or shall it be the good Samaritan and go and bind up the wounds of this sufferer with the healing leaves from the tree of life.

The eyes of the world are now upon Cuba. Just lately all over this broad land of ours the people with one consent have generously given hundreds of thousands of dollars of food and clothing to relieve the destitution of the suffering Cubans, to feed their hungry mouths, to clothe their naked bodies. Are not our Southern Presbyterian Christians ready to respond to an appeal to give the money to send them the Gospel, to feed and clothe their hungry, naked souls with the bread of life and the robes of salvation?

Our government has thought it necessary to intervene with the combined forces of the navy and army of these United States for the pacification of the Island. Shall the children of this world be wiser in this generation than the children of light? Shall not our Church intervene with a free Bible and a pure Gospel to rescue from the long tyranny of Rome's oppression this suffering Queen of the Antilles and lead her a fair bride to the Prince of Peace? Shall we not seize this Gem of the Southern seas and place it to shine a jewel in Jesus' crown?

When Victor Emmanual entered Rome and freed Italy, it is said, the missionaries of the Waldensian Church entered the Eternal City with the victorious army. Why may not our missionaries go to Cuba with Sampson and Schley? Or else, why may not our Church, at least, send its missionaries there this Fall, when in the good providence of God, hostilities shall have ceased and Cuba shall be free?

Shall our Church linger, or lag behind, when our Lord, the great Head of the Church, is by His providence leading us onward to new fields to be won and more work to be done, for Him?

By all means, then let our Assembly at New Orleans with hearty enthusiasm decide speedily to resume our Mission in Cuba. C. D. G.

False Apostles.

DEAR MR. EDITOR:—One of your contributors has imparted a valuable lesson on Mormonism. Allow another witness to testify. My residence is in a different State.

Some years ago, several families of discouraged farmers moved into a Southern tide-water neighborhood from Western States. The two families nearest to us proved to be "Disciples," and "Latter-Day Saints." Between two and three years ago, "elders" of the latter class began their visits in the community. An application for the use of a Baptist church was successful, and a large congregation assembled to hear the new preachers in "a powerful sermon." In conversation with one of the more intelligent members of the congregation, I found that he and the public generally were in the dark concerning the *saints*. I suggested that they were Mormons, but was informed that this was denied. They professed to be followers of Joseph Smith who had seceded from Brigham Young. I insisted, however, that, with the exception of polygamy, their religion was the same. They were genuine Mormons.

The Baptist brother was astonished to learn that his church had been lent to this disreputable sect of immersionists. He borrowed a Mormon book from his neighbor of that faith, which was the "Life of Joseph Smith," read it, and resolved that the church should never be so desecrated again. Efforts were subsequently made to secure other churches, but without success. Finally, the visiting elders procured a room previously occupied by a saloonist, and their services were there continued. But the fact of Mormonism had become known and the temper of some of our people began to indicate violence.

Several baptisms of western converts drew crowds to the water's edge. Among those were the "Disciples" before mentioned. The man and his wife went *under* for the second time. I inquired of the former how it happened. He explained that he had now learned that none but "saints" were *authorized* to baptize, and that he was now satisfied at last. This led me to inquire if I, and others, were all unauthorized, and I was informed very politely that this was the doctrine of his new Church. No one could become a member of Christ's kingdom, unless he was immersed by a "saint." I conversed with others, and was assured that this was their interpretation of the Bible text, "He that believeth and is baptized, shall be saved."

Aware that the parties were Mormons, I carried the war into Africa, and denounced the book of Mormon as a forgery, Joseph Smith as an impostor and the Mormon apostles as introducing a spurious gospel without divine evidence. I demanded such miraculous proof as the original apostles furnished—healing the sick and raising the dead. The man could show nothing in support of his faith. I insisted that "the successors of the Apostles" must be in possession of an apostolic commission. The result was a total failure of Mormonism in our neighborhood. The elders come no more, and the converts are selling out and leaving.

This testimony is given for the purpose of showing how dense is the ignorance of our people concerning this and other forms of imposture now prevalent. Hundreds of our Southern population have already been proselyted to the Mormon faith. They hold one State in their hands and control others. They have Representatives and Senators in Congress. They assume that Christianity is gone and they must re-establish it on the faith of a new revelation from God through Joseph Smith. They are making a desperate effort to convert everybody to their vulgar superstition, and yet our ministers let the present generation grow up in utter darkness of mind on the subject. It is folly to leave the people to enlighten themselves. All pretenses to an exclusive Christianity, as well as all popular heresies, ought to be made subjects of *pulpit warning*.

KNOX.

NOTE.—These Mormons are not from Utah. They are under a son of Joe Smith, and have headquarters at Limoni, Iowa.

The Supplemental Course in Our Sabbath Schools.

Our General Assembly has wisely provided for a course of study in Sabbath schools, which is *intended to familiarize our young people with the Bible and with the teachings of our own Church*. It has long been feared that the exclusive use of the "International Lessons" would not result in a thorough knowledge of the history and structure of the Bible as a book, and it was known that the International system made no provision for instruction in the system of truth held by any one denomination, and hence, without displacing the "International Lessons," the Assembly directed that a part of the Sabbath school hour be devoted to the study of the Bible as a book, and of such books as set forth the doctrines, government and history of our own Church.

How far this suggestion of the Assembly has been adopted by our churches the writer has no means of knowing, but being convinced of the great importance of such a course, fearing that it has not been generally adopted, and desiring to encourage its introduction, the writer wishes to give his testimony to its value and to illustrate its nature and use from his own Sabbath School. On taking charge of the church at Augusta he found a large and interesting Sabbath School, but noted, what is to be found in many of our schools, an absence of all instruction in the subjects above indicated, except so far as might be given in the asking and answering of one question in the "Shorter Catechism" each Sabbath. Circulars as to the supplemental course were ordered from our committee of pubilcation, the subject was discussed before our session and the system with modifications, was adopted and introduced.

The result has been most gratifying. Increased interest and attendauce are already manifest and fuller, clearer and more intelligent acquaintance with the doctrine, government, history and work of our Church must surely follow the faithful use of this system. The pupils who pass through the entire course may become as well posted as the average minister of our Church, at least on the topics, which will be found most useful in Christian life and work.

Perhaps the best way in which to enable your readers to judge for themselves of the value of this system will be to present an outline of the plan in use in my own school.

The entire school is divided into four departments, primary, junior, intermediate and senior. Provision is also made for a normal class. Under each division there are two grades with as many classes of each grade as may be necessary, according to the number of pupils, giving six or eight pupils to the teacher.

The classes are named for convenience in calling upon them to recite. The pastor hears four questions in each Catechism on two Sabbaths each month. On the other two Sabbaths the superintendent calls the roll of classes, when each class recites in concert a verse of Scripture. Ten minutes are given for preparing the supplemental lessons and for hearing it. Quarterly examinations should be held and certificates of promotion from one grade to another should be given at least annually, though this is not an essential of the system. Diplomas may be given when the entire course has been completed. Bibles, for such pupils as memorize the Shorter Catechism can be had from our Committee of Publication.

An inspection of the outline of studies thus indicated will make it evident that those who pass over it successfully will be intelligent Presbyterians. May our churches all hear and obey the voice of the Assembly and, in future years, pronounce blessed the memory of the men who recommended the supplemental course of study to our Sabbath schools.

M. C. CLARK.

Augusta, Ky.

A Woman's Foreign Mission Union in Orange Presbytery.

On the 29th of April, the Presbytery of Orange having approved, a union of the Women's Mission Societies was organized in the Presbyterian church of Winston.

There were representatives of eight societies present, while several others who were heartily in sympathy with the movement, sent letters of regret at not being represented.

The occasion was made all the more interesting by the presence of Rev. D. C. Rankin, D. D., of Nashville, Tenn., editor of *The Missionary*, who came especially to be present and to bid God speed to the movement for himself and the Executive Committee of Foreign Missions.

Mrs. E. A. MacRea, the successful President of the Women's Foreign Mission Union of Fayetteville Presbytery was also with us, assisting in the organization and stimulating and encouraging by relating her own experiences amid difficulties and obstacles, overcome by the grace of Him whose we are and whom we serve.

The following officers were elected: President, Miss S. O'H. Dickson, Winston; vice-presidents, Mrs. J. A. Gilmer, Greensboro, Mrs. L. H. Walker, Spray; secretary and treasurer, Mrs. Brodie L. Duke, Durham. Executive Committee—Mesdames J. Stirling Jones, E. P. Wharton, Greensboro; C. H. Wiley, Winston; E. L. Harris, Chapel Hill; Ida G. Holt, Burlington; C. D. S. Pomroy, Graham; R. D. Blacknall, Durham; Miss Gertrude Hamner, Lexington.

At a meeting of the Executive Committee held in Greensboro on Thursday, May 12, it was decided to appoint a Visiting Committee, consisting of one woman from each of the counties in the Presbytery to assist the President in the work of organizing new societies, upbuilding weak ones and disseminating missionary literature.

The first regular meeting of the Union will be held in the First Church of Greensboro, in September, the day to be decided on shortly, and it is the earnest hope and prayer of the women who have inaugurated this movement, that the Master will bless our efforts, and that we may be encouraged and upheld by the pastors and sessions, and that we may win for ourselves a place among the successful Women's F. M. Unions of the Southern Presbyterian Church.

A MEMBER.

Election of a Professor.

Notice is hereby given that the Trustees of Davidson College, at their next annual meeting in June, 1898, will elect a professor to the chair of mathematics in said institution if the way be clear.

J. RUMPLE, Secretary.

Salisbury, N. C., April 6, 1898.

CHURCH NEWS.

AGNES SCOTT INSTITUTE, DECATUR, GA.

CLOSING EXERCISES.

May 27th, Friday evening: Address before the Literary Societies by Mr. F. H. Richardson, of Atlanta.

May 29th, Sunday morning: Annual sermon by Rev. James Y. Fair, D. D., of Savannah, Ga.

May 30th, Monday evening: Annual Concert.

May 31, Tuesday evening: Address before the Alumnæ by Prof. K. G. Matheson, of the School of Technology, Atlanta.

June 1, Wednesday, 10 a. m: Commencement Exercises and address by Rev. J. T. Punket, D. D., of Augusta, Ga.

UNIVERSITY OF NORTH CAROLINA.

On Monday morning the Chapel was filled with students eager to welcome back to his duties President Alderman who returned on Saturday from his European trip. He comes full of health and vigor much benefitted by his journeyings. The students gave him a rousing welcome and the President spoke to them at the chapel hour. He declared he had long wished for the hour of home coming and, though it had been his privilege to see some of the fairest and prettiest spots that this world holds, that none seemed sweeter and fairer to him than the beautiful old campus which he had left in the grasp of winter, now fresh and green with the garment of spring. He expressed his gratitude that he could return in strength and safety and health; his proper appreciation of the dignity and manhood of the student body in his absence, and paid a high compliment to the skill and faithfulness of Professor J. W. Gore, Dean, acting President in his absence. It was not possible, the President said to go into any narrative of so varied a journey as he had been privileged to take, though he might do so in the future. At present two things were uppermost in his mind of the benefits of travel. If one is disposed to boast proudly of one's country and to fancy that it is the only land, he will learn to be temperate in his speech. There are other great civilizations and great peoples and in many departments of human activity we are young and crude and have much to learn as befits a young child in the family of nations. On the contrary if one is disposed to underrate and belittle his country's prestige he will come back to it with an intenser love and with a greater pride in the very name of America. It is a land of untamed energy. It is the land of freedom and opportunity where every career is open to talent, and where the man may think the thing that he will and speak the thing that he thinks. It is the land worth living for and working for as well as dying for. If one is through with the heat and struggle of life let him go to Europe, where art and beauty and all the refinements of an older civilization will minister to his days. But if he has stomach for the fight, if he wants to lend a hand for the struggle for better things in a great new world, if his face is toward the morning, let him stay at home.

The President spoke interestingly of the attitude of foreign nations toward America in the Spanish war. He spoke of the wave of distaste for America that is pervading the continent, and on the contrary of how the men of Anglo-Saxon breed, whether in England or Egypt or in the isles of the sea, were coming closer together and realizing that they were brothers and that there was such a thing as patriotism of race as well as of state. He told interesting stories of how English people from members of Parliament to drivers of cabs had expressed to him their sympathy with America.

The President, in conclusion, declared that his own land treated him with the greatest surprise of his journey. He had left it in peace, and the first word he heard at Sandy Hook as the pilot climbed aboard the great German ship was the story of a great naval battle fought in far off seas under the stars and stripes and fought to victory. A thousand Americans long absent from their homes cheered to the echo this news and the flag that fluttered from the pilot's boat. However men might differ as to the necessity for the present war, there remained only the fact that we were at war, and that it was war, not for aggrandizement, or revenge, but for the first time in history one great nation went to war to right a wrong and to put a stop to tyrrany and to end ages of [illegible]. In the presence of such a struggle all questions of section must forever die, and the word, "[illegible]" supplant mere localisms as designating those of us who live in the great republic and under the protection of the starry flag.

President Alderman took hold of work at once and everything is in readiness for examinations at the approaching commencement.

E. L. HARRIS.

ACADEMICAL INSTITUTE, NORTH WILKSBORO.

The session of 1897-8 of this school closed the 7th with an attractive and well rendered program. The recitations and declamations were very creditable, indeed, and showed native talent and careful training. The modesty, the entire absence of self-consciousness and eager earnestness of the pupils were commendable. The intense interest of most of the scholars betoken ambition to succeed. As a stimulus to utmost endeavor, prizes had been offered. The "Dixon prize," a beautiful Bible, was awarded to one of the larger girls for proficiency in "housekeeping and cooking." This prize was given by Miss S. O'H. Dixon, of Winston.

A "mason's trowel" was given to each of two boys for proficiency in stone work. These were given by Mr. J. M. Rogers, of Winston. Two of the students, sons of Rev. S. G. Walker, completed the regular course of instruction. They delivered original speeches, which showed considerable familiarity with the history and progress of our American civilization.

Rev. S. G. Walker is doing a good work for his people. The Bible is the leading text book. Everything must square with its teachings. He requires good, honest, solid work in the class-room and in the grain fields and garden. The institution deserves support.

C. W. ROBINSON.

ELDERS AND DEACONS' INSTITUTE OF FAYETTEVILLE PRESBYTERY.

Red Springs, N. C., July 29-Aug. 5, 1898. Programme:

Friday, 8 p. m.—"The Church and its Authority," Rev. J. M. Rose, D. D.

Saturday (preparation day).—10 a. m., "The Unrest of the World," Rev. P.R. Law; 11 a. m., "The Unrest of the Church," Rev. D. N. McLauchlin; 3 p. m., "The Bible the Word of God," Rev. T. R. English, D. D.; 4 p. m., Sermon—Neh. 1:4, Rev. J. M. Rose, D.D.

Sunday (consecration day).—"Bible reading; Consecration," Rev. M. D. McNeil; 11 a. m., "A Closer Walk with God," Rev. J. M. Rose, D. D; 3 p. m., "Children's sermon," Rev. D N. McLauchlin; 4 p. m., "Heavenly Pattern for Earthly Life," Rev. H. Craig; 8 p. m., "Rest for the People of God," Rev. T. R. English.

Monday, (Church Workers)—10 a. m., Bible Study, the N. T. Elder, his Warrant, Qualifications and Duties, Rev. W. B. Arrowood; 11 a. m., the Elder of To-day, his Privileges, Powers and Difficulties, Rev. D. N. McLaughlin; 3 p. m., Studies in Acts (1) Rev. T. R. English, D. D.; 4 p. m., The Four Gospels, Rev. M. D. McNeill; 8 p. m., "Be Filled with the Spirit," Rev. J. M. Rose, D. D.

Tuesday—10 a. m., Bible Study, the N. T. Deacon, Rev. D. N McLaughlin; 11 a. m., The Good Soldier of Christ, Rev. A. J. McKelway; 3 p. m., Studies in Acts (2), Rev. T. R. English; 4 p. m., "The Church in Working Clothes," Rev. C. H. Dobbs, Jr.; 8 p. m., Jesus Christ, Our King, Rev. J. M. Rose, D. D.

Wednesday.—10 a. m., Sunday school work, Rev. D. N. McLauchlin; 3 p. m., Epistle to the Galatians, Rev. T.R. English; 4 p. m., Church and Christian Education, Rev. P. R. Law; 8 p. m., Young People's Work.

Thursday.—10 a. m., Synodical Missions, Rev. A. J. McKelway; 11 a. m., Foreign Mission, Rev. W. B. Arrowood; 3 p. m., Epistle to I. Timothy, Dr. English; 4 p. m., Presbyterial Missions, Rev. H. G. Hill, D. D.; 8 p. m., Church Members Responsible for Church Growth, Rev. D. N. McLauchlin.

Friday.—Topic for the Day: "Final Triumph of Christ's Kingdom;" 10 a. m., "Thy Kingdom Come," Rev. J. M. Rose, D. D.; 11 a. m., John vi:37, Rev. T. R. English, D. D.; 3 p. m., Final Perseverance of the Saints, Rev. D. N. McLauchlin; 4 p. m., Bible Reading—The Promises, Rev. C. H. Dobbs, Jr., 8 p. m., "Lo, I am With You Always," Rev. W. B. Arrowood.

WARD SEMINARY, NASHVILLE, TENN.

The exercises of the thirty-second commencement of Ward Seminary will be held as follows:

May 22. Baccalaureate sermon by the Rev. Theron H. Rice, of Atlanta, Ga.

May 23. Alumnae Day. Reception to the members of the graduating class by the Alumnae Assseciation.

May 24. Graduating exercises in the school of music. Delivery of diplomas.

May 25. Commencement exercises. Literary address by Prof. H. W. Hall, of Clarksville, Tenn. Presentation of certificates and delivery of diplomas.

DAVIDSON COLLEGE COMMENCEMENT.

Sunday, June 5th, 11 a. m.—Baccalaureate sermon by the President; 8 p. m., Sermon to the Y. M. C. A., Rev. A. Sprunt, D. D.

Monday, 10 a. m.; Class Day, Arbor Ceremonies; 8:30 p. m., Entertainment by Senior Class.

Tuesday, June 7th, 10 a. m.—Annual meeting of the Board of Trustees; 8 p. m., Reunion of the Literary Societies.

Philanthropic Alumni Orator, Prof. D.H. Hill, N.C.; Eumenean Alumni Orator, Rev. C. L. Stewart, S. C.

Wednesday, 11 a. m., Annual Oration, Hon. Theo. F. Kluttz, N. C.; Alumni Oration; 6 p. m., Alumni Banquet; 8:30 p. m., Oratorical Contest—Society Representatives, Phi.: L. G. Beall, N. C.; J. A. McQueen, N. C.; J. E. Ward, N. C.; Eu.: R. L. Douglass, S. C.; T. F. Haney, S. C.; J. M. McConnell, S. C.

Thursday, 10 a. m., Graduating Exercises; 8:30 p. m., Grand Concert and Receptions by Societies and Fraternities.

Visitors will inquire for rates within North Carolina and South Carolina.

J. B. SHEARER,
President.

The girls of the Winthrop Normal came in force last Friday—378 in number—and captured the College. Tables had been prepared for them in the gymnasium. Students who had never been seen with a girl before felt that the demand far exceeded the supply, and "calicoed" industriously all day. All the various society and fraternity halls were open, with polite and attentive ushers in attendance, and from 10 till 4 everybody "had a good time."

Mr. McKelway, who had come to Davidson quite unwell last week, was so nearly himself again by Sunday that he consented to deliver the address before the Young People's Society on Sunday evening. He is a clear, interesting and attractive speaker, and now that his wife and children are spending some time at Davidson, we hope to have him with us often.

On Sunday last our congregation had the pleasure of hearing Rev. Jas. R. Graham, who is spending the year in the United States, on a furlough, after hard service in China. He with his wife and children have been for some time at the home of his brother, Rev. A. T. Graham. Sunday morning and evening he delivered lectures on missionary life in China, which were listened to with the most intense attention by large audiences. On Monday evening the church gave a reception to Mr. and Mrs Graham in the church parlors. It was entitled "An Evening with the Chinese," the Chinese in question seeming to be Mr. and Mrs. Graham, who were in full Chinese costume. Everybody enjoyed the entertainment, and learned much of Chinese customs and the hardships and rewards of missionary life among them.

AUSTIN COLLEGE, TEXAS.

There is much in Texas calculated to arouse all that is noble in the breast of man. We greatly need men and money. Both of these must come from "the States;" at least for some time to come. Dr. Plumer once said, "No State can prosper which has to import its teachers and its preachers."

The presence at our Presbytery of Dr. T. R. Sampson, the young president of Austin College, was like "a benediction, which cometh after prayer." I have seen him but once since he stood at the open grave of his dead father. He won every heart. Texans will rally around him and his coadjutors at Austin College. I know these Texans. With them true simplicity is true greatness, and that Dr. Sampson possesses in a wonderful degree.

PHILLIP BARRETT.

PEACE INSTITUTE.

Commencement exercises, Friday, May 27. Class of '98: Bessie B. Brown, Tex., president; Emily W. Dinwiddie, Va; Helel M. Dinwiddie, Tenn.; Margaret E. Exum, North Carolina; Jennie Hill, Wis.; Bettie W. Johnson, North Carolina; Annie E. McLean, North Carolina.

NORTH CAROLINA.

Jefferson.—At our morning service in Jefferson yesterday, four persons were received into the Presbyterian communion.

E. E. GILLESPIE.

Alamance Church.—Communion services were held at Alamance Church last Sabbath. The house was filled to overflowing and the collection for Foreign Missions amounted to $37.81. Rev. H. D. Lequeux is pastor of this Church.

Croft, N. C.—The commission appointed by Mecklenburg Presbytery to organize a church at Croft met on Sunday last with the following members present: Rev. Messrs. Roger Martin, T. J. Allison, R. D. Stimson, John M. Grier, James Barclay and Elders W. A. Jamison and W. H. Puckett.

After an interesting and instructive sermon to a crowded house by Rev. Roger Martin and presentation of church letters by application for membership the court adjourned to meet on Sunday, May 29th, to complete organization.

Sugar Creek.—At the communion meeting at Sugar Creek on 4th Sabbath of April last there were three additions to the church by examination and one by certificate.

Asheville Presbytery.—Revs. A Walker White and H. R. Overcash were received by letters, from Texas and Lexington Presbyteries respectively.

Pastoral relations between Rev. H M. Parker and South Side Church was dissolved and he was dismissed to the Presbytery of Charleston.

Rev. R. W. Alexander was released from the churches of Wayesville and Bethel and given a letter to the Presbytery of Fayetteville.

Candidate W. W. Williams, who was recently graduated at the Louisville Theological Seminary, was dismissed to the Presbytery of Paducah.

Presbytery called the attention of our churches and pastors to the fact that we have a Presbyterial and not a Congregational form of government; that the Presbytery makes and dissolves pastoral relations after hearing the will of both parties, according to its judgment of what is best—and that it is unconstitutional for a minister to resign his work and leave its bounds and undertake work elsewhere before the matter comes before Presbytery.

Rev. E. A. Sample was elected a Trustee of Davidson College for a term of three years. Revs. R. W. Boyd of Concord and R. P. Smith, of Mecklenburg, were invited to sit as corresponding brethren. The report on Home Missions was encouraging, showing progress in all the departments of Home Mission work. All the fields are supplied, except two and they have been vacant only a short while. In the fields where Presbytery supplements salaries, 114 persons have been received on profession and 39 by letter. Presbytery has expended in supplements during the year, $1,436.47, expended by Synod $700. For Church erection $1,772, making a total of $3,908.47.

The following recommendations were adopted.

1. That the churches receiving aid be informed that it will be the policy of this Presbytery in the future to reduce the amount of aid appropriated as rapidly as possible.

2. That the churches be urged to come up to their apportionment for the benevolent causes and that pastors and sessions be directed to see to it that collections be taken on every Sunday in which there is preaching.

It was ordered that an apppropriation not to exceed $150 be made to furnish Rev. R. P. Smith, our evangelist, with a horse and buggy, and to enable him to employ a young man to assist him in his work.

A call having been presented from the Swannanoa Church for the pastoral services of Rev. H. R. Overcash, and accepted by him, a committee consisting of Revs. E. Mac Davis, R. F. Campbell, Dr. and E. A. Sample, and Elders W. A. Blair and J. B. Shope was appointed to install him over said church on the third Sabbath of May, at 8 p. m.

Presbytery fully realizing the great neglect of family worship in our bounds would urge all ministers to preach on the subject and secure suitable pamphlets bearing on this question that our young people may be rescued from threatened dangers and trained for the Master's work.

On the subject of general education pastors and sessions were requested to establish parochial schools wherever possible, to be under the care of the churches in which the children shall be instructed in the Scriptures and the catechisms of the church as well as in the secular studies.

The Agent of Education, Rev. S. C. Caldwell, was directed to act as a medium of communication between these schools and the Presbytery.

A popular meeting was held on Thursday night in the interest of foreign missions. After report had been received Rev. A. Walker White delivered an interesting address on this great subject. Twelve churches had contributed $823. Of this amount Asheville First Church paid $708.

It was urged that our people subscribe for the missionary, the Children's Missionary, the Missionary *Calendar* of Prayer, also that the regular monthly concert of prayer for missions be observed as far as possible in all our Churches. Rev. R. W. Boyd made an interesting address in behalf of the Barium Springs Orphanage, which institution was commended to all the churches and their prayers and material support asked in its behalf.

After the usual vote of thanks to the people of Murphy and the Railroad Company, Presbytery adjourned to meet at Highlands, September 22, at 7:30 p. m.

E. A. SAMPLE,
Stated Clerk.

The Presbytery of Orange stands adjourned to meet in the First Presbyterian Church, Greensboro, N. C., on Wednesday, May the 25th, at 12 o'clock, noon, to examine and license, if the way be clear, certain of our candidates, to consider the resignation of Rev. R. W. Culbertson as Chairman of the Home Mission Committee, and to transact other important business. A full meeting is desirable.

D. I. CRAIG,
Stated Clerk.

Mecklenburg Presbytery met according to adjournment in the First Presbyterian Church yesterday morning at 10 o'clock. The following members were present: Ministers.—Messrs. Smith, Dorritee, Crockard, McIlwain, Howerton, Stagg, Allison, Barclay, McAlpine, Miller, Siler, Shaw, Newell, Stimson, Wynne, Hoon, Shields. Elders.—Messrs. C. J. Biggers, J. T. Dameron, T. H. Rosich, F. A. Henderson, C. M. Rhyne, M. L. Kestler

Quite a number of items of business were transacted in the early hours of the session, after which the Presbytery proceeded to examine the following candidates for licensure: R. S. Eskridge, S. L Cathey and J. L. Yandle. Licentiate A. H. Temple, having been received from another Presbytery was examined for ordination.

The afternoon was taken up in examining the above named young men in theology, sacraments, polity, Church history and academical studies, all of which parts of trial were sustained as satisfactory.

The night session was devoted to hearing the trial sermons of the candidates. Mr. Cathey preached from Mark xvi:16. "He that believeth and is baptized shall be saved." Mr. Eskridge from the 23rd Psalm, first verse: "The Lord is my shepherd, I shall not want." Mr. Temple from Galatians vi:2: "Bear ye one another's burdens and so fulfill the law of law of Christ." Mr. Yandle from John xv:12: "This is my Commandment, that ye love one another."

These sermons were all sustained as satisfactory parts of the trial. Messrs. Eskridge, Yandle and Cathey were licensed to preach as probationers of the gospel ministry.

Licentiate A. H. Temple was ordained and enrolled as a member of Presbytery.

At this meeting calls were received from Castanea' Unity and Stanley Creek Churches for the services of Rev. H. L. Higdon; and from Mt. Holly church for Rev. Jos. Crockard.

Mecklenburg Presbytery.—There will be an adjourned meeting of Mecklenburg Presbytery at Sugar Creek Church, Thursday, May 26, at eleven in the morning. Rev. J. R. Howerton, of Charlotte, will preach at that hour.

MISSISSIPPI.

Indianola.—I have just returned from a short visit to my old home in North Carolina. On May 1st I visited Parmele, where I first labored for the Lord in building the Parmele Church. Although short notice was given of services a large and attentive congregation greeted me both morning and evening. Was much encouraged at the outlook, members seemed to be in earnest, and show that faithful work is being done, especially in the Sunday school. Rev. Dr. Johnson, of Elizabeth City, preaches there once a month. I am thoroughly convinced that if Presbyterianism is presented to the people in Eastern North Carolina that they will accept it very readily, and when an old Primitive Baptist is converted to Presbyterianism you have a good substantial man.

I have decided to return to the Old North State and cast my lot with the good people of Johnston County. Hope to begin work by the first of July. Owing to the health of my family our physicians advised me to make a change, my health has been good.

The work here is very encouraging, and among as kind, generous and hospitable people as I ever met. A young, active man will find this work very inviting, appreciative, and where much good can be done, with a good salary.

R. W. HINES.

TEXAS.

Wianie.—We need at once a consecrated young man for a mission field on the Trinity and Sabine Railroad, in the Presbytery of Eastern Texas. A living support is promised.

THOS. WARD WHITE,
New Birmingham, Texas.

KENTUCKY.

The Presbytery of Ebenezer met at Elizaville, April 27. The opening sermon was preached by Rev. W. C. Clark, of Augusta. Rev. H. R. Laird, of Millersburg, was elected moderator.

The Narrative was encouraging, showing that our Churches are more generally supplied, and that there have been many additions and that the contributions to Home Missions were larger than for the previous year.

Foreign Missions.—The Churches gave to this cause $1,010.52. Of this amount ladies' societies gave $430. The Presbytery of Ebenezer was the first in Kentucky to authorize the organization of a Ladies' Presbyterial Union. In addition to the $430 for Foreign Missions, this society gave to the mountain work for the past year, $163. The Union reported a delightful meeting at Paris the week before Presbytery and asked for direction and advice from the Presbytery.

Home Missions.—One new church was reported and mention was made of the employment for the summer of four young men for the mountain work, and also the securing of the services of Rev. S. D. Boggs for one-fourth of his time in the same work.

J. C. Malloy was received from the Presbytery of Louisville and order was taken for his installation of Central Church, Mayesville, on the fifth Sabbath in May.

J. Reynolds Best was examined and licensed and then transferred to St. John's Presbytery, that he might take work at Braindentown, Fla.

Commissioners to the Assembly: Rev. S. D. Boggs, Elder Lynn Frazier; Alternates Rev. W. C. Clark and Elder Collins

The amendment to Book of Church Order was agreed to. Order was taken to hold a conference in the interest of the Sabbath school work at the fall meeting at Richmond.

Resolutions of congratulation were passed touching the long and useful pastorate of Dr. Scudder.

It is hoped by many of our ministers that the subject of "Chaplains in the Army and Navy" may be reconsidered by our Assembly. Some years ago the attention of the Assembly was called to this matter, but so far from encouraging ministers to enter this important field of usefulness the Assembly's answer was suited rather to discourage its ministers from accepting such positions. Are we to leave the spiritual interests of the men in our army and navy entirely to Catholics and Episcopalians?

VIRGINIA.

Presbytery of Montgomery.—Attendance; 23 ministers and 31 ruling elders, four licentiates and one candidate, besides several visiting brethren from Abingdon and Lexington Presbyteries, about 65 in all—the largest attendance in the history of Presbytery.

Received: Rev. J. F. Matheson from Abingdon Presbytery, and arrangements made for his installation as pastor of Branchville Church.

Examined for ordination: Licentiates, J. C. Shivé, Charles Friend, C. W. McDonald, and J. Mc D. Reynolds, and commissions appointed to ordain and to enstall them over the churches to which they are called, mentioned last week.

Taken under care, as a candidate for the ministry: Mr. A. H. Shank, of Salem Church.

IRELAND.

Foreign Orphans.—Under the efficient leadership of their president, Lady Lee Anderson, the Ladies' Society in Dublin, Ireland, have practically undertaken the full care of the orphanage at Aintab, Turkey, and are sending a lady to take the position as matron. They will thus have charge of some 300 Armenian orphans, and very much lighten the work of the American missionaries. The Swiss are supporting 230 orphans in Sivas for a term of five years, and have sent two excellent ladies to look after their welfare and instruction. In twenty centers the American missionaries are still caring for more than 2000 orphans, supported by funds sent through the National Armenian Relief Committee, Brown Bros. & Co., 59 Wall St., New York, Treas.

Yours truly

GEO. P. KNAPP, Sec'y.

CORRESPONDENCE.

From Nazareth to Damascus.

As we have already visited Nazareth, we were able to devote the whole time of our second trip to the marvellous view from the hill-top, reviewing the history written upon its ample page, and to fixing in our memory the precious picture of the little valley itself.

The next day was to bring us to scenes even more sacred—the central spot of our Lord's ministry. To reach the sea of Gallee from Nazareth you go over the back of the hill, and after rounding another hill you come to Cana—the home of Nathaniel and the scene of our Lord's first miracle. Both facts have memorials in the town, built by the Greek church, but where Jesus proclaimed His gospel to be a social and joyous religion they have erected institutions of asceticism. Following the road that our Lord must have trod when he was rejected at Nazareth, and which the crusaders followed when allured to their destruction, we reach the horns of Hattin, the scene of their last battle, where after a night of fevered thirst, under a blazing July sun and scorched and blinded by the smoke of burning brush, they were hewed to death by the army of Saladin. And just on the other side of the mountain He whom they followed, but whose spirit they so sadly misunderstood, had proclaimed a kingdom for the poor in sprit and pure in heart and had pronounced a blessing on the peacemakers.

It needs only two glances at the mountain to see why Matthew puts the sermon on the mount, and Luke puts only the night of prayer on the mount and the sermon on the plain. The mountain, seen as we saw it in coming down from Nazareth, is only a small two-horned hill, in which one might retire for prayer and have his immediate disciples about him, but utterly unsuitable for the gathering of a multitude. But a great plateau stretches out from it, capable of accommodating thousands, as one side of it did accommodate two armies. But when you look up from Capernaum (where Matthew lived) it is all one great mountain—hill and plateau being alike mountain to those who dwelt by the lake. For the Sea of Galilee lies six hundred and eighty-two feet below the level of the Mediterranean.

The first view of the Sea of Galilee thrills you with a sense of joy. It is so blue, so clear, so restful to the eye in its settings of green hills on this side and blue hills beyond, that its charm is irresistible. Then you wonder at its smallness. The books tell you it is eight miles wide, but seen from this height it scarcely looks more than one or two. But what is that tiny spot on its surface, no bigger than a bird? If it be a boat—as it proves to be—the lake is larger than you thought. And would the hills on the other side be so blue if the lake were so small? You reach—by long windings down—the margin of the water, and find that the beach on the other side is concealed by the curvature of the surface. And when you take a sail the lake stretches on and expands and lengthens until the sense of smallness is utterly gone.

Of the teeming life that throngs these shores in the Gospel narrative, and of the many towns that Josephus and the Gospels mention, there is now but one, Tiberias—its grim castle and black basalt houses suggesting the character of the gloomy tyrant for whom it was named, and of the cruel monarch who built it. It was never visited that we know of by our Lord, and is named but once in the Gospels. It was then a heathen city and His mission was to the lost sheep of the house of Israel. But after the destruction of Jerusalem, and the defeat of the Jewish revolt, Tiberias became a refuge of the Jews The last Sanhedrin sat here and here the Mishna was edited. It is still predominantly Jewish. The Jews here seem narrow, self-centred and intolerant—a great contrast to those of Roseh-pinch, one of the new colonies that we visited the next day. It was the last day of unleavened bread when we camped there for lunch, and they treated us with open-handed hospitality, entertaining us with wine and unleavened bread, and taking no pay for anything

To return to the lake, I never shall forget that afternoon's sail. It was refreshing in itself, as a change from riding day after day, but there was no part of Palestine that seemed to recall Christ more vividly than these waters, and at every turn there was something to illustrate the Bible story, from the sudden squalls of the wind opposite the gorges that open upon the lake to the sleeping boatmen when their turn of duty was over.

At Tell-Hum, where we made our first landing a disappointment awaited us. The site has been bought by the Franciscans and a law suit about it is pending with the Greeks. Meanwhile the beautiful carved capitals and other fragments of the old Jewish synagogue, that led travelers for a long time to identify the place with Capernaum, have all mysteriously disappeared under piles of black basalt. So great is the rivalry for the possession of sacred sites.

However, Tell-Hum is almost certainly not Capernaum. Though not so stated in the books there is strong reason to think it and Chorazin were without doubt at Chan Minyeh, a little farther south. It occupies the north corner of the only plain on the coast corresponding to the plain of Gennesaret, and just where the caravan route touches the lake, accounting for the receipt of custom, at which Matthew sat. Canon Tristram found blind fish in the fountain, which coincides with the statement of Josephus. At the southern end of the plain lies Magdala. If there were two Bethsaidas, the city of Philip and Andrew and Peter lay between Khan Minyeh and Tell-Hum. Otherwise they came from Bethsaida Julias, just east of the entrance of the Jordan with the lake. Bethsaida means House of Fish, and the lake still abounds in fish. The boatmen gave me the Arabic names of seven or eight kinds. We enjoyed one kind for dinner that evening at Khan Minyeh, where we camped. Our repose was disturbed that night by the attempt of a Bedouin to steal one of our mules. The muleteer gave the alarm and the Bedouin shot at him twice at such close range that his face was burned with the powder. Two nights before a party who left Jerusalem a few days ahead of us lost a horse at the same place. Generally the Bedouins will give a guard, but here they refused. The next night by Lake Huleh we camped near a large Bedouin village and they furnished us ample guard. We overtook the other party at Rosch-pinch and we all camped together that night.

The colony above mentioned is chiefly engaged in silk culture, though the vine and almond are also cultivated. It overlooks, from the southern end, the broad valley of the upper Jordan. The floor of the valley is almost perfectly level, and is literally soaked with water. At the lower end is Lake Huleh and above is a swamp of papyrus reeds. This historic plant that has disappeared from Egypt is here in such abundance that the natives have an important industry in weaving it into matting. It appears as a covering for their tents instead of the usual goats' hair, and is exported for covering for the floors of mosques. We could look across this swamp to our camping place of the next night at Banias under Hermon, and could hardly believe that it was a day's journey off. We believed it next day. Making the best compromise we could between the rock strewn hill side and the miry plain, we followed around the head of the valley, in and out of the bays in the hills down which tributaries of the Jordan shot into the plain, and so worked our way from the west to the east side. The hills on the west side are a part of the Lebanon range. On the east side is Hermon. On the north is a low line of hills connecting the two ranges, and deflecting the Litany to the Mediterranen. But for this watershed it would have flowed on southward and have been the upper branch of the Jordan.

The three principal sources of the Jordan are very interesting. We crossed the Hasbony on a quaint stone bridge, one of whose three arches is Roman work. It is longer—though smaller—than the other two, and we did not see its source. The Laddan bursts up from the ground in a great pool which sends off its waters in a rushing stream twelve feet wide and eleven feet deep. On the hill above, rich in fine old trees, is the reputed site of Dan, though others place it at Banias. At Banias the third source bursts from a cave at the foot of Hermon a full born river. The ancients turned this grotto into a sanctuary of Pan, traces of whose worship are still seen in native niches carved into the rock with Greek inscription. Herod built near by a temple to Augustus, and Phillip made it his capital and called it Caesarea, or Caesarea Philippi to distinguish it from his father's Caesarea on the coast. But while Roman ruins strew the ground, and Roman bridges still span the stream, the old Greek name survives in Banias. But our interest was neither in the sylvan deity nor the Roman emperor, but on One who sought this place as a refuge, and here received that full confession from man that led Him to recognize the confessor as the first stone in the church He had come to found; and —on the mount above—that recognition from heaven that testified in the presence of Moses and Elijah, "This is my beloved Son; hear Him."

Right over the town a peak of the mountain is crowned by a gigantic castle, Phenician, Roman Gothic and Arabic, in its workmanship, by which—perhaps from Solomon's time on the masters of this country have sought to hold it. The principal part of the castle is of crusader origin, but the Saracens repaired it and put their inscriptions upon it.

A long day, climbing the shoulder of Hermon, reaching a height of 5,000 feet and within a short distance of the anow that lay banked between his great ribs, past Druse villages where blackened walls and the fewness of the men compared with the women and children were melancholy evidences of the insurrection of two years ago, over long rolling wastes between fertile strips where tributaries of the Pharfor break from the mountain side, brings us to our last camping ground in a grove of walnut and quince and pomegranete and fig, with grape vines swinging from the trees and hawthorn blooming in the hedge, thence from a high view point, we saw over an intervening ridge a great ocean of dim blue verdure, and in the midst of it a white island. That was Damascus. And the next day as we traversed the long miles of rolling hill and elastic plain that intervened, we felt that we were not yet off holy ground. For into our road there came from the Hauran another road, just as the city again came into view, and the first vision of it to the travelers on the other road. Just here most probably one who travelled that road on an errand of blood saw a vision of the Christ in a brightness above even the Syrian sun at noonday. From thence on we followed in the way along which he was led by the hand, and enter the ancient city made memorable above all things else in its age-long history as a place of the conversion and baptism and first preaching of the Apostle to the Gentiles.

P. H. H.

Rev. John A. Gretter.

The life of Rev. John A. Gretter, the subject of the following brief and imperfect sketch, previous to his removal from Virginia to Greensboro, North Carolina, so far as it is known to the writer, can be recorded in a few brief sentences. He was born in Richmond, Va., Sept. 28th, 1810, and graduated with first honors from the University of Virginia, July 18th, 1830. He taught school in Alabama for a term not exceeding one year, previous to his marriage to Miss Mary Johnson Winn, of Charlottesville, Va., August 30th, 1831, Rev. P. Bowman officiating on this occasion. Very soon after this event, he experienced that change of mind and heart which also materially changed his future life. Having decided to enter the ministry of the Presbyterian Church, he took the usual course in Princeton Seminary, after which he preached for a short time in Jennito, Va., previous to his removal to Greensboro, either in '35 or '36.

As an incident of some interest in connection with his boyhood days it may be here stated that his daughter, Mrs. Lizzie Sloan, has in her possession a sword which was worn by her father, as captain of a company which met La Fayette during his grand triumphant march on the occasion of his last visit to the United States. As this was in 1824, it will be seen that he was then only 14 years old, and of course this was a company of lads, which was thus honored in doing honors to this idol of the American people

He had not enjoyed the advantages of early religious training, his parents both becoming Christians in advanced life, but both lived to old age exemplifying the beauty and power of true godliness in the decline of life. His father, Michael Gretter, was a man of ardent temperament and heartily and zealously supported any cause that he espoused. He was a man of prayer and faith and a liberal contributor of his ample means to objects of benevolence and charity. At the beginning of our civil war, and after the death of the one who had for so many years been his companion in life, he converted his estate into money which he loaned to the Confederate government, taking bonds for payment. Of course these bonds became worthless by the failure of the government, and the surrender of the Confederacy found him stripped of his hitherto ample worldly fortune. Here again was an exhibition of that enthusiastic support which he was wont to bestow upon any object that enlisted his approval. This privation, however, was of short duration, for he was soon transferred from earthly poverty to the enduring riches which can never fade away or be lost.

Of his four children, three sons and a daughter, the latter and two sons, including him who is the subject of this sketch, had gone before, and were doubtless among the first to welcome the father within the pearly gates. David B. Gretter a younger brother, whose wife, named Martha, was a sister of Mrs. John A. Gretter, had also moved to Greensboro, and while engaged in the work of teaching, was stricken down with consumption. Within the same enclosure, near the First Presbyterian Church building, may be found stones which mark the graves of these two brothers and their wives.

As already stated Mr. Gretter moved to Greensboro in '35 or '36, being called by Orange Presbytery to occupy a chair as professor of mathematics in the Caldwell Institute then in its infancy. This institution soon took rank among the first of its kind in the State and drew pupils from several surrounding States. It was a well known fact that Mr. Gretter had a large share in securing for this academy its wide and well deserved reputation as a school in which young men in the pursuit of knowledge could enjoy superior advantages.

While fast gaining a reputation which would have given him a position in any college. He was not satisfied longer to remain in a position which debarred him from the full exercise of his powers in what he considered the grandest and most important work committed to men on earth, namely, that of preaching the gospel. While heretofore engaged in teaching, he also embraced such opportunities for preaching as presented themselves. Besides frequent help given to Father Paisley, now infirm from age, he preached twice a month at Bethel and once a month at Gum Grove for a period of time (how long we do not recollect). But when Father Paisley retired from his work and the Greensboro church gave him a call to become their pastor, he felt this to be an opportunity for the fulfillment of those cherished desires already alluded to.

For some reason or reasons unknown to us father Paisley the founder of the Presbyterian Church in Greensboro had declined to be pastor. Mr. Gretter therefore, installed as such in 1844, was the first pastor. He was a man of very superior intellectual gifts, but these gifts were not prostituted to the acquisition of fame as a preacher. On the contrary his mind was so absorbed with the grandeur of his theme that he seemed wholly to lose himself in the effort to impress his hearer with the grand truths which he so vividly and forcibly portrayed. His style was not so much ornate as it was expressive of thought. Elegance of diction was lost sight of while he sought to present his thought in language that would be clearly intelligible to his audience.

The hearer lost sight of the speaker and his language while absorbed with the thought. His sermons usually closed with a practical appeal to the conscience founded on a truth to which the hearer had been irresistibly forced to give assent He placed a low estimate upon appeals which had not such a basis. He esteemed as of little worth emotions which were produced otherwise than by the presentation of some fundamental truth. During the greater portion of the eight years of his active pastorate no communion occasion passed (there were four during the year) without accessions to the Church upon profession of faith.

In the early part of the year 1852, he received a call from the Church of Wilmington. It was a great relief to his people when after his visit to Wilmington he announced his decision to make no change. However, during this first visit, made in a private conveyance and in inclement weather, he contracted a cold which resulted in consumption. He only preached a few times before he broke down in the midst of a sermon, being unable to finish it. This was his last attempt to preach. We recollect his appearance at church on only two subsequent occasions. The first when Rev. John M. Sherwood, a young licentiate just from the Seminary, preached his first sermon, having been invited to fill the pulpit during the pastor's sickness. In a few touching words he commended the young brother to his people. On another occasion he administered infant baptism.

He lingered until January 23, 1853, when his spirit was released from the frail tenement no longer able to contain it. On the following day, which was Sabbath Mr. Sherwood preached his funeral, using as a text, II Tim. iv: 7-8.

Stopping here we would fail to bring before the public one of the most striking features in his character. Though deprived of early religious training, he was thoroughly conversant with Calvinistic teachings. He was as familliar with the Shorter Catechism as any one who has been thoroughly drilled in its teachings from childhood; and he heartily endorsed these teachings only because he believed them to be entirely consistent with revelation. Those so-called hard doctrines which so many considered inexplicable, and reject because they so consider them, presented to his mind no difficulty whatever. It was sufficient that they were taught in God's word. It is not the province of the creature to explain the seeming difficulties of divine revelation, but simply to accept that which is revealed. We may expect to find in a revelation from God that which human reason cannot comprehend.

In all controversies the great aim must be to find what is the mind of the Spirit. Human reason must bow before divine teaching. This he ever maintained as an essential element of the Presbyterian belief. We are not to go to the Bible in order to have our preconceived opinions confirmed, but we must form our opinions from what we find in the Bible. Another unquestionable feature in his character was frankness, which was regarded by him as an indispensable requisite. Nothing could atone for its lack in any one. In no other way could one so surely and completely lose caste with him as by an exhibition of deception. It was the vice toward which he could exercise no forbearance, and it is doubtful if any one once detected in it, ever fully regained his confidence.

J. C. W.

To the Christian People of the United States.

We, the undersigned ministers of the churches in Tampa, Florida, appeal to you to help us in doing religious work amongst the soldiers of the United States army. There are now about ten thousand "regulars" stationed in and about Tampa, and the volunteers begin coming in this week. This is the nearest point to Havana, has deep water, has been made the Government's base of supplies, and will be made the general rendezvous throughout the war.

The opportunity for doing religious work will nevbe surpassed, and should be promptly acted upon by the Christians of the United States. The Christian people of Tampa cannot be expected to perform this work by themselves. Our population of 25,000 is half foreign, and not more that one in fifteen is a member of a white protestant church, and comparatively little of the wealth of the city is in the hands of the Christian people. Our charity has already been taxed to its utmost to carry on mission work amongst the foreign element and support the thousands of Cubans out of employment during the past winter. The Cuban population has been taxed to its utmost sending assistance to their countrymen in carrying on the war with Spain. Had it not been for their generous and constant help the war could not have been sustained.

The ministers of Tampa have done all they could in holding religious services, and distributing religious literature. Four thousand books have just been sent by Mr. Moody for gratuitous distribution and the American Bible Society has sent twenty-five hundred testaments. The work already done is beginning to bear fruit; sixty or seventy have expressed publicly their interest on the subject of religion. Dr. A. C. Dixon, of New York comes this week to carry on evangelistic services among them.

We are preparing to carry on religious work of every kind possible, and need and must employ earnest religious workers. We will have a tabernacle completed this week for the work. We have undertaken this work knowing that it was beyond our own means, but we are trusting that the Christian people of the United States will sustain us in it with their prayers and contributions. We need contributions in the shape of money, religious literature and earnest Christian workers. We sincerely hope that some of the Young Men's Christian Associations will send some of their best workers with camping tents.

The saloon and beer men are furnishing every accomodation possible to debauch the soldiers. The Church surely should not be less attentive. The papers are appealing for a million dollar fund for the Red Cross Society to be used for the sick and the wounded. We believe that these soldiers are in more danger from sin than any are from yellow fever or Spanish army, and we believe that if we had a supply of good literature and good Christian workers and $5,000 in money to defray the expenses of an evangelistic campaign amongst them, that we might [illegible] their salvation.

These are the soldiers of the whole country, and their spiritual welfare should be the concern of all. Please send your contributions at once to Rev. J. G. Anderson, 508 Madison Street, Tampa, Florida, or any of the undersigned, and they will be gratefully and promptly acknowledged, and wisely spent. You could not use your money in a better cause.

Expecting a prompt and generous response, we are,

Yours in the Master's service,

(Signed.)—
W. M. Poage, Pastor M. E. Church, South.
Wm. H. Osborne, Pastor First Baptist Church.
W. W. DeHart, Rector Episcopal Church.
F. M. Sprague, Pastor First Congregational Church.
Jno. G. Anderson, Pastor First Presbyterian Church.

I heartily endorse the above appeal for aid.

(Signed.)—
Rector Wm. Springer, Ranking Chaplain in Camp, Tampa, Florida.

Tampa, May 10, 1898.

Highlands, N. C.

Having been invited by the Sapphire people to render them some aid in the matter of raising means for the support of a minister in that field, your correspondent went over the 27th of last month, canvassed the greater part of the county and raised a monthly subscription of some thirty odd dollars.

It was thought that the amount could be supplemented by contributions from the members of the Company and by the weekly contributions of the visitors, and acting upon this, a young man by the name of Carson has been employed, who entered upon his work last Sabbath.

Brother R. P. Smith joined me there on Saturday and preached to a very attentive congregation Sabbath morning.

Sapphire is a very important field and we hope that Bro. Carson will be greatly blessed of the Lord in his work.

Bro. Smith and I left Sapphire Sabbath afternoon and came to Short Off, one of my Mission points of great promise. Here we had arranged for a week's meeting. The people were ready for the meeting, and although it was a very busy time, splendid congregations assembled day and night throughout the week. Bro. Smith's preaching was earnest, plain, practical and wonderfully convincing, and we believe that it will result in very great good. He has made for himself many friends at this place, and he is so well pleased with the people and the country that he hopes to get a summer home here.

On Sabbath morning, the last day of the meeting, two persons were received into the Presbyterian Church, and one infant baptized. This makes nine persons that have been received recently.

Yours in His love. J. T. Wade.

Rev. John Stanley Thomas has been installed at Hopewell and Mt. Williams by a committee of Wilmington Presbytery, consisting of Rev. Paul C. Morton, Rev. G. W. McMillan and Elder J. H. Moore, of Burgaw Church. Rev. P. C. Morton presided, preached, proposed the constitutional questions and charged the pastor; Rev. G. W. NcMillan, the people, over whom he was long pastor. The young pastor of this Burgaw group has been with them since October. Devoting himself to the work with great energy and self denial he has won the love of the people and accomplished great good.

Having also been appointed pastor of Topsail Church, he has a charge among the largest in the Synod. His Keith church is being rebuilt, Burgaw handsomely repaired and refitted, and ground broken there for the erection of a manse.

Rev. J. R. Wilson, D. D., has just closed a three months faithful pastorate of the First Church of Wilmington, in the absence of the pastor, Dr. Hoge, in the East. He was the beloved pastor of this church and resigned to accept a Chair of Theology in the Southwestern University. His recent ministry here has been delightful to him and to them. He is in good health, and intellectually, his sermons are grand. He felt so at home here in his former pulpit, and so beloved, he said he felt as if it were his own pastorate which Dr. Hoge had been supplying for the past twelve years. P. C. M.

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E. H. BEAN, - - - BUSINESS MANAGER.

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CHARLOTTE, N. C.

Our indulgent readers are asked to pardon the many errors, grammatical and orthographical, that marred our last issue. Sickness in the editorial office and the absence of our Presbyterian foreman from the composing room are the excuses we offer.

Davidson is an ideal place for rest and recuperation to one who does not happen to belong to the professorial or student body. The wide expanse of green grass and beautiful shade-trees forming "the campus" is a continual invitation to take one's ease. While even the talk of Greek roots and conic sections is refreshing after war news and bulletin boards. There was a peaceful invasion of Davidson last week by some three hundred girls from the South Carolina Normal. The girls had chosen Davidson by vote as the scene of their excursion and the college students were naturally delighted with their choice. It was a pleasure to see so many well-behaved young people together.

Among the excursionists were Rev. Alexander Sprunt, D. D., our predecessor in the Home Mission work of North Carolina, to whose energy and zeal the initial success of the work is largely due; and Mrs. Thomas E. Peck, with whom time deals gently and whose benignant face it was good to see again. Her daughter, Mrs. James R. Graham is visiting at Davidson and on Sunday we had the pleasure of hearing two excellent missionary addresses from Mr. Graham. By the way there is a plan on foot for a reunion this summer of the "Hampden-Sidney girls," now the mothers of families, on the classic Seminary grounds, before the final removal of the venerable Institution to Richmond.

We give to our patrons this week an addition of four pages, making the paper the largest one for the price published in our Church. We shall continue the extra edition for the Assembly numbers at least, as we have made arrangements for full and interesting reports from New Orleans. We cannot forbear publishing this commendation from the venerable and beloved Permanent Clerk of the Assembly. Says Dr. Farris in a letter to a friend here: "I must thank you again for the NORTH CAROLINA PRESBYTERIAN. Perhaps my long experience as the editor qualifies me to say that it is a model paper, neat in appearance, printed in good type, its matter varied and excellent, its editorials short and of the right ring, and its contributed articles well worth reading." We are glad to say to our readers that we are receiving substantial marks of appreciation in the shape of a constantly increasing subscription list—seventy subscribers last week from one locality. Our business men are beginning to appreciate the value of the paper as an advertising medium also, and we commend them to the consideration of our patrons.

Our contemporaries are to be congratulated, too on the marks of increased prosperity. The *Central* is improved in its mechanical department in the last few months and its reading matter is always excellent. The *Southern* is printed on much better paper than at first and announces the possession of a new press, especially adapted to the production of the portraits which the *Southwestern* refuses to recognize. The latter paper is much improved in its mechanical department since its removal of the publication office to Birmingham. By the way, we have intended to announce that its alliance with the *New York World*, which we criticised, was of briefest duration. The *Christian Observer* is up to its usual standard. *The Trans-Mississippi Presbyterian* has just been enlarged to the regular sixteen page size. Its editorials are always vigorous and we shall continue now and then playfully to "haul it up," so long as we remain at a safe distance from the range of that weapon which the proverb says is sometimes needed in Texas, and then needed "bad." Success to them all, and may we all be able to do much for the upbuilding of the Redeemer's Kingdom!

The General Assembly. The highest court of our Church meets to-day in New Orleans, and in the church which has been distinguished by the long and faithful ministry of Dr. B. M. Palmer. May the Spirit of God preside over this meeting of these servants of Christ, and guide them with heavenly wisdom as they consult the interests of His kingdom.

Apparently there are no troublesome questions to be solved and as the Assembly is largely made up of active workers in the field we hope for progressive measures. Last year we dwelt upon the past and that was well. This year we should face toward the future.

A correspondent calls attention to the prospect for mission work in Cuba, or rather for resumption of the work which our Church was forced to give up at the beginning of the war. With Protestant America acting as the deliverer of the Island and Papal Europe so manifestly on the side of Spain it would seem that there was a favorable opportunity for the evangelization of the country. From its geographical position and its traditions of civil and religious liberty there is a peculiar responsibility resting upon the Southern Presbyterian Church.

We hope that two overtures from the Presbyteries of Orange and Fayetteville, looking to the appointment of a representative Home Mission Committee from the different Synods may receive the earnest attention of the Assembly. The unification of our Home Mission work, a vital connection between the Synods and the Assembly, and the placing upon the Synodical Committees the responsibility for raising their respective quotas in money for the prosecution of the general work are ends that should be attained if possible.

We earnestly trust that some change for the better may be made in the management of the Invalid Fund. There can be no more sacred cause. There is none more neglected. Here is the record. In the year 1882, under Dr. McIlwaine's administration, the Invalid Fund had advanced to $11,088 for the year. Then we had 123,000 communicants, with 1,081 ministers, and the contributions for Foreign Missions amounted to $70,000. Now, twenty-six years afterwards, with a membership of 212,000, a ministerial roll of 1,400 and contributions to Foreign Missions of $146,000, our contributions to the Invalid Fund are but $11,739, a falling off of $500 from last year's receipts. The record is marred also with the scaling down of the pittances that are promised our aged and infirm ministers, and by the dismal failure of the plan for an endowment for the Fund, while every now and then there are disclosed cases of need that are a disgrace to the Church. Something should certainly be done to remedy this state of affairs.

We notice that East Hanover Presbytery overtures the Assembly to change "into the name" in the baptismal formula of the Directory of Worship to "in the name." We make a shrewd guess that the author of that overture was a member of the Assembly of '94 from that Presbytery, our old friend Dr. Howison, who stood desperately for "in." The only trouble is that the overture does not go far enough and recommend the change from *e i s* in the Greek to *e n*. "Into the name" say Dabney, Broadus, Olshausen, Alexander, Dale, Schaff, Barclay, Fairbairn, Beecher, Calvin, Bengel, Stier, Halley, Lange, Pusey, and so on back to Cyprian who "connected the indwelling of God with baptism into his name." For further information the reader is respectfully referred to the Presbyterian Quarterly, October, 1894.

Our Heroic Dead. To those who are familiar with the annals of North Carolina during the Revolutionary and Civil Wars it seems only a repetition of history that the first officer killed in battle should have been a North Carolinian; perhaps we might go farther and add, that he should have been of Presbyterian stock. Ensign Worth Bagley was the son of a gallant Confederate soldier, and the grandson of Governor Jonathan Worth of this state. His family are members of the Presbyterian Church in Raleigh and the funeral services were conducted by Rev. Eugene Daniel, D. D. All through the long, sad journey from Key West to Raleigh fitting tributes of love and respect were paid to his memory and there was an outpouring of grief and affection at his home that was touching in the extreme. Said the *New York Tribune*, "We are all Worth Bagley's countrymen." Or in the speech of Drumtochty we might say "There's but one heart among us and it's sair."

It is said that he had a premonition of death, and we may well believe that his heart often turned back to the old home and to the truth of God in which he had been trained.

To the bereaved mother and mourning family we extend our tenderest sympathy, commending them to the blessed Comforter. And if we all may but grasp the Christian idea of duty, we can wish nothing better than that it should be said of us, at last:

"Dead at his post of duty. 'Tis enough;
What finer eulogy? All the boast
Of pomp and glory seem but idle breath
Beside the quiet dignity of death.
Where death and duty blend—solution most
Complete of all life's problems. 'Tis enough.
Dead, and at his post."

Noblesse Oblige. These are days when an American has the right to be proud of his country, and may cultivate the virtue of patriotism with no misgivings. The patience and dignity with which the inquiry with regard to the Maine disaster was awaited and ascertained, the persistency with which the Administration exhausted all the expedients of diplomacy in the interests of peace, the resistless resolve of a united people that the intolerable conditions of cruelty and misgovernment in Cuba must stop, the calmness with which the outbreaking of hostilites was received and the unexampled prowess of the American navy, are all to the credit of our name and fame.

It is impossible not to see that we are entering upon a new and untried career. The farewell address of Washington in which we were cautioned against entangling alliances, has almost been a part of the constitution so rigorously has it been observed as the settled policy of the nation. But it is beginning to be questioned on all sides whether advice which was given in the nation's infancy is to be followed in its manhood.

A single brilliant engagement has given us possession of a large and rich colony in the Pacific Ocean. The largest of the Philippine Islands is as large as North Carolina The dispatch of an army to the islands is the announcement of a determination to hold what is won. It would be self-stultification to fight Spain on account of the misgovernment of Cuba and to restore misgovernment to the Philippines.

Cuba is to be under a sort of American protectorate until a stable government is assured and annexation to the United States may prove the only solution of the problem. Porto Rico will almost certainly surrender to American arms, and the correspondent of an English Catholic paper, well acquainted with the condition of the Canary Islands, writes, "I hope the Yankees will begin by seizing Teneriffe. I am perfectly certain that the mass of the poor in the Island would hail them with delight." It is also more than probable that the very justifiable opposition to the annexation of the Hawaiian Islands will give way before war emergencies. In other words the United States appears to be on the verge of becoming a world power with widely separated colonial possessions.

The difference between this and our traditional policy can hardly be too strongly emphasized. Hitherto we have boasted of our aloofness. Our missionaries have gone into Syria and Turkey where the missionaries of other nations would be considered spies, with designs of future aggression. The annexation of Hawaii was opposed nowhere more earnestly than by our more intelligent missionaries, as outlining a policy of attaining more territory that would breed suspicion among heathen nations. Yet it must be confessed that American missionaries have fared no better and been no more successful than those of the traditional land-grabber, England.

The question that is burning in many hearts is, Has not the time come when America shall occupy its full position of responsibility among the nations of the world? God has given us great privileges. We have a good government, civil and religious liberty, wealth and power. For the individual, privilege entails responsibility. Why not for the nation? Why should we not occupy the noble position of guardian of the peace of the world equally with the European powers, while standing also as the protector of the weak and the defender of the rights of humanity? Far seeing English statesmen are answering these questions for us. England says frankly that her government is infinitely better for a people than the barbarous one which she unhesitatingly conquers. Our position for humanity's sake is distinctly higher in that we are unselfish in thus taking upon ourselves new duties. Yet England is to-day the greatest civilizing and evangelizing nation of the world. The time may be very near when the two great nations shall be firmly knit together in an alliance that would be invincible, while the English tongue, the Anglo-Saxon blood and the Christian religion become thereby universal and prevailing. Nobility entails obligation.

The uplifting effect upon our own people of such a policy would be most beneficial. The mind of the multitude would be turned from petty politics to larger themes. Already the jealousy of sections and of parties and of classes is subsiding under the pressure of the grave problems that concern our national destiny. So, more and more would partisanship rise to patriotism, and patriotism expand into philanthropy. Responsibility confers nobility.

The Pope's Pocket Nerve. We have been inclined to be rather severe upon His Holiness for his attempted interference in American affairs, pending the dispute between the United States and Spain, and for his unconcealed anxiety for the success of the Spanish cause. We resented the presence of the wily Archbishop Ireland at Washington, with the published purpose of influencing the Administration in the direction of the papal plans. We have been distressed at the rumors of Jesuit treachery from Southern California. We have wondered why the Pope's grief at the Manila disaster and the loss of Spanish lives had not been manifested in some small degree when 190 of his subjects perished in the blowing up of the Maine. It has been hard for us to understand why the activity in papal circles to avert war between the United States and Spain on humanitarian grounds had not been previously put forth to prevent the starving and murdering of a few hundred thousand Cuban Catholics. We did not understand fully how serious the matter was. It is not merely the traditional loyalty of the Pope toward the Kingdom of His Most Catholic Majesty, or the prospect of the defeat of a Catholic power by a Protestant that moves him, but it is a money question with His Holiness.

A large proportion of the Spanish bonds, whose receding values the market reports have published with such regularity lately, are owned by the Church. The Church is therefore poorer by millions of dollars in actual property since the war was threatened, and the gloomier shadow of Spanish bankruptcy and the consequent repudiation of bonds hangs over the Vatican. The national debt is a billion and a half dollars, and the Cuban debt alone amounts to more than $500,000,000.

In case the Philippine Islands are lost to Spain (and when their governmental conditions are fully revealed we believe it will be impossible for America to restore them to their oppressors) the Church will lose its sixth of the rich harvest of taxes that has been reaped there. While already there looms in the distance the Republic of Spain, and Rome dreads a republic or even an enlightened monarchy, first of all because of the confiscation of the vast stores of Church property accumulated [illegible] of extortion. The other day the [illegible] vera plundered and burned a Jesuit Church.

The Cardinal Archbishop of Chile who was lately rebuked for his extravagance retorted by saying: "When, several years ago we had the honor of visiting the residence of the successor of St. Peter, we were completely overwhelmed by the oriental luxury that prevailed. The magnificence of the Vatican far surpasses that of any European palace. And the Cardinal Treasurer impressed it most forcibly upon our mind and memory that we should send large contributions to the Holy Father. In confidence he informed us that the yearly outlay of the Papal Court reached the enormous amount of 800,000,000 francs ($160,000,000)." So it seems that the pocket nerve of the Pope has been laid bare by this cruel war and he is entitled to our profoundest sympathy.

As for the patriotism of the foreign born priest-we know that they possess it now for they are weekly proclaiming it from their pulpits. Imagine a Presbyterian minister, announcing to his congregation that by order of the General Assembly he was a patriotic man!

OUR BOOK TABLE.

Literary Note from the Century.

Under the general title "Confederate Commerce-Destroyers," the *Century Magazine* will publish exciting articles on the four Confederate cruisers which, in addition to the "Alabama," were most conspicuous in the destruction of American shipping. The first is Colonel John Taylor Wood's account of "The 'Tallahassee's' Dash into New York Waters." Colonel Wood was the commander of the "Tallahassee," and he tells how his cruise off Sandy Hook had for a secondary motive the capture of a pilot who could be hired to take his ship, at night, in by the Narrows, and out through Hell Gate, with the purpose of burning shipping at the docks and shelling the city. The second article will describe "The 'Florida's' Eventful Cruise," which closed with her being rammed by the Union ship "Wachusett" in the neutral harbor of Bahia. The writer, Lieutenant G. Terry Sinclair, was one of the "Florida's" junior officers. Both articles will be illustrated. Papers on the "Shenandoah" will follow.

Besides the article on the causes of the failure of the Spanish Armada, by Captain Mahan, the June *Century* will contain "Ten Months With the Cuban Insurgents," the experiences of a major in the army under Garcia, and an article on "The Confederate Torpedo Service" by the electrician of the Torpedo Division in the Confederate Navy who laid the mine which blew up the first gunboat ever destroyed by this means.

The March-April number of the *Union Seminary Magazine* is a large edition of 120 pages and well worth by itself the subscription price for the year. It contains historical matter that should be in the hands of all our ministers and wide-awake elders. Among its contents we note: Historical Sketch of the Seminary, by Rev. W. W. Moore, D. D.; sketches of Union Alumni in the home and foreign field, biographies of Professors Rice, Baxter, Graham, Wilson, Sampson, Smith, Dabney, Hoge, Peck, Alexander and Latimer. The number is also handsomely illustrated with cuts of the new buildings at Richmond, and photographs of the different professors, past and present. Three of the benefactors of the Seminary, Cyrus McCormick, W. W. Spence and Geo. W. Watts, are also introduced to the reader. We congratulate the editor, Mr. R. L. Wharton, upon the enterprise and diligence that makes this number of permanent value to the Church.

The College Message is the title of an excellent publication issued by the literary societies of Greensboro Female College. The April and May numbers are of especial value, containing articles by Charles L. Raper on the Church and private schools of North Carolina. There is an excellent sketch of Davidson in the April number.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. MCKELWAY, Superintendent, Charlotte, N. C.

The Superintendent has no special report to make this week, as he was prevented by sickness from visiting any of the churches. He is glad to announce that the subscription of $115 from Davidson Church has been increased to $145, by contributions lately handed in.

Several young ladies and some of the college students have offered their services for work in the mountains, in the summer schools, under the direction of our evangelists. We hope for much from this branch of our work this year.

Rev. J. B. Morton writes that he has secured for the summer the services of Mr. E. P. Bradley, of the senior class of Union Seminary, for an important field in Albemarle Presbytery. He will give half his time to Nut Bush Church and will devote the remainder to the new and inviting openings at Enfield and Roanoke Rapids. There is a little band of Presbyterians at Enfield, and Roanoke Rapids is a large and growing community, where there is room for effective and valuable service.

A visitor to one of our Northern Presbyterian Churches recently was struck with the fact that the pastor preached a sermon on the cause of Home Missions. It is a rare thing that such a sermon is heard in the South by a pastor. Let the Superintendent suggest to his brethren in this Synod the value and helpfulness of such a sermon, in connection with the June collections for the evangelization of North Carolina. The collection should be taken up in June in every church within our bounds and a sermon on the subject would undoubtedly result in an increased offering and in lasting good to the cause.

To the Ministers and Churches of Concord Presbytery.

DEAR BRETHREN:—Allow me to remind you of the *special collection* for church erection on 5th Sabbath of this month, ordered by Presbytery at recent meeting in Mooresville. The special importance of this is that the honor of Presbytery as a debt paying body is involved. If every minister will ask every congregation to which he may minister to make a contribution on that day to this work we are persuaded that a sufficient amount will be promptly remitted to our treasurer, Rev. J. A. Ramsay, D. D., Hickory, N. C., to discharge all our obligations.

In behalf of Committee,

C. A. MUNROE, Chairman.

FOREIGN MISSIONS.

Foreign Mission Committee Notes.

The executive committee of Foreign Missions met in regular session Tuesday, May 10th.

Mr. C. N. Caldwell, of the China Mission, was present, and made a very interesting address to the committee in regard to the work in China. Mr. Caldwell told us of the remarkable way in which the work in [illegible] station was opening up, stating that at the [illegible] there were over sixty inquirers on the roll, and the interest was spreading in every direction. [illegible] station is occupied by Messrs. Haden and [illegible], and Dr. Worth and their families, [illegible] the place where, two years ago, Messrs. Haden and Little were mobbed and very narrowly escaped being murdered. It is quite remarkable how instances of this kind seem to be so often followed by remarkable spiritual developments afterwards.

A letter was read from Mr. Bell, of Korea, stating that Mr. Junkin who had been unwell for some time, was well again, and had abandoned all idea of coming home.

A letter from Miss Kemper reported the sad bereavement of Rev. F. A. Rodrigues, whose son fourteen years of age, was recently drowned while swimming in the river. The Secretary was directed to write Mr. Rodrigues a letter of sympathy.

A letter from Rev. J. S. Crowley reported the completion of the Congo railway from Matadi to Stanley Pool. This will now do away with the troublesome and expensive overland transport, which has been such a drawback in the work of that Mission.

The treasurer reported receipts for April as $12,822.32, of which $6,500.00 plus $888.08 were legacies and special donations. The regular contributions of the churches were considerably less than those of last April. Receipts for the month of May also, up to date, have been relatively very small.

We earnestly hope that our brethren will not allow the excitement of war to make them forget that our workers in foreign lands must be supported; and that they will also not forget what has been done in the past, which is to be commended and appreciated, does not meet the urgent necessities of the immediate present and future. Do let us have an earnest effort in every church during the month of May, to bring our contributions up to the point where they will sustain the work. We are already much behind now in sending remittances to the China Mission.

A communication from Rev. M D. Kalopothakes, of Athens, Greece, was received, enclosing a letter of thanks to our General Assembly from the Evangelistic Synod of Greece, for the gift of our property at Salonica for their use.

The Secretary was instructed to issue an appeal for a first-class lady teacher, to be sent to work in the school at Lavras, Brazil. Special funds for the support of this teacher are already in our hands, and we are very anxious to send her out as soon as possible. Friends who know of persons suitable for this work, will do us a favor by putting us in correspondence with them. The person sent should be one with some experience in teaching, and we desire to get as many good qualifications as possible combined in the teacher for this very important post.

After the usual routine business, the Committee adjourned.

S. H. CHESTER, Secretary.

Wanted.—A Lady Teacher For Lavras, Brazil.

The Executive Committee of Foreign Missions desires to secure, at the earliest possible date, a first-class lady teacher to assist in the school work at Lavras, Brazil. Special funds for the sending out of this teacher have already been placed in our hands. The need is very urgent, and the opportunity for usefulness is great

The qualifications needed are, in addition to spiritual fitness, a good physical constitution, good intellectual gifts and training and some practical experience in teaching.

It is desirable that the person sent should not be less than 24 or 25 years of age. She should be free from such domestic encumbrances as would probably necessitate an early return home. Please send applications to the undersigned.

S. H. CHESTER, Secretary.

Box 457, Nashville, Tenn.

Work in Madras.

[CONCLUDED.]

One great feast day Sooboo was sent for to bow down before the idol. With a heavy heart she approached, but she was suddenly stung by a scorpion and had to be taken from the room. From that time she felt that she must take a bolder stand for Christ. At last she resolved to flee. It was with a heavy heart and great suffering that she tore herself from her lovely home and her much loved family whom she could never see again. Leaving all her silks and jewels and wearing only a poor cotton cloth, she crept from the house one night and ran terrified through the streets till she reached the Missionary's door. "There," she said, "I offered a prayer. I told God I might be dragged back on the streets. I might have to endure persecution, trial and hardships, but I asked Him to keep me faithful to Him." She ran up the stairs that Christmas night crying, as she threw herself into the lady's arms, "I am come, I am come, I am God's Christmas gift to you."

Some days later her people came. They asked the missionaries to name any sum of money they liked. They pleaded with Sooboo again with tears. They told her they would have to perform the funeral ceremony for her—that they would be dead to her; the cries of her mother were heart-rending. But with tears the brave girl answered firmly, "I know it—I am dead to all. But I yet live and will tell of Christ's love to my people." When every promise and threat and entreaty had failed and the last relative had left her forever, she said to the missionary lady, "The last is gone, only you and God now."

As the day approached for her baptism it was the theme of conversation at the courts and business houses. They were warned that it would be unsafe. The crowds had gathered around the church. When the time for the baptism came, it seemed as if the crowd would break through, but as she stepped forward and sang in Tamil there was perfect stillness, and there were few dry eyes within the church that day, as her clear voice rose bravely in the words,

"Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own."

And then with tears rolling down her face she said, "I was a poor sinner. I worshipped idols, but now Jesus has forgiven all my sins. I have left all and taken him. I want you all to pray for me."

According to the Hindu custom, the family performed her funeral ceremony, burning her effigy and depositing her ashes among the dead. It was her own husband who lit the funeral torch, and he has since married another woman. But saddest of all, her mother, breaking up their wealthy and once happy home, has gone on a long pilgrimage of expiation to the Ganges. She has walked nearly the whole fourteen hundred miles, begging for a penance, —a distance greater than from New York to Chicago. She is now on the banks of the Ganges, with shaved head and bent form, trying to make atonement for her daughter's sins. Poor misguided mother. Pray for her that she may see the the light. If we were half so zealous for truth as she is for her blind error, it would not be long till these people would have the light.

In the Mission home, the young girl daily grows in grace. Though a once proud Brahmin, there is no work too lowly for her to do. Unsatisfied in her old life of luxury, her shining face told louder than her words that she was happy though she will only take a cotten cloth and thirty cents a month. Many times a day she turns to prayer, and God has given her a great love for the souls of others. Her greatest joy is to carry Christ into the homes of her sisters. I wish you could have heard her sing that morning after breakfast when I asked her for her favorite hymn, as she expressed the deepest longing of her heart in the words, "I want to be a *worker* in the vineyard of the Lord." God make them a message to you, dear friend. The harvest is plenteous, and the laborers are few. Will you pray the Lord of the harvest that He thrust out you? At home or abroad, there is work everywhere and few to do it. Others are toiling, thousands are dying. Have we nothing better to do than to live for our own pleasure? How much have we ministered to Christ in the poor of our own city? This priceless opportunity of saving a suffering world is ours but once. Time, money, service, prayer, is it all going for Him, or are we wasting His goods? It is your prayer that I most covet. Let us not forget to thank Him for all that He has done for us. Now for "greater work." Will you "strive together with me" as I begin a tour among the Telugu people, on the east coast of South India, during February and March? Pray especially for Masulipatam March 5-15.

Thanking God for the prayers of some of you in the past, and praying Him to teach more of us the deep secret of the power of prayer,

His, yours, in His great love,

G. S. EDDY.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson IX., May 29, 1898.

THE LORD'S SUPPER.—MATT. XXVI:17-30.

GOLDEN TEXT.—"As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."—I. Cor. xi:26.

CONNECTION.—After His Tuesday's discourse on the Mt. of Olives, Jesus went to Bethany and seems to have spent Wednesday and Thursday there in privacy, probably instructing the disciples. Matthew mentions this plainly, foretelling the crucifixion during that particular feast. The chief priests and rulers fiercely plot to kill Him, but fear a riot among the Passover crowds, who are known to favor Jesus. At this juncture Judas comes with an offer to betray Him "in the absence of the multitude," an offer which they eagerly accept. Some commentators following Matthew's seeming chronology, put the dinner at Simon's house (where He was annointed by Mary) on Wednesday; it is, however, more generally believed to have taken place on Saturday, from John xii:1.

EXPLANATORY NOTES.—To get any real knowledge of this lesson in its full meaning the harmony of the Gospel should be studied, for there are several chapters to be inserted: between verses 20 and 21, Luke xxii:24-30, John xiii:1-20; between verses 25 and 26, John xiii:21-38, Luke xxii:21-38, also verses 31-35 of this same chapter; and between verses 29 and 30, the Holy of Holies of the Bible, John xiv–xvii, the last words and prayer of our Saviour. Parallel accounts are found in Mark xiv, Luke xxii, John xiii, and all these should be carefully read, Paul in I. Cor. xi:25-28 describes the instituting of the Lord's Supper.

Vs. 17. Thursday, April 6, 40 A. D., was the "first day of preparation of the feast of unleavened bread." The Passover, instituted by God to commemorate the night the first-born of Egypt were slain and His people saved because of the blood sprinkled on their doors, was kept a week in the spring, the time being calculated by the moon, hence ranging just as Easter. No leaven was allowed in any home during this week. Exodus xii explains the memories and types the feast represents.

Vs. 18–20. Jesus sent Peter and John to find a man who would be known by his having a pitcher of water—generally women were the water carriers. Different conjectures have been made about this man. Was he a friend with whom Jesus had planned to have this place of retirement where Judas could not lead the Sanhedrim, and had the pitcher of water been the appointed signal? Was it the Lord's pre-knowledge that selected this bearer of the pitcher? Certainly his giving not the usual "guest room" of the East, the poorest room always on the lower floor, but the "large upper room furnished and ready"—the best in the house—sounds as if he were a true friend of the Master.

The "making ready the passover" took some time and work; for the right kind of a lamb must be brought, taken to the priest to be killed, and the other prescribed things—bitter herbs and unleavened bread—must be purchased. "Even by Jewish method of counting time from sunset to sunset was the beginning of Friday, or Nison 15, the first day of the feast," and the great day.

Vs. 21-25. The gospels tell of the "contention which among them was the greatest;" a contention, perhaps, about who should have the place of honor next to Jesus; and also, from the fact that Jesus quietly got up after they were seated and washed their feet, we surmise that no one had been willing to do that menial service for the others. With *their* foot-gear it was necessary and many allusions show that servants met guests at the door with basin and towel. Reproof both of word and example was gently given and thereby lowly service has been ever glorified.

Troubled at the presence of a traitor in this sacred hour, making one more effort to open Judas' eyes to the awfulness of his crime, He tells that one eating of the same dish shall betray Him. "Surely not I, Lord?," is the exclamation of each one as he looks into his own heart and trembles. John leaning on His breast asks, "Who is it?" and Jesus hands the bit of bread to Judas, who sits, his neighbor, on the other side. It is then Judas (vs. 25) finds out that all is known and went forth to night and Satan's possession. After warning them all and especially Peter of self-confidence He institutes the simple yet sublime ordinance of the Lord's Supper.

Vs. 26, 30. "A Christian Jew says that on every passover table there are set a cup and plate for the coming One and Jesus broke the bread into this plate and took the cup waiting for the coming One—a beautiful and significant idea."

Geike describes Christ as saying in effect: "The head of your Passover groups in handing a piece of the Passover lamb says, 'This is the body of the Passion lamb slain for you in Egypt.' I hand this broken bread in the same way, an emblem of my body given for you on the cross."

So many, many errors have gathered around this rite that it is important to have thoroughly in mind clear views about it.

Roman Catholics teach Transubstantiation, or that the blood is literally Christ's body and the wine His blood; even some evangelical denominations have allowed superstition and mysticism to gather round it, as if the elements had any wonder-working power in themselves. The average person still fears if he comes when unworthy he "will eat and drink damnation to himself;" yet not one of these ideas has any foundation in a single syllable of the Bible.

Presbyterians know that the communion table is a means of grace; by prayer and faith we, by this symbolic action, signify our need of pardon through Christ's blood and our need of soul-food and life appropriated from His strength and life, do meet him and have heart communion with Him, and go forth loving Him better and refreshed for the trials of our daily life. If we come in an *unworthy manner*, ignorantly, carelessly, unbelievingly, impenitently, we sin grievously and are condemned by God and our own consciences—if they are not seared. If we stay away hoping to escape condemnation we have counted the blood of the covenant of little worth and have refused the invitation to the feast spread by our Savior's hands. Is this a small sin?

Vs. 29, "Drink ye all of it." All of ye drink it. Not that all the wine must be drunk; and certainly not, as among Papists, that the priest alone should drink it.

Vs 29., "New."—Not *new* wine, but anew, another time. "As the Passover was sublimed into the Lord's Supper, it will be sublimed and glorified into the marriage supper of the Lamb." It hath not entered into the heart of man to conceive of the riches of that feast, but we do show forth our glorious expectation of that Kingdom every time we sit at the Lord's table.

Vs 30. The "hymn" was probabably Ps. 115-118, for they were usually sung at the Passover.

Teaching Points.—Christ's intense love for His disciples, as shown in the whole scene, specially in John 13--17.

Do we furnish Him our *best* room, or do we never admit Jesus into our parlors of pleasure?

Compare Passover and Lord's Supper—the typical meaning of each, substitution. How and why should we take the Sacrament?

A Message from England.

Secretary John Willis Baer, of the United Society of Christian Endeavor, has received a cablegram from Rev. F. B. Meyer, the honored pastor of Christ Church, London, who has long been at the head of the London Christian Endeavor Union. The cablegram reads: "Much sympathy with Endeavorers in national crisis. May Cuba be freed from intolerable tyranny."—*Presbyterian Messenger.*

Westminister League Column.

CONDUCTED BY REV. JNO. M. ROSE, D. D.

SUNDAY, MAY 22d:—Topic—"*Regeneration.*" John iii: 1-13.

An interesting passage for many reasons. A conversation with an inquirer shows how Jesus dealt with seekers after truth. The subject of the conversation is something which concerns humanity. Something without which men cannot see the kingdom of God. The one thing needful to the salvation of any soul. It is called the "new birth," or the "birth from above," or "regeneration." The subject of it is said to be a "new creation." In this paragraph our Savior sets forth its necessity, its nature, its divine author, etc. The subject is one which deeply concerns every one of us, and it is vitally important that we should intelligently apprehend what the scriptures teach respecting it.

Regeneration.—What is it?

1. It is not reformation. Many seem to think so. But the very circumstances of the case show that it is not. Nicodemus was a Pharisee. He was rigid, scrupulous, honest, upright in his outward life. If he lived among us he would be called a "Christian gentleman." He was more. He was a "ruler," a Presbyterian elder; a teacher of religion. Surely the Saviour did not talk to him about moral reformation.

2. It is not baptism. Some so think and so teach. It is a fearful perversion of the Scriptures to teach the identity of regeneration and baptism. The dogma of baptismal regeneration finds no warrant in the word of God. Regeneration is not effected by baptism. It is the worst form of sacramentalism, so to teach.

3. It is not joining the church. It is not a change of external relations to God. This question is not a question of church membership. The all-important question of the "new birth" should not be confounded with the comparatively minor question of church connection. But—

4. Regeneration is a change wrought in the moral condition of the soul. It is the implanting of a new moral nature or principle of action. It is a supernatural communication of a new spiritual life. The Holy Spirit is the almighty agent. Man is the passive subject. It is an exercise of divine power upon the soul whereby the dispositions of the heart are graciously changed. Man is a sinner, "dead in trespasses and sins." Regeneration is a raising from the "death of sin"—the impartation of life to the dead soul. It is an exercise of creative power whereby the sinner is made a "new man" in Christ Jesus. This exercise of divine power within us is made in a manner inscrutable to us, and is not apprehended by the subject of it. Hence, ordinarily we are unable to tell either the hour or the day when the blessed change was wrought.

5. The terms "regeneration" and "conversion" are often used interchangeably, but not accurately. Regeneration is the implanting in the soul of a gracious principle. Conversion is the exercise of that principle. Regeneration is the implanting of a new disposition. Conversion is the first exercise of such new disposition in freely turning to God. Regeneration is God's act. Conversion is ours. Repentance, faith, trust and hope are purely and simply the sinner's own acts, and yet as such possible to him only in virtue of the gracious change wrought in him by Almighty grace.

6. The nature of regeneration may be seen by its effects. "Except a man be born from above he cannot see the Kingdom of God." "To see the Kingdom of God" is to enter it, to partake of its blessings, to possess it. A kingdom is the government of a king. The regenerated sinner, therefore, recognizes the authority of God as King, maintains his allegiance to God as King, discharges the duties of a subject of the King, and participates in the rewards and shares in the glory of the King.

Are you born again?

"Marvel not that I said unto thee, ye *must* be born again."

"O ye, who would enter that beautiful rest,
And sing with the ransom'd the song of the blest,
The life-everlasting if ye would obtain,
Ye must be born again, again."

MISCELLANEOUS.

The Man Who Would Know the Truth.

BY ADELINE KNAPP.

There was once a man who had a great longing to know the truth, and who sought it out in the world.

"There is no use in all this worry about the truth," said a fat duck, who overheard him talking to himself. "I found a plump young frog this morning under a cabbage-leaf, and I caught him quickly and swallowed him without winking. That is truth enough for me;" and the fat duck gave her full attention to her noonday mud-bath, for that is the way with fat ducks.

It is different with a man, however, and this man longed to know the truth.

"It must be in the wind," he thought. "That comes out from the furthest heavens, and wafts great ships across the sea. It brings the comforting rain to earth. It breathes coolness and freshness upon the world. It carries seeds from country to country, so that the land, which bur for it would be a waste place, becomes a smiling garden. It brings the sharp frosts that perfect the late fruit and kill disease that lurks in the air. It dispels fog and clouds, lightens the atmosphere so that the sun's rays can penetrate it, to warm and bless mankind. Surely this is truth."

But the wind said : "The truth is far back of me. You must seek further."

So the man turned to the trees.

"These bring shade and refreshment to the earth," he said. "Where they are gentle streams rise, to carry fruitfulness through the land, and there all beautiful things thrive. The birds come to lodge in their branches, to bring them news to the whole world, and fly forth from them carrying thoughts of life, and joy, and beauty and greatness to men everywhere. They tell of the mystery, the power, the life of universal nature. The truth must be in them."

But the trees swayed their great heads in dissent. "You must seek still further," they said; "for the truth that is our life."

So the man sought the sea.

"This is the source," he said, of all the beauty and wonder that I see about me. In it life began. Before the land was at all, the first green growths of the world were borne upon the bosom of the sea. She is Mother Sea, older than the ages ; the beginning of life, and that is truth."

The man wished to believe it, for he loved the sea ; but his soul was not satisfied, and he turned toward the sun, whose light blinded his gaze.

"This must be the truth," he said. "I may not look upon it, but I now know that it alone is the real source of life, which it drew up from the depths of the sea. Where it shines life springs forth. Should it fail, the wind, the sea, the trees, the birds, that are so much like living thoughts, the earth itself would perish. It is light and heat and life. It must be truth."

He would have worshiped, but the sun said : "I am not the truth. I do but reflect its light, which is the true Life of the universe."

Then the man slept and dreamed, and in his dream he was again a little child, playing in a garden. He carried in his hand a toy whip, with which he slashed about among the flowers until, grown reckless, he struck off the top of a tall, white rose-bush, so that it fell to the ground.

Presently his mother came and saw the broken rose-bush, and wondered who struck it down. A fit of childish cowardice assailed him, and he hastily cried :

"I did not do it, Mother."

His mother turned and looked at him, and her eyes were full of pain, of sorrow and of love; but she said nothing, only walked sadly away.

Then the thought of the love that he had seen in her eyes so stirred his little heart that he ran after her and pulled her gown, sobbing and crying out :

"I did do it! I did do it! Oh, I am so sorry !"

She took him in her arms, and he felt her hot tears falling with his own upon his face ; but her love held him and cleansed him, and he hated the sin that had wounded it.

The man woke and remembered his dream.

"Now I know the truth," said he.—*The Independent.*

Please allow a layman a few words regarding pictures in some of our lesson helps. In the *Junior Quarterly* of this quarter we have a picture of the Last Supper, with Christ and the apostles seated on stools. The custom of the times was to recline on couches. On the Westminster Lesson Cards a picture of the Transfiguration is given, with Christ sailing through the air dressed in blue and red, while Moses, with the tables of the law in his arms, sails around in yellow and green, and Elijah is shown in blue and yellow. Matt. xvii. 2, reads: "His raiment was white as the light." Mark ix. 3, reads: "And His raiment became shining exceedingly white as snow; so as no fuller on earth can white them." Luke ix. 28, reads: "And His raiment was white and glistening."

Now, a picture makes a lasting impression on a child's mind, and we cannot be too careful regarding the character of the thoughts we place in the brains of those who are under our care. I am aware that many of these pictures are copied from some celebrated work of art by some of the old masters or monks, and many of these sadly misrepresent the scene they seek to portray.

For example, the famous picture of Christ before Pilate represents Pilate on his judgment seat in the Prætorium, or Judgment Hall, with the high priest and members of the Sanhedrim before him, when the Bible tells us distinctly that they would not enter the Judgement Hall lest they be defiled. Pilate comes out to them. (John xvii:28-29.) I am a Presbyterian through and through, and believe in sticking close to the Bible. Give our children the pictures, but be sure they really illustrate, and please leave out the halo.—*C. L. Seeley, in Herald and Presbyter.*

Our Presbyterian Heritage.

Here is the testimony of history to the part played by Calvinism and Presbyterianism in the winning of America's civil and religious liberty.

Says Ranke, the great German historian : "John Calvin was virtually the founder of America."

Says Bancroft : "The first voice raised in America to destroy all connection with Great Britain came not from the Puritans af New England nor the planters of Virginia, but from the Scotch-Irish Presbyterians."

Holland, like England and America, owes her liberties to Calvinists. Says Motley : "On Irish soil was fought and won by Calvinists the battle that saved England to constitutional liberty."

In Great Britain Presbyterians championed the people's rights. Hume declared : "To this sect the English owe the whole freedom of their constitution." Taine writes: "They founded England by vindication of right, by resistance to oppression, by conquest of liberty."

John Fiske, in his "Beginnings of New England," says that "the promulgation of Calvinistic theology was the longest step that mankind have ever taken toward personal freedom. It was a religion fit to inspire men who were to be called upon to fight for freedom." Such is the testimony of historians to the part the Presbyterian Church has played in the cause of American liberty.

Now, turn elsewhere, to see the fruits of Presbyterianism Says Froude: "I shall give you the conclusions which I have been led to form upon a series of spiritual phenomena, which have exercised the most remarkable influence upon the character and history of mankind, and have left their traces nowhere more distinctly than in this Scotland where we now stand. Whatever exists in this moment of conscientious fear of doing evil is a remnant of the convictions that were branded by the Calvinists into the people's hearts."

"The maintenance of the right by the little provinces of Holland and Zeland in the sixteenth, by Holland and England in the seventeenth, and by the United States of America in the eighteenth, forms but a single chapter in the great volumic of human fate. For the so-called revolutions of Holland, England, and America are links in one chain. To all who speak the English langnage, the history of the great agony through which the Republic of Holland was ushered into life, must have peculiar interest for it is a portion of the records of the Anglo-Saxon race essentially the same, whether in Friesland, England, or America. For the United States, the spectacle is of still greater import. The Dutch Republic originated in the opposition of the rational elements of human nature to sacerdotal dogmatism and persecution, in the courageous resistance of historical and chartered liberty to foreign despotism."

Motley.

"The Rev. Mr. Inglis, rector of Trinity church, New York, on October 31st, 1776, said : 'Although civil liberty was the ostensible object, the bait that was flung out to catch the populace at large, and engage them in rebellion, yet it is now past all doubt that an abolition of the Church of England was one of the principal springs of the dissenting leaders' conduct ; and hence the unanimity of the dissenters in this business. I have it from good authority that the Presbyterian ministers at a Synod where most of them in the middle colonies were collected, passed a resolve to support the Continental Congress in all their measures. This, and this only, can account for the uniformity of their conduct; for I do not know one of them, nor have I been able after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of the Congress however extravagant.'"

The Scotch-Irish met in council at Abingdon, January 20th, 1775, and prepared an address to the Delegates of Virginia, in which they said :

"We explored our uncultivated wilderness, bordering on many nations of savages and surrounded by mountains almost inaccessible to any but these savages but even to these remote regions the hand of power hath pursued us, to strip us of that liberty and property with which God, nature, and the rights of humanity, have vested us. We are willing to contribute all in our power, if applied to constitutionally, but cannot think of submitting our liberty or property to a venal British Parliament, or a corrupt ministry. We are deliberately and resolutely determined never to surrender any of our inestimable privilege to any power on earth, but at the expense of our lives. These are our real though unpolished sentiments of liberty and loyalty, and in these are we resolved to live and die."

"Dr. John Witherspoon, the only clergyman in the Continental Congress, gave the Presbyterian voice for the Declaration of Independance, and the deciding voice, saying: 'There is a tide in the affairs of men, a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very moment by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy the name of freeman. For my own part, of property I have some, of reputation more. That reputation is staked, that property is pledged, on the issues of this contest, and although these gray hairs must soon descend to the sepulchre, I would infinitely rather that they descended thither by the hand of the executioner than to desert at this crisis the sacred cause of my country.'"

"The part taken by the Presbyterians in the contest with the mother country was at the time often made a ground of reproach; and the connection between the efforts for the security of their religious liberty, and opposition to the oppressive measures of Parliament was then distinctly seen. Let enemies be judges of the correctness of the above statement. Mr. Galloway, a prominent advocate of the government ascribed, in 1774, the revolt and revolution mainly to the action of the Presbyterian clergy and laiety as early as 1764, when the proposition for a general Synod emanated from a committee appointed for that purpose in Philedalphia. Another writer of the same period says: 'You will understand that I fix all the blame of these extraordinary proceedings upon them.' He goes on; 'The Presbyterians have been the chief and principle instrument; they always do and ever will act against government, from that restless and turbulent, anti-monarchical spirit which has always distinguished them everywhere they had, or by any means could assume, power, however illegally.'"

Hodge.

SELECTIONS.

Are All the Children In?

This poem is from the scrap book of a mother who has gone on before, and has entered the beautiful gates. Only one of "the children" is safely folded, and she was called in by the great Shepherd of the sheep, before the mother herself had gone. And does she not wait and watch there for the coming of each one left behind? Does not Mother's heart still yearn over the children who are out in the storm and the darkness? And the children, can they, *will* they fail her?

The darkness falls, the wind is high,
Dense black clouds fill the western sky;
The storm will soon begin;
The thunders roar, the lightnings flash,
I hear the great round raindrops dash—
Are all the children in?

They are coming softly to my side;
Their forms within my arms I hide,
No other arms are sure;
The storm may rage with fury wild,
With trusting faith each little child
With mother feels secure.

But future days are drawing near,
They'll go from this warm shelter here
Out in the world's wild din;
The rain will fall, the cold winds blow,
I'll sit alone and long to know
Are all the children in?

Will they have shelter there secure,
Where hearts are waiting strong and sure,
And love is true when tried?
Or will they find a broken reed,
When strength of heart they so much need
To help them brave the tide?

God knows it all, His will is best;
I'll shield them now and yield the rest
To his most righteous hand;
Sometimes the souls he loves are riven
By tempest wild and thus are driven
Nearer the better land.

If He should call us home before
The children land on that blest shore,
Afar from care and sin,
I know that I shall watch and wait,
Till He the Keeper of the gate,
Lets all the children in.

Of all the thoughts of God that are
Borne inward, into souls afar,
Along the Psalmist's music deep,
Now tell me if there any is
For gift or grace surpassing this,
"He giveth His beloved sleep."

What do we give to our beloved?
A little faith, all undisproved,
A little dust to make one weep,
And bitter memories to make
The whole earth blasted for our sake.
"He giveth His beloved sleep."

"Sleep soft, beloved," we sometimes say,
But have no time to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber when
"He giveth His beloved sleep."

Yea! Men may wonder while they scan
A living, thinking, feeling man,
Confirmed, in such a rest to keep;
But angels say—and through the word
I ween their blessed smile is *heard*—
"He giveth His beloved sleep."

For me, my heart that erst did go
Most like a tired child at a show,
That sees through tears, the juggler's leap—
Would now its wearied vision close,
Would child-like, on *His* love repose
Who, "giveth His beloved sleep!"

And, friends, dear friends, when it shall be
That this low breath is gone from me,
And 'round my bier ye come to weep,
Let one, most loving of you all,
Say, "not a single tear must fall—
He giveth His beloved sleep."

—*E. B. Browning.*

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CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—Only *one* letter all this time about my Armor— "Po' me, po' you!" That's what a little boy I know, says when he does anything he knows his mamma does not like; and when his mamma does something he does not like, he says, with the most pitiful little face you ever saw: "You hurt my *feelins'*." So I'll tell you that you hurt *my* "feelins'," and you just ought to see how dreadfully *hurt* I do look. But there now, that is enough quarreling, isn't it? But you see I *did* want you to find out about that Armor and tell me how much you are wearing. Anyway I know one thing some of you are busy rubbing up and keeping bright, and that is your sword—"The Sword of the Spirit, which is the Word of God." That wonderful sword that pierces even to the joints and marrow, and *cuts in* two the thoughts and *intentions* in your hearts. I wonder who knows how Jesus used this sword?—but you see I am afraid to ask you, for fear you will not tell me and so "hurt my feelins'" again. He used it when Satan met him out in the wilderness and tried him.

You will find out that he took that sword and used it three times right then. He used it a great many times afterwards, and when John saw him standing in Heaven, he had still a sharp, two-edged sword. But we must have the whole armor, Paul says, and he is so afraid that we will overlook some pieces that he goes on to tell us in that sixth chapter of Ephesians exactly what we must take, and he tells us that we must do it because we are not wrestling or fighting against flesh and blood—these poor blind people I told you about last week—but against principalities and powers, and against the *rulers* of the darkness of this world—didn't I tell you who put out those people's eyes?—and against wicked spirits in high places.

Then when you have put on all this beautiful armor, the girdle of truth, the breast plate of righteousness, the helmet of salvation, and shield of faith, and your feet are shod with the preparation of the gospel of peace, and when the evil day comes *fight*, and after all is done *stand*. Paul says above *all* the shield of faith. I am sure my little folks will not leave off that. Some grown people who have lost their child-hearts, and are in a big hurry to put away childish things, make a great big dreadful mistake and pick up this beautiful shield of faith and throw it into a box full of broken and worn out toys, and the man who carries off the rubbish hurries it away and often the bright shield is never found again, or sometimes when it is found it is rusted and spotted and soiled. Oh the pity of it!

Watch, children, and if you see any of your own dear "grown-ups" about to make such a mistake, do try to stop them, *try to save the little!*

THE CHILDREN'S LETTERS.

We Hope So Too.

RICHMOND, VA., May 10th, 1898.

DEAR PRESBYTERIAN: My uncles, Willie and Jack, sent us your papar with a piece in it that was written by our grandpa Douglas a long time ago. My aunt read it to us and then she read the children's letters too, and we think them very nice, and enjoyed them so much that I thought I would write to tell you so, and I would like to see this letter in your paper. I made a dollar taking my medicine without giving mother any trouble. I bought me a dress with it to wear to Sunday school.

I have two brothers, Gervas and Henry. I am six years old I have ten little cousins in Winston, N. C. One of them is named Douglas. I hope my uncles will send us your paper every week, so we can read the children's letters.

I send my love to the children who write to you.

Your little friend,
ELIZABETH MEBANE TAYLOR.

Can't Write Good, But Hopes to Do Better.

BLADENBORO, N. C., May 5, 1898.

DEAR PRESBYTERIAN:—I saw a letter in the PRESBYTERIAN from my little cousin Blanche, in Brunswick, Ga., and I thought I would write one too. My dear mother died when I was a little baby and I have lived with my grandmother and aunts ever since.

I had some photographs taken with three of my dolls. I can't write good yet, but hope to do better some time.

Your little friend,
ISABEL TAIT WOOTEN.

"Chicher Wanny."

STEM, N. C., April 30, 1898.

DEAR PRESBYTERIAN:—I enjoy reading the PRESBYTERIAN very much. John and I have been down to grandpa's two months. We have had a good time playing croquet and planting flowers in our little garden. I have a little sister. I wish you could see her. She calls me "Chicher Wanny." Mr. Black has been to Geneva and preached a week since I have been here. He preaches so plain that even the little children can understand him. He has promised to preach at our church, Oak Hill, next fall.

I wish I could see some of the children who have written to your paper.

Your little friend,
FANNIE WEBB MORTON.

Two Bird's Eggs.

MCLEANSVILLE, N. C., May 8, '98.

DEAR PRESBYTERIAN:—I am a little boy five years old. My papa and mamma have gone to church and I am staying at home. I am getting grandma to write this letter for me. I never wrote you before. I have three brothers. They have all gone to church, too. I wish I had a little sister. I am the youngest. Papa takes your paper. I do love to hear the letters of the little folks. My biggest brother gave me two little bird eggs this morning; one was cracked and I put the other back. Mamma said it was not right to take little bird eggs out of their nest. To-day is Sunday. When I get big enough, I will stay in the house and read the Bible and not run about. When I learn to write I will write you another letter.

Your little friend,
JOHNNIE CANNON PAISLEY.

Another "Nice Teacher."

CONCORD, N. C., April 9, 1898.

DEAR PRESBYTERIAN:—I am a little boy eight years old. I go to Sunday school to the Second Presbyterian Church. I study the Catechism. Mrs. Grace Robbins is my teacher; I like her very much. Mr. Rankin is our pastor. Mr. Lentz is our superintendent. I like to go to Sunday school very much. We have such a nice teacher.

AUBREY HENRY.

Welcomed In.

CAMBRIDGE, Massachusetts.

DEAR PRESBYTERIAN: — Will you please let me come in. I am a little Yankee girl, but still a Presbyterian, and I like to hear my grandmamma read the nice letters the boys and girls write you. I thought maybe you would print one from me if I wrote it with my own hand. I will soon be six years old, and I live in a great big city and see lots of pretty things, but I would rather find a nice hen's nest in the hay, or have a little garden to work in than anything else. I go to Sunday school, and got a prize for repeating the Lord's prayer exactly. One time your paper had two letters from two little cousins of mine, one in Alabama and one in North Carolina. I have got two thimbles, but I don't mean to swallow either of them.

Your little friend,
CORNELIA LOVE.

Another Call for "Attee."

MOORESVILLE, N. C., May 7, 1898.

DEAR PRESBYTERIAN:—I am a little Mooresville girl 10 years of age. Father nor mother do not know anything about my writing. I want you to please publish my letter. My grandmother, Mrs. Lentz, is very sick. I don't want to write too much, because I know you get so many letters I don't see how you can read them all. Please tell us more about "Bo." I expect my letter is getting too long, so I will close. Wishing you great success.

Your little friend,
MAUD F. LENTZ.

Poor Little Fellow!

DIXIE, N. C.

DEAR PRESBYTERIAN:—I have a broken leg. I fell out of the window and broke my thigh above my knee. I wrote this myself. I have a bicycle now; I got it Christmas; Santa Claus brought it to me. I will close my letter. I have nothing else to say. Print this as soon as you can.

RALPH FREEMAN.

Two Little Red Headed Girls.

HARRISBURG, N. C., May 12, 1898

DEAR PRISBYTERIAN:—We have been reading the nice little letters in the PRERBVTERIAN, and concluded we would write a short one.

We are little red headed girls, nine and eleven years old.

We live just one mile from Harrisburg. We have preaching there twice a month. We belong to Rocky River Church. Rev. C. Miller is our pastor. We all like him ever so much. We have a little garden this year. We have cabbage, beans, radishes, and other garden vegetables. We have a nice time working it.

As this is our first letter, we hope to see it in print.

Your little friends,
DELLA AND HATTIE THOMPSON.

He Thinks There Will Be War.

CLARTON, GA., May 11th, 1898.

DEAR PRESBYTERIAN:—I am a little boy most ten years of age. I have two brothers and two sisters. I go to school. Papa has a bicycle. I think there will be war. It is declared. I hope to see this in print. I am writing this to surprise papa and mama.

Your little unknown friend,
MAXCLY HALL CARR.

Visiting.

REX, N. C., May 12, 1898.

DEAR PRESBYTERIAN:—I am visiting at my Uncle John's. We will have a new preacher at St. Paul's. Annie and myself went to Uncle John McGeachy's yesterday evening and came back this morning. As we were on our way back we saw a pike in the water. We are thinking about going fishing to-morrow. I know the 23d Psalm and 51st Psalm, and I am learning the 134th Psalm: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Ps. li:7.

EVALINE I. SHAW.

We Haven't Any Waste Basket.

ELIZABETH CITY, N. C., May 6, 1898.

DEAR PRESBYTERIAN.—I am a little boy ten years old. Our church is so small that I don't expect you have ever heard much about it. We have started a missionary society here, and we call it the "Busy Bee Band." We have not very many members as it was just started a month ago. The president of our society is Miss Grace Johnston, the treasurer is Pauline Sheep and I am the secretary. I will close now for fear of the waste basket.

Your unknown friend,
TAZEWELL H. LAMB.

All Presbyterians.

April 16, 1898.

DEAR PRESBYTERIAN:—I am a little boy eleven years old. I go to the Second Presbyterian Church. Mr. Rankin is our pastor. Mr. Lentz is our superintendent and Mrs. Grace Robbins is our teacher. I study the child's catechism. We are all members of the Presbyterian Church.

I am your little friend,
PERLEY COOK.

The Soldier's Armor.

REX, N. C., May 12, 1898.

DEAR PRESBYTERIAN:—We have red roses and white ones and a lot of other flowers. Evaline Shaw and myself saw a snake in the branch yesterday evening. I thought I would write about the armor last week, but I was too busy. Ephesians the fourth chapter, begins at 1st and goes to the 17th. I want to try and answer Mrs. Blain's questions; she is a missionary, is studying the Chinese language. We are all wanting to help. I will close. Your little friend,

ANNIE LAMONT MCGEACHY.

She Hopes to Come Again.

COTTONWOOD, N. C., May 10, 1898.

DEAR PRESBYTERIAN:—I want to tell you about our Mission Band which meets every two weeks. Mrs. Thompson, our pastor's wife, is president, and we all love her very much, she is so good and kind to us. Children's Day will be at Sharon the 5th Sunday, and the members of the Mission Band are to sing and recite. Rev. G. T. Thompson is our pastor and we all love him. I enjoyed reading Mr. Newell's piece about the Mormons, for he used to preach for us. I want to surprise my big brother by writing this piece as he is a subscriber to this paper. So I'll not write a long letter this time, but hope to come again. Your little friend,

BESSIE BROWN.

A Little Baby Bear.

If I gave you ten guesses you would use them all, and still not be able to tell what a queer visitor I had the other day. Do you give it up? Well, it was a tiny baby bear. A hunter caught it in the woods and brought him to town in his arms. As soon as I heard of him I invited the baby to spend part of a day with me, and we had great deal of fun playing together.

Long ago I used to have a picture of Santa Claus, a fat little man, all dressed up in a fur suit, and when I saw the baby bear I could almost believe that my picture had come alive. He had the same short

woolly legs and fat roly-poly body; and there, too, was the droll, grave face looking as if he were just trying to keep from laughing. He came right into the house as if he had known me all the three weeks of his life; and walked about under the chairs and tables, for he was no larger than a big cat. His little, pointed black nose went into everything that he saw; but as soon as he had got a good smell he trotted away and put his nose into something else. He seemed to be hunting for some smell that he had known in the woods, where he was born and lived so cosily, snuggled up in his mother's nice black fur. When he got through with the legs of things, he went higher. Right up to the tip top of a great armchair he climbed, and hung himself across the back as if he were hanging himself out to dry. There he rested a little while; then, drawing himself into a ball, off he rolled on to the floor with such a thump that I thought he must have hurt himself. But he thought not, for without even waiting to rub his knees, he ran across the floor to stand up on his hind feet in front of my book-case. He reached out one of his soft paws and patted the backs of the books, as if to say: "I like you very much, but I have not time to read you just now."

I am sure you would have thought him very cunning if you had seen him tipping about on his hind feet with a tiny yellow orange in his arms. He hugged it tight against his breast and set a row of wee baby teeth in the skin. But I did not catch a glimpse of his tongue until I gave him the hand-mirror. The moment he saw the baby bear in the glass, a pink tongue, like a curled rose-leaf, came out and made loving little smudges all over the bright glass.

Again and again he lifted up the glass and peeped underneath to find the baby bear behind it. I suppose he wanted a good hug beside the kisses; and I don't wonder, for he was soft and nice to squeeze.

When his dinner time came I gave him his milk in a bottle with a rubber top. When he saw it he reached out and whimpered for it, just as a hungry baby does. He stood up and took the bottle between his front paws and tipping it up sucked away so fast that soon there was no milk left.

Then when he saw that it was all gone he lifted up his little black coat-sleeve and wiped off his milky mouth.

On his way back to his home the children got about him on the street and laughed and jumped around him clapping their hands; but he seemed to like the fun and made them laugh louder by standing up on his hind legs and walking like a cunning little man. He wanted to stay out in the street to play some more when he got home, but you see it was past bear bed time, and he had to be taken in. I am glad to be able to tell you that he did not cry at all as he trotted in and found his own little bed, that must have seemed nice and home-like, all ready for him in the corner.—*St. Nicholas.*

Setting the Clock Wrong.

"Mother," said little Ellen, "I know something the boys did at school yesterday that was awful naughty."

"Do you, dear? I am sorry," said mother, as she put her arm about the little telltale, she was afraid that Ellen was rather enjoying this wickedness of somebody else.

"Yes, mother, they *set the clock wrong*. Made it go fast, you know, while Mr. Saunders was out of the room, so when he came back he let school out a heap too soon."

"Oh, that *was* an ugly thing to do," said mother, and looking at Ellen she still saw that little Pharisee looking as if she were saying, "I'm glad *I'm* not that sort of little girl. *I* wouldn't set a clock wrong."

"I think I saw a little girl set her own clock wrong the other day," said mother then.

"On purpose, mother?"

"Yes, I am sure she knew better."

"Who was it, mother?" Ellen looked up suspiciously into her mother's smiling face; she had been caught this way, or taught this way, before.

"It is the little girl you and I know best."

"What sort of a clock was it?" asked Ellen presently, for she was thinking that if mother meant her, she did not have any clock.

"I suppose you would call it a watch," said mother, "for she carries it about with her all the time; it does not say, 'Tick-tick;' it says, 'Do this; don't do that,' it says, 'Yes, yes,' or 'No, no,' and we call it a *conscience* clock."

"When did you see that little girl set he clock wrong mother?"

"She took her mother's white fan out of the drawer, when she knew that she was not allowed to touch it. I suppose she said to conscience, 'Don't bother me, I will not hurt it, and I will put it back right away;' in that way she set her conscience clock wrong, and the clock must have quit trying to make her do right, for the fan was found down on the floor, with two dolls, some little cups and saucers, and a Noah's Ark."

Ellen hung her little head, but mother did not say any more about the fan; all she said was: I think it is worse to set the conscience clock wrong than the school room clock.—*Pearls for the Little Ones.*

I knew a charming little girl,
Who'd say, "O, see that flower!"
Whenever in the garden
Or Woods she spent an hour.
And sometimes she would listen,
And say, "O, hear that bird!"
Whenever in the forest
Its clear, sweet note she heard.

But then I knew another—
Much wiser, don't you think?—
Who never called the bird a "bird!"
But said, "the bobolink,"
Or "oriole," or "robin,"
Or "wren," as it might be;
She called them by their first names,
So intimate was she.

And in the woods or garden,
She never picked "a flower;"
But "anemones" "hepaticas,"
Or "crocus" by the hour.
Both little girls loved birds and flowers,
But one love was the best;
I need not point the moral;
I'm sure you see the rest.

For would it not be very queer,
If when, perhaps you came,
Your parents had not thought worth while
To give you any names?
I think you would be quite upset,
And feel your brain a-whirl,
If you were not "Matilda Ann,"
But just "a little girl."

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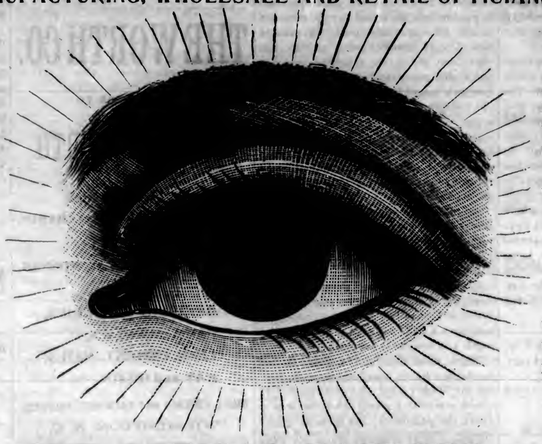
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MARRIAGES.

OLIVER-PEPPER.—May 11th, at Danbury, Stokes County, N. C., by the Rev. J. A. Paisley, of Mt. Airy, N. C., Samuel L. Oliver, of Madison, N. C., to Miss Mamie E. Pepper of Danbury, N. C.

SMITH-DEAVENPORT.—On May 11, 1898, by Rev. H. R. Raymond, D. D., at Starkville, Miss., Mr Boyd Smith and Miss Margaret H. Deavenport, all of Starkville.

OBITUARY.

RAMSAY.—In Hickory, N. C., April 30th, 1898, Mrs. Margaret Lucas Ramsay, wife of Dr. W. B. Ramsay, dentist. She was born in Wilkesboro, N. C., April 13th, 1878. She was the oldest daughter of Mr. P. C. Hall, who became a resident of Hickory during summer of 1877. Miss Margaret was about 15 years old when her pious mother "passed away," and she had to assume the responsibilities of the household. Most faithfully, judiciously and affectionately towards her two older brothers and two younger sisters did she discharge her difficult duties.

When about 11 years of age she expressed to her mother a desire to confess Christ, then came before the session, witnessed a good confession of her faith in Christ and was received into the communion of the Hickory Church.

Although she was greatly admired in the social circle—on account of her many charming personal attractions—yet her chief adornment was the "meek and quiet" spirit of conscientious and devout consecration to what she conceived to be her duty to God and her fellow men. Her pastor—who was with her day and night during her last illness, and to whom she was warmly attached—will greatly miss her as an active and zealous co-worker in the visible kingdom of our Lord.

On December 29, 1897, she was happily married to Dr. Ramsay, a ruling elder of the Hickory church and superintendent of its Sabbath School.

In less than two months after marriage the young bride was laid upon a sick bed and gradually grew worse until the hour she left the beautiful house and sweet home which her fond husband had with so much taste and loving care prepared for her, to go—as we all do believe—to the place prepared for her ransomed spirit by the Lord Jesus in the "house of many mansions."

The profound sympathy of the whole community towards the bereaved were touchingly manifested. The funeral was attended by an unusually large crowd. It was conducted by her first pastor—the writer—assisted by the pastors of the Reformed and Methodist Churches of Hickory.

"One more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with Thee—
At home—in heaven."

C. A. M.

CROMARTIE.—It is with profound regret and sorrow we chronicle the death of William James Cromartie, who departed this life May 6th, 1898, in the 74th year of his age.

For many years he had been an active ruling elder in South River Church, in which his interest at no time waned. Both in the court of the Session and of the Presbytery he sought the general and best interests of his Church. It should be noted in this connection that the last work he did was for his Church in the Presbytery at Burgaw, N. C., where he was stricken down by sickness after which he was confined till the end.

It has been said he would at any time quit his own business on his farm to attend to the affairs of his Church.

As an elder he knew his duties and performed them.

As a worker, he was zealous;
As a counsellor, he was wise;
As an officer, he was dutiful;
As a Christian he was faithful.

He was the only elder we have ever known who made it a rule to visit the sick and afflicted and administer to their spiritual needs. He leaves a wife and ten children to mourn his loss.

N. B. C.

Ivanhoe, N. C., May 12, 1898.

Memorial.

Charles Pinckney McDowell Abernethy was born in Burke county, N. C., Dec. 31, 1845, was reared and lived at the "Dixon home," Caldwell county, N. C., where on January 29th, 1898, he was caught under a falling tree, from which he received painful injuries that terminated fatally, April 14th, 1898.

On March 14, 1864, Mr. Abernethy joined the 1st North Carolina Cavalry, Co. D, Army of General Lee. In the "Seven Days' fight around Richmond" he was so badly wounded that he was not able for duty till March, 1865. He lived—from young manhood—and died a communicant of the Lenoir Presbyterian church. In compliance with his special request, we leave his life, as a man and as a Christian, to speak for itself and forbear even to express the many and varied respects in which his loss to the family, the community and the Church is so keenly felt.

Memorial.

The session of Bethel Church desires to place on record its very high appreciation of the Rev. J. W. Johnston, and to pay an humble tribute to the memory of one who was eminently "a man of God." He lived among us for ten years, but his active ministry was not quite nine years, and while his physical strength lasted he labored zealously for the welfare of the church and community.

Born in the island of Nova Scotia, of Scotch ancestry, he inherited the Scotch strength of character intensified by a rigorous climate and sanctified by the grace of God.

He made no compromise with sin, yet the most hardened sinner held him in tender regard—for there was love in his heart and that called out an answering love.

He was a clear, close, deep Bible student, being thoroughly furnished in the Word of God. His general knowledge, too, took a wide range, for he loved the truth and sought it everywhere.

More than this he brought to his ministry a heart overflowing with love for the Master and for His work. It could scarcely be said that he was a great pulpit orator, his preaching was simple, direct, convincing, profound, impressive and always interesting. He emphasized righteousness and temperance both in his preaching and in his daily walk and conversation. He was full of the missionary spirit and succeeded in infusing that spirit into his church.

He taught patience in suffering, and his own great patience during the more than a year of enforced inactivity and suffering that preceded his death was a splendid triumph for the truth of what he preached. He went down to death courageously, for death had lost its sting for him, because he knew that it would bring him into the presence of the Master, where temptations have lost their power and where the full glory of the redeemed is seen and felt.

As we talked with him during those last days and saw how bright they were and how free from dread and fear, our hearts were wont to rise in prayer to the throne of our common Lord. "Let me die the death of the righteous, and let my last end be like his."

The end came on Saturday morning, March 18, 1898.

He leaves one daughter and three brothers and a host of friends, who mourn his loss to them but who feel the cheering assurance that it is better with him.

By Order of the Session.

THE LAW STUDENT

who is unable to get away from home for the first year's work, may have proper direction in reading, by correspondence. In the regular Law Course, by the Chautauqua Plan, one who does satisfactory work through the texts assigned in the junior year, will, on request, be admitted regularly without examination, to the senior class in the residence work in the North Indiana Law College, as a candidate for the degree of LL. B.

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Session opens September 16, 1897. For further information write to

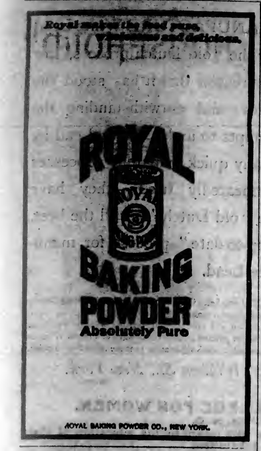
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Commissioners to the General Assembly.

The General Assembly of the Presbyterian Church in the United States will convene in New Orleans at the First Presbyterian Church, on the third Thursday (19th day) of May, 1898, at 11 o'clock, a. m. The opening sermon will be preached by the moderator of the last Assembly.

SYNOD OF ALABAMA.

North Ala.—R. J. Beattie, Tuscumbia; W. H. Richardson, Gadsden. Elders: J. W. Lapsley, Anniston; J. H. Mohns, Avondale.

Tuskaloosa.—D. C. Lilly, Tuskaloosa; L. E. Scott, Marion. Elders: J. T. McLemore, Boligee; J. F. Richmond.

South Alabama.—D. A. Planck, Mobile; T. S. Clyce, Jackson. Elders: J. D. Fay, N. Crane.

SYNOD OF ARKANSAS.

Ouachita.—C. H. Maury, Camden. Elder: C. A. Bridewell, Hope.

Washbourne.—N. McCluer, Boonsborough, Elder: J. D. Richard, Alma.

Pine Bluff.—S. L. Rieves, Clarendon; W. F. McComb, Hamburg.

SYNOD OF FLORIDA.

Florida.—W. E. McIlwain, Pensacola. Elder: Daniel Campbell, Euchee Valley.

St. Johns.—W. W. Elwang, Orlando. Elder: S. E. Ives, Orlando.

Sawanee—T. E. Smith, Archer. Elder: Daniel McIntyre, Ocala.

SYNOD OF GEORGIA.

Augusta.—T. P. Burgess, Madison. Elder: R. P. Smith, Union Point.

Cherokee.—Geo. T. Goetchius, Rome, Elder: H. H. Milam, Euharlee.

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REVIEW OF CONTEMPORARIES.

"Let Them Stand. (Don't Take Them Too Seriously)—Not Corrected, but Buried."

As to those resolutions which our Northern assemblies passed during the war time, let them stand; and let all true men honor the love of country that they breathed. As constitutional acts it would be impossible to defend them; as patriotic utterances it would be poltroonery to retract them. Our forefathers spoke out in the same way during the revolutionary war, and no one honors them more than our brethren of the South. Our descendants will do the same thing in any great crisis that arises, and we would disown them in advance if they were not to do it. At nearly every assembly some brother, through the Committee on Temperance most likely, introduces an anti-license-third-party-or-nothing prohibition deliverance, which no strict constructionist could possibly defend from the constitution of the church; but those of us who hate the saloon as the incarnation of all devilishness do not feel it necessary to call the attention of the umpire to every blow that is below the belt.

Let it be honestly acknowledged that we must not take deliverances of our august assemblies too seriously. Each session is quite likely to mirror the environment of the church as its origin. What our churches, North and South, need just now, is not to stand square with the past, but to stand united, face to face with the duties that are before us. We need not attempt the hopeless task of correcting the record while there is before us the more serious task of saving the world. So long as an agnostic philosophy is starving the souls of men all about us we need not inquire so anxiously what our fathers did as what we are to do ourselves. The sooner the children of light realize the imminence of the crisis the sooner will they drop all attempts to fight over the battles of bygone days and unite, as the children of this world have already done, to meet the duty of the hour. The blue and the grey have not corrected past differences but buried them. Has not the Church of Christ an equal wisdom and a corresponding grace in the presence of greater perils?—*Rev. H. D. Jenkins, D. D., in The Interior.*

The wisest men in all ages, seeking to solve the problem of human life, have been baffled by the facts af sin and suffering. Starting with the belief that there is an infinitely wise, mighty and good Creator, moral philosophers without the light of the Word cannot account for the fact that there is sin and suffering in the world. Failing to find any satisfactory explanation of what they see they give up the doctrine of an infinitely wise, intelligent and powerful Creator and fall back on the theory of two self-existent forces, good and evil. The heathen world, in general, so far as they have any philosophic belief, have greater faith in the power of evil than they have in the power for good. There can be no satisfactory philosophy of human life in the world that does not have some such record

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of the fall of man as is found in the book of Genesis, and some such revelation of a future life of rewards and punishments as is revealed in the Bible. So long as a man believes that death ends all, there is no room for faith in an infinitely wise and just Judge of the moral universe. There is, deep down in every human heart, a conviction that sin and suffering should go together and that goodness and happiness should be linked together—that the wicked should be punished and the righteous rewarded. Christian faith first lifts us above the sensual and the present into the regions of the spiritual and eternal, enlarging the scope of our vision, enables us to see our heavenly Father bringing order out of confusion, light out of darkness, joy out of sorrow and life from death, while he makes all things work together for good to them who love him.—*Presbyterian Banner.*

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I believe I know the sentiments of the North. And I have no hesitation in saying that we long for, pray for a union of the two Assemblies. We have no wish to plant new churches in old parishes. But if our brethren of the South will not unite with us, and will not accord to the immigration setting their way the liberties and freedom of lay activities to which they were bred, no alternative is left us but to plant and equip churches which shall be in harmony with the instincts of American Presbyterianism, and which, if there be any lesson in the past, will soon gather to themselves the strength of a denomination whose vital breath is the liberty with which Christ has made his disciples free.—*H. D. Jenkins, in Interior.*

The Dublin Review, a Roman Catholic quarterly, commenting on the spread of ritualism in the Church of England, asserts that nowadays one can see frequented confessionals in dozens of London churches, and asks: "What would the High Churchmen of sixty years since have said to a sermon on the 'Patronage of St. Joseph,' the 'hidden saint whom our Holy Father, Pius IX., has made the guardian of the Universal Church,' in a Protestant conventicle. If they had known that the Hail Mary would be taught with the Our Father in Protestant schools? If they had foreseen that a Catholic lady would mistake a Protestant confessional for that of a Catholic priest, and only be undeceived when the confessor happened to remark, 'That bell is only my wife ringing for tea'"? Of course, all this amuses the Romanists, who poke all manner of fun at the ritualistic milliners, and even accuse many of them of treating almost all their own practices and doctrines as jokes. By some of these ritualists the Anglican body is called merely "The Establishment," while the Prayer Book is ironically dubbed "The Incomparable." In another view of the case the exhibition of inconsistency and muddle-headedness made by many of the Romanizers within the bounds of the Church of England is most sad. They are neither one thing nor the other, and are not one even in their "essentials" of belief. No wonder that an old-fashioned clergyman who was called upon to preach for his ritualistic son, took as his text the words: "Lord, have mercy on my son, for he is a lunatic."—*N. Y. Observer.*

"Uneasy lies the head that wears a crown," is as true of the pitiable Queen-regent of Spain as of any sovereign in history. The population of Her kingdom is decreasing at the rate of 150,000 each year—and now numbers only sixteen millions. The income of the nation as a whole has fallen one-half in the past thirty years, now amounting to $750,000,000. of this the government exacts nearly one-third in taxes. In all other Spanish countries but Spain the Roman Catholic church has been compelled to relinquish the monopoly of a large proportion of the land—there it is held and squandered in support of half a million idle monks and nuns. The death rate is the highest in Europe. The women worked in the fields and but poorly fed, give birth to weaklings. The home army and police number 150,000, to be supported by taxes upon an impoverished people. Not less than 100,000 of the youth have perished within the past three years in Cuba. The public debt can not be increased, because borrowing is no longer possible. The outstanding bonds are now worth only a third of their face value. It must be said that under misfortunes and burdens so crushing the Spaniards are showing remarkable spirit. But the kingdom is collapsing to its ruin. The appeals of the Queen to the powers are wails of despair. It is to be hoped that when the collapse comes, she will make good her escape with her son, and have peace and rest in the home of her youth.—*Interior.*

The Trustees of the Louisville Baptist Seminary have done exactly their duty, as will appear from our "Religious Intelligence," in supporting Dr. Whitsitt. The campaign against him has been most bitter and personal. His only error has been in apologizing for what he wrote editorially for *The Independent*; for he did not write then one word on Baptist history which a loyal Baptist could not write. During the year the quarrel has shifted from the question whether he could, as a good Baptist, say that the English Baptists began to immerse in 1641, to the bitterer and utterly unprofitable question whether he has told the truth about what he did or did not write. If Dr. Whitsitt and his accusers had been Kentucky colonels instead of ministers, we should have had duels a-plenty. —*The Independent.*

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The War With Spain.

FRIDAY.—Ensign Bagley and four men were killed on the torpedo boat Winslow in an engagement with Spanish gunboats and forts in Cardenas harbor; the remains of Ensign Bagley will be taken to Raleigh for interment; funeral will take place Monday; the city is draped in mourning for the young hero. —Sampson's fleet bombarded San Juan de Porto Rico yesterday and demolished the Morro fort; the Spanish steamer Rita captured by the auxiliary cruiser Yale.—The Spanish Minister of Marine says the Cape Verde squadron is at Martinique.

SATURDAY.—In the bombardment of San Juan, Admiral Sampson did not silence the forts, but he is said to have rendered them comparatively ineffective. There is a rumor that San Juan has surrendered.—The appearance of the Spanish fleet in the West Indies has caused the temporary abandonment of the proposed army invasion of Cuba next Monday.—Orders have been issued for the concentration of 30,000 volunteers at Chickamauga.—The Winslow arrived at Key West after her fight at Cardenas and it was found that she was not very seriously injured.—The body of Ensign Bagley, who was killed on the Winslow, was sent from Key West to his home, in Raleigh, N. C.—General Blanco in official dispatches to Madrid admits that there were Spanish fatalities at Cardenas and also in another fight at Cienfuegos.—An effort of two companies of regulars to land large quantities of arms and ammunition for the insurgents near Cabanas was frustrated by a Spanish attack.

MONDAY.—The Spanish fleet is reported to have left Curacao, 75 miles from the coast of Venezuela. Admiral Sampson was said to be heading for the Windward Passage to head off the enemy.—The flying squadron arrived off Charleston, S. C., on the way to Key West.—General Blanco sent two war ships to try to decoy American vessels into a chase which would take them under the shore guns of Havana, but failed.—Admiral Dewey cabled to Washington that food is becoming scarce in Manila, and he expects the Spaniards to surrender soon.—A Madrid dispatch says that the French Island of Miquelon, off the coast of New Foundland, may be used as a base for naval operations against American shipping and American coast cities.—Orders were issued from Washington for the concentration of the volunteer army, chiefly at Chicamauga, Falls Church, Va., and Tampa. A large reserve force will also go to Long Island.

TUESDAY.—The Spanish fleet under Admiral Cervera has not been reported since it left Curacao last Sunday. The last seen of it, it was heading westward.—Admiral Sampson's fleet remained off the coast of Hayti yesterday.—Commodore Schley's flying squadron is supposed to be off the coast of Florida, heading south.—Announcement was made of the assignment of generals to corps divisions and departments. Among them is that of Gen. Fitzhugh Lee to command an army corps at Tampa.—Many thousands of volunteers were on the move yesterday in obedience to orders, and 8,000 reached Chickamauga.—The auxilliary cruiser Dixie may be used as a part of the new patrol squadron, which, with Hampton Roads as headquarters will protect the Middle Atlantic coast.—Refugees at Kingston, Jamaica, from Cienfuegos, say that the Spaniards there recently had a big celebration in honor of a "victory at Manila."—The funeral of Ensign Worth Bagley, the first naval officer killed in the war was attended by remarkable scenes at his home in Raleigh, N. C.

WEDNESDAY.—The Charleston and Pekin will leave San Francisco within the next twenty-four hours with troops and supplies for Admiral Dewey.—The nationality of the vessel blown up off Cardenas is not known.—Nothing further is known to-day of the whereabouts of the American and Spanish squadrons.—A Sunday engagement is reported to have happened off the Isle of Tortugas.—The volunteer army now numbers 92,580 men.

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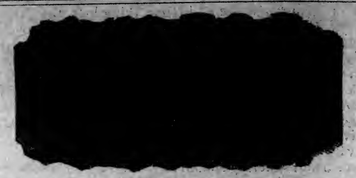
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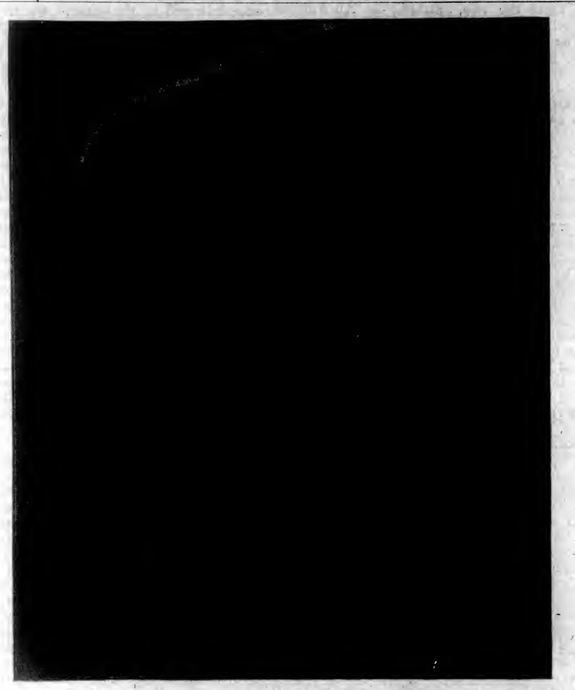
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CONTENTS.

	PAGE.
Cut and Sketch of Jerusalem Chamber, Westminster Abbey	1
The Latest from the General Assembly	1
CONTRIBUTED ARTICLES:	
Why Not? *Rev. Edward Niles*	2
Posthumous Liberality: *Samuel Plaintalk.*	2-3
SELECTED:	
Presbyterian Church, U. S.: *Rev. J. R. Wilson*	3
Proceedings of General Assembly	4-5
Church News	5-6
HOME MISSION DEPARTMENT:	
Superintendent's Report	6
CORRESPONDENCE:	
From Damascus to Smyrna- P. H. H	7
EDITORIAL:	
The Baptist Convention and Dr. Whitsitt	8
Dr. Dabney's Reply	8
The Twentieth of May Celebration	8-9
Sunday School Lesson	9
Westminster League Column	9
CHILDREN'S DEPARTMENT:	
Letter to the Children. The Children's Letters. Aunt Le 'Nora. The Blind Men and the Elephant. Helping the Minister. What Maysie Thought. Chinese Babies. First Time at Church	10-11
Marriages and Deaths	12
Our Orphans	12
Selected	13
Review of Contemporaries	14-15
The War With Spain	16
Advertisements	11-16



Jerusalem Chamber, Westminster Abbey.

Our readers will be interested in the cut which we give this week of the Jerusalem Chamber in Westminster Abbey, where most of the sessions of the Westminster Assembly were held, and where the translators of the Revised Version did their work. It is a large hall, hung with tapestries, mostly from Henry VIII's time, representing the circumcision, adoration of the magi, and the passage through the wilderness. It is furnished with a long table and chairs. It was built by Abbot Littlington, between 1376 and 1386, as a guest room for the Abbot's house. In it Henry IV died, (1413) when on the eve of a pilgrimage to Jerusalem; and thus the prophecy that he should die in Jerusalem was supposed to be fullfilled. (Shakespere Henry IV, 2nd part, Act iv, sc. 4). Here Addison (1719) and Congreve (1728) lay in state before burial in the Abbey. The origin of the name is obscure. Some derive it from the pictures of Jerusalem on the tapestries, others of its adjoining sanctuary "the place of peace." The Westminster Assembly adjourned to this chamber at the close of September, 1643, because the room was well heated from its huge fire-place. The Lower House of Convocation now meets in this chamber.

Latest from the General Assembly.

NEW ORLEANS, May 23.—The fourth day's session of the Presbyterian General Assembly convened to-day at 9:30 a. m., with Moderator Green presiding.

The most important business taken up was the complaint against the action of the synod of South Carolina in addressing an official communication to the civil commonwealth protesting against the running of mail trains on the Sabbath and petitioning the postoffice department through the President to close all postoffices on Sunday.

The main point at issue is whether or not the Synod of South Carolina sitting in regular session as a spiritual body had any right to address such a petition to the civil government.

Rev. William M. McPheeters, professor of Hebrew of the Theological Seminary of South Carolina, one of the complainants, was allowed forty-five minutes this morning to make a complaint. One of the strongest points in his argument was the necessity of keeping the Church and State separate bodies. He held that the petition of the South Carolina Synod was an official act of the church and was unscriptural and unconstitutional.

Presiding Elder W. F. Stevenson, of South Carolina, appeared for the defendant. He argued that it was the right of the church to protest when the ruling power did something wrong.

Dr. Humphries, of South Carolina, said they had nothing but the fourth commandment in mind when they voted for the resolution.

Dr. Palmer argued that under church law the synod of South Carolina had the right to make the protest, though he was opposed to the law.

After more debate a vote was taken, resulting in nineteen votes to sustain the complaint, six to partially sustain and 145 against sustaining.

The assembly adopted a plan to hold a summer school for Bible study at Monteagle, Tenn., during August. The instruction is intended for deacons, elders and Sabbath school teachers.

The selection of the next place of meeting was made the special order for to-morrow.

The committee on hymnal reported in favor of undertaking the preparation of a hymn book worthy of our great communion and the product of our own life and effort, that Revs. E. H. Barnett, R. C. Reed, W. S. Lacy, A. W. Milster, W. L. Lawrence and Major John C. Whitner be appointed a permanent committee empowered to prepare the book by 1903. All commissioners are invited to suggest hymns to be included.

The assembly adjourned until 8 o'clock to-night.

To-night's meeting was a popular service in favor of home missions. Rev. Dr. H. B. Boude, presided and read the report of the executive committee.

Others also spoke, including Rev. Holemer, the Choctaw preacher, who spoke of a donation of land he proposed making and a Sunday school he intended building for the Choctaws.

The meeting closed with a collection for missions.

CONTRIBUTED ARTICLES.

Why Not?

BY THE REV. EDWARD NILES.

The Reformed Church "in America" (*i. e.*, only in the Middle Atlantic and Western States) numbers about 110,000 communicants. The Presbyterian Church "in the United States" (*i. e.*, only in the Southern States) numbers about 220,000 communicants. Why not unite the two, making an All-America Church over 300,000 strong?

The Rev. R. H. Joldersma, of Chicago, officially presented our fraternal greetings to these Southern Presbyterian brethren at the meeting of their General Assembly last spring in the fair city of Charlotte. A special committee of that gathering presented a report cordially approving the earnest words of our delegate, and reviewing the history and beliefs common to Presbyterian Reformed Christians, whether of Dutch or Scotch antecedents. Its suggested resolutions were unanimously passed, declaring the Assembly's readiness "to reciprocate any proposition to create a close union between the two bodies, believing that such a union is a consummation devoutly to be desired."

The writer had the pleasure of meeting many ministers and elders who belonged to that Assembly and were fortunate enough to hear our delegate's address. All of them were, enthusiastically and aggressively in favor of taking steps looking forward to the realization of the union he so vividly described. Many are, now, awaiting some declaration on our part encouraging them to more definite action. The NORTH CAROLINA PRESBYTERIAN, in a recent issue, has an editorial upon the "Presbyterian Reformed Church," which it suggests as an appropriate name for the consolidated company of saints. The article, evidently, voices the sentiment of that phenomenal Presbyterian community of Mecklenburg County, whose ecclesiastical sires framed the famous Mecklenburg Declaration of Independence. Should not the following reasons appeal to members of both communions as urgently recommending union?

Despite their comprehensive names, each Church, as a matter of fact, is distinctly sectional. Not a single State in the Union having a house of worship belonging to the one body holds within its borders a church of the sister denomination. Thus, not a single local church, however weak, would be choked to death by consolidation, as would be the necessary result in scores of instances were a union to be effected by either denomination with Northern Presbyterians.

Again, the South offers a vast field for Home Mission work among a people who are naturally Presbyterians. Its resources for the development of this promising and needy field, are comparatively small. Our Domestic Mission field, among those naturally turning to our organization, is very contracted. We feel the restraint. While blessed with more material means in proportion to our members than any other evangelical denomination, we are "cribbed, cabined and confined," in our attempts to grow. Vain is our endeavor to find satisfaction with glittering generalities about "strengthening the stakes," when we know that our equally important duty is the "lengthening of the cords." Union would provide both field and money for developing patriotic and religious zeal, now compressed, and also for rapid denominational growth.

Such a consolidated body would take a prominent position among the great religious divisions of our land, which is impossible now to either. Were the title adopted, as proposed, both theology and government would be represented in our name. Then, a member of the at present Reformed (Dutch) Church, or of the Presbyterian (Southern) Church, would no longer be regarded as an exotic curiosity if he happened to move beyond certain sections of his country, and the probabilities of his absorbtion in other sects would be much lessened. Great enthusiasm lies in numbers. Both sides need that characteristic, now wanting, for the development of our latent powers. These reasons for the thoughtful consideration of union are obvious. Do any difficulties, like lions, bar the way?

In the matter of Church government, the variations consist, mainly, in the names of the officers and the ecclesiastical courts. The realities are practically the same. Each emphasizes the importance of the deacon as a church officer, so sadly neglected in other branches of the Calvinistic family. To both belongs, emphatically, the glorious name "Presbyterian." In doctrine they stand alike, for "the faith once delivered to the saints," are undisturbed by theological wranglings among their pastors or professors, while at the same time declaring "in non-essentials, charity." The Westminster Confession is the legitimate offspring of Dort. Should we not be zealous to consummate a union between the two best expositions of the Augustinian doctrine? Already the Richmond Board of Publication issues the edition of the *Westminster Catechism* sold by the Reformed Board. The beautiful, poetical, experimental Catechism of Ursinus and Olevianus needs as its complement the logical, clear, dogmatic catechism rightly honored by our Southern brethren. That cherished appellation "Reformed" is alike appropriate to either body. American Calvinism needs a conservative-progressive National Church, undisturbed by heretics or heretic hunters within, turning all its attention to the great foe without, even our adversary, the devil.

The majority of the Southern Church thirty-seven years ago was regarded by a majority of the Dutch Church as making a radical political mistake. Long ago they loyally accepted the stern decision of war as final. They stand shoulder to shoulder with us in our present national crisis. The dead past is the most fitting agency for burying its dead. With the beginning of a new century, shall we not commence a new and more vigorous ecclesiastical life? The Southern Presbyterian Church and the Northern branch going by the same name, have failed to reconcile their differences. Past failures to harmonize intensify present opposition.

The other denomination holding our Reformed name has, unsuccessfully, wooed us. He will be reluctant to propose again. *Here* is a lover, highly educated, of courtly manners, "correct" in his theology, with rich possessions to be developed by a wealthy wife's dowry, who asks us, indeed, to take his name as our own, while at the same time magnanimously offering himself to assume the one we hold so dear. "Barkis is willing." Would it not be well for the next General Synod to intimate, directly as maidenly modesty would permit, "So are we?" Why not?—*Christian Intelligencer.*

Posthumous Liberality.

Why is it that so few of our North Carolina Presbyterians of wealth have left large legacies to the educational and benevolent enterprises of our Church? The fact is, few of them have left bequests to benevolent institutions of any sort. Nor can it be said, in answer to this, that they have been trying to do all the good possible while they lived. Few large gifts have ever been received by the institutions that are under the patronage of our Church in North Carolina, and of these, some of the largest have come from natives or residents of other States. George Watts is not a North Carolinian by birth, and got his training in Christian liberality in another communion than ours. His liberality to our orphanage and to Union Seminary has been, as it were pure grace, so far as his obligations to our Church are concerned. He did not owe it to Presbyterianism by any sense of hereditary obligation. Another benefactor of our orphanage—perhaps next to Mr. Watts—the largest is a New York lady. Two North Carolina ladies have left legacies to the Orphanage in recent years—Mrs. Reid, of Raleigh, and Miss Johnson, of Charlotte, and a few others during the same period, have left small sums to various church enterprises. But the most considerable legacy left to Davidson in the last decade came from a gentleman who had lived outside the State for many years, and the fact is patent that since the days of Maxwell Chambers, no North Carolinian of wealth has felt disposed to leave any large part of his means to our struggling schools. Mr. Chambers' gift was devised before the civil war, at a time when perhaps no North Carolina Presbyterian could be considered a millionaire or even a semi-millionaire.

Since the development of cotton manufacturing interests in our State the wealth of our church in North Carolina has increased many fold. There are quite a number of families amongst us, whose wealth runs well up toward the half-million mark, and some whose wealth is reported much above that figure. In every large town in our State, and in a number of our smaller towns, Presbyterians have died within the past twenty years, who, had they been so disposed, might have left large sums to our schools, or to Foreign Missions, or to our Synodical Missions, without by any means impoverishing their families. But one after another has left a will devising everything to his children and relatives. If, on the face of the returns anything seems plain, it is that but for the decision of Maxwell Chambers to endow a college for North Carolina Presbyterians, our college would now have no endowment. Why is it that our people of wealth, as a rule, in making their wills, seem so disposed to ignore the pressing needs of God's cause? Why do they, almost without exception, if they have children, leave their fortunes altogether to their children?

Is it a man's duty to leave his children as large a fortune as possible? This would seem to be the impression in the minds of some of our people; but what passage of God's word could be quoted in justification of the idea? Is it said, "If a man provide not for his own, and especially for those of his own house, he has denied the faith and is worse than an infidel?" This does not imply that a man must make the largest possible provision for his children. On the contrary, it implies nothing more than a sufficient provision for their welfare. Nothing is more foreign to the whole trend of Scripture than that wealth should under all circumstances, be handed down from father to son. To desire wealth for one's children, or to make it certain that they cannot avoid being rich, is to desire their spiritual jeopardy. "How hardly shall a rich man enter the kingdom of heaven!" Think of the young man who came to the Master inquiring what he should do to inherit eternal life, and who, hearing that he must sell all he had and give to the poor, went away sorrowful, because he had great possessions. Think of the parable of the rich fool. Think of our Lord's solemn assurance that it is "easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Remember, too, the apostle's warning: "They that would be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition." If it be so dangerous for us, shall we consider that it is harmless when we pass it to our children? Shall we desire for them a position that will tend to drown them in destruction and perdition, and in any event make their salvation doubly difficult? Do we find that the children of wealthy parents are as a rule disposed to be religious? Is it not far otherwise? How few of them ever choose the holy ministry? How few of them elect to be missionaries! How few of the sons of rich men are ever brought into the church at all.

The people in any community who are hardest to reach, and who are least interested in the spiritual progress of the church, and least disposed to practice self-denial for the Master's sake, are to be found among the children of wealthy parents. Bred to luxury, and as a rule indulged in almost every pleasure they desired, they have grown accustomed to a luxurious style of living, and to a frivolous and worldly and selfish habit of thought, which combine to make them proof against appeals that would move people of smaller means to heroic self-sacrifice for the cause of Christ. Now, is not this a reason why parents who have wealth should *not* leave it all to their children?

Again, is a man of wealth discharged from all responsibility for his wealth when he has passed it to other hands at his death? Are we to be held accountable only for the opportunities we have for doing good while we are alive? Let us think of that a moment. Wealth is a force. He who leaves wealth behind him, leaves a great power to operate, it may be, for generations after his death. Can we suppose that he will not be accountable for the direction which he has imparted to that wealth? Leaving it all to his children, without any specific directions as to the good they are to do with it as being the Lord's stewards, has he not said to them as plainly as words could say and even more plainly, "Get all you can and keep all you get?" If he has been generous, his children cannot know much of his benefactions. If they do know, they may assume, as would seem to be the case with some whom I have met, that their father's generosity has absolved them from the obligation to be liberal in the use of their means.

The only way in which a man of wealth can make sure that his means will be used for the glory of God after his death is to leave a good share of his wealth to some benevolent enterprise. He may train his children to liberality, but they may not follow his example nor obey his precepts after he is gone. If selfishness is in their hearts—and it is most likely to be in their hearts, if they have been accustomed to luxury—they will be likely to adopt a style of living even more luxurious than that to which they were bred, as soon as the restraining example and precepts of their father are out of their way, and they will have little left, after the expenditures dictated by selfishness and by fashion, to spend upon such causes as missions and education. But if a man would teach his children most impressively the obligations of wealth, let him leave a large portion of his fortune to some charitable institution. Such a bequest, while it leaves his children poorer than they would otherwise have been, will also give them, if they are not utterly lost to all sense of their indebtedness to God, a personal interest, which they could not otherwise have had, in the work which their father has helped to endow.

On the other hand, if a man leaves all he has to his children, he practically declares that in his opinion the highest duty of a man in disposing of his fortune as he is about to leave this world, is to bequeath it all to his children. His children will, in all probability, share his opinion and imitate his example. Who can suppose that if Commodore Vanderbilt had never become interested in the founding of a great university in the South, his sons would have taken such an interest in that institution which is destined to be the proudest monument of their family?

The limit of a man's responsibility in providing for his children is defined in the Word of God, not so much by specific directions as by general principles. To give one's children such an education, mental, moral and spiritual, as shall fit them for usefulness in life; to provide homes for them, and such a start in business as shall stimulate them to energetic effort, without at all exempting them from the necessity of labor; to make such provision, in a word, as shall preserve them from danger of actual want if they are reasonably thrifty; this, it is plain from the teachings of the Word, is all a man owes to his children. The man who goes beyond this, and covets "social position" for his children, which means, in common parlance, the society and friendship of fashionable and extravagant people, who ape the airs of royalty, and count themselves made of better clay than that of which their poor neighbors are made, is coveting that which the Word plainly forbids, and is, in fact, plotting against their salvation, and helping the devil to compass their ruin. To leave them unhindered control of large means, is to multiply almost infinitely their temptations to vice; to extravagance and to numberless fashionable follies. It is to stimulate in them the "lust of the flesh, the lust of the eye and the pride of life," as far as it is possible for a parent to stimulate evil in his children.

Christian friends, there is danger lest we forget our Lord's warning: "A man's life consisteth not in the abundance of the things which he possesseth." To devote your own lives to the pursuit of wealth, and then to leave as large store as possible to your children, is the best way to teach them that the chief end of man is to get rich and enjoy riches forever; and incur both for yourselves and for your children the danger of meeting the danger which befell the rich fool in the parable, and have it said to yourselves most unexpectedly: "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?"

There are things that are better than wealth. It is better to have God's approval than to possess all the stocks and bonds in Wall Street. To set in operation a great moral force that shall work incalculable good and operate for ages after we have passed from earth, is better than to leave our children such a fortune as shall make them rank as princes in the land. Better, I say, both for them and for us. It will teach them that to do good is their highest duty. It will lay up for ourselves "a good foundation against the time to come." Let us not forget the Master's word: "Where your treasure is, there shall your heart be also." And McCheyne, in preaching on this passage, deduced a proposition which is worthy of your thought; "No man ever went to heaven whose heart was not there before."

SAMUEL PLAINTALK.

SELECTED.

Presbyterian Church, U. S.

JOSEPH R. WILSON, D. D., LL. D., STATED CLERK.

The General Assembly of the Presbyterian Church in the United States was organized in December, 1861, at Augusta, Ga., and until the year 1865, was known as "The General Assembly of the Presbyterian Church in the Confederate States of America." During the thirty-seven years of its existence, its biography has not been signalized, either under its first title or its second, by any remarkable events that affected the new blood of its churchly life. From the beginning until now, it has endeavored to avoid all such doubtful alliances as would, or might, endanger the fundamental principle of its spirituality as an undeniable witness for Christ. It has, therefore, for the most part confined its resolutions and its labors to the promotion and security of its own growth, in connection with the institution of such outgoing agencies as should best enable it for benefitting the world at large. Accordingly, the number of its dependent churches has, throughout the several Southern States, kept pace with the steadily augmenting population, while its rapidly multiplying constituent synods and presbyteries embrace considerably more than twice the original entire church membership reported by sessions to the initiative assembly!

This Assembly began its corporate life by explaining, in a noble address to "All the Churches of Jesus Christ throughout the Earth," the causes of its separation from that larger body of Presbyterians at the North with which it could no longer, for reasons other than those that were emphasized by the outbreak of the Civil war, find it conscientiously possible to remain united; reasons that still seem to enforce the necessity for a continued severance, and that many a time have been set forth in elaborated public documents or rehearsed in memorable friendly conferences of the two Assemblies. Notwithstanding this disruption, or perhaps in part because of it, the Southern Assembly made it one of its first acts to place itself in co-operative sympathy with all other evangelical bodies that were within reach; and it was not long before an arrangement was made by which a small Southern synod, with New School affinities, became comfortably merged in the new denomination. Similar negotiations were commenced, a few years later, the object being to effect a union with the General Assembly of the Cumberland Presbyterian Church, but irreconciliable doctrinal differences rendered this premature movement inevitably abortive. Since then the Southern Assembly has sought to relieve its feeling of isolation and likewise to strengthen it for more extended usefulness, by an attempted coalescence with the Reformed (Dutch) Synod of America, but no result was reached beyond a warmer affiliative understanding between these two Churches, and a most congenial annual correspondence either through interchanging delegates or by reciprocal letters. This Assembly has also been from the beginning a constituent member of that quadrennial Presbyterian Council whose representatives, from all civilized countries, assemble alternately in Europe and America to discuss measures and advance interests which are, it is thought, calculated to benefit all alike. Thus the Assembly, not content to stand alone, has, from the stormy outset of its ecclesiastical career, endeavored to put itself in touch with God's people wherever occasion called or opportunity offered. So too, it was no sooner organized: indeed, while yet its organization was inchoate: than it began to place itself in line with sister Churches the world over, in obeying the command of their common Lord to "disciple all nations," in His name. Hence it has been doing what it could, year by year with steadfast persistence, to step with the foremost in this high walk of duty; and the many missionaries already sent out to labor in China, Japan, Central Africa, Greece and South America, testify to the success of this most worthy endeavor of Christian zeal.

Thus the outside demonstrations of churchly catholicism on the part of this youthful body of Presbyterian believers, are all that could have been desired and perhaps more than might have been expected by the lookers-on. But a second main purpose of the Assembly has been unfolded in what it has done and is still doing in the way of maturing and compacting itself. Its determination, in the face of temptations to the contrary, to hold the standard of ministerial education as one of the bulwarks of its strength, is deserving of special mention, and will entitle it to the gratitude of generations yet to come. The patient revisal, too, of the Book of Church Order, involving the improvement of The Directory for Worship, by making it more elastic than of old, as well as by better fitting it for use in other important respects, indicates a work that will not soon need to be repeated. It is achieving something, also, although too slowly, in the direction of providing for the comfort of its invalid ministers and their dependent families. Its imperative Home Mission enterprises are evermore kept in motion. Equally, of course, its Publication cause is hopeful, branching as it does into a scheme of colportage that is destined to become co-extensive with the entire field of the Assembly's occupancy.

What ought to be done for the evangelization of the Negro population it is easy enough to see, but what can be done in the way of achieving the best results is by no means so clear. The Southern Assembly is certainly doing as well as possible in circumstances which, as the world knows, hamper it on every side; and it will persevere until, with God's benediction, the Negro problem shall have been conclusively solved.

Wilmington, N. C.

The Christian Commission was of great influence for good during the late Civil War. It supplied Bibles and Testaments, good literature, religious workers, helpful and sacred ministries, to the sick, the wounded and to those in camp and field. Something of the same kind is needed now, and various agencies are seeking to accomplish the much needed work. The Young Men's Christian Associations, which have had almost their whole growth and development since the Civil War, are admirably adapted to do this work, but as it is of a special nature, they will need special help. The heart of the whole nation should respond to these efforts to do good to the boys who have gone out from their homes and who are exposed to new dangers and temptations.—*Herald and Presbyter.*

THE GENERAL ASSEMBLY.

First Day.

Assembly met and was opened by a sermon from the retiring moderator, Rev. Dr. Goetchius from John xxi: 31-33.

The Assembly then came to order for business. Roll call revealed the presence of 166 members.

The first business taken up was the election of

THE NEW MODERATOR.

There were five names put in nomination. The nominating speeches were very brief and direct.

Rev. J. N. McFarlane, of Hillsboro, placed Rev. Dr. H. B. Boude, of Springfield, Mo., in nomination.

Rev. W. C. Campbell, of Roanoke, Va., nominated Rev. Dr. G. W. Finley, of Fishersville, Va.

Rev. C. R. Hyde, of Richmond, Va., nominated Rev. Dr. R. P. Kerr, of Richmond, Va.

Rev. W. S. Jacobs, of Columbus, Miss., nominated Rev. R. B. Fulton, of Oxford, Miss.

Rev. C. T. Thomson, of Lexington, nominated Rev. Dr. E. M. Green, of Danville, Ky.

The nominations were then closed and the vote taken by roll call. The first vote showed Dr. Boude receving 26 votes, Dr. Fulton 26, Dr. Kerr 28, Dr. Finley 30 and Dr. Green 56. Drs. Boude and Fulton, polling the lowest vote, were dropped, and the vote was taken on the remaining three, Drs. Kerr, Finley and Green. Dr. Finley, on the second ballot, receved 26 votes, Dr. Kerr 28 and Dr. Green 96.

It was then moved that the election of Dr. Green be made unanimous, which was done, and he was escorted to the platform, and retiring moderator Goetchius surrendered the gavel into his hands.

In accepting the gavel Dr. Green said he would have to be either more or less than human did he not appreciate this honor, which, according to an unwritten law of the Assembly, could only befall a man once in his lifetime. He served notice that he was not a parliamentarian, and begged indulgence for any shortcomings that might be his as the presiding officer of the Assembly.

This concluded the work of the morning session, and

DR. PALMER

requested to be permitted to make an announcement. First, in behalf of the Presbyterian churches of New Orleans, he desired to express the pleasure it afforded New Orleans to have the Assembly here and to bid them a most heartfelt welcome. He then announced that there would be a reception in the evening at the Y. M. C. A., given by the ladies of the New Orleans Presbyterian churches. All the commissioners and visitors were cordially invited by the ladies to be present.

The courtesies of the Y. M. C. A. were extended the commissioners and they were requested to consider themselves the owners of the Y. M. C. A. building during their sojourn here. For convenience sake and as the visitors were scattered all over a great city, and as it was perhaps a little long for the commissioners to wait from breakfast at 8 o'clock to dinner at 6 o'clock, the ladies would, each day, entertain them with a luncheon in Artillery Hall. He suggested that it would be a good plan for the Assembly to meet at 9:30 o'clock in the morning and continue in session until 1 o'clock, take luncheon, and reconvene at 2, thus having a chance to remain in session until 5 o'clock if necessary. Dr. Palmer announced that the city's fairest and best would wait upon the commissioners at Artillery Hall, and that if there were any bachelors in the party a good opportunity would be presented to make amends for the past. Dr. Steele, he requested to say, had asked that the Assembly visit the Bethel Mission in a body, and suggested this evening at 8 o'clock as the time. On motion both this invitation and that of the ladies to the reception were accepted with thanks. A vote of thanks was also extended to the Y. M. C. A. for their courtesy and hospitality.

The Assembly then adjourned to 9 o'clock Friday morning.

Second Day—Morning Session.

Devotional exercises conducted by Rev. George T. Goetchius. The minutes of yesterday's meeting were approved. The following newly arrived commissioners were enrolled: Revs. W. K. Patterson, of Kentucky; Daniel Campbell, of Florida; W. S. Scott, of West Texas; Jas. F. Naylor, of Louisiana; A. E. Spencer, of South Carolina; Stephen Hayward, of Missouri; F. B. Stubbs, of Red River.

OVERTURES.

From the Presbytery of Lexington—An overture respecting the legacy of the late Miss Mary J. Baldwin devoted to domestic missions. The late Miss Baldwin, a member of the First Church at Staunton, left the trustees a legacy of $5,000 for the domestic mission work of that church. A petition to the trustees was unanimously adopted by the Presbytery of Lexington, and afterwards indorsed by the Synod of Virginia, one vote only dissenting. The petition requested the trustees of the general assembly to appropriate to the local home mission and to the evangelistic work of the Synod of Virginia a portion of the legacy left for home missions.

From the Presbytery of Columbia—Referring to the organic union of the Associated Reformed Church and the Southern Presbyterian Church. Referred to the committee on overtures.

Referring to the phrase "willful desertion" in matrimonial matters and asking information. Referred to the same committee.

From the Presbytery of Lafayette—Referring to the church hymn book subject. A special committee of five was appointed to consider the advisability of preparing a hymn book for all Presbyterian churches. It was referred to this committee.

South Alabama—Referring to salaries of missionaries. Committee on foreign missions.

Synod of Alabama—Asking legalization of its meeting held on a day other than the one appointed.

Dallas—Regarding amendments to Book of Church Order. Committee on overtures.

Brazos—Regarding the meaning of the words "system of doctrine" in reference to the confession of faith. Committee on overtures.

From same Presbytery asking to know if it were right to hold entertainments in church for the purpose of raising money. Committee on overtures.

Central Texas—When a pastor is installed, may a ruling elder deliver the charge to pastor and people? Committee on overtures.

West Hanover—Referring to a common book of hymns. Committee on overtures.

Arkansas—Regarding the co-operation of the Northern and Southern Churches in colored evangelistic work. Committee on overtures. Changes in constitution and by-laws of Westminster League. Committee on Young People's Society. Another on new hymns. Referred to special committee.

East Hanover—Regarding a system of religious instruction for the young Special committee. Regarding an amendment to paragraph 75, "Book of Church Order," concerning the reception of ministers of other denominations. Invitation to meet in the First Presbyterian Church, Richmond, Va., next year's session of the General Assembly. Docketed. Amendment to Book of Church Order requiring the licensure of candidates in extraordinary cases to be at a regular meeting of the presbytery by a three-fourths vote. Overtures. Regarding the formula of baptism. Overtures. Amendment of directory for worship, a chapter on Christian giving. Overtures.

Athens—New hymn book. Special committee. Is it obligatory for the session of a church to bring charges against a member who persistently and willfully absents himself from public worship. Overtures.

Norfolk—Requesting that an ad interim committee on Presbyterian academies be appointed. Special committee. Referring to foreign missions. Foreign missions. Referring to the uniting of the work of publication and education under one administration. Overtures.

Mecklenburg—Suggesting the report of all standing committees be printed and distributed among members before discussion Overtures. Regarding a new hymn book. Special committee.

Greenbriar—Recognizing the vital importance of the religious education of children, and advising that an ad interim committee be appointed to take the matter under consideration. Special committee.

From an individual—Referring to a change in the book of discipline. Overtures.

Lackawanna—Regarding the transfers of a missionary from the Northern to the Southern church. Foreign missions.

A communication was read from the alliance of the Reformed Church holding the Presbyterian system throughout the world. It sent greetings, and stated that Dr. Kerr, who attended the first meeting of the alliance in Glasgow, Scotland, would address the Assembly. Foreign correspondence.

Another communication was read from the representative of the Associated Reformed Presbyterian Church conveying fraternal greetings and regrets of inability to be present. The letter discusses the relations existing between the two churches and expresses his personal desire for a closer union.

A communication was read from the Presbytery of Pernambuco, Brazil, authorizing George E. Henderlite to bear fraternal greetings.

The following resolution was offered by C. R. Hyde and adopted:

"Resolved, That Wednseday night, May 25, beginning at 8 o'clock, be set apart by the Assembly for the celebration of the Lord's supper; that the Rev. Dr. B. M. Palmer be appointed to preach on the occasion and that the committee on devotional exercises be directed to arrange for the distribution of the elements, and to make any other arrangements necessary in connection with the service."

The forenoon session was concluded with an overture from the W. C. T. U., asking the church to set aside the fourth Sunday of each November for special temperance services. Rev Boude moved that the communication be tabled. On suggestion he changed this to a motion that "the communication, having been read for information, no further action is necessary." Rev. W. C. Campbell moved as a substitute that it be referred to the committee on overtures and he hoped the motion would prevail. He was afraid that the motion of Dr. Boude, though his point was probably well taken, might be misinterpreted, and he hoped the church would, by a courteous and kind answer, show its appreciation of the work done by the W. C. T. U.

REPORTS OF COMMITTEES.

Rev. Dr. S. H. Chester, chairman of the executive committee on foreign missions, reviewed briefly the printed report on foreign missions. The total receipts from all sources for this branch of church work were $146,478 27. This exceeds the receipts of the year preceeding by $2,328.68, and, indeed, it is the largest on record by $2,296.45. The *Missionary* published in the interest of the work, had attained a circulation of 10,896, over a thousand gain, but was not yet on a self-supporting basis The *Children's Missionary* had also registered an increase in circulation, but was not on a paying basis either. There were eight new missionaries sent out during the year—three to China, two to Japan and one each to Corea, Africa and Mexico. One missionary died in Japan during the year. Three retired from service. The number on the roll now is 155. The report recommends thirty new missionaries, to be sent out during the year, and ten are now awaiting funds to go. The church is abundantly able to do this, if it will. It is recommended that the church appoint a special week of prayer in October for that purpose.

Rev. J. N. Craig, D. D., of Atlanta, chairman of the executive committee on home missions, reviewed his printed report on this department of the Church's activity. The total receipts are $52,353 34. Of this $35,305.20 has been received for the home mission department, and $16,899.14 for the invalid and loan funds. There has been a steady increase in the contributions, the income this year being larger than in any of the three preceding years. The needs for next year are greater than ever before.

Rev. J. K. Hazen, D. D., of Richmond, Va., then read the report of the Publication Committee. The whole number of books and tracts published during the year, in round numbers, is 100,000. There has been a steady growth in the publication of Sunday school literature, the circulation of the two leading papers almost trebling in the past ten years; 1068 Bibles have been given for the perfect recitation of the Shorter Catechism during the year, and 1192 testaments for perfect recitation of the introduction to the Shorter Catechism. Five colporteurs have been at work during the year. The total receipts during the year were $40,113.40.

Rev. Joseph H. Lumpkin, of Memphis, presented the report of the executive committee on education for the ministry. Rev. Mr. Lumpkin is the successor of Rev. E. M. Richardson, D. D., who died during the year. Candidates for the ministry at present enrolled number 220. Of these 102 are theological, 101 are collegiate and 17 are academical. There are four seminaries and eight colleges. There has been received during the year $16,956.23, which is $403.26 more than the preceding year. Of this sum $15,169.53 has been given towards the support of candidates for the ministry. The committee concludes by asking a number of questions: Shall it continue to educate candidates from Presbyteries which do not contribute to the cause? Are they allowed to supplement the regular collection by additional ones as they have opportunity? Shall they continue to aid academic students? Shall they aid young men who are not attending Presbyterian institutions?

Rev. A. L. Phillips, D. D., acting secretary of the executive committee on colored evangelization, reported for that committee that at a conference with the colored Presbyterians in Birmingham recently held it was agreed that the colored Presbyterians should organize a separate church as soon as they were able to do so, and that they were now in such a position, and that a meeting of the colored ministers should be held in New Orleans during the meeting of this Assembly to conclude such work. Such a course, it was thought, would tend greatly to increase and strengthen the Presbyterian church among the colored poeple.

Afternoon Session.

At 2 o'clock Moderator Green called the Assembly to order. Through Chairman Goetchius, of the bills and overtures committee, the Mecklenburg Presbytery's request that reports of standing committees be printed and distributed to the members before discussion, was reported on unfavorably. Adopted.

Invitations to meet in Atlanta and Lexington, Va., were docketed.

In order to permit the committees to get an afternoon of work on the business before them, the Assembly took recess to 8 o'clock in the evening.

The Evening Session.

At the night Session, Dr. Webb presided and led in prayer. There was a large gathering. The evening was devoted to the Bethel Mission and its work.

Rev. Dr. J. W. Walden, of Athens, Ga., formerly of this city, was the first speaker, and spoke of the sailor's life and the temptations which beset him on shore, and the good the Bethel did in the moral and religious salvation of the men of the sea.

Rev. R. E. Steele, Chaplain of the New Orleans Bethel, made a "Plea for the Men of Our Navy." He said:

"I plead for the men of our navy—for the men who man the guns, steer the ships, feed the furnaces; who furnish brain and brawn to energize the multiplying machinery of modern naval warfare. These are the men who have always maintained unsullied the honor of our flag. In every sea, and against all foes, they have fought but to win. No better officers tread the quarter-decks of any navy than ours, and they would be the first to give just and honest praise to the brave fellows who fought under them. Not an 'undisciplined horde of the earth's off-scourings,' as our foes once sneeringly asserted, but a bright, intelligent and intensely patriotic body of men, many of whom have been trained from early youth in the efficient apprentice system of our navy. The great body of them are as pure and true in their devotion to their country as any army or navy that ever existed, and between these brave men and their officers there is a warm affection, which is one of the best proofs of character we can present. Admiral Dewey is a type of the men who lead, just as Reagan, of the Marblehead, or Jencks, of the Maine, are the types of the men who follow. Let no man say that the blood of Stephen Decatur or William B. Cushing has ceased to pulsate in American breasts when he reads of that midnight voyage into the harbor of Manila, under the guns of the famous batteries, over the network (presumed at least) of submarine mines, whose deadly energy the Maine had tested all too well, and in the face of a fleet which outnumbered ours nearly two to one. All honor to Dewey and every gallant officer who followed his lead, but, I beg of you, don't forget the brave men whose coolness and courage won the day for our navy.

"At Cienfuegos, a few days ago, Commander McCalla, of the Marblehead, called for volunteers to go in the ship's boats right into the maw of the Spanish batteries and cut the submarine cable. Six of the brave fellows came back with wounds, and a flag-covered coffin on the ship's white deck told of one man's devotion to duty and his noble death in its performance. It is these men in whow I would awaken your interest. They deserve your warmest sympathy and your heartiest prayers.

"If you have proudly cast 'Old Glory' to the breeze before your home, remember that it was the American sailor, who, under Paul Jones, first taught Americans to point to it in pride, and that it has been the heritage of the brave man who wears the jacket of blue to preserve for us this proud and beautiful emblem of freedom. Well they have guarded its honor and preserved its fame. Let us remember that they are men True and faithful to their trust, a nation should honor them to the highest point. Let us think of them and speak of them in a manner commensurate with their worth and the valuable service they are rendering us.

"The life of a man-of-war's-man is beset with many temptations. Drink and licentiousness are especially strong in their attractions for him, for many reasons. The strongest of them is that in the occasional visits he makes to the land he finds a hearty, cordial welcome only in the saloon and brothel. He usually has plenty of money when he comes ashore, and the liberality of a man-of-war's-man has passed into a proverb. No matter who or what the person may be who appeals to these warm-hearted fellows for a share in the hard-earned liberty-money, he is pretty sure to get it. Yet the sailor is not a fool; far from it. He knows from bitter experience that these chance acquaintances care only for his money, and he thoroughly despises them; yet his peculiar ideas of a 'good time' are such that he looks to them to secure it for him, and with good grace submits to all the evil consequences of his conduct.

"It is largely in the power of Christian people to counteract these temptations to sin, and to place within the reach of these men whom we honor and love the privileges and surroundings of home life.

What we need in every seaport city of our land is a resort where the heartiest of greetings shall hail the homesick lad, and all that Christian love can suggest be done to make him feel that he is among friends. Here should be music and singing, warmth and cheer, and everything that can innocently amuse and comfort.

"Above all, there should be the pure gospel of Jesus to woo and win to higher things. If we are to send these brave men to fight and bleed and die for us, shall we not at the same time give them the news of Him who fought with sin, shed freely his blood and died willingly that they might live?

I wish to present a concrete case for your immediate sympathy, and, should the spirit prompt you, your aid as Christians.

"The town of Key West, Fla., is now, and will be until peace again unfolds her snowy wings, the center of naval activity. Thousands of seamen throng its streets and encounter its numerous temptations. Yet there is no special resort such as I describe in the city. There is an abundance of saloons and brothels. The land-sharks who prey upon the sailor are there in full force, and evil is nightly and daily stalking its streets. There are warm-hearted Christian men and women there also who will gladly co-operate in any work that may be done in the Master's name for these brave sailors. 'Let us go and take the land' for Christ. In a few days the speaker proposes to leave for Key West in the name of the Lord to open a branch of the New Orleans Bethel, trusting in the Great Jehovah to provide the needed means for its support. He does not appeal for your aid, but, laying these facts before you, leaves it to the spirit of God to rouse the Christian sentiment of the land to maintain not only this, but other similar institutions wherever these dear sailors come. One especial reason for such work at Key West is that in the wards of the spacious marine hospital of that town most of the wounded sailors and soldiers in the Cuban campaign will receive the medical attention necessary. Here will come the hospital ships to disembark their ghastly cargoes, and here should be the man of God to comfort and cheer these dear fellows in the hour of pain and death. As the representative of the greatest Seamen's Friend Society of the South, and with the approval of its directors, it seems to be particularly the speaker's place to do this work, and he gladly undertakes it in the name of Jesus."

[CONTINUED NEXT WEEK.]

CHURCH NEWS.

PRESBYTERIAN COLLEGE COMMENCEMENT, CHARLOTTE, N. C.

Saturday, May 28th, 10:30 a. m., Recital by Pupils of Intermediate Department.

Sunday, May 29th, 11 a. m., Baccalureate Sermon by Rev. Jere Witherspoon, D. D., Richmond, Va.

Monday, May 30th, 10:30 a. m., Aluminæ Reception; 8:30 p. m., Presentation of Certificates and Diplomas to Commercial and Music Students.

Tuesday, May 31st 8:30 p. m., Annual Concert

NORTH CAROLINA.

Newell and Amity.—The congregation at Amity was delighted and refreshed with the preaching of Rev. Jas. A. Dorritee, during the services preparatory to our communion on the third Sabbath.

The Rev. Roger Martin conducted our preparatory services at Newell on Friday and Saturday before the fourth Sabbath. His preaching was just the kind our people needed, simple, practical and pungent.

Bro. Martin is one of the *ardent* spirits, and, like all genuine articles of that class, he certainly improves with his years.

There were three additions to the church at Amity, and two to Newell Church. All the five were girls and near the same age.

On last Saturday the Newell congregation approved the plans of their building committee for an annex to the church building. PASTOR.

Gibson.—Rev. Wm. Black, our Synodical Evangelist, with his assistant Mr. A. K. Pool have just closed a meeting of ten days at Gibson. The services were held morning and evening in the new Presbyterian Church. All denominations joined heartily in the meeting and the spirit of unity that prevailed was beautiful to behold and delightful to enjoy.

Bro. Black's preaching is strong, earnest, tender, practical, heart-searching, revealing in a most impressive manner the ruin of sin, and the remedy for sin.

An important feature of the meeting was the excellent soul-stirring music led by Bro. Pool. Especially did his sweet solos carry the gospel message of God's love home to many hearts.

The Holy Ghost honored the Word thus faithfully presented in sermon and in song. Christians were revived, many whose love had waxed cold were reclaimed, while a goodly number were enabled to take their stand for Christ for the first time. Nine were received into the communion of the Presbyterian Church. Of these four were children of the covenant from nine to fourteen years old. Others made profession and will doubtless join the other churches. A collection amounting to $69.25 was taken for Synodical missions.

"Give thanks unto the Lord,"
"Let all the people praise Him."

W. B A.

Swannanoa, N. C.—At the morning service yesterday one elder and one deacon each were installed in this church, they having been previously ordained. Rev. E. Mac Davis was with us and preached from John xv:8. At the request of the session he also presided at the installation services.

The commission of Asheville Presbytery appointed relative to the call of Swannanoa church for the pastoral services of Rev. H. R. Overcash, met at 5 p. m. The call was found in order and placed in his hands, and he having signified his acceptance, order was taken for his installation next Sabbath (May 22) at 4 p. m.

Southport.—Rev. P. C. Morton came to Southport last Monday and has not ceased to break unto us the bread of life. He has ably and faithfully presented the truth to large and attentive congregations. He held Bible readings in the Baptist Church in the afternoon and preached in the Pavilion at night.

Rev. A. D. McClure and Colonel Jno. D. Taylor, both of Wilmington, came down yesterday, and with Brother Morton, organized a Presbyterian Church in this town. Mr. Price P. Purpless was elected an elder and ordained last night in the presence of a large congregation.

Many thanks are due the Masons for the use of their organ, the pastor of the Baptist Church, Rev. J. Adams, and many friends for their kind assistance during this series of meetings

Rev. P. C. Morton returns to Wilmington this afternoon. We hope to have him spend some time with us this summer.

May 21, 1898.

GEORGIA.

Atlanta.—On May 2nd Rev. F. R. Graves, of the Fourth Presbyterian Church of this city, began a series of meetings at the Barnett Church, preaching every night for two weeks. Again it was shown that the old gospel presented with earnestness and simplicity, together with the prayer of God's people, tells in the salvation of souls. Eleven persons, four of the number being children, were added to the church upon profession of their faith.

The morning services, which were very helpful to the christian people, were conducted by Brothers A. R. Holderby, T. H. Rice, L. B. Davis, J. A. Jensen, G. W. Bull, of Atlanta, and Thos. C. Cleveland, of Hopeville. Rev. J. B. Hillhouse is pastor of this church.

SOUTH CAROLINA.

Guthriesville, S. C.—Bethesda Church, Bethel

Presbytery, has just passed through a pleasant season Dr. Sprunt, of Rock Hill, preached for us three days, beginning Friday, May the 6th. His preaching was greatly enjoyed.

Our Church has had a pleasant and rather unusual experience lately. We have recently received on profession and baptized two very old men, one 90 years old and the other 70.

MISSOURI.

Memphis.—Rev. H. M. Sydenstricker, Ph. D., of Marshall, Mo., has received a unanimous call to the church at Memphis, Mo., and will at once enter upon that work.

VIRGINIA.

Lexington Presbytery met at Loch Willow, Churchville, Va., May 10th, 1898, and was opened with a sermon by Rev. F. G. Hartman on Is. xliii:10.

Organization.—Rev. Wm. L. Bailey, moderator; Prof. W. S. Currell and Hon. Wm. M. MacAllister, clerks. Roll, 35 ministers, 37 elders. Complete roll, 53 ministers; 69 churches.

Corresponding Member.—Rev. Wm. D. White of the Presbytery of Chesapeake.

Visiting Brethren.—Rev. W. O. Ewing, of the United Brethren Church; Rev. P. Miller, Evangelical Lutheran Synod; Revs. J. W. Cauter, J. J. Ringer, Methodist Episcopal Church, Sourh.

Received.—Candidate H G. Richardson, from West Hanover.

Ministers Received.—Rev. M. W. Woolworth, from the Presbytery of Winchester; Rev. R. C. Gilmore, from the Presbytery of Savannah; Rev. Wm. A. Hall, from the Presbytery of Montgomery; Candidate H. G. Richardson, from the Presbytery of West Hanover.

Licensures.—Mr. H. G. Richardson, Mr. George L. Brown, Jr.

Calls for Pastoral Services.—Bethany, for Rev. Wm. A. Hall; Staunton Third and Olivet, for Rev. R. C Gilmore; Beulah, for Rev. M. W. Woodworth; Clarksburg Central, for Licentiate H. G. Richardson.

Installations.—Rev. John Ruff, at Monterey, Crab Bottom and Pisgah; Rev. W. W. Carson, at Immanuel.

Commissions to Install Rev. R. L. Brown, at Basic City.—Rev. A. M. Fraser, D. D., to preach the sermon; Rev. A. R. Cocke, D. D., to preside and charge the people; Rev. Wm. L. Bailey to charge the pastor, and Elder Dr. J. B. Winston; Time June 26th, 1898, 11 a. m.

Rev. R. C. Gilmore at Staunton 3rd, May 22nd, 11 a. m. Rev. J. M. Wells to preside, preach, etc.; Rev. H. A. White, D. D., to charge the pastor. Rev. J. A. Quarles to charge the people; Each to be alternate to each and Elder T. C. Morton, and H. H. Bolen, alternate.

Same at Olivet.—June 5th 1898:

Rev. A. M. Fraser, D. D., to preside, preach, etc.; Rev. G. W. Finley, D. D., to charge the pastor; Rev. J. E. Booker, to charge the people; Rev. A. R. Cocke, D. D., alternate for any one of these, and elders, H. W. Henry and H. W. Young.

Rev. Wm. A. Hall, at Bethany.—May 29th, 1898, 11 am.

Rev. H. A. Young, to preach, preside, etc; Rev. R. A. Lapsley, to charge the pastor; Rev. John Ruff to charge the people; and Elders J. D. Youell and R. H. Ramsey, of Lebanon.

Pastorates Dissolved.—Rev. G. A. Doyle and Philippi.

Dismissed.—Rev. F. P. Sydenstricker to the Presbytery of Greenbrier.

Permission to labor without the bounds of the Presbytery until next meeting granted to Rev. R. M. Latimer, D. D., of Moundville, Ala., Rev. W. H. Groves, of Winston, N. C., Rev. F. E. Rogers, of Columbia, S. C.

To labor in our bounds.—Rev. R. M. Tuttle at Collierstown, Rev. Wm. D. White.

Commissioners to the General Assembly.—Rev. Geo. W. Finley, D. D., Rev. A. M. Fraser, D. D. Alternates: Rev. E. A. Palmer, D. D., Rev. R. A. Lapsley. Elders: Dr. A. F. Kerr, Prof. A. L. Nelson. Alternates: Maj. Jed. Hotchkiss, Ed. McK. McCue.

To supply pulpits of Commissioners.—Rev. R. A. Lapsley. Alternate: Rev. A. R. Cocke, D. D., at Tinkling Spring one Sabbath for Dr. Finley.

Rev. Thornton Whaling, D. D. Alternate: Rev. Carr Moore to preach one Sabbath for Rev. Dr. Fraser at Staunton, 1st.

Millenianism.—Rev. C. S. M. Lee was requested to preach on this subject at the next meeting.

Churches supplied.—Rev C. S. M. Lee, at Union, Rev. J. Spencer Smith, at Pendleton, Rev. C. W. Trawick, at Ben Salem, Licentiate H. G. Richardson, at Clarksburg and Philippi.

Elkin's College.—The report from the academy started in connection with the work was encouraging and steps were taken to push the work forward.

Meeting of the General Assembly for 1899.—The invitation from Lexington for the next meeting—was heartily endorsed by the Presbytery.

Manual.—The new manual was adopted and ordered to be printed.

The minutes of Presbytery were ordered to be printed.

Churches Organized.—Bethany, Staunton Third, Olivet.

Presbyterial Sermon was preached by Rev. G. A. Wilson, on "Family Devotions."

For next meeting, Rev. J. E. Booker, and as alternate Rev. C. W. Trawick. Topic: "Worldly Conformity and its Influence upon Church Members."

Synod's Evangelistic work was presented by the chairman, Rev. J. E. Booker, and was shown to be in a gratifying condition.

Overture sent down to the Presbyteries. Presbytery agreed to the first and third change but not to the second.

Sunday Schools.—A large increase was reported and intcrest was manifested in the work. Several interesting and instructive addresses were made on "The Model Sunday School."

Subject for Spring Meeting—"Best Methods of Enlisting the Interest of Sunday School Pupils in the Study of the Bible." Speakers: Rev. A. H. Hamilton, Rev. J. H. Davis, Jr., and Hon. J. S. Craig.

The narrative of the state of religion within our bounds showed much to give encouragement.

Home and Foreign Missions, Sabbath Observance, Systematic Beneficience. The Statistical Report and Report on Young People's Societies were all carcfully considered.

Adjourned meeting, Basic City, Va., June 25th, 1898, 11 a. m.

Next meeting, Fall, Pendleton, Sept. 8th, 1898, 8 p. m.

WM. C. WHITE, S. C.

SONS OF PRESBYTERIAN MINISTERS AT WASHINGTON AND LEE UNIVERSITY.

Nine of this year's matriculates in this University, located at Lexington, Va., among the mountains, are sons of Presbyterian ministers, and it may be interesting to know that the University this year pays them over $1200 more than they pay the University. Eight of the nine have paid only five dollars each ("gymnasium fee") as the sum total of their University fees, and the other has paid $30 out of a $300 scholarship he won last year. On the other hand, one of them, while pursuing post-graduate studies, has held the position of Physical Director, at a salary of $600, and has earned not less than $100 for other services rendered the University. Another, as has been said, holds one of five $300 scholarships awarded annually by this institution. Two others, because of faithful and successful work done here last year, received $150 apiece out of a fund at the disposal of the Faculty.

It is pretty safe to say that Washington and Lee offers more and better opportunities of self-help than any institution south of the Potomac.

DELEGATES AND VISITORS TO THE GENERAL ASSEMBLY AT NEW ORLEANS.

The Ministerial Directory of the Ministers of the Southern and Northern Presbyterian Churches will be on exhibition and sale at the Assembly. Mr. Chas. F. Morrison, a Princeton graduate and son of the late Rev. J. H. Morrison, D. D., missionary to India from 1837 to 1880, well known as the author of the call for a week of prayer throughout Christendom for the outpouring of God's spirit on His work, which week of prayer has continued ever since as one of the institutions of the church, will represent the Ministerial Directory at the Assembly at New Orleans.

This Directory contains a brief history of the eighty-three hundred ordained ministers of the Southern and Northern Presbyterian Churches, together with a statement of the work of the two Churches and a list of their educational institutions and church papers. The delegates of the Assembly, who have ordered the Directory, will receive it from Mr. Morrison at the Assembly. He will also have the book on sale for all who may wish it, at the advance order price of $1.00.

E. S. ROBINSON, ED.,
Oxford, Ohio.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. MCKELWAY, Superintendent,
Charlotte, N. C.

The superintendent is detained from his work by sickness in his family. He earnestly prays that his brethren will make every preparation for obtaining a good collection in June for Synodical Missions.

Rev. William Black closed the meeting at Gibson Church last week. This is the second church that has been established in the last five years through the evangelistic zeal of Rev. W. B. Arrowood, pastor of Laurinburg Church. The meeting was a good one. There were several professions and reclamations, 9 persons have joined the Presbyterian Church and 3 others are expected to join. The sum of $61.25 was raised for Synodical Missions. Brother Black writes: "The church at Gibson is now nearly completed and these were the first services held in the new building. The church is a very real church indeed, and has as zealous a membership and as bright a future as any church in that whole section."

Asheville Presbytery.

A letter from a lady in Brevard tells of a recent work of grace under the ministry of Rev. J. L. Wicker, the writer, to a friend here: "There has been a precious work of grace in this little place of late, whereby 102 persons have been led to the Saviour, and yesterday twenty-five were received into our little Church on profession of faith and one by letter. There are others to come later, that were hindered by sickness and other causes from coming yesterday. I know you will rejoice with us. The house was packed, the converts filling the whole space between the front benches and the pulpit, standing in a semi-circle, Brother Wicker and the Elder in the centre. Among them were men who had been ring-leaders in wickedness and slaves of strong drink, and as they knelt to receive the baptismal seal, the hush of death was upon the audience, and many were weeping. I could but say, "What hath God wrought?"

The first of June Rev. R. P. Smith expects to begin a thorough investigation of the destitute regions in the Asheville Presbytery. He has engaged Rev. R. S. Eskridge to assist him in this work. They will travel together by private conveyance. The plan is to go from house to house in the remote coves and on mountain side so as to learn the real condition of the people; to preach in doors and out of doors, when and wherever a congregation can be gathered.

It is hoped that the information thus gathered and the work begun will enable the Presbytery to plan efficiently for overtaking its destitution. Four months have been allotted to this work.

CORRESPONDENCE.

From Damascus to Smyrna.

From a hill to the west of Damascus, where the Abana breaks from its gorge, Mahomet is said to have looked over the city surrounded by its 150 square miles of gardens, and turned back into the mountains, saying that he did not want to enter Paradise until his death. He had, however, often been to Damascus as a camel-driver, and the Christians said he turned back because he was not strong enough to take it. The view from that point, which is still called "Mahomet's view," if taken about half an hour or one hour before sunset, is one of the pictures that will abide in memory forever. The city gleams white under the evening sun, while all around is the forest of orchard and garden. Green shade and running water, with something to eat or drink or smoke, and nothing to do, is the Oriental idea of Paradise.

The Abana, which is the creator and the nourishing mother of Damascus, makes all this possible. Its waters are confined in a narrow gorge until they can be thrown out far into the plain, and then—again like a mother—it gives its whole life to its offspring, for after watering the gardens and flowing through the city, and creating new gardens below and beyond, it dies in a marsh on the verge of the desert. Most of the gardens of Damascus are for profit-producing walnuts, apricots, oranges, lemons, pomegranates, olives, and smaller fruits and vegetables. Others are for pleasure, where the people gather, and sit in bowers of shade, with breaking cascades and bubbling fountains, and sip batach (grape brandy) or iced lemonade, and eat salads and nuts and sweetmeats, and smoke narghilas or cigarettes. The same is repeated indoors, as far as possible. The houses of Damascus are nothing without but rude walls painted or white-washed. But you pass through a gate and you are in the servant's court, a fountain in the centre; you pass through another and you find a larger and more elegant court, with a large fountain, and trees and shrubs and flowers planted around. On one side of this court the reception rooms of the family open.

In the centre is an apartment opened towards the court, the back part of which is raised. It differs from the court only in having a roof, and is the favorite sitting place and reception room. On one side of it opens the master's reception room, and on the other side (in a Christian or Jewish house) the master's drawing room. Each has it raised "divan" in the rear, and perhaps a fountain playing in the lower part. In a Mohammedan house the women have a separate court farther in. These courts and rooms are paved with marble or other stone, and the rooms are provided with rugs and settees around the walls.

There are no great buildings of architectural value in Damascus. The government buildings are mean and uninteresting, and the mosques are not very impressive—especially to one who has seen Cairo and Jerusalem. The one great building was destroyed by fire a few years ago, and is only partially restored. That is the Great Mosque.

Originally it was doubtless the Temple of Rimon, of which Naaman speaks. The Great Court—probably a 1,000 feet long—occupying the site of the court of the temple. It is approached by triumphal arches of Roman date, that are almost hidden by the roofs of the bazaars. The principal buildings are on the South side of the court, and in the outer walls are evidences of the various constructions of ancient times. In Christian times it became the Cathedral of St. John the Baptist. Why he, and not St. Paul, was selected as the local saint, Heaven only knows, unless it is because "there was much water there." But the tomb of his head is still shown. The church was one of the great churches of ancient times, and shows the same style of construction that characterizes most of the work by Constantine and Justinian. The long colonades of pillars, generally takes from heathen temples, supporting the nave and aisles. This, like St Sophia, had a splendid dome and fine mosaic work.

The dome was destroyed by the fire, the pillars rendered unsafe and the mosaic almost entirely peeled from the walls, except in one gable of the transcept. It is in process of reconstruction on the same general style, but with red marble pillars instead of the beautiful verde antique. The main lines of the church were preserved unchanged when it was transformed into a mosque, but the south portal occupied the position required for the alcove towards Mecca, so was closed. It was soon built against by small shops, and here through all these centuries of Mohammedan usurpation the inscription in Greek over the outside of the portal has stood, at once a promise and a prophecy: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth unto all generations."

No such hallowed associations are found at Ballbec, though it was the seat of a Christian church and bishopric, under its Greek name of Heliopolis. In the dim Phenician times the Temple of Baal, the sun-god, was here. Little remains of it except that which will remain while the earth stands—the three great stones, resting upon six others half as long, that alone constitute the west foundation wall 189 feet long. It was probably the intentions to carry this cyclopean construction around the walls, but the death of a king, the fall of a dynasty, the conquest of a nation intervened, and none arose with ambitions or resources sufficient to continue the work on the same scale, or even to move to its place the yet larger stone that lies in the quarry, still undetached on its lower side from the native rock, mute witness of the greatness of a bygone age, and of the failure of human plans.

No wonder Solomon went to the Phenicians for his hewers of stone. Whatever temples the Phenicians built the ruins on these foundations are Roman. The six columns so familiar to us in the pictures are all that are left of the fifty-four that enclosed a temple platform for the worship of the sun, open above and all around to the light and heat of its divinity, and between its pillars showing the snowclad heights of Lebanon. To this temple platform massive steps led up from a great court surrounded by chapels for the worship of many gods, some of which are in fair preservation. This court itself was approached by a hexagonal court and this by a vast portico, which was reached by an enormous stairway from the ground thirty feet below. The effect of the whole must have been inexpressibly grand. The Temple of Jupiter is of later date (Antoninus Pires) and is in better preservation. It is more florid in style and less grand in conception.

From these great monuments of a heathenism that is perished, let us turn to speak of a greater temple that is being reared in human hearts and lives, on a foundation more imperishable than that of the Three Stones—on the Rock Christ Jesus. There is no where that the value of missionary work is more seen than in this part of Syria. At Bonias, we met with Dr. Mary Eddy and her camp hospital—the one woman licensed to practice medicine in the Turkish empire. Young, enthusiastic, untiring, thoroughly trained, skillful, she goes from place to place in the destitute regions, setting up her camp, and receiving streams of patients from many days' journey distant. No wonder she is welcomed as a queen wherever she goes. She is the advance guard of the American mission. At Beirut we find its citidel and centre.

The mission proper consists of four stations, besides Beirut, with 98 out-stations. There are 40 American missionaries, and 178 native workers. They have 28 native churches with 2,300 communicants. They carry on work at 110 preaching places. There are nearly 6,000 scholars in 108 common schools, and several hundred in high schools and academies. A theological class is taught directly by members of the mission. In co-operation with the mission, but independent of it, is the Syrian Protestant college, or the American college, as it generally called. It has a noble situation overlooking the Mediterranean, and its elegant buildings make it the chief ornament of the city. It has 165 students in the preparatory department, 80 in the collegiate and 64 in the medical. The medical students have the advantages of the hospital of the Order of St. John and the hospital has the advantage of the services of the medical professors, Dr. Post and Dr. Graham, men of European reputation. The nurses are Kaiserswerth deaconesses.

Another great agency is the Ameri-Mission Press—the largest Arabic press, I believe, in the world. It printed last year 13,000,000 pages of scripture and 19,000,000 pages of all descriptions. It is equipped with four steam and six hand presses, one hydraulic and one lithographic press; a type foundry, electrograph and stereotype apparatus, and all the machinery for binding. It does the Arabic work for the American Bible Society and the Religious Tract Society.

These influences are steadily regenerating Syria. The powers of Europe have secured for Mount Lebanon a practical autonomy with a Christian governor, appointed by the Sultan and approved by the powers. Its affairs are otherwise entirely in the hands of its own people. Their freedom from military conscription, from oppressive taxation, and from the spoilation of corruptible judges and officials makes this district the envy of the surrounding provinces. But what makes this government a success is the stream of intelligent, educated young men, inspired with Christian principle, that flows annually from the college, and the leaven of Christian influences that the mission is infusing into all parts of the country.

I need not say what a pleasure it was to go into the refined homes of Dr. Bliss, the president of the college, and Dr. Jessup, the head of the mission, or to meet as we did at Zableh and other places the missionaries who give their lives so zealously and cheerfully to this work. If a casual run through the country tends to depress one as to the success of missions the cheerfulness and hope of the missionaries themselves is enough to re-assure one. In Damascus we met the members of the Irish Presbyterian mission, who gave us a cordial Irish welcome. There is also a Jewish mission in Damascus of the Church in England. As we had examined the interesting work of the same society at Jerusalem, we did not, for lack of time, visit the work. But there is a peculiar interest attaching to the Jews of Damascus, from the fact that it is an immemorial colony without accessions from without in modern times. They claim to be descended from the garrison David put in Damascus, but it is doubtful whether David's garrison was in the city, as the record only says: "Syria of Damascus"—a term still applied to the wide extent of country tributary to the great city. But there was certainly a Jewish colony in Damascus at the beginning of the Christian era, and there has been ever since. These have little communication with other Jews and have assimilated to the native population in appearances and customs. Only their religion keeps them distinct. But that makes them a separate people.

At Smyrna we met one of the fruits of our Southern Presbyterian missions to Greece—Mr. X. P. Moschon, of whom we have heard Dr. Sampson speak so warmly. I sent him a card and he met our train on our return from Ephesus. He was delighted to see friends of Dr. Sampson, and we were greatly pleased with him. He has a fine reputation among the missionaries of the American board at Smyrna.

I can only hint at the great interest of the trip to Ephesus. The stay of the steamer at Smyrna and the time consumed in the railroad trip each way gives only about three hours at Ephesus, which is much too short to see it adequately. We had a poor guide who wasted much of our time on less important matters, and then discouraged us from going to the amphitheatre for lack of time. Some of us, however, would not be discouraged, sent the guide back with the ladies and went on.

The trip was fatiguing and should be done on horseback, unless one has longer time, but it doubly repaid the exertion. Several excavations were going on, revealing the beauties of the amphitheatre, walls, the plans of the gymnasium, agora and forum, and much beautiful sculpture. There is no spot on earth, outside of the Holy Land, more teeming with sacred interest. Of the great temple of Diana, only fragments remain on the spot. It had been rifled for ages to furnish materials for other buildings, and the best of the surviving remains were taken to the British museum by Mr. J. T. Wood, its discoverer.

Smyrna is one of the greatest cities in the Levant, with about 360,000 Turks, 40,000 Jews, 12,000 Armenians, and the rest Franks—as Europeans are generally called. Here we got the first certain news of war between Spain and America. War is a terrible remedy, and we are too far away to judge whether it could have been averted. But we see in the lands through which we are travelling abundant evidence of the need of intervention on the part of enlightened nations in the interests of humanity to put an end to the rule that fears not God nor regards man. May God bless the right.

P. H. H

Election of a Professor.

Notice is hereby given that the Trustees of Davidson College, at their next annual meeting in June, 1898, will elect a professor to the chair of mathematics in said institution if the way be clear.

J. RUMPLE, Secretary.
Salisbury, N. C., April 6, 1898.

NORTH CAROLINA PRESBYTERIAN.

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REV. A. J. McKELWAY, - - - EDITOR.
R. H. BEAN, - - - BUSINESS MANAGER.

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CHARLOTTE, N. C.

Our latest news is that Mrs. McKelway still has fever. We are given every reason to hope however that it will not be serious or of long duration. We are sure that our readers, especially the children, will join in our prayers for her speedy recovery.

Our Fatherless Ones. We call especial attention to some extracts from "*Our Fatherless Ones*," the periodical published by the Barium Springs Orphanage. We are sure that it is only necessary that Presbyterians of North Carolina should know the dire need of these little ones entrusted to their care, and that prompt relief will come.

The Baptist Convention and Dr. Whitsitt. We do not like to interfere in family quarrels, but we are unfeignedly glad that our Baptist brethren in their recent Convention at Norfolk did not carry out the plans of the Anti-Whitsitt party. Dr. Whitsitt's offence, it will be remembered, was the publication of some facts of English Baptist history. He is an original investigator and he found that some of the claims as to the early practice of immersion by English and American Baptists were unfounded. The Convention last year upheld Dr. Whitsitt and this year the trustees of Louisville Baptist Seminary, in which institution Dr. Whitsitt is an honored professor, indicated to the Convention very clearly that they were on his side. The questions at issue have been postponed for another year, but this is regarded as a distinct gain for the Whitsitt side of the controversy.

We are glad that this great branch of the Church of Christ has not lowered its standard from an interpretation of the Bible, to a question of Church history. We believe that they are mistaken in their interpretation as to immersion and infant baptism. But they have been most persistent in claiming that their faith was founded upon the Bible alone, and in this they have honored God's word. It would have been a distinct loss to have changed that foundation to one composed of the annals of the seventeenth century.

Perhaps the bitterness that has been displayed in the controversy is due in part to the logical connection between an unbroken Baptist succession and the practice of close communion. The theory of close communion rests upon the two postulates that baptism is essential to church membership and that immersion is the only baptism. But if there was no immersion among the early English and American Baptists then it would have to be said that the Christians to whom modern Baptists owe their origin were not church members at all. And taking a step farther if there has been any generation that did not practice adult immersion then during that generation Christ had no church on earth. So it has dawned upon some of our Baptist brethren that in unchurching the Christian world that does not practice immersion, they have unchurched the founders of their own denomination in England and America.

DR. DABNEY'S REPLY.

UNIVERSITY OF VIRGINIA, May 18, 1898.

EDITOR NORTH CAROLINA PRESBYTERIAN:—As a Christian minister, you are, of course, thoroughly familiar with the immortal thirteenth chapter of St. Paul's first Epistle to the Corinthians, which contains these words:

"Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal * * * charity suffereth long and is kind; * * * is not easily provoked, thinketh no evil;" etc.

You are also fully aware that, if Jesus Christ ever made a sarcastic remark, even to the vilest of criminals, the evangelists have left no record of the fact.

Permit me, then, to inquire whether you think it altogether charitable in a minister of Christ to write sarcastic editorials in religious newspapers against people he has never seen, and of whom he knows nothing except what he has gleaned from the notoriously inaccurate accounts of the secular press?

On April 30, I delivered a lecture in Richmond on the Huguenot Element in Virginia's Population; and on the basis of a report in the Richmond *Dispatch*, you have attacked me in your editorial of May 12, for offences that I have not committed. Even if I had done so, however, let me remind you again that charity "is not easily provoked" and is utterly incompatible with sarcasm.

But, waiving this point, I wish to enter a formal denial of the charges against me. For Dr. Hoge I have a very high regard, and fully recognize the valtie of the great work he has done and is still doing in Richmond. But his eloquence and his piety do not make him a historian any more than they make him a lawyer or an architect; and his remarks on my lecture showed that he could not tell the difference between a dispassionate historical discussion of the merits as well as demerits of Calvinism, and an "attack" upon it, which I neither made nor intended to make.

You will doubtless be surprised to hear, for example, that I said: "The grandeur and majesty of Calvin's character are not to be denied. He stands out among the men of his time, lofty and unyielding as a granite cliff; and it is my belief that no creed or philosophy has ever developed *stronger* characters than the men brained and moulded in Calvin's inflexible school." As you say that many persons are "hopeful" of me because of my kinship to the late Dr. Robert L. Dabney, (whom you erroneously imagine me to have attacked in my lecture) it will possibly amaze you to learn that I said he was a man in whose body "one might almost imagine the soul of Calvin himself to have taken up its abode," and declared "Such iron force of character, displayed in language so strong and in logic so severe" as his, to be a great rarity in our somewhat effeminate age.

I request that you print this letter in your next issue and thus do me the justice to let your readers see my version of the case. For a more detailed account of my lecture I refer them aud you to a letter of mine in next week's *Central Presbyterian*.

Very respectfully, R. H. DABNEY.

In publishing this communication we sincerely regret that it is not more helpful to the writer's cause, as we should prefer to believe that the professor of history in the University of Virginia had been misrepresented by the "secular press."

Professor Dabney, in stating that Dr. Hoge's "eloquence and piety do not make him a historian, and in his reference to his own dispassionate historical discussion," evidently considers himself a historian. Then his historical sense should have taught him that Paul's noble conception of charity did not prevent him from vigorously rebuking error and defending truth as he believed it. See II. Timothy, ii-17–18. "Their word doth eat as doth a canker; of whom is Hymenæus and Philetus, who concerning the truth have erred." Sarcasm is one of the forms of ridicule which Professor Dabney himself knows how to use. He should know that our Lord Jesus Christ employed ridicule also in defence of the truth, and in denunciation of error. See Matthew xxiii:24: "Ye blind guides, which strain out the gnat and swallow the camel." It is wiser for a public speaker or writer to be so careful of his utterances that he will not need the appeal to charity.

Professor Dabney's denial of the charges against him does not deny. We were careful to quote nothing literally from the press reports of his address. With regard to his estimate of Dr. Dabney we said "He seems to have illustrated his conception of the Calvinistic spirit by a reference to his kinsman, Dr. Dabney." What he did say was: "He was a man in whose body one might almost imagine the soul of Calvin himself had taken up his abode." The discrepancy is not very great.

But Professor Dabney is logician enough to perceive that the publication of his remarks on the "merits" of Calvinism does not deny other remarks on the "demerits" of the system. And the undisputed fact remains that these remarks were sufficiently extreme to cause a vigorous protest from Dr. Hoge who denounced them as a misrepresentation of men and principles. Why did Dr. Hoge deem this necessary? Why did he regard it as due to his old friend Dr. Dabney to contend that he was "one of the gentlest of men?" Professor Dabney will find that hard to explain to those who know Dr. Hoge's character for intelligence and broad-mindedness.

And it is idle to assume that because a man is not a professor of history, and is an eloquent preacher he knows nothing of the estimates of historians. An acquaintance with Dr. Hoge would be an educative process even for Professor Dabney. We may add that the careful and conservative *Central Presbyterian* refused to take the newspaper reports but was informed "by some of the most intelligent and patient of those who heard the lecture, that the newspaper reports were moderate accounts of the extreme statements made."

Personally we may assure Professor Dabney that we have all "charity" for him, and that we add to that the other graces. We have so much "faith" in the name Robert Dabney (not Richard) that we still have a "hope" of his horizons becoming large enough for him to minimize instead of magnify the "demerits of Calvinism."

The Twentieth of May Celebration.

The day for the celebration of the one hundred and twenty-third annivery of the Mecklenburg Declaration of Independence and the unveiling of the monument to the signers, was in every way a favorable one. The procession was over a mile in length. The veterans had the place of honor in the parade and were followed by numerous floats, carriages and cavalcades of horsemen in continental uniform. There were four brigades of veterans commanded by Generals Ray, Parker, Hall and London. The finest appearance was made by the Durham veterans in gray uniform, led by Col. J. S. Carr.

Hon. F. B. McDowell, President of the Monumental Association, was master of ceremonies.

Rev. J. R. Howerton, D. D., led in prayer. Mr. J. P. Caldwell, editor of the *Observer*, introduced Hon. Adlai Stevenson, the orator of the day. Mr. Stevenson's speech was timely, patriotic, and eloquent. Governor Atkinson, of Georgia, followed in a short speech which was well received and frequently applauded.

After this came the unveiling of the monument by a number of young ladies the descendants of the signers of the Mecklenburg Declaration of Independence. The monument is of Vermont granite and is an obelisk forty feet high.

The Observer's prize for the best poem, concerning the Mecklenburg Declaration of Indepence, was won by Rev. W. W. Moore, D. D., LL. D., of Hampden-Sidney, Va. This poem was originally intended for publication in the North Carolina Presbyterian and when submitted the author stated that if the editor thought the verses were of any merit he might hand the copy to the *Observer*. The original contained thirteen verses but three were eliminated to bring the poem within the required limits. The additional verses six, seven and ten will be added and the poem published in full in our next issue.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson X., June 5, 1898.

[BY MISS MILDRED WATKINS.]

JESUS CONDEMNED.—MATT. XXVII:11-26.

GOLDEN TEXT.—"Christ Jesus came into the world to save sinners."—I Tim. i:15.

INTERVENING EVENTS.—After the Lord's Supper and the last talk and prayer Jesus goes to the garden of Gethsemane. Arrested about one o'clock Friday morning, April 7. He is tried before the Jewish authorities, before Annas, before Caiaphas and an informal committee of the Sanhedrin, then at daylight before a regular meeting of the Sanhedrin. During this time Peter denies Him. Condemned for blasphemy by this false court, He undergoes mocking from the Jewish mob. As only the Roman governor could pronounce the death sentence they, about 6 or 7 o'clock, take Him to Pilate. Judas finding He had been condemned, brings back the money and hangs himself. Each gospel giving different stages of the trial all the intervening accounts (Matt. xxvi:31–xxvii:10, Mark xiv:27–xv:3; Luke xxii:40–xxiii:3; John xviii:1-32), should be studied.

EXPLANATORY NOTES.—The Sanhedrin knowing the Romans would not notice a *religious* accusation, trumped up three political charges against Jesus: *Sedition*, or stirring up a revolt; *Rebellion*, refusing to pay taxes, and *open treason*, or claiming to be King. Pilate, John tells us, talked with them and wished them to judge Jesus according to their own law. Satisfied only with His blood, they insist on a Roman trial and here begins to-day's lesson.

Vs. 11. Pontias Pilate a cruel ruler, yet weak before a Jewish mob, was Roman procurator of Judea from 27 to 36 A. D. Afterwards deposed and banished—he committed suicide in Gaul. "*Thou sayest*," equivalent to "Yes." John, verses 28–38, gives the talk in which Jesus explains the true nature of His Kingdom. Pilate goes out and declares he finds "no fault in this man."

Then (Vs. 12) "the chief priests and elders" accuse them of many things, saying, "He stirreth up the people * * * beginning from Galilee unto this place." (Luke xxiii:5). Pilate catches at the word "Galilee." Hoping to shift the responsibility on Herod, who happened to be in Jerusalem and who had jurisdiction over Galilee, he sends Jesus to Herod, but the "Galilean peasant" will not answer a word to the mocking king. Derided by the court, arrayed in a mock gorgeous robe, the Prisoner is returned to Pilate, who, disappointed, again protests to the chief priests that this man has been found innocent by both Herod and himself, and adds, "I will therefore chastise Him and release Him." (Luke xxiii:6-16).

Vs. 15-18.—He also tries to save Jesus by another scheme, when he saw the chief priests were immovable. To please the Jews the Romans allowed them to have some prisoner released at the Passover time. Not long before a man called Barabbas had led a fierce outbreak in which both robbery and murder had been committed, and Pilate appeals to the people if they would not rather save Jesus than this murderer Barabbas. Vs. 19. At this point there comes a private message from his wife—tradition calls her Procula—not to do anything against that righteous man for she had been warned in a dream. She may have been a proselyte and may have heard of the arrest during the night and been troubled by dreams about Jesus. A fine picture in the Dore Gallery in London represents her as seeing in a vision the generations of the church yet to be; in front the Saviour bearing the cross, followed by the long and glorious procession of martyrs and Christian heroes of the coming centuries; and above heaven opened with its ranks of shining angels. A practical imagination created the picture, only this one little sentence in Matthew points to us any real information on the subject.

Vs. 19-21. While Pilate was receiving his wife's message the rulers had persuaded the mob that Barabbas was a fighter for the Jewish law and nation, Jesus a fighter against the law, and when Pilate turns again with his question the answer is for the "robber" Barabbas to be released.

From John xix:1-5 it seems that Pilate, baffled again, thinks that perhaps he can whet the rage of the mob by having their victim scourged so he gives Him up to this fearful pain. The soldiers mock Him and Pilate hoping that the sight of the thorn-crowned sufferer will move some pity brings Him out and says, "Behold the man," "still desiring to release Jesus."

Vs. 22 and 23.—As he leads Him, but asking what must be done with this one whom ye call "anointed," or "King of the Jews," he is met with a fierce howl, "crucify Him." At least six times does Pilate declare Jesus innocent; and in bitter scorn he taunts, "Crucify Him yourself."

Here we learn from John the real truth bursts from the rulers that this man has claimed to be the Son of God. More than ever disturbed Pilate has his second private talk with Christ, whose fearlessness and almost kindly pity moves him to another appeal for Jesus. This time the wily rulers answer by a covert threat, "If thou release this man thou art not Cæsar's friend," and they cry out, "*We* have no King but Cæsar." (John xix:7-15.)

Vs. 24-26. His own selfish interest, his desire to retain his political office turns the wavering balance; and after a weak and futile endeavor to shuffle on them all the guilt—he symbolizes it by washing his hands—he gives the Saviour up to death.

They on their part passionately accepted that burden, and for nearly two thousand years it "has ground them to pieces." When Jerusalem fell, less than a century after, over a million Jews perished horribly, many of these same men probably were crucified; certainly their descendants were, and in this 19th century the persecution of that scattered nation has not entirely ceased.

POINTS FOR READING.—The three trials before Jews, before Roman authorities, the three denials, the three mockings. Those who declared Jesus guiltless.

Points for Heart-thoughts.—What shall I do with Jesus brought before me as an offered Saviour—Priest, Prophet and King?

Upon my answer to this question depends the other question, "What will Jesus do with me?"

We cannot shift responsibility.

Westminister League Column.

CONDUCTED BY REV. JNO. M. ROSE, D. D.

SUNDAY, MAY 29th:—Topic—"*Repentance and Confession.*" Ps. li:1-19.

This Psalm was written by David not long after the visit of the prophet Nathan. See II Sam. xii. Read the story. It has reference undoubtedly to the one great crime of David's life, involving the guilt of both murder and adultery. "When the divine message had aroused his dormant conscience, and made him see the greatness of his guilt, he wrote this psalm." "He returned to his harp when his spiritual nature was awakened, and he poured out his song to the accompaniment of sighs and tears."

In David's life we have a sad illustration of how grievously a child of God may backslide. It enforces the Apostle's warning, "Let him that thinketh he standeth take heed lest he fall." In David's recovery we have a most illustrious instance of the mighty power and grace of God. It should suffice to encourage the chief of sinners to trust in the divine mercy.

"My crimes are great, but don't surpass
The power and glory of Thy grace."

This psalm naturally divides itself into two parts. In vs. 1-12 we have David's prayer for forgiveness and restoration to the divine favour. In the remaining verses he tells us how he means to testify his gratitude.

Vs. 1-2. In these verses he offers the petition which constitutes the burden of the psalm. He appeals at once to the mercy of God. "Blot out my transgressions"—erase my sins. Obliterate the record. "Wash me thoroughly"—literally "multiply to wash." "Wash and wash and wash again till the last stain is gone." It is not the punishment he cries out against, but the sin. Many a sinner is more alarmed at the penalty than at the sin which caused it. Not so with David.

Vs. 3-4. "My sin is ever before me"—never out of my mind. "It continually oppresses my spirit. I can never henceforth lose the sense or knowledge of it." The virus of sin lies in its opposition to God. All other confession is swallowed up in a broken-hearted acknowledgment of offence against him.

Vs. 5-6. Having confessed his actual transgressions, he now acknowledges the corruption of his nature. "The fountain of my life is polluted." This is the source from which actual sins proceed. He confesses his need of inward purity, for God cares not for mere pretence. V. 7. He seeks an application of atoning blood. Nothing but blood can wash away blood-stains. Vs. 8-9. The joy here sought and anticipated is the joy of pardoned sin. He asks again that God will cancel and forget his sins. "If God hide not his face from our sins, he must hide it forever from us."

Vs. 10-12. He pleads now with God for a "clear heart" and a "right spirit"—"A heart in every thought renewed, and full of love divine." He pleads that he may not be banished from God's presence and that God may not go away from him. Finally, he asks a restoration of the "Joy of salvation."

Vs. 13-19. In the remaining verses he tells as how he is determined to express his gratitude:

One thing should not be left unnoticed, He pledges himself *to seek the salvation of others*. "I will teach transgressors thy ways," etc.

Topic study. Repentance and Confession. Repentance is both a grace and a duty. The necessity of repentance appears from the evil of sin and the misery it brings. The essence of repentance is sorrow for sin. Real repentance consists in the heart being broken *for* sin and *from* sin.

The Greek word, so translated means "afterthought." Such afterthought causing sorrow and a desire for amendment.

Repentance implies sorrow for sin, hatred of sin and renunciation of sin.

The true penitent always recognizes and apprehends the "Mercy of God in Christ."

If there is no sense of mercy, a sense of sin begets remorse and despair.

Confession is the verbal acknowledgment of sin. It is a fruit of repentance and an evidence of it.

Confession should be specific. Confession should be full, embracing all our sins, original and actual, sins of thought and life, sins of omission and commission.

Confession should be free—not extorted upon the rack or squeezed out of us with anguish and horror.

Confession implies an acknowledgement of our desert of punishment and our unworthiness of mercy.

Confession should be made to God. If our sin be an injury to our fellow-man, confession is due to him also.

"You cannot repent too soon, because you know not how soon it may be too late."

"True repentance is never too late, but late repentance is seldom true."

"Of all hopeless miracles, the miracle of a death-bed repentance seems one of the most hopeless."

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—I just write a little letter to tell you that the one who has been writing to you since the first of the year is sick this week with fever, and cannot write the letter to her little ones. She loves you dearly and I know some of you love her too.

Now I want to remind you, her little friends, of something, and then to ask you to do something for her and for her loved ones. You remember how she told you about the little girl who swallowed the thimble. After the thimble was taken out she was so sick for a long time. But we knew that a great many little children were praying for her, and so, after a while there was a letter in the paper from little Ellen Harris, thanking all the little writers who had asked about her and spoken of her.

Then you remember a friend wrote a letter about the little girl who was sick in the Dallas hospital, telling about her Christmas. I do not think that the friend expected that little girl to be well any more. But again the prayers of the children were heard, and after a while a letter came from little Annie Shepherd saying that she *was* going to get well.

Those are the things I wanted to remind you of—and now what I want and ask you to do is this: When you kneel down to say your prayers at night and ask God to bless Mamma and Papa and the dear ones, ask Him to make your friend well who has been writing letters to you. Now you won't forget, will you? I know she will love to think of all her "Little Folks" with folded hands and childish voices praying to God for her. Then as we hope and pray, there will be a letter from her to you in the paper again very soon.

THE CHILDREN'S LETTERS.

A Picnicker.

ALFORDSVILLE, N. C, May 17, '98.

DEAR PRESBYTERIAN:—I am a little girl eleven years old. We do not take the PRESBYTERIAN but I read the little letters in cousin Ann's. I am going to school now. My teacher is Mr. T. C. Easterland. I go to Sunday school at Ashpole nearly every Sunday. My teacher is Mrs. McNair. I have four brothers and one sister. My oldest brother is in Georgia but is coming home in a few days. I will be so glad when he comes. I must tell you about the picnic at Mr. Ed. McNeill's. Kittie and I and three little boys walked down there and had a nice time.

I will close hoping to see my letter in print. Your little friend,

ANNIE ATKINSON.

Several Surprises.

LILLINGTON, N. C., May 16, 1898.

DEAR PRESBYTERIAN:—It has been quite a while since we have written, but still we read the children's letters and feel a lively interest in all. Papa and mama are spending this week with our grand-parents in Bladen County. We are doing our best, trying to surprise them in more than one way. If this letter should find a place in your paper, I know they will be surprised and pleased too, to see it. Then we are taking music lessons too, practice two hours each day, trying all we can, to give them an agreeable surprise in *this* way. Our academy, one mile from us, is nearly finished. We hope to have a large school in the fall. Best of all, our pastor, (Rev. Mr Black) whom we love so much, will soon live nearer to us. Now we will ask the little friends this question. Who was Solomon's great-grand-father?

Your little friends,

GERTRUDE AND MAGGIE MCARTAN.

Making Missionary Money.

HARTS, ROWAN CO., N. C.,
May 21, 1898.

DEAR PRESBYTERIAN:—As so many little girls are writing you, I thought I would write too. I am a little girl ten years old. I saw a letter from Miss Addie Lentz's niece. Miss Addie was my teacher and I loved her the best of any I ever had. I go to Sunday school at Back Creek. Miss Emma Goodman is my teacher and we all love her very much. I have recited the Child's Catechism, but have not got my Testament yet. I have seven little chickens growing for missionary money. I read the little letters in grandma's paper.

Your little friend,

GERTRUDE HART.

An Egg Hunter.

HARTS, ROWAN CO., N. C.,
May 21, 1898.

DEAR PRESBYTERIAN.—I see so many little girls' letters, I want to tell you some things too. I am a little girl nine years old. My name is Lottie Genolia Hart. Our school is out and I hunt eggs and feed the calves and chickens. I get 20 and 25 eggs a day. I have two brothers and two sisters and some cousins I love to visit. I go to Sunday school at Back Creek. Miss Emma Goodman is my teacher. Mr. Harris is our preacher. I thought the little boy who said he had the best preacher in the State did not know Mr. Harris. LOTTIE HART.

To Surprise Her Cousin.

RANKIN, N. C., May, 13th, '98.

DEAR PRESBYTERIAN:—I am a little girl seven years old. I go to school in the winter. I study in the third reader and spelling and arithmetic. I have a little sister five years old. I go to Sunday school. My teacher's name is Mrs. Mattie Brown. I study the Shorter Catechism. My little sister Nettie is in the Child's Catechism. I know three hymns. My aunt learns them to me. I can't write very good. Please print this to surprise my cousin.

Your little friend,

MARY BROWN JENNINGS.

A Farmers Boy.

QUERYS, N. C., May 16, 1898.

DEAR PRESBYTERIAN:—As I have seen so many nice letters from the young folks and have never wrote one, I thought I would try and write one. I am a farmer boy 17 years old. I live within two miles of Newells. I attend Church and Sunday school at Mallard Creek. Rev. Roger Martin is my pastor. The meeting was at our Church the second Sabbath in may. Rev. Henderson Dixon of Monroe assisted Mr. Martin with the meeting. We have a Young Folks'Missionary Society in our Church. Mr. Martin meets with us, we meet once a month and the next time we meet I am to read a piece. I must close wishing the PRESBYTERIAN much success. Your friend,

J. ERNEST QUERY.

Aunt Le'Nora.

(Annie Hamilton Donnell, in the Examiner.)

"Ten-cent carriage for a quarter! ten-cent carriage for a quarter!"

In a babble of gruff hackmen's voices, the shrill childish cry rose distinctly. The gray lady with the pleasant face smiled when she heard it. The voice was so sweet, and it said such funny things! She took up her shawl-strap and little brown "grip" and followed it.

"Ten-cent carriage for a quarter! Ten-cent carriage for a quarter!" shrilled on the imperative little voice above the din.

"Oh, here you are!" the gray lady cried. "Well, I would like to go to Axminster street, if you please."

"Yes'm," said the voice's owner, promptly, adding in delighted surprise, "Why, that's the street I live on, too!"

He bustled about busily a minute. Then he suddenly stopped and inspected his "fare" with grave suspicion.

"I'm 'fraid you won't fit," he said despondently.

The gray lady glanced at the tiny dog-cart and still tinier pony, and laughed all over her sweet face.

"Oh, yes," she hurried to say reassuringly, "you can make me fit. I can be squeezed beautifully."

"You see," the driver confided to her confidentially, as they clattered away, "I was hoping you'd be a real slim,up'n-down passenger, but I guess it's all right. You fit quite nicely, I think."

"Is this the first time you've driven a hack?" questioned the gray lady with interest.

"Yes'm, but 'tisn't a hack. It's a ten-cent carriage."

They drove on a little way without talking. The gray lady, looking down at the little heated, anxious face, saw that it was pondering gravely.

"Do you think it's too much to ask—a quarter is, I mean?" the driver asked suddenly. "You see, I never drove a ten-cent carriage before, and so I haven't had much 'sperience."

"I don't think it's one cent too much to ask," the gray lady said emphatically.

"Cause if so, you know, you needn't pay but fifteen cents. I'm real sorry I can't take you for nothing, but I'm earning money to send to my Aunt Le'nora. I wan't to see her dreadf'ly and she was coming right away, but she's got an equinom'cal fit—a real bad one—and now I'm 'fraid she can't come. I asked papa what cured equinom'cal fits, and he said nothing 'cept money would. So I'm earning it to send. I do want to see Aunt Le'nora so!"

The gray lady's arms felt as tho they wanted to hug the driver, but they didn't. Her face was all aquiver with a queer bright look.

"You see, I never've seen Aunt Le'nora since I was born," ran on the explanatory little voice, "and when you've never seen folks, it makes you want to harder. She's a beautiful auntie, and sends me things and writes to me."

They were turning into Axminster street, and the driver waved his whip toward one of the houses.

"That's my house," he volunteered cheerfully.

"Let's stop there," the gray lady said quickly.

And—of all the wonderful, beautiful things!—the gray lady that got into the tiny ten-cent carriage got out of it—Aunt Le'nora?

"See how quickly you cured me!" she cried hugging the astonished driver and slipping a big round, shiny fare into his pocket.—*Presbyterian Banner.*

The Blind Men and the Elephant.

(BY JOHN G. SAXE.)

It was six men of Hindustan, to learning much inclined,
Who went to see the elephant (though all of them were blind),
That each by observation, might satisfy his mind.

The first approached the elephant, and happening to fall
Against his broad and sturdy side, at once began to bawl,
"I surely think the elephant is very like a wall."

The second, feeling of the tusk, cried, "Ho! what have we here
So very round and smooth and sharp? To me 'tis mighty clear
This wonder of an elephant is very like a spear."

The third approached the animal, and happening to take
The squirming trunk within his hands, then boldly up and spake:
"I see," quoth he, "the elephant is very like a snake."

The fourth reached out his eager hand, and felt about the knee,
"What most this wondrous beast is like is mighty plain," quoth he;
"'Tis clear enough the elephant is very like a tree."

The fifth, who chanced to touch the ear, said, "E'en the blindest man
Can tell what this resembles most, deny the fact who can,
This marvel of an elephant is very like a fan."

The sixth no sooner had begun about the beast to grope,
Than seizing on the swinging tail, that fell within his scope,
"I see," quoth he, 'the elephant is very like a rope."

And so these men of Hindustan disputed loud and long,
Each in his own opinion fixed, exceeding stiff and strong,
Though each was partly in the right, and all were in the wrong.

—*Presbyterian Banner.*

Helping the Minister.

"One thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

Think of that, little ones, and when you go to church fix your eyes on the minister and try to understand what he says, for he is speaking to you as well as to the grown-up people. He is telling about the Lord Jesus who loves the little ones.

What Maysie Thought.

Maysie stood by a chair "thinking." Little girls think a great deal, and sometimes their thoughts are worth telling. Maysie's were. Don't you think so?

"Mamma says I am a little bother. I 'spect I am, but I don't mean to be. I just want to do something, and I 'most always forget what mamma don't want me to touch. I guess that's why she says I'm a bother. My remembry isn't a good one, I s'pose. Wonder if Jesus will make me 'member if I ask him to? Mamma says he hears all I say, so I b'lieve I'll ask him to put a real good think into me, so that I won't bother my nice mamma any more."

Wouldn't it be a good thing for some other little girls to stand by a chair and think, I wonder?

Chinese Babies.

I feel sure that some of you little people remember, on waking up one morning, being told that God had sent a little new baby brother or sister into your home. How delighted you were! And how you begged to be taken at once to see the new baby. And when you did see him, how nice you thought he looked in his long white robes, and how pleased when mother actually let you hold him in your arms for a minute. You loved to see him put in his bath, too, I know, and watch whilst he was being dressed; and then how pleased you were to rock him to sleep in the cradle!

Now, God loves the babies in far away China just as much as he does your dear wee baby brother or sister, and I want to tell you a little about them, and the homes they live in, and the way they live. Then, when you kneel down and ask God to bless the baby in your home, you will think to pray that He may bless the ones in China too.

You cannot fancy your dear mother and father being angry because the baby in your home was born a girl, can you? Still less, treating her unkindly because she was not a boy! But I have seen and known of many Chinese mothers who have thrown their little girl babies into the river to drown. They do not think that girls are of any use, and, until the missionaries teach them that God is love, do not think it is wicked to put an end to their babies lives in this way. But I want to talk to you about the babies who are let live, and loved and cared for by their parents.

"What a funny little man a Chinese baby looks!" I think you would say. Instead of being dressed in dainty white clothes like your new baby, he is covered with so many tiny, wadded garments, bright red instead of white, and his little trousers would probably be green. He wears a small cap, too, bright red in color, and something the shape of your father's when he smokes his pipe, only much more gay. It is decorated with bits of looking-glass and small metal images of idols.

He does not have a feeding-bottle and Mellin's food, but long before he has teeth his mother feeds him with a sort of paste made of very softly boiled rice, which she pushes into his mouth with her fingers.

Strapped securely onto his mother's back by means of a square of cloth with long strings at the corners, he spends most of his time, whilst she goes about her household duties or takes him out to buy the *sung* for the evening meal.

No matter what mother is doing, whether cooking the food or rowing a boat or sewing or worshiping the ugly idols in the temple, baby sits placidly in his little carrying-cloth, his black, beady eyes staring up at the sky or ceiling, and his legs dangling at his mother's sides. —*Mrs. Colborne, in Children's World.*

First Time at Church.

A grave sweet wonder in thy baby face,
And look of mingled dignity and grace,
Such as a painter's hand might love to trace.

A pair of trusting innocent blue eyes,
That higher than the stained-glass window rise,
Into the fair and cloudless summer skies.

The organ peals, she must not look around,
Although with wonderment her pulses bound—
The place whereon she stands is holy ground.

The sermon over, and the blessing said,
She bows—as "mother" does, her golden head;
And thinks of little sister who is dead.

She knows that now she dwells above the sky,
Where holy children enter when they die.
And prays God take her there too, by and by.

Pet, may He keep you in the faith alway,
And bring you to that home for which you pray,
Where all shall have their child-hearts back one day.

THIS IS CERTAINLY A WONDERFUL CHANCE.

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PROF. J. W. THOMPSON, Superintendent, Graded Schools, Rock Hill, S. C.

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EXCURSION.

All Railroads leading into the Queen City, will during the 20th of May celebration offer special rates, and it is confidently expected that every one will avail themselves of this opportunity to see not only the best city in the State, but

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MARRIAGES.

MOORE-QUERY.—At the home of the bride's father, the Rev. J. W. Query, Wellford, S. C., on April 28th, 1898, by the Rev. S. C. Todd, assisted by the Rev. J. W Query, Mr. S. L. Moore to Miss Ida Query.

HOLLINGSWORTH-HOLCOMB.—At Greensboro, N. C., May 19th, 1898, by the Rev. J. A. Paisley, of Mt. Airy, N. C., Dr. E M. Hollingsworth, of Mt. Airy, N. C., to Miss Cora Holcomb, of Mt. Airy, N. C.

STATON-TORRENCE:—At the residence of the bride's father, Mr. H. A. Torrence near Bessemer City, N. C., on May 18th, 1898, Mr. U. G. Staton and Miss Viola Torrence. Rev. R. J. McIlwain officiating.

OBITUARY.

SPENCER.—In Baltimore, on April 1st, 1898, in the thirtieth year of her age, Mrs. Ada Williamson Spencer, of Raleigh, N. C., beloved daughter of James N. and Mary Williamson, of Graham, N. C.

The unexpected death of this lovely woman has stricken many hearts and homes with grief. And yet through the tears that blind the eyes of those who knew and loved her, they see gleams of beautiful light. It was the writer's privilege as a pastor, sixteen years ago, to hear her profession of faith, one of the most direct, satisfactory, simple and touching that he ever heard, and to welcome her into the church. Her subsequent life was but the unfolding of the faith which she professed. Of most affectionate disposition, sincerity, and genuine liberality and thoughtfulness, she became a blessing to every circle which she entered. Developing into a womanhood which was queenly in its beauty and that made her the admiration of all who saw her, there was beneath the outward form a strong Christian character that made all that was attractive in her person doubly beautiful.

To be with her husband, she changed her membership to the Episcopal Church, but not to turn from her mother church which she continued to love as much as ever, and where the writer but a few months ago last saw her lovingly engaged in worship, and when she told him that she was still loyal and true. Believing that she would not live long, she had dedicated the last few years of her life to special service for Christ and to seeking to develop every Christian grace. When the end was approaching, unexpected as it was to others, she was the first to know it, and in unshaken faith she trusted her Saviour still, spoke words of peace and comfort to those about her, and with her soul all ready and at peace entered into rest. The many tributes to her life which have been paid by those who knew her and loved her have been as true as they have been heartfelt. Her end was not death but simply the crowning with glory of the King's own child! G. S.

Memorial Tribute.

In the death of Miss Ada Bowden, Pike Church has lost an active, useful member. She was the organist of the Church and and a zealous co-worker.

Her last service to the Church she loved was the securing of a handsome communion set.

She was admired by all who admire sincerity and kindliness and womanliness.

She carried her modesty, and sympathy, and charity, and self-sacrifice from the home circle into the outer world, and her devotion to others was only excelled by her devotion to her home.

Dutiful and loving as a daughter, affectionate and tender as a sister, faithful and true as a friend, she passed through life pious and making others happy. This passing of a noble young life of twenty-two years on the 15th instant at her home near Burgand called forth the deepest heartfelt sympathy of a host of sorrowing friends. The funeral was attended by an unusually large number of people, and was conducted by her pastor. J. S. T.

In Memoriam.

A great man and a prince has fallen. Joseph T. Lee, 87 years of age, and long a member of Mills River Presbyterian Church, laid aside his militant armor and fell asleep as the sun went down closing the day of the 13th inst.

Language fails in eulogy of the virtues manifested in the life of the subject. But as we mourn we do so with hope, for he hath part in the first resurrection.

By the Session of Mills River Presbyterian Church.

In Memoriam.

Mrs. Maggie S. McDonald entered into rest February 6th, 1898, in the 24th year of her age.

She was the daughter of D. P. McKinnon, an elder in the Laurinburg Church, in which church she was a worthy member for more than eight years.

She was married on January 28th, 1897 to Mr. Francis M. McDonald, of Daisy, Ga , and with a heart full of joy and hope set out at once with him to her new home. She was the light of that home a very short time. Scarcely six short months had passed when she was taken with a fever from which she rallied, but never recovered.

She returned to her father's house about two months before her release, in the hope that the change would restore her strength. Vain hope. Her work on earth was done. The Master had need of her in the upper sanctuary, so took her to Himself.

The messenger found her ready, waiting, expecting. Her only regret was leaving her devoted husband. But this natural desire she was enabled by grace to lay at the Saviour's feet and say "Not my will, but Thine be done."

During her long sickness the Saviour's image shone in her patient and trustful spirit so distinctly that all readily discerned it. As the end drew near a sweet peace filled her soul; a heavenly radiance lighted her countenance; and as she asked those round her couch to sing,

"Heaven is not far away
When Jesus is near."

You felt indeed that heaven was near for Jesus was there.

She rests in the family graveyard of her husband at Carolina Church, waiting the voice of Him who is the Resurrection and the Life to call her forth in the radiant beauty of His own glorious body

"It is not death to die
To leave this weary load
And 'mid the brotherhood on high
To be at home with God.

It is not death to close
The eye long dimmed by tears
And wake in glorious repose
To spend eternal years.

Jesus thou Prince of life
Thy chosen cannot die
Like Thee, they conquer in the strife,
To reign with Thee on High"

—*W. B. A.*

Our Orphans.

We have economized for the past few months more rigidly than ever in the past history of the Orphans' Home. Wholesome, nutritious food is a necessity and we cannot cut any closer than we have done. Our orphans are too dear to the church to imperil their health.

Last week the kitchen reported to the Superintendent's office that the flour, meal, grits and sugar were out and the mail brought a statement from the Treasurer that the Treasury is empty. We could only turn to the orphan's God and plead His promise to these helpless orphaned children. Reader, are you not the "raven" by which He would send these little children "bread and flesh in the morning and bread and flesh in the evening?" If so fly quickly and by a direct route; we beg you. You would not have your orphans suffer for food.

How can we get the church to understand that the fatherless ones she has undertaken to provide for need her immediate attention? One hundred persons cannot be provided for on a sum only sufficient for fifty, yet this is what must be done unless the church speedily doubles her contributions to the support fund of the Orphan's Home. The number of children now at the Home is nearly double what it was two years ago, but if there has been an increase in contributions to the support fund it is hardly perceptible. As a necessary result we are, month by month, falling farther and farther behind in meeting our bills. Most rigid economy is practised. Shall our economy degenerate into parsimony? Shall the tables we spread for our children be bountifully supplied while the table we spread for the children of Him who delights in calling Himself the father of the fatherless are bare? No! indeed! It must be that the Christlike Presbyterians have not yet heard, or hearing have failed to understand, that the store room of the Orphans' Home is bare and the treasury empty. If you will help now, send money to Mr. P. M. Brown, Treasurer, Charlotte, N. C., and provisions of any kind to the undersigned at Barium Springs, N. C., prepaying freight.

R. W. BOYD,
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He joineth himself as by accident to men on the ways of life, and afterwards maketh as though he would go farther. When they constrain him to abide, it does not matter whether the soul be as a palace or a cottage; He will enter, and the tenant will become a saint. —*Ian Maclaren.*

O, Thou pale Form, so dimly seen, deep-eyed,
I have denied Thee calmly, do I not
Pant when I read of Thy consummate deeds?
And burn to see Thy calm, pure truths outflash
The brightest gleams of earth's philosophy?
Do I not shake to hear aught question Thee?
If I am erring, save me! Madden me!
Take from me powers and pleasures! Let me die
Ages—so I see Thee! I am knit round
As with a chain by sin and lust and pride;
Yet though my wandering dreams have seen all shapes
Of strange delight, oft have I stood by Thee—
Have I been keeping lonely watch with Thee—
In the damp night, by weeping Olivet,
Or leaning on Thy bosom, proudly less,
Or dying with Thee on the lonely cross,
Or witnessing Thy bursting from the tomb.

—*Browning.*

Chaplains For the Army.

There seems to be no lack of ministers of the gospel ready to serve as chaplains in the Hispano-American war now upon us. Rev. R. E. Steele, Seamen's Chaplain, New Orleans, has on file (and well supported) with the War Department his application to be appointed chaplain on a hospital ship to accompany our men-of-war into action. Rev. Chas. W. Lyman, of Lake Charles, is now in camp in our city as chaplain of the First Louisiana Volunteers, having received indefinite leave of absence from his church for the purpose. Surely our boys, many of them not much more in years, should have the minister with them.—*Southwestern Presbyterian.*

[We have hunted with Brother Lyman. It will be a mistake not to give him a gun.]

When out of the body the soul is sent,
As a bird speeds forth from the open tent,
As the smoke flies out when it finds a vent,
To lose itself in the spending—
Does it travel wide? does it travel far
To find the place where all Spirits are?
Does it measure long leagues from star to star,
And feel its travel unending?
And caught by each baffling, blowing wind,
Storm tossed and beaten, before, behind—
Till the courage fails and the sight is blind,
Must it go in search of its heaven?
I do not think it can be so,
For weary is life as all men know,
And battling and struggling, to and fro,
Man goes from his morn to his even.
And surely this is enough to bear,
The long day's work in the sun's hot glare,
The doubt and the loss which lured despair,
The anguish of baffled hoping.
And when the end of it all has come
And the soul has won a right to its home,
I do not believe it must wander and roam,
Through the infinite spaces groping—
No, wild as the storm may be, and dark the day,
And the shuddering soul may clasp its clay,
Afraid to go and unwilling to stay;
But when it girds it for going
With a rapture of sudden consciousness,
I think it awakes to a knowledge of this—
That heaven earth's closest neighbor is,
And only waits for our knowing;
That 'tis but a step from dark to day,
From the worn-out tent and the buried clay,
To the rapture of youth renewed for aye,
And the smile of the saints uprisen;
And that just when the soul, perplexed and awed,
Begins its journey, it meets the Lord,
And finds that heaven and the great reward
Lay just outside of its prison.

—*Susan Coolidge.*

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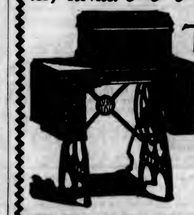
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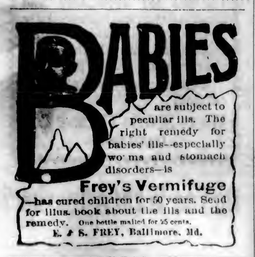
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REVIEW OF CONTEMPORARIES.

It was a painful disappointment to many to listen to the lecture of Prof. R. H. Dabney, of the University, on "The Huguenots of Virginia," delivered on Saturday night, April 30. We refrained from comment last week on this lecture, because not having heard it ourselves, we were slow to credit the reports in the daily papers, and wished to hear the views of those who did hear it; and because we did not wish to add anything to the regret which must have been felt by the members of the Association that anything had been said under their auspices that could in any way wound the feelings of any part of our people. But by some of the most intelligent and patient of those who heard the lecture, we have been informed that the newspaper reports were moderate accounts of the extreme statements made. We learn that the courteous but earnest protest which followed the lecture, of so matured, calm and scholarly a gentleman as Dr. Moses D. Hoge, was not only deserved, but was exceedingly timely and faithful. The Association, the friends of the University of Virginia, and the people of Virginia, as well as Prof. Dabney's audience, owe Dr. Hoge the warmest thanks for the immediate protest against historical misrepresentation, and for the gentle rebuke of the spirit which pervaded the whole lecture.

It is not our purpose to enter upon a defence of the great system of philosophy and theology, which has come to bear the name of Calvin, who from Geneva with consummate ability gave it system and statement. Calvinism stands for itself before the world. It has borne its fruits. It has accumulated its evidences. It is the accepted faith of the greater part of the Protestant Christian world. It is the backbone of living Christianity to-day. It is doing the work of Christian missions, of education, of literature, of democratic government and free institutions throughout the world. To the great principles of religious and civil liberty, for which the Huguenots suffered, the lecturer is indebted for the privilege of free speech, and the opportunity he had to disparage the great and noble people from whom he is descended. —*Central Presbyterian.*

Immediately after the battle of Manila it was reported that the Pope was prostrated by the war, and that he wished he had died before the tragedy came to his knowledge. Yet he had kept his health for three years while the Cubans were suffering the agonies of starvation, exposure and cruelty. We may be pardoned for wondering whether the old gentleman has not less reverence for Saint Peter than for salt peter.—*Interior.*

We are not engaged in a war of conquest. We do not care to keep the Philippines, except as a guarantee of Cuban independence. As a book publisher might say, Admiral Dewey simply rushed out an advance edition of "Cuba Libre" in Manilla covers; the binding is only temporary.—*Interior.*

Dr. Herrick Johnson has a review of Professor McGiffert's book

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in the *Evangelist*. After going carefully through the book, re-reading parts with close scrutiny he concludes:

"It may be said that I misunderstand Dr. McGiffert, misinterpret his belief, misrepresent his position. Well, that has occurred to me as a possibility. So, after reading some parts of his book over and over again, and still reaching the conclusion that on all the great evangelical doctrines of our church, he was true to the historic belief of Christendom, and accepted without doubt or question the Deity of Christ, and of the Holy Spirit, the Trinity, the resurrection of Jesus Christ from the dead, his ascension to heaven and kindred doctrines, I did what I would have another do to me in like circumstances, I wrote to him my belief, based upon his book, of his full acceptance of the evangelical faith, and asked him if he could consistently confirm my conclusion. I am not at liberty to make public his letter in reply, but he distinctly authorized me to say that he neither denies nor questions any of these doctrines, and that he is a thorough-going evangelical believer, standing squarely on the platform of the inspiration of the Scriptures, and the Deity both of Christ and of the Holy Spirit, and accepting unquestioningly the Saviour's resurrection and ascension."

When a man accepts these great verities, one should not be compelled to wade through 500 or 600 pages and read "some parts over and over again" to find it out. Busy editors who have no time to waste in such investigations—and who do not think that either the scholarship of the man or the merit of the book justifies it, must be excused if they pick up a sample and say, "This is low grade ore. There is color in it, but it will not pay to work it." Still, Dr. Johnson's review shows that there would be two sides to a heresy trial, and that it would be fought through Presbytery, Synod and Assembly. We believe it was David who said something about chasing a flea over a range of mountains.—*Interior.*

In the Revolution,

The Presbyterian Church of America gave to the world the American Republic; it was the predominant Church of the Revolution. The Baptist Church at that period was few in numbers; the Methodist Church was in its infancy and weak; the Quakers and some of the German Churches were non-combatants; and the Established Church of England in the colonies sided with the mother country. The Churches that then controlled public sentiment and shaped the affairs of State were the Congregationalists of New England and the Presbyterians of the New England, Middle and Southern States. The Presbyterians greatly outnumbered the Congregationalists; accordingly more than one-half of the officers and soldiers of the American army in the Revolution were Presbyterians.

The Hon. Richard Wright, Speaker of the Pennsylvania House of Representatives, himself an Episcopalian, declared that "the American War of Indpendence was a Presbyterian and Scotch-Irish war."

Horace Walpole, addressing the English Parliament during the Revolution, said: "There is no use crying about it, Cousin America has run off with a Presbyterian parson and that is the end of it." Our historian, Bancroft, writes: "The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." In some of the presbyteries of that day "it was deemed an offence worthy of discipline for any minister to exhibit British sympathies." Indeed, so prominent were Presbyterian influences that both in Europe and America it was popularly spoken of as "the Presbyterian rebellion."—*From the opening sermon of the retiring moderator of the Northern Assembly, Dr. Sheldon Jackson.*

A foolish statement has been made that Princeton University, in view of the criticisms of Synods and Presbyteries, is in danger of abandoning her affiliations with the Presbyterian Church and going over to the Episcopalians. In the first place it is a reflection upon the stability of an institution, which could be deflected by so temporary a cause; and in the second place it would be regarded and resented as a menace—as if it were supposed that the Church could thus be brought to change her position. The university can no more abandon her history, traditions and trend than can the United States—and if any man or number of men should attempt it, they would be thrown aside as spray is from the prow of a powerful ship. Institutions are stronger than men. They have the self-corrective vitality of living organisms—and there are none among them so robust as those whose brains, wills and stamina are vivified by Presbyterian blood. The institution is not under "Assembly control," but it is under control of the sentiments, principles and traditions of the Church, which are stronger, and so it will continue. Various kinds of institutions can be wrecked by mismanagement or individual mistakes—but not those educational institutions which have a history. Look at Oxford, Cambridge, Leipsic, Heidelberg, old Yale and Princeton. Men are simply lost in the towering strength of the corporate individuality to which they must conform or fall away unnoticed.—*Interior.*

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The War With Spain.

FRIDAY.—Two American warships drew the fire of the forts at Santiago Wednesday, but it is reported that the vessels did not reply.—Admiral Sampson and Commodore Schley are reported to have formed a junction at Key West.—Nine vessels seen off the coast of Nova Scotia, heading south, have given rise to rumors that a Spanish fleet is coming to attack the northern part of the United States.—The delay in the invasion of Cuba is said to be blamable on the military authorities, as they are not ready to equip and put in the field the troops required.—The movement of of volunteer regiments southward continued on a large scale yesterday and 24,000 men were at Chickamauga by night.—Senor Leon y Castillo, selected for minister of foreign affairs in the new cabinet of Sagasta, declined to accept, as he preferred to continue as Spanish ambassador at Paris.

SATURDAY.—Admiral Sampson's squadron was said to be coaling at Key West yesterday and Commodore Schley's vessels were said to be off Havana. The two fleets are expected to unite to-day and move to attack the Spanish squadron, under Admiral Cervera. which is believed to have arrived at Santiago de Cuba Thursday. It is reported in Madrid that Admiral Cervera's vessels have left Santiago.—The Spanish Senate voted congratulations to Admiral Cervera upon his arrival at Santiago.—Spanish reports state that American vessels bombarded Guantanamo, Cuba, but were repulsed.—Between 8,000 and 10,000 Spanish troops are reported to be embarking at Barcelona for the Philippines.—One hundred and four thousand volunteers are now mustered into the United States Army and the delinquent States may not be permitted to fill their quotas.—The invasion of Cuba is more likely to begin, it is stated, from Key West, instead of Tampa, in view of the shorter distance to Cuba.—Part of the troops assigned for coast defense will be used to garrison forts and the remainder will be encamped at Hempstead, L. I., and Sea Girt, N. J.

MONDAY.—It is believed in Washington that Commodore Schley's squadron arrived off Santiago de Cuba yesterday, ready to give battle to the Spanish fleet or "bottle it up" if it is there. Sampson's fleet is expected there soon.—The Navy Department in Washington issued a bulletin to the effect that there was no truth in the published statement concerning an engagement off St. Nicholas Mole, Hayti.—The new Spanish ministry, it is stated in Madrid, has determined to send out at once the formidable reserve squadron at Cadiz.—The battleship Oregon is believed to be near Key West, but there are fears for the Marietta and the Nictheroy.—The Spanish steamer Montserrat, alleged to have "thrice run the Cuban blockade," has returned to Spain. Her captain was given a rousing reception at Madrid.—The first troops which will leave San Francisco for Manila are expected to depart Tuesday.

TUESDAY.—It is believed in Washington that the American warships have bottled up Admiral Cervera at Santiago de Cuba.—Naval officials in Washington say that Admiral Cervera's fleet is short of coal.—The Spanish government, according to a special cablegram from Gibraltar, intends to send the cruiser Carlos V. and two torpedo-boat destroyers to Cuba, provided that Admiral Cervera can get into Havana. An order to part of the reserve squadron to proceed to the Philippines is said to have been issued yesterday.—The alleged action of American warships in hoisting the Spanish flag to deceive the garrison of Guantanamo, Cuba, was denounced in the Spanish Senate.—The first troops who will go to the Philippines embarked at San Francisco.

WEDNESDAY.—A cablegram from Dewey states that the situation is unchanged, but provisions are scarce and an outbreak of Spanish soldiers is feared.—It is officially denied that an engagement has taken place in the Windward Passage.—The reported cutting of the cables off Santiago de Cuba and Guantanamo proves to be a fake.—The whereabouts of the Spanish and American fleets is still in doubt.—Madrid cables that Cervera is on the return to Cadiz.

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" 12 25pm	Fayetteville Junction "	3 55pm
" 1 48pm	Sanford "	2 36pm
" 3 47pm	Climax "	12 45pm
" 4 30pm	Greensboro "	12 17pm
" 5 17pm	Stokesdale "	11 06am
" 5 47pm	Walnut Cove "	10 33am
" 6 15pm	Rural Hall "	10 33am
Ar 7 45pm	Mt Airy "	8 40am

NORTHBOUND.		SOUTHBOUND.
NO 1 Daily		NO 3 Daily
Lv 8 00am	Bennettsville Ar	7 15pm
" 9 07am	Maxton Lv	6 15pm
" 9 35am	Red Springs "	5 43pm
" 10 20am	Hope Mills "	5 07pm
Ar 10 40am	Fayetteville "	4 50pm

NORTHBOUND.		SOUTHBOUND.
NO 16 MIXED Daily Ex Sunday		NO 15 MIXED Daily Ex Sunday
Lv 6 40am	Ramseur Ar	5 30
" 8 30am	Climax Lv	3 50
" 9 35am	Greensboro Ar	2 30
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CONTENTS.

	PAGE.
Editorial Notes on the Assembly	1
General Assembly	2-9
EDITORIAL:	
Dr. Dabney's Letter. Comment	10
Dr. Palmer and his Church	10
Church News	11
CONTRIBUTED ARTICLES:	
The Vanguard of the Revolution. *Rev. W. W. Moore, D. D., LL. D.* The First Presbyterian Church of Charlotte Was Organized in 1821. *T. J. Allison*	12-13
Sunday School	13
Westminster League Column	13
CHILDREN'S DEPARTMENT: The Children's Letters. The Debatable Land. The Story of a Bell. Wrong Side Out	14, 15
Obituaries	16
Among Our Exchanges	17
Review of Contemporaries	18, 19
The War With Spain	20
Advertisements	15-20

Editorial Notes on the Assembly.

We acknowledge our indebtedness to the *New Orleans Picayune* for its reports of the Assembly's proceedings. These are full and accurate, and unusually free from the errors so often found in the reports of ecclesiastical courts by secular papers.

We have given a great deal of space to these reports, more than is usually given to the speeches. We think that our readers would like to know not only what was done, but what was said.

One feature of this Assembly, as shown in these reports, that deserves mention, is that almost all the long and important speeches were on the actual work of the church. This is a good sign.

The Independent Colored Presbyterian Synod has at last been organized. We have been inclined to think that this step is premature—that the impatience of the church has unduly hastened the separation of our colored brethren. But we bow to the superior wisdom of the Assembly. We are now committed to it. If it should fail now it will be a lasting reproach to our Church and make us a laughing stock. We must support this work with more zeal than we have ever done in the past. We *must* succeed.

We rejoice that the Assembly has taken steps to secure a Church Hymn Book. We do not know anything about the qualifications of other members of the committee, but we do know that a better man or one more specially fitted for the work than Dr. Lacy of Norfolk could not have been found. He is a man of unusual literary and musical taste, and he has made hymnology and church music a life time study.

This committee will have a difficult but not impossible task. They must produce a book that will meet the demands of the whole Church. They must produce a book that will suit both city and country churches, that will contain new and old hymns and tunes, that will satisfy both conservatives and progressives in church music; and a book that will so anticipate the growth in musical culture of the church, that it will not become antiquated within ten years. Truly a difficult task. If the committee goes to either extreme it will simply result in adding another to the list of books already in use, and in increasing the confusion. Such a book cannot be compiled in a very small compass. Too much condensation will be at the expense of such a variety of hymns and tunes as will be necessary to secure general adoption.

We are sorry the Committee on Bills and Overtures evaded the issue presented by the overture from Brazos Presbytery on Church Entertainments. If we are not mistaken the occasion of this overture was an organ recital in the First Presbyterian Church, of Houston, Texas, at which an admission fee was charged. If this is not, in principle, the same thing that Christ turned the money changers out of the temple for, we fail to see the distinction; unless possibly He turned them out, not for using the temple as a place of business, but for dishonesty. The Committee leaves this entire matter to the discretion of church sessions. That is just where it ought not to be left. In case of disagreement of the session, such matters are apt to create hurtful divisions in the church. In our judgment, the Assembly ought either have answered this overture one way or the other. It is the fashion of Committees on Bills and Overtures to evade responsibility in such cases by referring them to church sessions. The result is confusion, want of unity, conflicting methods and principles in a great many lines of church work. The authority of the Assembly will be respected if it will assume that authority.

Heretofore it might have been truly said of the courts of our Church, that when the Sabbath question was at issue, they entirely ignored the historical position of the church on "political deliverances." Let the temperance question be introduced and the court immediately scents a "political deliverance;" but if it is a question of the civil Sabbath, they are usually ready to go as far as the Northern church has ever done on the temperance question. But the New Orleans Assembly has taken a distinct step in advance. While sustaining the Synod of South Carolina against its complainants, in sending a petition to the Postmaster General, the Assembly itself, by a decided vote, refused to send a similar petition. The Assembly did not contradict itself in this. The Synod of South Carolina was sustained, not because the Assembly sanctioned the wisdom of its action, but because the law of the church does not forbid it. But the Assembly, by its own action decides that it is unwise, and inconsistent with our declared position on the relation of Church and State, to petition the State to enforce the civil Sabbath law, which would be beyond the province of the church, or to uphold the Church's Sabbath by civil sanction, which would be beyond the province of the State.

There are those, in and out of the Church, who would brand all this as "intellectual gymnastics and hair-splitting." There is a certain order of mind which seems to be incapable of distinguishing between fundamental principles until they are exemplified in concrete cases. Nothing but the logic of events will convince such people, and even then, the lesson is forgotten in less than thirty years, and the whole battle must be fought over again. But there are others, outside the Church as well as in it, who see the validity and importance of these distinctions, and the stand taken by our Assembly will find vindication in the long run.

This action, compared with the "patriotic" meeting of the Northern Assembly, reported elsewhere in our columns, sets forth in a strong light the difference between the two churches. Read that song, "Sweet Cuba by and by," and then if you can, imagine the Southern Presbyterian Assembly singing it in Dr. Palmer's church!

This action may help to convince our W. C. T. U. and other temperance friends that our refusal as a Church to ask for temperance legislation by the State is the result of a broad principle and not from indifference to the cause of temperance, as has been charged. Because our zeal on the Sabbath cause is beyond question. The same principle applies to both.

The Assembly has decided that desertion, causeless and irremediable, is a valid ground for divorce, and gives the innocent party both legal and moral right to marry again. We would like to know upon what Scripture this is based, and if upon Paul's language in I Cor., vii:15, by what principles of exegesis the right to marry again is inferred. Respectfully exercising the inalienable rights of conscience, we hold to our opinion that adultery is the only scriptural ground for absolute divorce, and will persist in our refusal to marry parties who have been divorced for any other cause.

The Assembly refers to action of previous Assemblies in answer to overture on unlicensed preaching. Will some ecclesiastical lawyer interpret these deliverances for us? The Birmingham Assembly decided against the Synod of Arkansas in a complaint of the Presbytery of Ouachita in a most flagrant case of unlicensed preaching which had been sanctioned by that Presbytery. The same Assembly flatly contradicted this action by an *in thesi* deliverance in the appointment of an ad interim committee. Which is the law of the Church? H.

THE GENERAL ASSEMBLY.

[CONTINUED FROM LAST WEEK]

Third Day.—Morning Session.

Rev. W. M. Anderson, of Dallas, Texas, occupied the chair during the morning's devotional exercises, which began at 9:30 o'clock. In his prayer Dr. Anderson invoked the divine blessing upon the beloved pastor of the First Presbyterian church, Dr. Palmer, whose long years of love and devotion to the Church had been of such great usefulness and benefit to the cause of religion.

Moderator Green assumed the chair. He announced the meetings of committees for the day.

Dr. Farris read the minutes of the previous day's meeting, which were corrected and adopted.

The regular order of business was suspended, to take up the report of a special committee on certain complaints. The complaints were taken up seriatim.

Rev. Dr. G. W. Finley, chairman of the judicial committee, was called upon to lay before the body the reports on two complaints lodged against the Synod of South Carolina.

The first was taken up. It is the complaint of Rev. Dr. S. S. Laws against the Synod of South Carolina for refusing to change one of its laws as one of the four governing Synods of the Columbia Theological Seminary. The law relates to the fixing of the age at which a professor must abdicate his chair. Dr. Laws is a professor, and comes under the rule, and he is the complainant. The Judicial Committee answered that no question was raised proper for judicial action. It recommends that the Assembly refuse to entertain it as a complaint, and that the matter be referred to the Standing Committee on Theological Seminaries. Dr. Laws moved that the report be adopted, and this carried. The Assembly adopted the report.

Rev. W. M. McPheeters, and others, vs. Synod of South Carolina is the style of the second complaint. The complaint is that the Synod of South Carolina addressed an official communication to the civil authorities concerning Sunday mail service. The judicial committee found this complaint regular, recommended that it be heard by the Assembly, and made a special order for the afternoon, and that the order prescribed in the book order be followed. The order is the reading of the record in the case, hearing complainant, respondent, complainant's reply, consideration of decision, and that complainant and respondent be each allowed one hour and a half in their final arguments. An amendment prevailed to change the time to 10:30 Monday morning.

On motion of Rev. Dr. Boude, the hearing of the report on Home Missions was made the first order of business for Tuesday morning, and Monday evening at 8 a popular meeting will be held in the interest of Home Missions.

On Tuesday evening at 8 o'clock, on motion of Judge J. W. Lapsley, a popular meeting will be held in the interest of Foreign Missions.

The report of the committee on education was made a special order for Tuesday.

Overtures were then in order. The first was from Orange, Tex., touching the observance of the Lord's Supper.

Sewanee—To change the book of Church Order, chapter 5, section 7; second, chapter 6, section 5; third change rules of discipline, paragraph 278, section 3.

To appoint a committee on hymnology.

Florida—To turn over the colored evangelistic work to the Northern Assembly of the Presbyterian Church of the United States in America.

From Rev. Angus Johnson, of Texas—Touching the employ of unlicensed candidates in vacant churches.

From Rev. S. F. Tenney, of Texas—Concerning the payment of ministers of the colored presbytery in Texas.

St. Louis—Concerning the setting apart a portion of the foreign missionary magazine to the cause of home missions.

The report of the board of trustees of Union Seminary, Hampden-Sidney, Va., was then read. The seminary is to be removed this summer to its new buildings in Richmond. It is the oldest seminary in the Southern church, and is seen to be in a splendid financial condition.

The ad interim committee on the celebration of the adoption of the Westminster standards made its report, which was approved, and the committee was discharged with thanks.

The report of the Board of Trustees of the Assembly was referred to the auditing committee, and will be submitted to the Assembly later. Reports from the theological seminaries were referred to the standing committee on theological seminaries, and will be reported to the Assembly later.

The rest of the morning session was occupied with the reports of standing committees on pending business.

REPORTS OF COMMITTEE ON BILLS AND OVERTURES.

The request from the W. C. T. U. asking the setting aside of the fourth Sunday of November each year, as Temperance Sunday, and special temperance services, was answered in the negative in the committee's report, and the assembly adopted the report.

Suggested changes in the book of church order were unfavorably reported on by the committee on overtures, and the assembly adopted the report.

The request of the Presbytery of Lexington asking that a part of the legacy left by the late Miss Mary J. Baldwin—$5,000—to "domestic missions" be placed at their disposal, was disposed of in the committee's report by appropriating $1,000 to the home mission work of Lexington Presbytery, $500 to the evangelistic work of the Synod of Virginia, and the balance to the home mission work of the General Assembly.

Rev. A. W. Wilson, of Texas, regretted that he had to oppose the committee or antagonize the people of the Lexington Presbytery. But considering how clearly Miss Baldwin understood what she was doing in making the bequest, he did not think the Assembly should approve the report. He thought Miss Baldwin had made exactly the disposal of the money she intended.

Rev. Dr. A. M. Frazier, of Lexington, Va., argued for the report. He was Miss Baldwin's pastor, and is convinced, according to his argument, that Miss Baldwin did not mean to deprive her Presbytery from access to this bequest

Rev. Dr. S. S. Laws, D. D., of South Carolina, supported the committee's report.

Judge F. B. Hutton, of Abington, Va., endorsed the committee's report.

Rev. D. C. Lilly, of Alabama, moved as a substitute that the legacy be distributed through the entire church.

Rev. E. E. Bigger, of Corsicana, Tex., was speaking to the motion when lunch hour arrived, and the Assembly took recess.

Afternoon Session.

At 2 o'clock the moderator called the session to order.

The records of the Synods of Missouri, Texas and Nashville were approved.

The special committee on the Bethel mission submitted its report, which was adopted. The report commends the Bethel work, and advises that voluntary gifts be made to extend the work, especially the mission at Key West.

The matter of the Miss Baldwin legacy was resumed and after further discussion, the report of the committee on overtures was adopted.

The records of the Synod of Virginia were approved. It is to be considered later as to minor exceptions.

The records of the Synod of Georgia were approved.

Rev. Dr. Phillips then read the following resolution, by the Colored Presbyterian Church, now in session in this city:

"WHEREAS, Pursuant to the adjournment of the Convention, called by the Independent Presbytery within the bounds of the General Assembly of the Southern Presbyterian Church, through the agency of its Executive Committee on colored evangelization, and,

"WHEREAS, The Convention was duly convened and opened with prayer and divine services, and,

"WHEREAS, The Convention has on this 19th day of May, 1898, entered into permanent organization by the unanimous election of the Rev. E. W. Williams as moderator, and the Rev. A. E. Reed, as permanent clerk, and,

"WHEREAS, It has been and still is the purpose of the presbyteries, creating this convention, to organize a separate, self-governing colored Presbyterian church in the United States and Canada, and,

"WHEREAS, It is the further purpose of the presbyteries creating this convention to establish, when in the providence of God, the way shall be clear, a separate and self-governing colored Presbyterian General Assembly in the United States and Caanda; therefore, be it

"Resolved, That until the way is clear to establish a general assembly this body shall be known as the separate, self-governing colored Presbyterian Synod of the United States and Canada; and be it further

"Resolved, That this convention adopt the standards of doctrine and polity of the Presbyterian Church in the United States; and be it further

"Resolved, That this convention does hereby and now declare itself profoundly grateful to the Southern Presbyterian Church for its sympathy, co-operation and substantial financial support; and

"Be it further resolved, That this convention, in the prosecution of its work throughout the several Presbyteries here represented request and urge upon the Presbyteries, as far as practicable, to seek the advice, counsel and co-operation of the white brethren in the execution of the work, and

"Be it further resolved, That for the present this convention shall create four standing executive committees, viz: A committee on foreign missions, a committee on home missions, a committee on education and a committee on Sabbath schools, and

"Be it further resolved, That the moderator be and is hereby requested to name the chairman of the several committees as soon as practicable after the adjournment of this convention, and

"Be it further resolved, That this convention returns its most hearty thanks to Rev. Dr. Phillips for the tireless and faithful assistance he has rendered in perfecting this organization, and

"Be it further resolved, That the thanks of this convention be further extended to the Assembly's Executive Committee on Colored Evangelization and that it is hereby requested to continue its work in the interest of the colored people.

A. E. REED, Clerk.
J. A. TURNER.
E. W. WILLIAMS.

The Assembly then adjourned until 9:30 Monday to permit its committees to get to work on the business before them.

Fourth Day.—The Morning Session.

Rev. J. B. Morton, of North Carolina, conducted the devotional exercises.

The business session was opened with the reading and approval of Saturday's minutes.

An overture was sent up by Elder C. S. Wood, inquiring as to the competency of a Church session to elect what element shall be used to typify the blood of the Lord at the Sacrament of the Supper. It was referred to the Committee on Overtures.

The report of the Columbia Theological Seminary was submitted. The showing for the Seminary is good. The total number of students enrolled was thirty-three. The health of the institution is excellent.

Dr. R. C. Reed, of Nashville, Tenn., and Dr. S. M. Smith, Columbia, S. C., have been elected to fill the places of Dr. Tadlock and Dr. Laws. Rev. S. C. Byrd has been added to the faculty. The report was referred to the committee on seminaries.

A report from a committee appointed by the last General Assembly to select a place for the holding of a summer school for Bible study recommended Montreagle, and August (1st to 31st) next as the time. The teachers are to be selected from the seminaries, and such ministers and elders as the executive committee invite. An appropriation of $250 therefor is recommended. The instruction is intended for deacons, elders and Sabbath school teachers. Referred to the theological seminaries committee.

The following letter was read from James Demorest, appointed at the meeting of the General Synod of the Reformed Church in America, meeting at Asbury Park, N. J., in last June. Mr. Demorest was to have been present, but was prevented. The letter says in part:

"The cordial relations between our two bodies which have so long existed may well be expected to bear fruit in mutual co-operation for the advance of the Redeemer's kingdom, and we especially sympathise with your work among the colored people. How far it may be possible for us to co-operate with you remains to be determined with reference to certain corporate regulations, but there can be no question as to our hearty interest in what you are doing to educate the freedman. We also are well nigh overwhelmed with the stupendous task of caring for and molding the mass of immigrants coming to our States, and as in spirit and aim we are one, may we not be permitted to hope that ultimately this oneness may be declared in the distinct form of our organized union for the great ends of aggressive work for the Master?"

Referred to the committee on foreign correspondence.

Resolutions were read from East Hanover Presbytery asking that if the General Assembly find it wise to approve the acceptance of the resignation of Rev. Dr. A. L. Phillips, Secretary of the Committee of Colored Evangelization, and Prof. McAlpine, that they devise ways and means for the continued prosecution of the work.

Also from the light in the possession of the presbytery, it approves of the establishment of an independent church for colored people.

The selection of the place of next meeting was made a special order for to-morrow afternoon's session.

The question which was made a special order for 10:30 yesterday morning was then taken up. It was the complaint against the synod of South Carolina.

The synod of South Carolina at its last meeting adopted and forwarded a petition to Postmaster General Gary to stop Sunday mail service. The petition came originally from Bishop Stephenson, of the Reformed Episcopal Church.

Rev. Dr. W. M. McPheeters, of the Columbia Theological Seminary, was the first speaker on the side of the complainants. He said that his side were here complaining of what they conceived to be an error purely of judgment. The issue is to be decided by this Assembly, where the error of judgment lies—whether with complainants or defendants. The Presbyterian attitude towards the Sabbath the complainants fully upheld. They held that the Sabbath mails are a violation of the Sabbath and lead to a pretext and excuse for numbers of other violations. Rev. Dr. McPheeters used his forty-five minutes on the subject in arguing the complete separation of church and State. In the course of his argument he said that the Pope had been consistent in seeking to avert a conflict between Spain and this country. The attitude of that church is that Christ has constituted it an actual temporal as well as spiritual supreme power on the earth. The Presbyterian church holds that the Lord and Master established here a spiritual kingdom and when it interferes with or influences legislation, it was certainly contradicting that well-defined attitude.

Presiding Elder W. F. Stevenson, of South Carolina, appeared for the defendant. He said that it is with pain that he was compelled to take issue with the complainants. He called attention to the fact that the existence of the present Presbyterian Church in the United States, as distinguished from the Northern body, was the result of the Northern Church undertaking to construe the constitution of the United States. It is certainly the right of the Church to protest when the ruling power of the country or the government does something which is contrary to what is right. Suppose the United States should decree that there should be no such thing as the Sabbath, should the Church have nothing to say because it would be inter-meddling with political questions?

It was admitted by the other side that the United States has made a wicked law in that authorizing and directing the operation of mails on the Sabbath, and he contended that there was nothing in the law of the Church to prevent its petitioning the civil authorities in such cases. He quoted the law and a number of instances. The session adjourned for lunch

Afternoon Session.

The complaint against the Synod of South Carolina was resumed in the afternoon, after the minutes of the Synod of Virginia were approved with some exceptions.

Rev. Dr. C. W. Humphreys, of South Carolina, was the first speaker of the afternoon. He represented the respondents. He declared, among other things, that there was not a man in the Synod of South Carolina who had other than the Fourth Commandment in mind when he voted for the resolution. He urged that the Synod had the right to petition the government of the United States, under the law of the Church. This was not a judicial case. It can't be proven to be an offense against the Scriptures as interpretated by the standards. If it was not mentioned in the standards it could not be made a matter of accusation. It was not pertinent to attack the standards. If a change in them was desired, an overture was the method. He quoted numerous past decisions of the Assembly to sustain his position.

The next speaker was Dr. McPheeters, who resumed the floor in conclusion.

The arguments of his first speech he reviewed and answered a number of the arguments submitted on the other side. He was not aware that the General Assembly had ever addressed a petition to civil authorities since 1861 to 1888. The church cannot recognize state officials as such and state officials could not recognize the church as such.

This closed the formal debate. It then, according to usage, became the privilege of each member to express his opinion and the roll was called to give each a chance. Comparatively few responded.

Hugh McClure asked to be excused from voting, as he was not enrolled at the time of the beginning of the hearing.

On motion of Dr. Goetchius, Dr. Palmer was allowed fifteen minutes to express himself.

By motion just previously adopted, speakers were limited to two minutes each to express their opinions.

It was moved that Dr. Palmer be invited to express his opinion first.

Dr. B. M. Palmer said he would not argue the case, but simply express his own opinion. He was in perfect accord with the aim and purport of the complaint before the Assembly. So much so that if he had been a member of the Synod of South Carolina he would have voted entirely with the minority, and when the action was taken which is now complained of, he should have joined in the protest against it. Yet, at the same time, as the complaint comes to-day, he was obliged to say that he thought the Assembly could not do anything else but simply dismiss the complaint, for the simple reason, as it appeared to him, that the action of the Synod of South Carolina is completely sheltered in that law which has been quoted several times, which grants the right to the ecclesiastical courts to petition the civil authorities, or, in cases where their advice is asked, to give that advice.

It has been contended by the complainants, and it was almost Dr. McPheeters' last words, that the law ought not to exist in our statutes, and that it is a remnant of a condition from which they had desired entirely to emancipate themselves. Nevertheless, the fact is that it is the law of the Church. In view of the law, he did not see how the Synod of South Carolina can be subjected to a judicial censure on the part of an Assembly when they have not contravened any law of the Church. Upon that purely technical ground, therefore, he should be compelled to vote for the dismissal of the complaint. At the same time he was in hearty sympathy with the action itself taken by the Synod of South Carolina.

He understood that a request would be made by the members of the Assembly to do the identical thing, and all would be called upon to act as the Synod of South Carolina has acted in petitioning the government. He would vote against such a petition when it came before the Assembly. He was opposed to such a petition going up from this Assembly to the civil authorities. He would be prepared to enter a protest, should it be required, against any such action. The Synod of South Carolina has erred in judgment simply, but he did not see how a difference of judgment in reference to a matter in which ecclesiastical authorities are allowed can be made the subject of complaint before the Superior Court. The Assembly had the right to petition the civil authorities, as the Synod of South Carolina had done. He deplored, however, this action, if the Assembly should take it.

As a church, as far as he knew, the Presbyterian church was here to stand alone against the world for the spirituality of Christ's church. Let the church in her courts proclaim the validity of God's Sabbath, and in her ecclesiastical capacity protest as loudly as she can against prostitution of the Sabbath, either by individuals or states, and lay that protest before the world—and there stop. Allow the voice of the church to be heard, for the church cannot plead for the Sabbath, except as it is for the law of God.

Here we have succeeded, even in this city, which is under an influence in many directions exceedingly hard to approach, in securing the observance of the Sabbath as a day of civil rest, and under that view of the case we have been enabled to close all the places of business in this city, and the saloons, so that they can only be approached on the Sabbath through the violation of the law by getting into the back doors. We have gained that much, not by attempting to force the church view of the Sabbath and require the state to accept the view, but by placing it upon a ground where all citizens can be rallied to the support of it. We can accomplish most through our members in their capacity of citizens, bringing their religious views and influence to bear on the state at large. We can accomplish ten times more in that manner than by the way proposed by the Synod of South Carolina.

He thanked the Assembly for the opportunity accorded him to express his own opinion, as he had been somewhat quoted on the floor during the discussion.

The members by roll were each called to express an opinion.

Rev. J. W. Lapsley was satisfied the complaint ought not to be sustained.

Rev. J. W. Walden thought the complaint ought to be sustained, because of the main issue. The civil statute of Sabbath rest is entirely different from the church law. The State is not charged with observing the Sabbath. The church, in such a petition, is endeavoring to enforce by civil law a spiritual statute.

Rev. H. B. Boude announced that he was prepared to vote to sustain the complaint.

Rev. R. B. Lancaster was opposed to giving up the right of petition under the constitution.

Rev. J. N. H. Summerell did not see how the Assembly was prepared to do anything but dismiss the complaint.

Rev. J. W. Montgomery was in sympathy with the complaint, but did not see how he could vote to sustain it.

J. W. Moore thought that in view of the past action of the Assembly he did not see how he could vote to sustain the complaint, although he was in full sympathy with it.

Rev. R. W. Robertson thought that the case was an extraordinary one and came under the law giving the right of petition, yet he was in sympathy.

Rev. Chas. R. Hyde did not think that this body should take up its time with intellectual gymnastics and hair-splitting such as are involved in this question. He should vote to dismiss the case.

The vote was then taken. There were 19 votes to sustain; 6 to sustain in part, and 145 against sustaining the complaint. Judge F. Hutton, Rev Dr. B. M. Palmer and Rev. W. D. Hedleston were appointed a committee to prepare the report on the case which will be submitted to the Assembly for action.

The committee on hymnology, through Dr. J. W. Walden, presented the following report, which will be acted on later:

Your committee to which was referred the overtures on hymn book would respectfully report:

We have had placed in our hands eight overtures, asking this Assembly to inaugurate measures for the preparation of a hymn book. Two of these were from the Synods of Mississippi and Georgia. The others were from the Presbyteries of Arkansas, Suwanee, Athens, Winchester, West Hanover, Lafayette. Thus it will be seen that these overtures express the desire of twenty-five of the Presbyteries of the Assembly—about one-third of the whole church.

Upon investigation, your committee finds that the present situation of the Assembly as to a hymn book for use in our churches is as follows:

A. There is the book approved by the Assembly in Memphis, 1866, entitled "Psalms and Hymns."

B. In 1882, an arrangement was made with the Century Company, of New York, for the introduction of "Psalms and Hymns and Spiritual Songs," under the imprint of our Committee. The contract, made under this arrangement, has been renewed from time to time.

C. At the General Assembly in Macon, 1893, a similar contract to the one made with the Century Company was made with Dr. R. P. Kerr, by which "The Hymns of the Ages" was approved and commended to our churches, and the imprint of the Committee was ordered to be put upon it.

It appears from this history of the Assembly's relation to hymn books that we have three. One of them was prepared by the Church, while the other two have been commended to the churches for their use, under the imprint of the Committee of Publication.

We recommend the following action:

First—The Assembly hereby determines to undertake the preparation of a hymn book worthy of our great communion, the product of our own life and effort.

Second—To carry out this purpose the following permanent committee is appointed:

Rev. E. H. Barnett, D. D.; Rev. R. C. Reed, D. D.; Rev. W. S. Lacy, D. D.; Rev. A. W. Milster, D. D.; Major Jno. C. Whitner; Rev. W. L. Lowrance.

Third—This committee is empowered to go forward in the work at once, with the purpose of having

the book ready for use by 1903, when all arrangements for sale of other hymn books shall have expired.

We recommend the following rules for the guidance of the committee:

First—That the book be not too large.

Second—That it be compiled with an extensive index, topical and scriptural.

Third—That it be made with special care to the adaptation of music to words, with a conservative regard for time honored associations.

Fourth—The Assembly hereby extends to all in our communion the opportunity to suggest to the committee for their consideration such lists of hymns as it is thought ought to be included in a church book of praise.

Fifth—The Assembly requests the committee to meet as soon as practicable for organization and the mapping out of work, at such a place and time as may be agreed upon; the expense of such meeting to be borne by the Assembly; in order that by the time the contracts with the aforesaid parties shall have expired the Church may have a book of her own, and suited to her needs.

The General Assembly adjourned till 8 o'clock p. m.

GENERAL ASSEMBLY ON HOME MISSIONS.

Last night the General Assembly held a popular service in the interest of home missions in Dr. Palmer's Church.

Rev. Dr. H. B. Boude, chairman of the home missions committee of the Assembly, presided. After the chanting of a hymn, led by the choir, Rev. Dr. J. M. Spencer led in prayer.

Dr. Boude then read the report of the Executive Committee on Home Missions. The entire amount of funds in the hands of the Committee during the year was $52,353.34; Home Missions, $37,580.45; Invalid Fund, $11,669.80. This money has been well spent in supporting the missionary work among the Mexicans in Western Texas, six white and five Indian ministers; sixteen ministers in Florida, forty-five in Texas, seventeen in Arkansas, and eighteen teachers in eleven schools in the Indian Territory; aiding in the erection of two churches and school buildings in the Territory and the erection of eight churches in five presbyteries. The regular loan fund and the Wm. A. Moore loan fund (church erection) have been judiciously managed. This work has been accomplished at an expense of $4,391 44. The increase of contributions compared with the last year is $10,466.86.

Dr. Samuel Semple, of Little Rock, was introduced and made a brief talk on the work of the year in Arkansas, and then Dr. Craig, secretary of the Home Missions Committee, was called on, and introduced the Choctaw preacher, Rev. Hotema, who spoke on the subject of the missionary work among the Indians. He prefaced his talk by a line or so of Choctaw. He said that great good was done the Indians, materially as well as spiritually. He spoke of a donation of land he proposed to make to the cause of the Indian missions and of a Sunday school house he also proposed to build. He said he desired the help of the brethren. The Sunday school education which was being conducted by the mission was being broadened. The Indians were being taught useful things—agriculture and sewing and many other things. He was exceedingly anxious that Indian children should be taught music. He thought it would be a very good thing for them. He asked if any of the brethren had a second-hand organ or second-hand hymn books they desired to give away he would be exceedingly grateful to receive them.

Rev. W. S. Scott, of Texas, spoke of missionary work among the Mexicans in west Texas. The Mexican population in Texas possibly numbered, 100,000 people. With no knowledge of God and no desire for prayer, a large percentage of these were hopeless people. The work of the missionary there was difficult and slow but not barren of results.

Dr. W. C. Campbell, of Virginia, was next called on to speak of the home mission work in Virginia. He prefaced his talk by saying that he feared that the impression might have obtained that there was no home mission work except on the frontier. When he went to Roanoke some years ago there was a population of some 900 people. Now there are 27,000. The increase in the towns along the railroads in Virginia is pretty much the same. This population is largely immigrant, and so, as a matter of fact, in doing the work of home missions the church is also doing foreign missionary work. Dr. Campbell illustrated what the work of home missions is by telling of some eminent men who have been rescued from the ignorance and obscurity of the mountains and educated into light and religion. He recited some wonderful instances with which he had come into a personal knowledge.

Dr. W. M. Anderson, of Dallas, told of the work in cosmopolitan, always growing Texas. He described the great need for Church activity in the new State where there was so much work to be done, where the population was being constantly increased from everywhere by every manner of people. He regretted that the Church was not as active as it should be on the matter of home missions. If it were, if even its every member during the course of the coming year would devote a dollar to the cause, it would augment the fund from $36,000 to $200,000.

Dr. Anderson is a young man and one of the most forceful speakers yet heard in the Assembly.

A collection for the cause was taken, and the meeting adjourned to 9:30 to-day.

Fifth Day.—The Morning Session.

Rev. S. M. Logan, of Middleborough, Ky., conducted the opening devotional exercises.

The minutes of last meeting being corrected and approved, Rev. John S. Foster, of Nashville, Tenn., was enrolled as a commissioner.

An overture from Muhlenburg Presbytery, requesting the publication of free doctrinal tracts, was read.

From Montgomery, requesting a new book of psalms and hymns.

The committee on the Sabbath sent in its report. It set forth that fifty out of the seventy-seven presbyteries reported a growing disregard of the Sabbath by the people. In this regard the history of the past year was worse than any preceding. Traffic and travel were largely responsible. In many instances there was more travel on the Sabbath than on any other day The Sunday newspaper was largely on the increase. Along leading lines of railroads and around large cities this was particularly the case. People were being trained, as it were, to read newspapers. The war largely increased the interest, and the Sunday newspaper was one of the most fruitful sources of public demoralization in Sabbath observance. Referred to the standing committee.

The hymnology committee submitted its report, which recommends the preparation of a hymn book by the Assembly as outlined in yesterday morning's *Picayune*. The report was discussed and adopted seriatim. Rev. Dr. J. W. Walden, of Athens, Ga., was added to the list of those who are to prepare the work. A motion that all rights in Dr. Kerr's hymn book be purchased was referred to the committee on publication.

The report of the Home Missions Committee, which was read for information Monday night, was taken up and considered seriatim. There were a number of brief addresses on the subject of Home Missions until the gavel fell at 1 o'clock for lunch.

On suspension of business for the time, a paper from colored Presbyterians was read by Rev. Dr. Jacobs, requesting that the organization of the Colored Presbyterian Church as a separate and independent body be deferred for reasons, chief among which were that the colored church organization was not in a position of self-support, and that many colored Presbyterian Churches were not yet informed of such a proposition, and practically only a few churches had expressed their opinions and wishes. The paper pointed out the present difficulties in the way of organizing the colored churches as a separate body, and concluded by petitioning the delay.

The discussion of Home Missions was left pending at lunch hour.

Afternoon Session.

The matter of the report of the committee on home missions was resumed and adopted without material change.

The report of the committee on education was presented and considered in detail. The proposition to consolidate the educational and publication committees was reported unfavorably by the committee on overtures and after some debate the report was unanimously adopted. The report of the committee on education was then adopted.

The report sets forth that the vacancy caused by the death of Rev. E. M. Richardson, D. D., Secretary of Education, was filled by the Committee by the appointment of Rev. Dr. J. H. Lumpkin, whose efficiency is strongly commended Under his management the work of the year was efficiently accomplished. All obligations were met. The outlook is encouraging for the work of assisting candidates for the ministry.

The standing committee recommends that the Assembly commend the diligence and faithfulness of the Executive Committee and that that Committee be authorized to try to raise $30,000 for the educational work of the coming year, this sum to be apportioned among all the Presbyteries. It recommends that the Committee be not restricted to November and April in disseminating information as to this cause by visits of the Secretary to the churches. That the Executive Committee be instructed to discontinue aid to academical students not in college classes. As Presbyterian colleges and seminaries afford ample facilities for the education of candidates for the ministry, the Presbyteries are urged to discourage attendance of candidates studying at colleges other than Presbyterian, except in extraordinary cases, in which Presbyterial committees will be the judge. That the following be selected to compose the Assembly's Executive Committee on Education for the ministry for the coming ecclesiastical year: Rev. Joseph H. Lumpkin, secretary; Rev. W. F. Alexander, Rev. S. J. Foster, Rev. N. M. Woods, D. D., Rev. W. H. Neel, D. D., Thos. Wellford, J. S. Devant, S. P. Rend, G. W. MacRae, C. H. Albright and John Johnston.

The committee on Publication reported increased activity in publication work and in the benevolent work of this department. It was able to offer more liberal discouts than heretofore. A larger number of Bibles and Testaments had been distributed and the memorial volume of the Winchester Assembly had received extended circulation within and beyond the church boundaries. The committee recommended that churches and Sunday schools and members generally be urged to patronize the Committee on Publication of this church; that churches contribute more liberally to this cause; that the Assembly's thanks be tendered Rev. Dr. W. A. Alexander for the compilation of the digest of General Assembly proceedings; that Synods and Presbyteries be urged to place copies with their stated clerks; that the same Executive Committee be appointed next year; that the Muhlenberg overture regarding a cheap edition of doctrinal and devotional tracts for free distribution be answered in the negative.

Rev. Dr. S. S. Laws moved to amend the report by providing additionally that the Committee be instructed to place the memorial volumes of the Westminster Assembly, to the number of fifty, in the leading libraries of the country. The report was adopted.

The committee brought in a supplementary report, recommending the purchase from the Rev. Dr. Kerr of all his plates and interests in the hymnbook "Hymns of the Ages." A minority report recommended that the contract between Dr. Kerr and the Church be annulled. After an extended discussion, in which Dr. Kerr explained his expenditures and work on the hymnbook, the majority report was adopted, which makes the Executive committee on publication a judge of the value of the interests. It is virtually a gift by Dr. Kerr to the Church, as Dr. Kerr is only paid the price to be stipulated out of the proceeds of the sale of the book.

The report was adopted.

The report expressive of the conclusion yesterday reached by the Assembly on the matter of the complaint against the synod of South Carolina, for petitioning the postmaster general against Sunday mail service, was then submitted. The report as originally brought in is as follows:

"The committe appointed to formulate the judgment of the assembly upon the complaint against the Synod of South Carolina submit the following: The General Assembly refuses to sustain the complaint against the Synod of South Carolina, upon the ground that the action complained of is sheltered under chapter xxxi, section 4, of the confession of faith without expressing any opinion as to the expediency or wisdom of said action."

F. B. HUTTON,
B. M. PALMER,
H. D. HEDDLESTON.

This provoked the sharpest debate between Mr. Stephenson, of the South Carolina Synod, who wanted the words "sheltered under" changed to "based on," and the concluding clause, "Without expressing any opinion as to the expediency or wisdos of said action," stricken out. Dr. Palmer said the committee had not the slightest objection to the first change, but held that the report would not be a complete expression, as he thought, of the mind of

the Assembly if the final clause was stricken out. Judge Hutton argued along the same line, contending that this Assembly would to-day be asked to send the same petition to the postmaster general, and he did not believe it was the intention of the Assembly to abandon the great claim of the church, that church and State are entirely separate. Mr. J. E. Stephenson, pale with nervous tension, made an impassioned address upon the attitude of the South Carolina Synod. In what they had done they stood upon the constitution. The purport of their petition, too, was directly the teaching of the church—the strict and literal construction of the Sabbath law—of the fourth commandment. This report, by innuendo, reflected on the Synod of South Carolina and on the constitution of the church. That instrument was good enough for him, and he hoped his right arm might shrivel and his voice fail that day he found himself going back on the four centuries of Presbyterian blood that coursed in his veins. Somewhat unexpectedly the vote sustained the earnest man from South Carolina by a vote of 92 to 47.

To-day there are to be some interesting developments on this subject, when the Assembly will be called upon to decide whether or not it will pursue the line of action it has sanctioned in the South Carolina Synod, and petition the Postmaster General of the United States to discontinue the Sunday mails if it be in his power, and if not, to use his influence to get the laws changed so that he may.

The afternoon session adjourned.

Night Session.

The evening session was devoted especially to foreign missions.

After the chanting of a hymn, Rev. Dr. J. C. Painter, of Virginia, was called on by Dr. J. W. Lapsley, chairman of the foreign missions standing committee, who presided, to offer prayer. Dr. Painter invoked special blessing and protection for the workers in missions in far-off lands. Dr. Lapsley read from the scriptures, another psalm was sung and the addresses of the evening were opened by a talk by Rev Mr. Henderlite, of the mission in Brazil, who said that he was here first of all to bear greetings from the Synod of Brazil. One of the sweetest privileges was this, to bring greetings from the loved ones to the loved, and he was here to-night to bring greetings from the daughter in Brazil to the mother church here. "You know we have two Brazils, the southern Brazil, with a climate like this, and the northern Brazil, under the tropics." He would tell to-night only of Parahiba mission.

By chance, in 1815, a Portugese discovered the "land of the holy cross"—the coast of Brazil, and so all this coast is Portugese and for all these years the religion of the Seven Hill City has been reigning in this country, and all that is described and hinted at in first and second epistle to the Romans is to be found here in rank luxuriance. And that is why this is a missionary field.

Religious persecution is not unknown there. Place, socially, in business, every way, was at once lost by the adoption of any church of light. Why, the military authority in Cuba, which penned the people until starvation forced them to dig the earth for fishing worms to eat, was not more terrible or tyrannical than the barrier hedging around the infamous ignorance and crime of those priests, hating God's truth, who are there intrenched in power. Violent assaults on those bringing the light of Christ are not unknown. The young missionary here related some of the terrible persecutions inflicted in Brazil for religion's sake—"in a country joined to ours, where there are electric cars and light and the accoutrements of physical civilization, in this nineteenth century."

Rev S. P. Fulton, a missionary from Japan, was the next speaker. He said that no field for missionary work afforded greater possibilities than Japan of to-day. The reason for this was that the whole sentiment, the whole idea of Japan had been changed by the stirring events of its recent history. Its eyes had been drawn to the advantages of the great Western world. The West has in its turn been attracted to the new life of Japan. From bigotry it had awakened to growing enlightenment. Here he traced the evolution of the Christian religion in Japan.

He wanted to correct a very popular opinion that Japan was a Christian country. There were millions of Japs who never hear the name of Christ but to revile him. Mothers frighten fractious children there by telling them "Christ will catch them." The merchant class, the farming class, the coolie class (numbering millions of souls) were not Christian. And those who are prone to believe that Japan may be classified as Christian are mightily deceived. There are years of work there—years of the hardest work. Japan is to-day facing perplexities of state which one can only meet by turning to the Christian religion.

There certainly is a change of opinion in Japan—they no longer hate the Christian religion. They look upon the Gospel with toleration and not with hate. In this field, if public opinion were canvassed to-day, it would be seen that the people intellectually admit the wisdom of our Christian religion, but they do not personally accept it.

In Japan to day the work of the missionary is not without results. There are 40,000 Protestant Christians in that country to-day. Of these 11,000 belonged to the United Presbyterian Churches operating there.

It was a work af conflict there. All civilized society was arrayed against the Christian religion. They do not understand or accept the omnipresence of God, and such beliefs of Christianity are things they do not understand and are arrayed against. Infidelity there is rank. There are hundreds of thousands of young men who believe in nothing at all. This was the hardest thing to contend against. A great deal about the philosophy of the Japs is heard. As a matter of fact the statement was true that long ago the Japs borrowed their religion of Paganism from the Chinese. Of late years they are drawing their infidelity from Herbert Spencer. They are an intellectual people.

Notwithstanding all discouragements, the outlook is bright. Great progress in the numbers of converts will not be the history of the next few years, but a certain, sure progress is assured.

The last speaker was Commander Wadhams, U. S. N.

His talk was, perhaps, one of the most remarkable ever heard from a pulpit. Commander Wadhams is a born lecturer. No man ever possessed in more bountiful measure the gift of being able to portray to the mind pictures by word of month. His talk was about matters of his personal observation in connection with the missionary workers of the Orient. In the course of it he described the marvelous progress in modes of thought as well as in manners, in everything which Japan has undergone in the past twenty years. He did this by telling of his experiences and what he had personally witnessed. No one could possibly be taken by speech more directly into the scenes described. He brought his hearers to Corea, to the court of the Mikado, to China on a thrilling night when one of the American battleships had gone to rescue a number of American missionaries from a plotted massacre, to the bombardment of Alexandria by the English, a description as terrible in the fancy as must have been the actuality to the physical eye, and throughout the discourse he held all his hearers spellbound. It was a marvelous narrative and manifestly extemporaneous.

The purport of his talk was to show what the mission work of American churches abroad really was, and he paid them a magnificent tribute, both as a conclusion of his actual experience and as a matter of opinion founded on what he knew of his personal knowledge. His swift directness, plunging into scenes entirely new and strange to almost all his hearers, telling the story with such interest and marvelous vividness that one of any imagination must go along with the narrative, resulted in climaxes very much out of the unusual. "If I only had the time," said he, not placing any importance on the clause, "I would pause to tell you something of the awfulness of a bombardment, such as we witnessed at Alexandria," and immediately a chorus came from the congregation, "Go on; tell it."

The commander closed with a matter of fact statement that in all the many kinds of people and of men he had come to know in the world, he knew of none loftier, none who are playing a more important and sacred part in the world's history, none commanding the veneration and respect of all honest hearts who have the advantage to know than the missionary.

At the conclusion of his address, the acting moderator thanked him for the testimony he gave to these humble servants of the church.

After a prayer the Assembly was adjourned

Sixth Day.—Morning Session.

Rev. D. C. Lilly, of Alabama, conducted the devotional exercises preceding the business session.

Rev. S. F. Fenney sent up a memorial directing attention to the embarassed condition of the Invalid Fund. It suggests that preachers pay two per cent. of their salaries into this fund, which would amount to $15,000 or $16,000 a year. Referred.

A bid on the publication of the Assembly's minutes was received and referred to the Auditing Committee.

The standing foreign mission committee submitted its report. In the data which had been submitted them and related in these columns as they were sent in, the committee found nothing requiring the Assembly's action.

Rev. S. H. Chester, Secretary of the Executive Committee on Foreign Missions, who recently returned from a visit to the mission stations of Corea and the Orient, was accorded the floor and told a most interesting story of the condition of life and thought in Corea.

Dr. Kerr offered a resolution conveying fraternal greetings to the missionary workers in Brazil and renewing assurance of support.

Rev. Dr. Goetchius then reported the committee of overtures' conclusions on a large number of overtures that had been submitted to it.

The committee recommended that no action was necessary on the overture sent by the Norfolk Presbytery, requesting the Assembly to refrain from assuming financial obligations without reasonable assurance that there will be funds to meet them. Report adopted.

A church session is not competent to elect the element typifying the blood of the Lord at the sacrement of the Lord's Supper. The Lord has indicated bread and wine. Adopted.

The meeting of the Synod of Alabama, at an irregular time and place, was recommended to be legalized. Adopted.

Overture from Rev. Angus Johnson, of Avalon, Texas, asking that all unlicensed preaching be declared irregular and to be avoided, was referred to past deliverances on the subject by the Assembly.

In the reference to the overture of the Columbia Presbytery, the Assembly answered that desertion, if total, causeless and incurable, affords proper ground of divorce. The innocent party, presuming the civil court has correctly granted the divorce, has both the legal and the moral right to marry again.

The overture from the Orange Presbytery, relating to the observance of the Lord's Supper was answered negatively.

The Athens Presbytery, asking if charges are to be preferred against members wilfully and persistently absenting themselves from Sabbath services, was referred to the rules of discipline.

The overture from Fayetteville Presbytery, asking that every synod be represented on the Home Mission Committee, was answered in the negative.

The same request from the Orange Presbytery was answered in the negative.

An overture from the South Alabama Presbytery, asking that the salaries of all missionaries, secretaries and professors be reported in the Presbyterial statistical tables was declined.

The overture from East Hanover, asking that the baptismal formula be restored to its original form, was granted.

The Albermarle Presbytery's overture requesting that salaries paid secretaries of Home and Foreign Missions be not too large a proportion of the funds, was reported as requiring no answer.

An overture from East Hanover, requesting a chapter on Christian giving to be added to the directory on worship, was answered in the negative.

The overture from East Hanover, touching changes in the book of church order, was answered in the negative.

Afternoon Session.

The special order of business taken up was the selection of the place for the next annual meeting of the Assembly.

Atlanta was put in nomination by Rev. T. H. Rice; Richmond, by Rev. Dr. R. P. Kerr; Lexington, Va., was put in nomination but withdrawn because it did not desire to compete with Richmond in the same State.

The vote was polled and Richmond received 109 votes to Atlanta 53. Lexington received a complimentary vote.

Overtures before the Assembly were again taken up.

Central Texas Presbytery's overture, inquiring what constitutes a commission to ordain and install a pastor was taken up. The Presbytery of Suwanee, Ga.'s, overtures for a change of language in paragraph 92, "Book of Church Order," relating to the

same thing, and these two overtures were therefore considered together.

All proposals of change were reported negatively by the committee and the Assembly adopted the report. The decision on the question from Central Texas was that the elder can deliver the charge to pastor and congregation.

Rev. G. W. Finley gave notice of protest.

An overture from Brazos Presbytery asking what was the view of the Assembly with regard to holding entertainments in Church buildings, at which admittance was charged, was reported by the committee thus: The Church session is to be the judge in each case.

The Brazos Presbytery overtures to know whether a minister or officer can accept the Standards as a whole, without subscribing to each particular doctrine. The acceptance of so much as is vital to the system of Standards as a whole is necessary, was the answer, and the Assembly adopted this view.

The report of the committee on theological seminaries was received and went over as unfinished business, the hour of adjournment having arrived.

Seventh Day.—Morning Session.

The minutes were approved. A communication from the Secretary of the Bible Society was referred to the Committee on Bibles. A communication extending an invitation to visit the Howard Library was received with thanks. The Committee on the Home and School at Fredericksburg, Va., made its report. Elder C. W. Somerville, Superintendent and Master of the Home and School, told about the institution. This institution is for the widows and orphans of deceased missionaries and ministers. The report sets forth that all connection between the Home and the Fredericksburg College has been severed. The Assembly is no longer responsible for the conduct and support of the College. The College building and grounds have been sold for the amount of their indebtedness. The Trustees reserve the right of free college tuition for twenty-four orphans for ten years.

The last authorized church collection, taken in 285 churches, together with forty-three individual contributions, realized $3,415. This paid about 20 per cent of the accumulated debt of the institution. The cost of conduct has been minimized to the lowest point consistent with proper care of the children. Superintendent C. W. Somerville is heartily commended. He has managed to meet all current expenses, $1,000 interest and discount paid, and outstanding indebtedness was greatly reduced. There will be no increase on the debt from current expenses. There have been thirty-five students in the Home; five of whom have had school privileges, seven provided with lodging and tuition, two employed in the elementary school and the remainder have all the privileges of the Home.

The financial condition is deplorable. Its real and personal property amounts to $10,200, and outstanding obligations $14,260. The principal sources of income are from scholarships and gifts. These are sufficient to defray expenses and will suffice to adequately increase the facilities.

The report concludes by recommending a collection in all the churches on the last Sunday of next December, also that a capable man be employed to raise money to liquidate the debt, and that the training school for women missionaries be discontinued.

The Assembly adopted the recommendation that all churches make a collection for the institution the last Sunday in next December. The proposition to appoint an agent to solicit subscriptions for the Home was also adopted. The recommendation to do away with the department of the Home which furnishes special instruction and education to prepare women for foreign missions was adopted.

The report was then adopted as a whole.

The report on theological seminaries was then read.

It sets forth that all reports from seminaries are of an encouraging character. There has been excellent attendance during the year—in all 169—forty-one of whom have completed the course to enter the ministry. Good work, good conduct, good health have been the rule. Only two faculty changes are reported. Rev. J. D. Tadlock, D. D., and Rev. S. S. Laws, D. D., will discontinue work in Columbia. Rev. R. C. Reed, D. D., has been elected to succeed Dr. Tadlock, and Rev. S. M. Smith, D. D., and Rev. S. C. Byrd have been added to the corps of instructors. All the seminaries have improved their buildings. Columbia's friends are raising funds to add a mess hall. Union Seminary will probably remove from Hampden-Sydney, Va., to its new Richmond home soon. The churches have always responded promptly to appeals for help from the seminaries. Beneficiary education and the more judicious expenditure of the funds for that purpose are now being carefully considered at both Columbia and Nashville.

The committee recommends regrets that the church can no longer have the benefit of the valuable services at Columbia of Drs. Tadlock and Laws. That it approves the election of the new members of the faculty. That the seminaries be commended to the patronage and beneficence of the church. With reference to the complaint of Rev. S. S. Laws, D. D., against the Synod of South Carolina, it was recommended that Rev. C. W. Humphries, D. D., chosen by the synod to represent it, be accorded the floor, and that Dr. Laws be replied to that the Assembly deems it unwise to offer any advice to the synod controlling Columbia at this time.

The report concludes by recommending the adoption of a plan for a summer school for Bible study.

Dr. Laws was accorded the floor to debate the matter of his protest

The hour of adjournment left the doctor's address pending.

AFRICAN EVANGELIZATION AT HOME.

The report of the Standing Committee on Colored Evangelization was made the special order for last night by the General Assembly.

The report of the Committee was read and then, on suggestion, before entering into a consideration of it a number of speeches were heard. There were two of marked eloquence and force. One was by a colored preacher, Rev E. W. Williams, of Abbeville, S. C. He spoke with masterful power, and his words were of broader interest than the immediate church concern. It dealt with the so-called negro question and seemed to impress his hearers as having more common sense and value in it than most utterances commonly heard on the subject. The other address was by a young divine who had not previously had the occasion to address the Assembly formally on a prepared subject. He is Rev. W. S. Jacobs, of Columbia, Miss. His address was most attractive and engrossing and a more earnest plea for the colored race was possibly never uttered.

The report which was read first was as follows;

"Report of the standing committee on colored evangelization.

"The Assembly is aware that the status of the work committed to us presents, at this time, unusual complications—a condition of affairs that your committee approached with the conviction of special responsibility.

"First—having reviewed carefully the records of the Executive Committee, and finding them neatly and carefully kept, recommend their approval, except that on pages 149 and 155 blanks occur as to the amount of receipts and disbursements of certain funds, and that on pages 158 and 159 discrepancies appear in connection with the disbursement of funds that we are unable to harmonize, in the absence of any detailed statement from the treasurer.

"We are impressed with the difficulties involved in the work of this committee and commend the zeal and devotedness with which they have administered the affairs of this important trust.

"We recommend the approval of the purchase of the Cochrouse homestead as the permanent quarters of the Stillman Institute, and express the hope that arrangements may be made at once for thorough academic, as well as theological training.

"We note with special approbation the purpose of the Executive Committee to meet as speedily as possible the pecuniary obligations assumed in all contracts hitherto made with laborers in the field.

AD INTERIM COMMITTEE.

"Your committee have carefully noted the report of the ad interim committee, Rev. S. T. Goetchius, D. D., chairman, which represented the Assembly at the colored Presbyterian convention, held at Birmingham, Ala., and recommend that the Assembly express its high appreciation of the faithful and efficient services rendered by them on that occasion.

THE INDEPENDENT COLORED SYNOD.

"Third—The Assembly has been officially notified that, at a certain convention held in the Berean Presbyterian church, New Orleans, May 19th, 1898, in persuance of an order taken by the Birmingham conference, an independent organization was effected, denominated 'The Synod of the Colored Presbyterian Church of the United States and Canada.'

"This result is in accord with the long cherished plans of the Assembly, and as an ecclesiastical body of like faith and order with our own, welcome it to the relation of fraternal correspondence with this Assembly, and pray upon it the special favor of our Lord.

"In view of the fact that the Assembly encourages this movement by promises of material assistance, be it hereby resolved, that the Assembly engage to aid said synod with all moral and financial support within its power. A communication to the Assembly from certain representatives in the convention of colored presbyters, expressing dissent from the action of the convention establishing an independent synod, has been placed in our hands.

"Concerning this dissent we would acknowledge the right of these brethren to the exercise of their own opinions as to the best time for taking this step, and commend their fidelity to their convictions.

"But the Assembly expresses its earnest hope that all difficulties in the way of united action in the movement of independent existence may be overcome by further careful consideration, and to this end directs the Secretary of Colored Evanglization to visit the presbyteries of Central Alabama and Ethel, on the occasion of their spring meetings, and lay this action before them for further consideration, assuring them in the meantime of the same care and support hitherto accorded.

FURGUSON-WILLIAMSON COLLEGE.

"Your committee, after an exhaustive consideration of all matters involved in the Furguson-Williamson College property, which has, in one shape or another, been before the Assembly since 1895, and being convinced that the securing of this college is almost indispensable to the successful development of the independent colored synod, for which the Assembly is in considerable degree responsible, recommend that the Executive Committee of Colored Evangelization be authorized and directed to make partial payments upon the indebtedness against the property of said college of as large amount and as rapidly as practicable, so as to secure the property, with all its interests, to the General Assembly in the United States.

OVERTURES.

"The following overtures have been placed in our hands:

"An overture from the Synod of Florida, asking that the 'entire work for the colored people be turned over to the General Assembly in the U. S. A.,' with promise of liberal co-operation; one from the Presbytery of Florida dissenting from Synod's action; one from the Presbytery of Arkansas, suggesting co-operation with the Northern Presbyterian Church; one from East Hanover Presbytery touching the reorganization of Stillman Institute and more vigorous prosecution of the whole work, and from eastern Texas, relative to unpaid appropriations to men laboring in the Synod of Texas.

"Your committee recommends that various specifications already passed upon in this report be regarded as sufficient answer to these several overtures.

SPECIAL RECOMMENDATIONS.

"In view of the fact that the formal relations of this work have been specially modified; in view of the steady progress being made, and the yet more urgent reasons for its earnest prosecution, we recommend:

"First—That the sum of $15,000 be asked for the service of the Committee for the ensuing year, to be distributed and raised by the presbyterial committees in the usual way.

"Second—That all our ministers be solemnly enjoined to preach boldly the claims of this work in connection with the annual collection.

"Third—That the presbyterial committees give special attention to the matter of evangelistic services for the colored people within their bounds, engaging their own ministers as far as possible, in this service; and that to this end every presbytery that has not as yet done so be required to create a special standing committee on this subject.

"Fourth—We note that the synods of North and South Carolina and Mississippi have been doing their own work in this matter. We would respectfully suggest that as the time has come for a more aggressive and systematic work, that full co-operation, through the regular channels appointed therefor, be urged upon all the synods and presbyteries of this Assembly.

"Fifth—We recommend the appointment of a treasurer, to be located at Tuskaloosa, Ala., to whom all funds collected for this cause shall be sent.

"Sixth—That the matter of expense incident to the

meeting of the highest court of the independent colored synod be left to the discretion of the Executive Committee.

"In view of the voluntary retirement of Rev. A. L. Phillips, D. D., from the secretaryship of this committee.

Be it resolved, That in Dr. Phillips the Assembly has had a faithful exponent of the spirit and interest of our Church in this work.

That the Assembly record its appreciation of the faithful, earnest and judicious manner in which he has prosecuted the work, culminating as it has in the organization of an independent colored Presbyterian Church, a result which has long been the hope of the Assembly.

The Assembly would likewise express its hearty appreciation of the services of Rev. R. B. McAlpine, for so many years professor in Stillman Institute.

In his retirement the institution suffers the loss of a skillful, devoted and self-sacrificing official, but cheered with the hope of an abundant harvest from the good seed he has sown.

"We would also make special mention of the self-sacrificing spirit exhibited by Rev. O. B. Wilson in giving all his time and energy to the cause of colored evangelization without any compensation whatever. Such generosity and Christian zeal must merit the hearty thanks of the Assembly.

"Your Committee would nominate the following persons to constitute the Executive Committee for the ensuing ye r:

"Dr. E. H. Sholl, Hon. J. W. Lapsley, Rev. L. S. Handley, D. D., Rev. A. B. Curry, D. D., Rev. J. A. Bryan, Hon. J. H. Miller, Rev. R. Cecil, D. D., Rev. E. P. Davis, W. H Verner, E. B. Nuzum, Rev. D C. Lilly, Secretary of Colored Evangelization.

D. A. PLANCK, Chairman."

There were but two colored preachers last night present at the Assembly. One was Rev. R. H. Alston, of the local Berean Church, and the other, Rev. E. W. Williams, of Abbeville, S. C. The former was the first to be accorded the floor. He thanked the Assembly for according him the privilege to offer a few remarks on the subject of the resolution and explained the untoward conditions under which the colored ministry of the Church had to work at the present. In spite of it all the Church had steadily made progress among the colored people.

He earnestly urged the Assembly not to hearken to the Synod of Florida, which suggested that the colored church work south be turned over to the Northern Presbyterian Church. This opposition was the attitude of all the best informed colored Presbyterians of the South. To whom should the southern colored Presbyterian look but to the Southern church. They were the natural friends of the colored people and he believed that all colored folks felt that the South was their best friend. The races must live together here and it behooved them to work out the problem as best they could with the help of God. A five minute limit had been placed upon the addresses and he was interrupted before he had reached a conclusion.

Rev. E. W. Williams, who is the president of the Ferguson-Williams College, was then accorded the floor and his unostentations, profoundly earnest eloquence so moved his hearers that when Moderator Green rapped him down at the expiration of his five minutes there was a general call throughout the building, "Let's hear him out." A Christian industrial education, he declared, was the only solution of the much-vexed negro question. He hoped that this great church had reached a point in its existence when it was willing to assume its proper place on this question. He was moved to sorrow by the overture from the synod of Florida, which proposed to transfer the negroes of the church to the northern church. Here in the south dwelt the real, true friends of the negro. The whites understood the negro and the negro the whites. It would indeed be unwise and greatly unfortunate if this great church turned the negro over to the strangers.

"We are your people by all the years of servitude of our slavery, by all the treasures of earliest memory, by every instinct, and it is peculiarly the duty of the Presbyterian Church of the South to grapple with this problem." It was the habit of this Church to allow others to assume more than their share of the work. Now is the time for the Church of the South to realize its responsibility. He had been asked the question why it was that so many negroes were Methodists, and so many Baptists, and he admitted that if they were so by nature it must be that they were Presbyterians by the grace of God.

One thing was certain that wherever you find a colored Presbyterian church you find the very best element of the race there, and it is especially to be noted that the work of the Church was a stimulus and a good fortune to the work of the Baptist and Methodist churches. What the Presbyterian Church does for the whites it does for the colored race. The reason is to be attributed, he thought, to the fact that Presbyterianism took hold of the whole life and character of the man. For seventeen years he had been teaching the young colored idea of South Carolina how not to shoot, and he believed that the Presbyterian Church had been more successful, in this department of activity than all the other Churches combined. It must be that the denomination had devoted its energies to a cultivation of head, heart and hand.

While up north recently he had been asked how it was that they were united with a church that did not unite with them in worship, etc. There were but 200 darkies in the entire place. his interrogator informed him, and these were scattered among all the churches possibly. Suppose these 200 should turn up, one Sunday all at one church, what would become of the northern man's theory, and the northern man had to confess that he didn't know. Then he pointed out that in the south there were enough of the race to overflow all the churches of the southland and his northern friend was completely discomfited.

He told about the work of the college and what it was doing to advance the race in every way. He made a plea for the continuation of just such endeavor. The negro had given the country more trouble than all its other troubles combined, and he served notice that unless the negro was properly educated—unless he was educated in a Christian industrial way—unless the white man undertook to save him with the earnestness and help he extended to the heathen abroad—the negro was destined to continue the same source of trouble.

Rev. Mr. Jacobs, who was the next speaker, devoted his remarks to commenting eloquently upon the fact that Christian effort was made to save and educate and civilize every human being on the face of the earth, with the exception of the colored man at home.

Rev. T. H. Rice, of Atlanta, and Rev. Dr. A. L. Phillips, of Tuskaloosa, the retiring secretary of the colored evangelistic work, spoke next, the latter devoting himself largely to telling of what had been accomplished.

Rev. Dr. Palmer concluded the addresses, on request. He said he had always been the friend of the negro. He knew them in slavery times, in his earliest childhood—he had grown up here—he knew the race and they knew him. There were many ways in which the church could extend to them a helping hand and he realized the solemn respousibility to do all in its power. He said there was in this city a flourishing mission for the Chinese, because they came from a distant land. There is also an Italian Presbyterian church organized and flourishing to the extent of having bought its building.

Now, having extended the right hand to the Chinese and the left to those who have come to the Presbyterian Church from the Romish Church, it devolved also upon the church to recognize its obligation to the race born here in slavery through no fault of their own, and that had been to some extent recognized in the existence of the Berean Church. It is largely supported by the whites. He did not recount these things by way of boasting, but merely to show that the church here was awake to its responsibilities. He felt that to-night, however, they were standing upon ground of the gravest nature, and the most mature and solemn consideration should be given to the formation of a conclusion.

"Brethren, let us take into our consciences and heart the solemnity of what we are about to do," said he.

The question was called, but, on suggestion of Dr. Finlay, that the question was one requiring mature consideration, a motion to adjourn and leave this as unfinished business for to-day, was carried.

Eighth Day.—Morning Session.

Rev. J. H. N. Summerell, of South Carolina, conducted devotional exercises.

The minutes were approved.

Dr. R. P. Kerr handed in the resignation of Dr. Jos. R. Wilson, Stated Clerk of the Assembly. The resignation was accepted and the Assembly passed a resolution of appreciation of the faithfulness and distinguished success with which he had conducted the office for thirty-eight years, and invoking the blessings of God upon him for all the remaining years of his life.

Dr. Palmer, asked to speak to the resolution, said that forty years was a large slice in any man's life. He passes from the vigor of manhood into the shadow and twilight of old age. He looked upon himself as exceedingly fortunate to have been in some degree associated for so long a time with Dr. Wilson, since the organization of the Church in 1861, of which he and Dr. Wilson were both members in all these subsequent years. He spoke of the debt of gratitude of the Church to Dr. Wilson, and hoped that he would accept this resolution as a token of this Church's love of him for his past long years of faithful service. The resolution was adopted by a rising vote.

The election of Stated Clerk was then made the order for 2:30 in the afternoon.

The standing committee on narrative submitted the following report:

Your committee on the narrative beg leave to make the following report to the General Assembly.

Of the seventy-seven Presbyteries, reports from seventy have been placed in the hands of your committee. From a careful examination of these various reports, we find much that calls for profound gratitude to the Great Head of the Church, for the past year has been one of advancement along many of the spiritual lines of work on the whole. The Lord hath done great things for us, whereof we are glad. But the sad neglect of some duties, as reported, on the part of some of our Christian people also makes us sad, and should lead ministers and people to more earnest prayer for the outpouring of the Holy Spirit upon our churches.

First—In the first place, we had a diversity of answers touching the attendance upon the services of the sanctuary. In reference to the Sabbath morning service, the attendance is uniformly reported as being excellent; whereas, the attendance upon the Sabbath evening and prayer meeting services is uniformly reported almost as being remarkably small.

Second—In the next place, touching the observance of family worship, with but one or two exceptions, the refrain is "sadly neglected," and the statement is sometimes made that it seems as if family religious instruction has been committed entirely to the Sabbath school.

Third—As to the proper observance of the Lord's day, it is very gratifying to report that the desecration of the Sabbath seems to be the exception, and its observance is the rule, according to the statements made, although these reports do not specify what constitutes such observance.

Fourth—In the next place, your committee find that the catechetical instructions of the children and youth is left to the Sabbath school, and in some instances it is reported not well attended to even there. The larger percentage of narratives, however, shows that our churches still emphasize the training of our children and youth in the Scriptures and catechisms of the Church.

Fifth—Again we are pleased to report that on the whole the narratives from the various presbyteries represent the churches within their bounds as being faithful in worshiping the Lord with their substance. Their ministers generally have been paid their salaries regularly and fully, and our people have responded with liberality in many instances to the causes of home and foreign missions.

Sixth.—It is with great gratification that we are impressed with the statement in many of the presbyterial reports, to the effect that "worldly conformity" does not prevail to any alarming extent among our members. There is nothing that will contribute more to make our churches each a mighty power in the communities where they are planted than the nonconformity of their members to this world's sinful amusements. There must be separation from the world on the part of the church's membership ere there can be an acceptable service for God.

After summing up, then, what has been stated, it will be seen that whilst there has not been any remarkably widespread and powerful outpouring of the Holy Spirit, nevertheless, the Spirit's especial influence and power has been experienced throughout the bounds of our beloved Zion. The missionary spirit is evidently increasing, both as to home and foreign work. The spirit of worldliness is reported as diminishing. And although family religion is sadly neglected, our youth are still being "trained up in the nurture and admonition of the Lord" by earnest and consecrated Sabbath school teachers. So

we have reason to "thank God, take courage and go forward," "in the name of our Lord" "setting up our banners" and always exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

It was placed on the docket and later taken up and adopted.

The minutes of the Kentucky Synod were then approved.

The standing committee on the Sabbath submitted the following report:

"The committee on Sabbath respectfully reports that the following papers have come into its hands: The report of the Permanent Committee of the Assembly, the report of the Presbytery of Lexington, a paper addressed to the Postmaster General, urging the closing of postoffices and stopping the transmission of mail on the Sabbath, and a communication for information from the committee on Sabbath observance in the Presbyterian Church in the United States.

"The report of Lexington Presbytery would have been sent to the Permanent Committee on Sabbath but for the lateness of its meeting, and is herein considered in connection with that Committee's report.

"From the reports in hand we learn that there is a growing disregard for the Sabbath day, and that it is not confined alone to the non-Christians. Some of our people seem to disregard the law and principle of the Sabbath as expressed in the decalogue, and are governed too often by personal convenience and the interest of worldly gain and sensual pleasure.

"That which fifty years ago would have shocked our moral sensibilities is now received as a necessity by many of our professed Christians.

"Your Ppermanent Committee especially emphasizes the belief that travel and traffic are on the increase, and laments the grasping greed of great corporations that leads them to offer a premium for Sabbath desecration.

"It also emphasizes the ruinous effect of the Sunday newspaper. It urges us to especially guard against the increased tendencies to Sabbath desecration, because of the present war with Spain. By way of encouragement we are assured that many of our people faithfully hold to the tradition of the fathers as to the sacredness of the Sabbath.

"In the light of these reports, we earnestly urge this General Assembly to give to this vital question the attention which its importance demands, not only by calling attention to the conditions and the evils which threaten, but by urging upon our people the necessity for an aggressive movement against the allied forces aiming at the destruction of our Christian Sabbath.

"We therefore recommend:

"First—That this General Assembly emphasize, by reaffirming its belief that the Sabbath is a perpetual, binding obligation upon all men.

"Second—That we call upon all our people to use their utmost personal influence for the scriptural observance of the Sabbath as the Lord's day.

"Third—That while our ministers and elders are to be commended for their faithfulness, they are reminded of the necessity of increased diligence in opposing the tendencies toward Sabbath desecration. We advisc that our ministers at an early day preach an especial sermon upon this subject, at which time they read to their congregations the report of the Assembly's Permanent Committee, together with these recommendations.

"Fourth—We commend the efforts and the literature of the American Sabbath Union to the sympathy and liberality of our people as individuals, and the following as the representatives of our church in the union committees of the various denominations in the different cities where these members reside, viz: Rev. Dr. Hays, of Richmond, Va.; Rev. Dr. W. S. Thompson, of Charleston, S C.; Rev. Dr. R. Q. Mallard, of New Orleans, La.; Rev. Dr. T. D. Witherspoon, of Louisville, Ky.; Rev. Theron H. Rice, of Atlanta, Ga.; and Rev. Dr. Stacy, as chairman.

"Fifth—In regard to the communication addressed to the Postmaster General, we deem it unwise and inexpedient to thus petition the civil authorities, and would rather urge upon our people to enforce the observance of this sacred ordinance both by precept and example.

"Sixth—That the report of the Permanent Committee be printed in the appendix to the minutes of the Assembly.

Seventh—That the Rev. James Stacy, D. D., Rev. E. H. Barnett, D. D., Rev. Theron H. Rice and Elder John A Born be appointed the Permanent Committee on the Sabbath for the ensuing year.

"W. M. ANDERSON,
"JAMES A. WALLACE,
"J. L. WICKER,
"MILLARD STOREY,
"JAMES B. MILLIGAN."

The report was docketed, but later taken up and adopted without debate.

The report of the committee on Sabbath schools and young people's societies was read and made the order for 4:30 in the afternoon.

The committee on foreign correspondence submitted its report which was adopted. The first part of the report set forth the reply to a letter from the Evangelical Synod of Greece.

Rev. E. M. Green, D. D., was recommended to be selected to make a suitable reply to the communication received from the Dutch Reformed church.

Drs. E. H. Hardy and W. S. Lacy were recommended for selection to reply to the greetings from the Episcopal church.

These three recommendations were adopted.

The fourth part of the report was as follows:

The committee on foreign correspondence, to which was referred the letter of the the Rev. Wm. Caven, D. D., chairman and the Rev. W. H. Roberts, D. D., Secretary of the western section of the "Alliance of Reformed Churches throughout the world, holding the Presbyterian system," which letter stated that our apportionment for expenses of the Alliance is not paid. Do recommend:

First—That the treasurer of the General Assembly be directed to pay what is due from our Assembly out of the funds of the treasury.

Second—That the members of the American section from our Church endeavor to have the expenses of the American section reduced and a corresponding reduction obtained in the apportionment of our Assembly.

Third—That the Rev. G. W. Finley, D. D., the Rev. F. H. Johnston, D. D., and Elder W. T. Greybill be appointed a committee of correspondence with the American section and that they be instructed to notify the delegates of their appointment to attend the approaching meeting in Washington, D. C., Sept. 27, 1898; also that they be authorized to fill vacancies in the list of delegates.

Fourth—We also propose the following named ministers and ruling elders as delegates to the next meeting of the council in Washington, D. C.

SYNOD OF ALABAMA.

Principal, Rev. Russell Cecil, D. D.; alternate, Rev. A. B. Curry, D. D.; principal, Rev. D. A. Planck, D. D.; alternate, Rev. W. H. Richardson.

SYNOD OF ARKANSAS.

Principal, Rev. J. A. Dickson, D. D.; alternate, Rev. J. L. Caldwell, D. D.

SYNOD OF FLORIDA.

Principal, Rev. W. E. McIlwaine; alternate, Rev. W. W. Elwang.

SYNOD OF GEORGIA.

Principal, Rev. G. T. Goetchius, D. D.; alternate, Rev. J. W. Walden, D. D.; principal, Rev. S. L. Morris, D. D; alternate, Major J. C. Whitner.

SYNOD OF KENTUCKY.

Principal, Rev. F. R. Beattie, D. D.; alternate, Rev. G. H. Rout, D. D.; principal, Rev. E. M. Green, D. D.; alternate, Rev. Wm. Irvine, D. D.; principal, Elder J. Hobson; alternate, Hon. Robert Roder

SYNOD OF MEMPHIS.

Principal, Rev. W. McF. Alexander; alternate, Rev. S. J. Martin; principal, Hon. R. B. Fulton, LL. D.; alternate, Hon. G. T. Carthel.

SYNOD OF MISSISSIPPI.

Principal, Rev. S. C. Caldwell, D. D.; alternate, Rev. W. A. Alexander, D. D.; principal, Rev. J. H. Nall, D. D.; alternate, Rev. J. E. Jones; principal, Hon. C. H. Alexander; alternate, Charles Schuler.

SYNOD OF MISSOURI.

Principal, Rev. H. B. Boude, D. D.; alternate, Rev. A. W. Milster, D. D.; principal, Rev. R. P. Farris, D. D.; alternate, Rev. J. F. Cannon, D. D.

SYNOD OF NASHVILLE.

Principal, Rev. F. B. Webb, D. D.; alternate, Rev. A. McDonald, D. D.; principal, W. M. Graybill, elder; alternate, A. R. Melindy, elder.

SYNOD OF NORTH CAROLINA.

Principal, Rev. R. F. Campbell, D. D.; alternate, Rev. J. A. Ramsey, D. D.; principal, Rev. F. H. Johnston, D. D.; alternate. Rev. D. I. Craig; principal, J. D. McIver, elder; alternate, J. C. McLauchlin, elder.

SYNOD OF SOUTH CAROLINA.

Principal, Rev. S. S. Laws, D. D.; alternate, Rev. W. J. McKay, D. D.; principal, Rev. W. G. Neville; alternate, W. E. James, elder.

SYNOD OF TEXAS.

Principal, Rev. R. K. Smoot, D. D.; alternate, Rev. Josephus Johnson; principal, Rev. W. M. Anderson; alternate, Henry Moore, elder; principal, Rev. W. S. Red; alternate, Rev. J. B. French

SYNOD OF VIRGINIA.

Principal, Rev. R. P. Kerr, D. D.; alternate, Rev. M. L. Lacy, D. D.; principal, Rev. G. W. Finley, D. D.; alternate, Rev. A. W. Pitzer, D. D.; principal, F. B. Hutton, elder; alternate, G. L. Christian, elder; principal, A. L. Nelson, elder; alternate, J. A. Waddell, elder.

Delegates from the church at large:

Principal, Rev. S. H. Chester, D. D.; alternate, Rev. G. A. Trenholm, D. D.; principal, Rev. John S Moore, D. D.; alternate, Rev. J. Witherspoon, D. D.; principal, Rev. Jos. R. Wilson, D. D.; alternate, Rev. J. H. McNeilly, D. D.; principal, Rev. H. A. White, D. D.; alternate, Rev. G. B. Strickler, D. D.

Respectfully submitted,

ROBERT P. KERR,
Chairman of Committee on Foreign Correspondence.

The report was adopted.

The fifth part of the report of the committee on Foreign Correspondence recommended that the overture from Columbia Presbytery, proposing an organic union with the Associate Reformed Church, be favorably acted on and a committee consisting of Messrs. Webb, Kennedy, Sprunt and Lapsley be appointed to report on the matter ot the next Assembly. The recommendation was docketed.

The report of the standing committee on the American Bible Society was submitted. The death of Rev. Alexander McLean, of the society, was lamented. It was recommended that preachers arrange for a more systematic study of the Bible among Sunday school teachers. Adopted. The committee recommended a negative answer to the overture from St. Louis, asking that a portion of the magazine be devoted to home missions. This recommendation was docketed.

The auditing committee submitted its report, which was docketed.

The report of the standing committee on systematic beneficence was submitted and adopted without debate.

The special committee on religious instruction was adopted.

A new standing rule was adopted to the effect that committees should report hereafter in the order of their appointment.

The remainder of the morning session was occupied by the protest of Dr. Laws against the age limit obtaining in professorships at Columbia College Dr. Laws offered as a substitute for the answer of the committee that the Assembly consider the age limit unwise and advise its repeal.

Dr. Palmer made a short, but powerful talk on the subject, taking the platform, at the request of Dr. Laws, who said he was not forewarned of Dr. Palmer's sentiment. Dr. Palmer said he would not attempt a speech, but simply express an opinion. The Assembly, he thought, was competent to extend advice on the subject although it had no direct authority over the seminary The existence of this rule was a running sore. Its continuance must harm the institution, and, in so far, the church at large. He was educated in Columbia and taught there for some years. His early affections were there. He desired to see its prosperity. As a church the dead-line tendency should be resisted not only in this connection, but all through the ministry. It exists not only in that institution, but in the church at large. If a minister is suggested to a vacant church, and he is precisely the person, but has progressed beyond the age of fifty, the immediate reply is that he is at least 10, 15, or 20 years too old. Is this sort of thing to be perpetuated now? "We are obliged to get old, brethren, and to be told when we are in the midst of our active usefulness that we are approaching too near the dead-line to be acceptable in any of the churches is to inflict a permanent injury and loss upon the whole church." This dead-line is injuring the churches as well as the college in question and it would be wise for the Assembly to advise on the point.

Dr. Laws' substitute prevailed.

Afternoon Session.

The discussion of the report of theological seminaries was resumed.

The subject of a summer school was taken up. The report was adopted.

The election of a Stated Clerk to supply the place made vacant by Dr. Wilson's resignation, was taken up, after an attempt to limit the time of service to six years was defeated. The term is, as heretofore, practically for life.

Dr. Wallace nominated Dr. W. A. Alexander for Stated Clerk.

Dr. Palmer nominated Dr. Farris, paying a tribute to Dr. Alexander, but saying that Dr. Farris should be promoted from Permanent to Stated Clerk, according to precedent. These closed the nominations, there being a strong faction in favor of advancing Dr. Farris. The vote was taken and Dr. Alexander was elected by a vote of 77 to 65. Dr. Alexander's election was then made unanimous, and before he was escorted into the room he was unanimously elected treasurer of the General Assembly. Dr. Alexander is a Nashville man. He is professor of New Testament exegesis of the Southwestern University at Clarksville, Tenn. When escorted in he made a graceful and earnest speech of thanks.

The report of the committee on Colored Evangelization was then taken up and considered seriatim.

The report was adopted without amendment until the clause relating to the purchase of the Ferguson-Williams College was reached. Rev. Libby moved as a substitute for this paragraph that the matter be referred to the Executive committee with power to act

The report as amended was adopted as a whole.

The report of the Sabbath School and Young People's Society was next taken up. When the Young People's Society recommendations were reached, Dr. Palmer expressed the hope that half of them would be stricken out. It reminded him, he said, of the story of the preacher, who, being sent to take charge of a church, reported that he could not find it. It had been dissipated into various societies. The recommendation of Dr. Palmer was very liberally adopted. The Sunday school report was adopted with one small change, and all that part of the Young People's Society referring to Westminster Leage constitution was stricken out.

The Assembly adjourned until 8 o'clock.

Evening Session.

After hearing minor reports, such as that on leave of absence, etc., the matter of Sabbath observance was taken up and the committee's report read by Rev. Dr Anderson, of Dallas, Texas.

A motion was made to strike out the fifth recommendation with reference to the inexpediency and unwisdom of petitioning the civil authorities. The maker of the motion said he did so not out of a sense of opposition, but to be consistent with the action taken with reference to the South Carolina petition to the General Assembly.

Dr. W. C. Campbell, of Roanoke, Va., said he hardly knew on what side of this question he was. He thought God had established the Sabbath to bring the minds of men back to him once in seven days. Men were prone to forget this and no pains should be spared to refresh the memory of the people. Sadly had he heard the report that more and more people were giving themselves up on the Sabbath to the pursuit of gain, of business or to the allurements of pleasnre. The working class had to be considered by the Church. On the one hand we have the corporations in many instances insisting that their labor shall work upon the Sabbath. Shall the Church, on the other hand, become the oppressor and grind these people between the upper and nether millstone? The Church, on its side of it, follows its laws, says to these same people, these employes, "If you don't quit this, we'll put you out of this Church." And now what are they to do. If they obey the Church they lose their positions and the bread for their wives and little ones.

He believed that there was reason for an appeal to the general government in this matter. Paul and Christ had both set the example in appealing to Cæsar.

DR. PALMER

took the floor. He said that there was no question whatever upon the desire and the duty of Sabbath observance.

"There is not a shadow of difference," said he, "of opinion in this body as to the importance of the Sabbath. There is a desire by all to have it observed. There is not a shadow of difference of opinion as to the desire of every man in this Assembly to have the great evil of Sabbath desecration abated, but the question simply is, what is the best mode of effecting that upon which we all agree.

"Now, sir, I have not burdened this Assembly with many speeches, nor certainly with long speeches, and I shall compress all I desire to say to-night into a very few sentences.

"In the first place, carrying a petition from the Church in her official capacity involves the whole question upon which we ourselves have separated from the North. You cannot petition the civil authorities upon this question without making them the arbiters to determine the very point which you present to them. Let us within our own sphere, in our courts, declare to the world what the law of God is, roll it out in peals of thunder if you please, but when you go to the civil magistrate and say: 'This is the law of God and we call upon you to respect it as the law of God, and we come before you, not in our individual capacity as citizens to express our wish as citizens, but as a church in an organized form and with the seal of that church affixed to that document,' we are submitting to the arbitration of the State the very question which we claim the supreme right to decide. Suppose this Presbyterian Assembly of the South should go before Congress with a petition that they stop the transmission of the mail on the Sabbath day, and we ask it of them as a church claiming recognition of our authority because we speak the mind of God? The civil authority turns coolly upon you and immediately asks, 'How do we know that you are the Church of God?

"The Episcopalians do not recognize you as a Church of God; they do not respect your organization. The Baptists do not recognize you as a Church of God; they do not even recognize you as members properly introduced into the church. The Seventh Day Baptists say that you have not got the right day upon which to worship God, and the whole Jewish population claim to be a religious body and to worship God just as truly as you do, and they say that you have not the right day upon which to worship God. Go and agree among yourselves as to what is the day upon which God is to be worshipped, but coming as you do, you submit to us a question whether you yourselves have any right to come before us with this plea and say we submit the claim of authority of the Church of God as an independent spiritual kingdom to the arbitration of the State;' and if this is not mixing up Church and State right full and square in a form more dreadful than from that which we moved thirty-seven years ago, I desire to see that matter explained.

"Brethren, we have no desire to have the Sabbath descrated. We would all be glad if the trains and mails were stopped on the holy Sabbath, but the simple question before us is whether, in our position, separated from all the other branches of the Christian Church, as maintaining the independence and spirituality and separateness of the Church of the Kingdom of Jesus Christ, we can afford in the slightest degree to recede from our fundamental position and bring up this complication with the State in the form in which our claim to represent the law of God as an organized church is submitted to state arbitration. I do feel in my bones that we are in great danger just in this way of gradually sliding from that position upon which we are standing before the world as an independent and separate body. On this account, sir, I oppose going before the state authorities with any petition of any kind. We can go as citizens and ask as citizens, just as Paul did in the matter referred to, for our just protection under the laws of the commonwealth, but when we are asked to go in an official character as an organized church with any petition to the civil authorities, we are seriously compromising the very ground upon which we are standing as a separate and independent Church, and I think seriously endangering the spirituality and independence of the Church in the presence of the world.

"I have another objection, sir, to this petition which I will state more briefly. Brethren, you may just as well think of breaking down the rock of Gibraltar by throwing roses against it as to suppose you are going to do anything with the civil authorities with your petition, and just as often as you go upon your knees with your petitions to the state authorities, and they repel you, just so often do you weaken your influence, not only over them, but even in the Church itself, over which you desire your influence to be paramount. It is not safe for us to risk our influence in that direction. Let us stand within our own walls—within our own borders—and proclaim that divine authority, the divine law and let that suffice. We have delivered our protest, the world hears it, and if the world tramples it under its feet, so much is the end the worse for the world, but we have discharged our duty in the premises, and I think there we ought to rest; but not to compromise our influence with the very authorites whom we seek to influence by these frequent impulses. I seriously dread its reaction upon our own influence and authority, even on our own people.

"There was a thought which I desired to add in this connection, but it has, at this moment, escaped my mind. There is, however, this thought, which I venture to suggest. When religious bodies go before the civil authorities, petitioning for spiritual decisions upon the law of God, which of all the so called churches, or those that claim to be the Church of God, will be the most likely to gain the ear of the State?

"Brethren, when you pass the resolution to carry this petition before the civil authorities you are putting a stick into the hands of the Romanist with which to break your head. If we had a right to go before the State and so to dominate and control it, they have the same right. We all know that they are endeavoring to exercise that right, and when they come into competition with us in the influence which they desire to exert over the State, they have an advantage which, under a political aspect, is incalculably in their favor.

"Why, the politicians of this country know that the Catholic vote can be put by them as a unit because it is controlled by the authorities of that church, but what Protestant denomination can go to the State and present any such claim as this? We can proclaim the law of God, but can you pledge to the State a united constituency that will separate the claims of any political party that shall happen to be in control? Be sure, brethren, if you do this thing others can do it and those others will have a power in their approach to the civil authorities which will exceed yours by a thousand degrees."

Dr. Anderson, of Dallas, emphasized the attitude Dr. Palmer had so clearly explained and a number of other affirmative speeches were made. When the motion was put, the committee's recommendation prevailed by an almost unanimous vote.

This practically concluded the business of the Assembly, and the moderator announced that the docket was cleared.

Then the following vote of thanks was adopted, offered by Rev. T. H. Rice, of Atlanta:

"The Assembly expresses its lively sense of the thoughtful and lavish kindness, which, like a genial atmosphere, has enveloped us on every side. We venture to tender our gratitude esp cially to the Rev. J. H. Nall, D. D., chairman of the committee; to the railroads, for reduced rates and other courtesies; to the newspapers of the city for faithful reports of the proceedings; to the ladies of the various churches for their delightful midday luncheons; to the friends who devised and carried out the refreshing excursion of Thursday afternoon, and to our host and hostesses for the substantial and graceful hospitality of their homes. Nor can we refrain from a distinct acknowledgment to Dr. Palmer, in a special sense the host of the Assembly. The serene glow of his life's sunset has cast over us all its quiet and powerful spell. His kindnesses have been manifold, and best of all is Dr. Palmer himself. As we bid him good-by we pray that the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with him always. Amen."

Dr. Palmer begged the privilege of a word, and in his graceful and forceful English, he acknowledged the city's great appreciation of the honor that had been paid this city. He said that the church here had been done an appreciable benefit. In a large city churches were apt to know little of each other personally. The delightful lunches had served to bring the ladies of the different churches closer together.

"As to myself, I never expect to sit in another General Assembly unless, in the world hereafter, it shall please God to let me sit with you. I have never seen an assembly so alert and quick and earnest in its work. I feel assured that God's blessing will rest on your work and on you."

The moderator formally announced the place and time of next meeting.

Dr. Palmer offered a magnificent closing prayer. Moderator Green pronounced the benediction and the Assembly was dissolved.

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Is Dr. Dabney an Infallible Historian? The following letter of Dr. Dabney is in reply to the editorial comment on his letter of last week. The editor who wrote that comment is absent on account of illness in his family. In his absence, will Dr. Dabney permit a few comménts by one who is neither a trained historian nor a trained editor?

UNIVERSITY OF VIRGINIA, May 29th, 1898.

EDITOR NORTH CAROLINA PRESBYTERIAN:—Permit me to reply very briefly to your comments upon my letter.

You say that, in denying that Dr. Hoge is a historian, I evidently consider myself to be one. In this you are right. I consider that I am a historian, just as you consider yourself an editor and a preacher. If you did not so regard yourself, if you did not think you could edit a paper better than those who have spent their lives in practicing medicine or in banking, you would be guilty of dishonesty in accepting your salary. By years of arduous labor I prepared myself to be a teacher of History, and, while I still have infinitely more to learn about it than I already know, I do claim to be a better interpreter of historical facts than lawyers or merchants or preachers.

You are likewise right in saying that I spoke in my lecture of Calvin's demerits as well as of his merits. Had I failed to do so, and confined myself to glowing eulogy, it is not unlikely that Dr. Hoge would have regarded my address as "eloquent;" but most assuredly it would have been absurd to call it historical. And this leads me to answer your question why Dr. Hoge saw fit to accuse me of "misrepresentation." The answer is that Dr. Hoge, in spite of his high character, is the most prominent Calvinist in Virginia. When he agrees to accept the dictum of the Sultan of Turkey, that Mohammed was an inspired prophet of God, and to swallow the assertion of Leo XIII, that Peter was the first Pope of Rome, I will acknowledge the infallibility of Calvin, Dr. Hoge's patron saint: If you know why it is that a devout Catholic would resent your alluding to the crimes of Alexander VI, it is superfluous for me to say why Dr. Hoge objects to hearing of the fierce bigotry of Calvin.

And one last word on my kinsman, Dr. R. L. Dabney. I assert once more that, in comparing him to Calvin, whom I greatly admire in spite of his intolerance, I intended to pay him a deserved tribute. But I did not, and do not, claim that he was devoid of faults. He was a man of piercing intellect and invincible will. He would have unhesitatingly gone to the stake for his convictions; but he was not, (Dr. Hoge to the contrary notwithstanding) "one of the gentlest of men." Far be it from me to disparage him, or to deny that he had an element of softness in his nature. But *strength* was his striking characteristic; and I do not consider it a slander against a mighty oak to deny that violets and roses burst forth from its rugged trunk. Very respectfully,

R. H. DABNEY.

We do not deny Dr. Dabney's claim to be a historian, or to be a better interpreter of historical facts than lawyers, doctors and preachers. But does that put him beyond the reach of criticism? Does it make his utterances infallible, when speaking, as he did in Richmond, *ex cathedra?* By parity of reasoning, since the editor of the NORTH CAROLINA PRESBYTERIAN is a trained editor, his editorial judgment of Dr. Dabney is infallible and beyond appeal or criticism.

Dr. Dabney's letters to us and to the *Central Presbyterian* subject him to very serious criticism; and the unbiased reader will find in these very letters the spirit which was criticized in his address. His lofty assumption, not only of superior learning, but of infallibility; his comparison of Dr. Hoge's ignorance of history to a layman's ignorance of medicine or surgery, his comparison of Dr. Hoge's bigotry and narrow-mindedness to that of a Mohammedan or a Jesuit; and his evident lack of that evenness of temper and moderation of language so essential to an impartial historian, are all open to criticism. If Dr. Dabney talked about Calvin with the same heat and intemperance with which he writes to us about Dr. Hoge, then we do not wonder that Dr. Hoge thought it necessary to reply.

Superior ability to write impartial history does not imply our inability to judge from other sources whether that history is impartial. Dr. Hoge may be able to preach a better sermon than Dr. Dabney, but Dr. D. surely has intelligence enough to criticize that sermon. Because we cannot play are we unable to distinguish between a good and an indifferent musical performance? As a matter of fact an educated Presbyterian minister like Dr. Hoge, is not so ignorant of history or so devoid of the critical historical spirit as Dr. Dabney would have us believe when he compares it to a layman's ignorance of medicine and surgery. We would not be surprised if Dr. Hoge had as much historical training as Dr. Dabney, though not at Munich, Berlin, and all the rest of the German universities. Very probably Dr. Hoge has some bias in favor of Calvin, though not so much as to be a blind devotee, as Dr. D. implies when he calls Calvin his "patron saint." Just as probably, Dr. Dabney has some anti-Calvinistic bias. There are three stages in the development of a historian or a critic. In the first stage he is a traditionalist and a blind partisan. In the second, he fondly imagines that he is an independent and impartial thinker. He proves his impartiality to himself by his renunciation of all his traditions and his hostility to all his former beliefs.

Some of our recent Northern writers have written of the Civil War with a perceptible Confederate bias, others from the South have shown a decided Yankee leaning. This reaction from their natural prejudices is supposed to be conclusive evidence of impartiality. In this stage the young historian is almost as much of a partisan as in the first stage, though with perfect sincerity he boasts of his impartiality. But the pendulum swings to the center again, and then the man becomes really impartial—or nearly so, for we do not believe that any man ever wrote or ever can write history entirely without bias.

When Dr. Dabney reaches this third stage, as we hope he will in time, he will be able to criticise Calvin without stirring up a hornet's nest of Presbyterians about his ears. For Calvin had faults and grave ones. But Dr. Dabney will then be able to paint these faults in more correct proportion to his greater virtues, and with a more just harmonization of colors, so that when we look upon the picture, our attention will not be drawn away from the grandeur and nobility of the face by the exaggeration of the defects of features, and will acknowledge it to be a faithful portrait of one whom we love and esteem. H.

"*The Southern*" has secured the emphatic endorsement of the Church. One of its gifted editors the Rev. R. C. Reed, D. D., has been elected Professor of Church History in Columbia Theological Seminary, and another Rev. E. M. Green, D. D., was elected Moderator of the Southern General Assembly now in session at New Orleans.

We knew we had good fellows but we are so young we were not sure the Church had the discernment to recognize the fact.—*Southern Presbyterian.*

We congratulate "*The Southern*" upon the honors it has received from the Church. But when honors are flying like bird shot we hardly see how the Church could fail to hit one or two out of a whole covey of editors.

Dr. Palmer and His Church.

Two things about this church struck our attention. It is one of the noblest, yet simplest church buildings we have ever seen. There is not a stained glass window nor a picture nor an illuminated text to be seen. This church is not built nor used as a storehouse of art, nor for the cultivation of aesthetics. On Sunday there was not a flower adorning the pulpit. The lily of the valley and the rose of Sharon are the only flowers permitted within its walls.

The other thing noticed was that the old church hymn book is still used and found sufficient. The night Dr. Palmer preached he gave out two hymns: "There is a fountain filled with blood," and "Not all the blood of beasts on Jewish altars slain." R. V. L.

DR. PALMER.

The writer was among those who had never seen Dr. Palmer and who in coming to the Assembly looked forward to this as one of the pleasures in store. Having seen him it shall now be a happy discipline to recall his manner and his face, and to thank God that I saw him ere he passed over the river. His face so quiet, so softened by God's loving chastening, so illumined by noble thinking, is a face never to be forgotten. His bearing is humble yet full of dignity. I have not seen an act or look—any motion whatever intended to draw attention to himself. In preaching there was no gesture made for the gesture's sake. His thought and his Master stood out before the body that represented both.

His sermon of Wednesday night will shortly appear by special arrangement in these columns. His other speeches were short but always touched the hearts of the hearers. When Dr. Wilson's resignation was announced, there was a reverent silence that itself gave testimony to the esteem in which he was held. Dr. Palmer arose and after referring to their long friendship and service in the church, proceeded to speak of how hard it was for an old man to know when to lay down his work, and stated that this course on the part of Dr. Wilson was but another mark of his wisdom. As he (the old man) spoke for his aged friend, the heart of the Assembly beat true to every sentiment which he expressed.

One subject before the Assembly seemed to arouse his interest especially. It was the question of petitioning the Civil government. On this he spoke at some length and on two separate occasions. Ah, how he stood for the spirituality of his Master's kingdom! And how he withstood the submitting of a question of religion to the tribunal of the State!

When the hour for final dissolution of the Assembly came and the usual vote of thanks had been passed, Dr. Palmer rose, to respond and with powerful emotion under powerful control said that this was the last General Assembly that he ever expected to attend until in God's Almighty grace he should be permitted to sit with us in the General Assembly and Church of the first born which are written in heaven. He said that in the course of his life he had attended many General Assemblies, but for spirit and activity this was the best he had ever attended and that it had been a distinct blessing to the city. He then invoked a blessing upon us which seemed almost answered in the asking. So is Dr. Palmer the servant of God enshrined in the memories of us all. R. V. L.

CHURCH NEWS.

DAVIDSON NOTES.

The Commencement officers of the Literary Societies have been elected recently. They are; in the Phi. Society: President, A. A. McFadyen; 1st Supervisor, E. R. Wharton; 2nd Supervisor, J. K. Hand. In the Eu.: President, J. M. McConnell; Vice-President, N. G. Moore; Secretary, J. O Walker.

The essays offered in competition for the medal awarded by the Eu. Society were sent to the Professor of English at the University of Georgia. He returned them last Monday, with high praise for their excellence, and awarded the medal to Mr. F. C. Barth, of Atlanta, Ga. At the Commencement last June Mr. Barth won the orator's medal.

The final examinations of the two lower classes are in progress. They began to-day and will continue till June 4th. Each examination begins at nine o'clock and lasts till half-past one. They are conducted exclusively in writing, and are valued at half the whole session's work in making out the class standing of each student.

The editors of the Magazine for next year have been selected as follows: Business managers, Messrs. Robinson and Hewitt; Editors, Messrs. Ward, McConnell, McQueen and Hawley, of the Senior Class, and Walsh and Moore, of the Junior. L.

PRESBYTERIAN COLLEGE FOR WOMEN, CHARLOTTE.

The baccalaureate sermon before the Presbyterian College for Women, was preached Sunday morning, May 29th, by Rev. Dr. Jere Witherspoon, of Grace Street Presbyterian Church, Richmond. Va.

Dr. Witherspoon's subject was "The Unnamed Laborers, or the Unmentioned Followers of Christ." The text was the latter clause of the third verse of the fourth chapter of Philippians: "And with other of my fellow-laborers, whose names are in the book of life." With rare grace of manner and beauty of words the speaker enforced and clothed thoughts that were most impressive. The discourse was most helpful and stimulating especially to the young ladies, in giving noble conceptions of duty and emphasizing the dignity of all true service.

The alumnæ reception was held at the college on Monday morning at 10:30. The commencement exercises on Monday evening at 8:30. On Tuesday evening the annual graduating concert was given. It was a rare musical treat and enjoyed by a large audience.

The college has had a most satisfactory year. There has not been a case of sickness of a serious nature in the institution during the entire session. The Board of Directors met Monday night and elected teachers for the art department and chair of mathematics. There is every encouragement that next year will be one of the best in the history of the institution.

COMMENCEMENT AT RED SPRINGS SEMINARY.

These exercises began on Sabbath May 22, with a sermon by Rev. A. A. Little, of Steel Creek, N. C. The sermon was a masterly one from Colossians ii:10, "And ye are complete in Him." The young students (and others) will do well to treasure the instructions and warnings given on this occasion and carry them all through their lives. Mr. Little preached at night also a sermon of no less importance.

Monday afternoon was devoted to the Art Exhibit, where much taste and skill was exhibited in this department, by the teachers and pupils.

Monday night the annual commencement concert was given. The program was varied and well arranged. The exercise was opened by a song from the college chorus class which was large and well trained. The most attractive and the greatest exhibition of skill on the part of teachers, and tact on the part of the students was displayed at the instruments, where sixteen hands played a long piece of music to perfection. Many interesting songs and much sweet music was rendered, all by students of the Seminary. The concert was held in the large tabernacle; was well attended, and a grand success in every particular, especially the good night piece.

Tuesday was Commencement Day. At 11 a. m. the exercises were opened with prayer by Rev. J. D. Moore. The chorus class sang. Other sixteen skillful hands played without missing a bit of time or a note, other songs were sung by select students. The President announced the names of those who had won distinctions in their classes, and also presented to Miss M. E. McMillan a certificate of graduation in the English course. Then came the crowning event of all, the Literary Address by the Rev. Edward Mack, of Norfolk, Va. His theme was an old one, but inexhaustible, "The Ideal Woman." It was a timely address, rich in thought, eloquent in delivery, and full of encouragement to the young to preserve and "Be true to their womanhood."

The exercises closing up the second year's work of this institution was highly gratifying to the faculty and friends of the Seminary from the fact that what was openly exhibited in these exercises only demonstrated in part was done inside with books and so on. The president is a man of great vim, wisdom and piety, and his helpers are his equals in their spheres. It is now evident that the man who conceived the idea of having this school located here, and worked with such zeal to that end, and named its president, made no mistake. For no young institution ever had a brighter prospect for usefulness before it.

A collection was taken on Sabbath for the Barium Springs Orphanage, a custom which is to be followed on this occasion while Mr. Vardell is in charge; because the students are interested in the orphanage, and they care for the clothing of one of its inmates.

Well done, red white and blue,
We'll miss you, it is true,
But on your return
You'll find your past work well done.

J. McL.

NORTH CAROLINA.

Chadbourn.—May 22nd, four persons were recived into this church, all by letter, and Mr. C. W. Foster was ordained and installed a ruling elder.

Hub.—Recently four members were received, all on profession of faith, and one adult and three infants were baptized.

Whiteville.—Lately one member was received on profession of faith, and Dr. W. H. Crowell was installed in the office of deacon.

Mt. Horeb.—Two infants were baptized in April.

Sardis Church.—Rev. J. S. Black was installed pastor of Sardis Church May the 14th, instant, by Revs. H. T. Graham, David Fairley and A. M. Hassell. On the Sabbath following four members were admitted to the communion for the first time.

Swannanoa.—Children's Day, for the first time, was observed in the Swannanoa Church on the fourth Sunday of May. A good congregation was present to enjoy the exercises. The pastor, Rev. H. R. Overcash, made a good address on the subject of Foreign Missions, supporting every proposition by a "Thus Sayeth the Lord." Rev. E. A. Sample followed with a talk to the children, giving some reasons why they should be interested in missions, and suggesting some methods by which money could be made by them for this cause. The commission to install Rev. H. R. Overcash over the Swannanoa Church met at 4 p. m. Present—Revs. R. F. Campbell, D. D., and E. A. Sample, and Elders W. A. Blair and J. B. Shope. Rev. E. A. Sample preached the sermon and charged the pastor, and Rev. R. F Campbell presided, propounded questions and charged the people. Mr. Overcash is living near the church in an "hired house," but hopes to have a manse in the near future. He gives three-fourths of his time to his church and the rest of his time to Oak Forest and Quanda Mission. S.

Fayetteville Presbytery.—At an adjourned meeting of Fayetteville Presbytery held at Red Springs, May 24th, the following business was transacted.

Licentiate Received.—Licentiate J. L. Yandle was received from Mecklenburg Presbytery and assigned to work as a missionary around and near Fayetteville under the direction of the pastor of the Fayetteville church and to the supply of Sherwood Church one Sabbath a month.

Minister Received.—Rev. R. W. Alexander was received from Asheville Presbytery A call for his services as pastor from Bethel Church was placed in his hands and accepted. The following order was made for his installation; Rev. P. R. Law to preside, preach, and propound the constitutional questions, Rev W. B. Arrowood to charge the pastor and Rev. C. H. Dobbs, Jr., to charge the people. Montpelier and Shiloh churches were ordered to be served until the next meeting by Mr. Alexander as Stated Supply.

Call by Jackson Springs.—Jackson Springs church presented a call for Rev. W. R. Coppedge as pastor for one-fourth of his time and accepted and the following order was made for his installation: Rev. A. N. Ferguson to preach, preside and propound the constitutional questions, Rev. K. M. McIntire to charge the pastor and Rev. C. H. Dobbs, Jr. to charge the people.

Pastoral Relation Dissolved.—The pastoral relations between Rev. D. Fairley and Sandy Grove Church were dissolved. Candidate W. Fairley was appointed to conduct religious services for the church during the summer.

Candidate Received.—J. A. Caligan, a member of Cameron church was taken under the care of the Presbytery as a candidate for the ministry.

P. R. LAW, Stated Clerk.

Orange Presbytery.—An adjourned meeting of Orange Presbytery was held in Greensboro, May 25th inst

Nine Ministers and three Elders were present.

Candidates S. S. Oliver and R. L. Wharton, who have completed their seminary course, were examined and licensed to preach the Gospel.

The following action was then taken:

Resolved, That inasmuch as our Licentiates S. S. Oliver and R. L. Wharton have each and both made full and satisfactory trial of their gifts, exercising the same, each summer, for several years, and that as Licentiate Oliver has received a call from our Home Mission Committee for work in one of our important mission fields; and Licentiate Wharton has an invitation to mission work from the Session of the Durham Church, previous to his going as a Foreign Missionary, we do at once ordain these brethren to the full work of the ministry as evangelists.

They were accordingly ordained after a thorough and satisfactory examination, as evangelists.

Brother Oliver will take charge of the mission work in Stokes County, and Brother Wharton will serve the chapels in Durham until his departure as a Foreign Missionary.

The resignation of Rev. R. W. Culbertson as Chairman of the Home Mission Committee in Orange Presbytery was not accepted, and a strong paper was adopted endorsing his ability, fitness, and splendid work in this position, and protesting against his laying it down.

An earnest pastoral letter on the subject of Family Worship, prepared by Rev. Dr. Turnbull, was adopted and ordered to be published. A copy of this letter will be placed, if possible, in the hands of every Presbyterian family within our bounds.

The chairman of the Committee on Colored Evangelization was directed to pay to Rev. B. B. Palmer $25.00 during the current ecclesiastical year, if the condition of the treasury should warrant it.

It was officially reported that Rev. J. A. Paisley was installed pastor of Mt. Airy Church May 22, 1898, and Rev. W. A. Gillon pastor of the Lexington Church on April 29th, 1898.

Presbytery then adjourned to meet at North Wilkesboro September 27, 1898, at 8 o'clock p. m.

D. I. CRAIG, Stated Clerk.

Shelby.—Rev. J. W. Stagg has given the Presbyterians of Shelby a week of preaching which has done much good and was thoroughly enjoyed.

The congregations were large and very attentive. The interest was apparent in this, that each subsequent service was more largely attended than the previous. His preaching was clear, direct, persuasive and powerful, and scriptural. The purpose of his preaching is not to win popular applause but to impress men with the truth and lead them to Christ, but it drew large audiences.

The spiritual life of God's children has been quickened, and a deep impression made upon all.

VIRGINIA.

Farmville, Va.—On Sabbath, May 22d, Licentiate J. C. Shire was ordained and installed by a commission of Montgomery Presbytery. *Ministers:* R. R. Hucker, P. B. Price and H. C. V. Campbell. *Ruling Elder:* C. A. Murphy. A large and attentive congregation was present. The welcome to brother Shire was cordial and encouraging. On account of rain the installation of Mountain View was postponed.

Glen Willow and Galatia, Va.—Licentiate Charles Friew was ordained and installed on the 22nd of May by Ministers McFaden, McCorkle and Shibly and Ruling Elders Canfelt and Carper. Although the weather was inclement there was good attendance and interest.

Virginia, Warm Springs.—Rev. L. H. Paul, of Mossy Creek, Va., will assist the pastor Rev. Wm. C. White, from Thursday in an all the week meeting at the Chas. L. Francisco Chapel, three miles from here On Sunday the Chapel will be dedicated.

CONTRIBUTED ARTICLES.

The Vanguard of the Revolution.

I.

To Piedmont Carolina, where virgin prairie soil
Bespoke abundant harvests to reward the tiller's toil,
From homes beyond the ocean there came in days of old
A band of sturdy heroes, a race of yeomen bold.

II.

On all Catawba's uplands, for there they found their rest,
Those woods and wide savannas fulfilled their longing quest—
They reared their modest dwellings, they built the kirk and school,
For well they knew how danger grew from skeptic and from fool.

III.

Behind the walls of Derry their fathers' faith in God
Had filled their souls with courage to defy the tyrant's rod;
'Twere folly then to fancy that sons of sires like these
Would bear a yoke of bondage or obey unjust decrees.

IV.

Their heirloom was a Volume which taught the rights of man,
And made the least a king and priest, free from despotic ban:
The people are the sovereigns, with rights inalienate,
The people make the government, the people are the state.

V.

Thus Calvin taught and Craighead, thus Mecklenburg believed,
And when oppressive measures passed, her sons were not deceived;
While others talked of redress as subjects of the crown,
They boldly broke the tyrant's yoke, and flung the gauntlet down.

VI.

For well they knew that freedom could now be only won
By ringing steel and rifle, by deeds of valor done,
Where leaden hail fell thickest, where War's dread maw was fed
With human life, and where the strife would leave ten thousand dead.

VII.

Full well they knew the power of that despotic state,
Her wealth, her pride, her prestige wide, her fleets and armies great:
But how can man die better than facing fearful odds
In fighting for their heritage, for freedom's cause and God's?

VIII.

From seven congregations in which they preached and prayed.
From woodlands and plantations, in homespun garb arrayed,
These yeomen rode to Charlotte, these men of mien sedate,
While high emprise shone in their eyes—they came to found a state.

IX.

And there these dauntless statesmen, in ringing words and high,
Declared their Independence—"We'll win it or we'll die,
With lives and sacred honor, with fortunes great or small,
We will serve the cause of freedom, we will break the Briton's thrall."

X.

Nor was it idle boasting, right well they kept their word,
As Tarleton and Cornwallis learned long ere the end was heard,
At Hanging Rock and Charlotte, that deadly "hornet's nest"—
Their soubriquet in many a fray—in North and South and West.

XI.

Next year the nation followed where Mecklenburg had led,
To all the world, with flag unfurled, her high resolve she read:
"No more shall sons of freemen endure the tyrant's rod,
This land shall be as Freedom free, or we forsworn to God."

XII.

Through flaming broil of battle where Britain's bravest stood,
On field and flood, by blade and blood, they made their pledges good.
And now, where'er their banner floats over land or sea,
With grateful lays the people praise the men who made us free.

XIII.

Then up with granite column, inscribed with lofty phrase.
Let Mecklenburg's achievement resound through endless days:
Her sons were first to utter the disenthralling word,
Let men proclaim their deathless name till all the world has heard.

W. W. MOORE.

The First Presbyterian Church of Charlotte Was Organized in 1821.

I published in the Charlotte *Observer* last October an article in which were stated some facts that pointed to the conclusion that the First Presbyterian Church of Charlotte had been organized in 1821, instead of 1832 as stated in the Manual of Presbytery. In February last Dr. Howerton published in the NORTH CAROLINA PRESBYTERIAN an extract from the first record book of the session of that church, which contained the positive statement that the church was organized in 1832. I was asked by the pastor what I thought of it. My reply was that I was not fully convinced. I did not then have facts sufficient to undertake a reply to the extract. Since then I have spent several hours in examining the records of Concord Presbytery and of Mecklenburg Presbytery, which existed from 1824–1828. With the aid of the Stated Clerk, Rev. W. R. McLelland, then and since, I have gleaned from the official records of the Presbyteries other facts, which clearly prove that the church was organized in 1821. I wish here to tender to the Stated Clerk my sincere thanks, and express my appreciation of his valuable assistance and bear testimony to his amiability, patience and promptness, which attest his eminent qualification for the high trust imposed upon him.

In the extract published by Dr. Howerton two important statements are made by the author, Rev. Abner J. Leavenworth, the pastor of the church from the spring of 1834 to March, 1839, viz:

1. "On the 4th Sabbath of August, 1832, 36 persons connected themselves with the church, *which was organized at that time*, and David Parks and Nathan B. Caroll were appointed elders."

2. "On Saturday, May 3, 1834, the Rev. Abner J. Leavenworth was duly installed as pastor of the Presbyterian Church and congregation in Charlotte, *being the first minister who has ever sustained a pastoral relation to this Church and people.*"

The facts which I have collected to show an error in the above extracts are all taken from the official records of the Presbyteries. It is important to state that there was not as much formality and regularity in the organization of churches then, as now. So far as the records show, a commission was not always, nor often appointed by the Presbytery to formally organize a church when petition for the same was granted. A petition was frequently presented from a number of persons in a community asking to be organized into a church, or congregation, and when the petition was granted, the church was considered organized and the name enrolled.

In the minutes of Concord Presbytery of the session at Hopewell Church, September 5, 1821, this petition is recorded with the action of the Presbytery, "A supplication from a number of inhabitants of the village of Charlotte, and others, praying that the subscribers be taken under the care of this Presbytery and be known and organized as the Charlotte congregation, was introduced and read. The prayer thereof was cordially acceded to, and the Presbytery hopes to be able to extend to that congregation a due proportion of their fostering care." After this, at every stated meeting of the Presbytery, a supply was sent to the Charlotte Church just as supplies were sent to other vacant churches until 1824, when Mecklenburg Presbytery was organized.

The Rev. S. C. Caldwell, Pastor of Sugar Creek Church, died in the fall of 1826. Sugar Creek and Charlotte churches gave a call to Rev. R. H. Morrison. In the records of Mecklenburg Presbytery there is the record of a meeting of the Presbytery at Sugar Creek Church, which is as follows:

SUGAR CREEK CHURCH, June 8, 1827.

"The Presbytery met and was opened with prayer. Present—Revs. John Robinson, John M. Wilson, John Williamson, Walter S. Pharr, and Samuel Williamson, with Messrs. Henry Foster and Joab Alexander, elders.

The Rev. R. H. Morrison laid before this Presbytery a regular dismission from Fayetteville Presbytery accompanied with the recommendation of his regular standing as a Gospel minister.

Mr. Morrison having expressed a desire to connect himself with Presbytery, it was unanimously resolved that his request be granted, and he is hereby received as a member in good standing.

Two calls were handed to Presbytery directed to Rev. R. H. Morrison, *one from the congregation in Charlotte* for one-third of his ministerial labors, and the other from the *congregation* of Sugar Creek for the remaining two-thirds of his ministerial labors, which *calls* were read and handed to Mr. Morrison. Mr. Morrison being interrogated by Presbytery whether he accepted said calls, announced in the affirmative. Whereupon resolved, that this Prebytery having been previously apprised of the intention of Mr. Morrison, and of said *congregations*, and having made all the preparatory arrangements necessary on such an occasion, do proceed immediately to the installation.

An appropriate sermon was delivered by the Rev. John Robinson from I Peter, v:1-2. After which the Rev. John M. Wilson, the presiding member, proceeded with the installation in the manner prescribed in the constitution of our Church, and he, the Rev. Robert H. Morrison, was regularly installed the pastor of the congregations of Charlotte and Sugar Creek."

The above is an exact quotation of the minutes of that Presbytery. Mr. Morrison was installed pastor over both churches at the same time in Sugar Creek Church. This has been done in several other instances. I have been reliably informed that Rev. S. H. Chester was installed pastor of Castanea and Unity Churches in 1875 or 1876 in the same manner by having both churches assembled in one house. Also that Rev. S. Robinson was in the same manner installed pastor of Pineville and Providence Churches. This was occasionally done by this Presbytery until Synod expressed a decided disapproval. I have also information that such a thing occurred occasionally among our churches all along through the years of the Church's existence in North Carolina previous to 1861.

The next mention in the Records of the Presbytery is in the stated meeting of Concord Presbytery at Rocky River Church, April 3, 1833 and is in the following minute: "The pastoral relation existing between the Rev. R. H. Morrison and the church of Charlotte was dissolved at the request of the parties concerned."

At the stated meeting at Thyatira Church in Rowan county March 8, 1837, Dr. Morrison's relation with Sugar Creek Church was dissolved. His relationship with these two churches was dissolved at different times, by

two distinct acts of the Presbytery, proving his distinct relation to each of them.

There is absolutely nothing in the minutes of the spring and fall meetings of the Presbytery for the year 1832 touching the matter of an organization in Charlotte, and no mention of anything of the kind from 1827 to 1833.

At the stated meeting at Poplar Tent, April 3rd, 1834, there is the following minute in the Records: "The Rev. Abner J. Leavenworth, a member of the Hartford North Consociation, of Connecticut, being present, was invited to sit as a corresponding member." After receiving his testimonials of good standing and his answering the questions propounded, he was received into the Presbytery. A call from Charlotte was put in his hands and accepted. A commission was appointed to install him on the 2nd of May. The commission reported at the fall meeting that the duty was performed.

Now the testimony of the Records of the Presbyteries disprove the two statements of Mr. Leavenworth—one that the Church was organized in 1832, whereas the only minute in all the Records is that of September 5, 1821, when the Church was organized.

The other is that he was the first installed pastor of this church, whereas the records of June 8, 1827 show that Rev. R. H. Morrison was the first installed pastor, which relationship was dissolved in 1833.

Can Mr. Leavenworth's statements be reconciled with the testimony of the Records? It is somewhat evident that Mr. Leavenworth was not familiar with Presbyterian usage and form, and also that he really did not know that Mr. Morrison had been installed as pastor. So when on the fourth Sabbath of August, as the fruits of a gracious revival in the church, 36 persons were received into the church, and "David Parks and Nathan B. Caroll were *appointed* elders"—that is probably ordained and installed as elders—the Rev. Abner took this for an organization of the Church. It was doubtless a renewal of new life and a more perfect organization of the forces and work of the church.

Now I have had no zeal in this matter beyond a purpose to establish the truth of history, and ascribe honor to whom honor is due. And whatever others may think, I am now perfectly convinced that the church was organized in 1821. It may have had no officers then, it may have had none in 1832, which is not probable, but it was an organized church from 1821, and was so regarded by the Presbytery.

It may be interesting to state that the relation of Rev. A. J. Leavenworth was dissolved March 12, 1839. His name was dropped from the roll of Presbytery, March 10, 1841, as he had joined some other body with which the Presbytery had no correspondence. I have not been interested in this church alone but others have engaged my attention. I will give some facts and figures about other churches in next week's NORTH CAROLINA PRESBYTERIAN.

T. J. ALLISON,
Pastor Sugar Creek.

SUNDAY SCHOOL LESSON.

Second Quarter, Lesson XI., June 12, 1898.

[BY MISS MILDRED WATKINS.]

JESUS CRUCIFIED.—MATT. XXVII:35-50.

GOLDEN TEXT.—"Christ died for our sins, according to the Scriptures.—I. Cor. XV:3.

INTERVENING EVENTS.—After Jesus had been scourged the whole band of soldiers mocked him. Their taunt "Hail King of the Jews," was a taunt against the nation as well as Jesus. The preparations for the crucifixion are made and the procession starts, four soldiers guarding each of the three prisoners. Jesus must have fallen under the weight of the cross, for Simon, a man from North Africa, whom they meet is made to carry it for Him. (It is supposed that his two sons, Alexander and Rufus, were afterwards Christians.—Mark XV-21). Luke mentions that a great multitude of people and women bewailed Him, when He pityingly warned to weep for thier own sad coming fate.

Historical Setting.—Time, Friday, April 7, 9 a. m. to 3 p. m.

Place.—The Latin "Calvary" and Hebrew "Golgotha," meaning "skull," the place is thought by many to be a limestone knoll, 200 yards outside the Damascus gate, 60 feet high and resembling a skull in its contour and perpendicular face. For sixteen hundred years, however, tradition has pointed to a spot now occupied "by the church of the Holy Sepulchre."

EXPLANATORY NOTES. Vs. 35-44.—These ten verses describe the period from 9 to 12, the first three hours of the crucifixion, for the cross was set up at 9 o'clock, the hour of the daily morning sacrifice. Just before He was nailed on it He was offered a drink, wine and myrrh, a stupefying draught prepared by rich ladies of Jerusalem to relieve the sufferings of criminals. We know why He refused to deaden any sense; "He spared not *Himself* for *our* sakes."

As the cross fell into its place He prayed for the rough soldiers (Luke xxiii, 34) who, sitting down to their task of watching, whiled away the time by throwing dice over the seamless inner robe, the turban, girdle, sandals, and outer garment having been divided, one article for each soldier.

Vs. 43 shows they understood the claims of Jesus; their irony, "If God love him as a Son and will have Him, let God save Him now" had a meaning unknown to them.

Vs. 44. At first both robbers may have mocked; one is conquered by the divine bearing of Jesus, is converted, and with an insight surpassing that of any of the twelve, sees this fellow sufferer is a King indeed, and receive, the promise of a place with Christ the glorified in Heaven, a place to be given immediately after death.

It may have been at this point that the perfect man, as well as perfect God, gave this weeping mother into the care of John,—in His agony He remembered to provide an *earthly* home for His loved one who needed it.

Vs. 45-50. The last three hours of the crucifixion were hours of darkness and silence, a darkness that awed all, for occurring at the 6th hour, or 12 o'clock, it was supernatural; the Passover being at the time of the full moon, an ordinary eclipse was impossible.

We catch a glimpse of what He endured in that last loud cry of anguish, an utterance either wilfully and sarcastically misrepresented, or perhaps misunderstood by the bystanders as the wail of a poor mistaken enthusiast who still imagined himself the Messiah and expected Elijah to come to his rescue even at this last minute.

Then "that the Scripture might be accomplished" (Ps. lxix:21) He "saith, 'I thirst.'"

"The excruciating agonies of crucifixion lost and swallowed up in devouring thirst" drew forth the only expression of bodily suffering. John says when He had tasted the vinegar He cried, "It is finished," and Luke gives His dying sentence, "Father into Thy hands I commend My spirit." Three note that as He died the veil before the Holy of Holies was rent in twain—signifying, says Hebens, our access to God through Christ—and Matthew mentions an earthquake and the resurrection and appearing in Jerusalem of buried saints. These miracles made the centurion exclaim, "This man was the Son of God," and the multitudes smote their breasts.

TRACHING POINTS.—The blackness of sin that cost such a price, the inexorable justice of God, His infinite love, "He that spared not His own Son * * shall He not *with Him* freely give us all things?"

Three classes around the cross those that felt only apathy; others, antipathy; others sympathy—which do you feel?

The indifference of those brutal soldiers, who knew not what they did, not so bad as our indifference, for we know it is the Son of God, the Saviour of the world.

Westminister League Column.

CONDUCTED BY REV. JNO. M. ROSE, D. D.

SUNDAY, JUNE 5th:—Topic—"*Effects of Redemption.*" Rom. viii: 31-34. Shorter Catechism, Question 36.

Godet calls these verses the "Hymn of the Assurance of Salvation." "If ever Paul rode in a triumphant chariot on this side heaven, here it was."

Vs. 31. "What shall we then say to these things?" What inference is to be drawn from the facts stated? This is the answer: "If God be for us, who can be against us?" With God we have all things, all power, all love, all knowledge. "God for us," with all the infinity of his heart, with all the omnipotence of his love, eternally and immutably for us. "For us," "when yonder blue sky shall be rolled up like a worn-out vesture;" "for us" through eternity. "Who can be against us?" "One with God is a majority." All adversaries are but "the small dust of the balance."

V. 32. Now follows the proof of God's love, a proof which is "like the shining of the sun into the darkness of temptation and sorrow." "He that spared not etc"——"delivered" himinto the hands of men and to a cruel death, not merely to death but to the whole work of redemption with all the humiliation and suffering which it involved—"how shall he not with him also freely give us all things?" If he has done the greater, he will not leave the less undone. The gift of Christ includes all other gifts.

Vs. 33-34 "Who shall lay anything to the charge of God's elect?" No one can, Satan or conscience, or the law. There is nothing to be dreaded but sin; if that be pardoned and removed there is nothing left to fear. "It is God that justifieth." This clause should be connected with the next verse (as in Revised New Testament). "It is God that justifieth; who is he that shall condemn?" When God pronounces our justification there is no one who can pronounce our condemnation. God justifies, Christ died to procure our pardon. "Yea, rather is risen again, etc." His death, his resurrection, his session at God's right hand, and his intercession for us make our freedom from condemnation certain, yea absolutely certain.

Topic-study. Effects of Redemption.—The effects of redemption as stated in the answer to the question cited from the Shorter Catechism are these:

(1.) *Assurance of God's Love.*' No greater assurance can be given than the Cross of Christ. The gift of His Son is the crowning proof of His love. Does God love me, a sinner? "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

(2.) *Peace of Conscience.* 'Therefore being justified, etc." Rom. v:1. We have the assurance that God is at peace with us, and it is our privilege to have peace in our own hearts. This is the legacy of Jesus to His disciples. John xiv:27. "Peace I leave with you, etc"

(3.) *Joy in the Holy Ghost.* "In whom though now ye see him not, yet believing, ye rejoice, etc." I. Peter i:8. "Not only so, but we also joy in God, etc." Rom. v:11. "If we have the infinite fountain of blessedness, it matters little what streams may fail." God is our Father, Jesus is our Saviour, and the Holy Spirit is our Comforter, therefore we can but rejoice.

(4.) *Increase of Grace.* "And of his fulness have we all received, and grace for grace," i. e., grace in addition to grace. The path of the just, etc." The believer grows *upwards* in love and heavenly desires, *downwards* in true humility, *inwardly* by cleaving fast to Christ, and *outwardly* by a life of holiness. The cause of this increase of grace is our union with Christ by faith The blessed agent is the Holy Spirit. The means are "His ordinances, especially the word, sacraments and prayer."

(5) *Perseverance in grace unto the end.*

"Kept by the power of God." The certainty of the saints' final preservation rests upon the nature of the covenant of grace, the indissoluble union between Christ and his people, the merit of His sufferings and death, the indwelling of His Spirit, the immutability of His love, and the prevalency of His intercessions.

"Fear not that He will e'er forsake,
Or leave His work undone;
He's faithful to His promises,
And faithful to His Son."

CHILDREN'S DEPARTMENT.

THE CHILDREN'S LETTERS.

Almost Too Weak to Write.

DIXIE, N. C.

DEAR PRESBYTERIAN:—I am a little girl eleven years old. Papa takes the PRESBYTERIAN. Rev. A. A. Little is our minister. We all like him so much. We all go to Sunday school. We be three brothers and five sisters. I am so weak I cannot sit up. This is my first letter and I hope it will not be thrown in the waste basket. I want to surprise the little ones. I have a nice time except when my leg hurts me. My friends are so kind to me. They bring me flowers and pretty papers to read and look at.

Your friend,
JANNIE DAVENPORT.

Wants to Surprise Mamma and Papa.

BEGONIA, N. C.

DEAR PRESBYTERIAN:—My Papa takes the PRESBYTERIAN and I love dearly to read the little letters so I thought I would write one too. I am a little girl ten years of age. My school was up the 27th of April. My teacher was Mr. Rufus Wilson, my Sunday school teacher is Miss Dora Hill and I love her dearly. I saw a letter from my little cousin John Allan McLean in the PRESBYTERIAN not very long ago. Please tell us some more about Bo. I have the *sweetest* little brother in the world. Please publish my letter as I want to surprise Mamma and Papa. I am going to tell you all about my little country home next time if you care to hear about it.

Your little friend,
MINNIE SHEPHERD SPARROW.

Has a Pet Horse.

RED SPRINGS, N. C., May 27, 1898.

DEAR PRESBYTERIAN:—School is out and I am glad for vacation to come. We little boys swing and play horse and have nice times I have a pet horse. There are so many places to play here, and so many springs to get nice good water. My birthday is next week and I will be eight years old. My Sunday School teacher is my Aunt Carrie. Our pastor is Rev. Mr. Fox I hope you can read this. I can't write good.

Your little friend,
FRANKIE MCMILLAN.

The Christian Weapon.

HARTS P. O., N. C., May 16, 1898.

DEAR PRESBYTERIAN:—I have been wanting to write to you for a long time, but you have so many children to bother you I was afraid, so I will not be offended if you cannot give mine room. I am a little girl nine years old. My school is out. I study third reader, speller, arithmetic and geography. I have never had any brothers or sisters. I have some cousins and we love each other very much. My mother is not very strong and I can draw her water and help her in many ways. I have made three quilts. Mamma quilts them for me. I have another half done. The Mormon preachers were here too. Grandma said she liked the way "Uncle Bob" talked to them because he took the Christian weapon which Paul told all Christians to take. (the Word of God) Eph. vi:17. I will tell all the children where to find the Christian armor, Eph. vi:11-17. With much love to you and all the dear children.

LENA HART.

Has a Sick Sister.

CHARLOTTE, N. C., May 30, 1898.

DEAR PRESBYTERIAN:—I wrote you a letter before and it was put in the paper. My sister is sick. Papa helps on NORTH CAROLINA PRESBYTERIAN. My birthday comes in June. A trained nurse came to nurse Rachel, my sick sister. I have not any more to say.

Your little friend,
ANNA HOWERTON.

Has Two Dolls.

CHARLOTTE, N. C. May 30, 1898.

DEAR PRESBYTERIAN:—I am a little girl six years old. I did not go to school last session, but I am going next session. I have two dolls, one big one and one little one. Your little friend,

MARY HOWERTON.

[For the North Carolina Presbyterian.]

The Debatable Land.

"I don't know who would be an Elder's daughter if she could help it I'm sure I wouldn't—so there!"

Hazel Rhodes' small foot stamped vigorously to emphasize the remark and her pretty eyes flashed themselves into two exclamation points. But sister Meg beside the window, with her violin on her knee seemed not to hear.

She only touched the instrument to make it murmur gently: "We know you don't mean that. We know you love Papa, if he is an Elder."

"I do mean it" snapped Hazel back at the violin. "Other girls as good as I am and better, dance and play cards and go to matinees, and it doesnt hurt. They have nice times, and I don't see any harm in it—and I never will!"

The violin made a few soothing whisperings about being sweet-tempered for sole reply, and then sister Meg said, "Hazel, did you ever hear Wandering Willies' story about the Debatable Land?"

"Oh! no, Meg, I *never* did," cried Hazel, her grievance forgotten, as she cast herself hastily into a seat beside her sister. "*Do* tell it!"

Now no eye had ever seen a collection of wandering Willie's stories and it is generally believed that sister Meg having related those recorded in the pages of Scott, and found them well-received had adapted this title to others, sometimes of her own invention, that she found suited to the occasion, and like her prototype touching her violin for inspiration. She played the pathetic notes of Bonny Doon, and paused. "Scotch! oh, how nice," cried Hazel, "I thought so from the title of the story. Please, Meg, begin."

"Once upon a time," began the young lady, looking gravely into the eager face turned to hers, "there lived in the Debatable Land a young girl named Margaret Randal.

"Their ruler was the King of the North and they lived on the border of his dominions. Just below them was the country of the King of the South. That was the reason why their country was called the Debatable Land. Although they belonged to the North King, yet the South King was greedy to own their territory and impudently claimed it for himself. He was constantly assuming it to be his and asserting as much authority as he dared. He was also anxious to win over the inhabitants, or at least to coax them over into his dominions, where he could keep them in slavery. And sometimes it was not until they had suffered much, and years had passed that they regained their freedom."

"Why?" said Hazel.

"Because they had gone of their own free will into their enemy's country's."

"Then I'd *move*," announced Hazel.

"What! give up your sovereigns claim and abandon his possessions to the enemy? Somebody must guard the frontier! But Hazel, they should realize that it is the frontier. However, about Margaret Randal. You must know that from Margaret's home among the hills the ground sloped to the lovely sheltered valleys of the South. It was so near that the broad highway of the South King could be seen winding along over the fertile lowlands, and just across the border he had noble pleasure grounds and a fine castle. Margaret could often hear delightful music straying thence, and the rippling of the fountain in the castle-court. Above all, she could see the great masses of flowers in the gardens. Such lovely deep red roses and great beds of poppies! Oh! how Margaret loved flowers. How she longed for those roses.

"What harm could it do for her to go there and gather some? Everybody was encouraged to go and enjoy all he wished. She had seen picnic, parties from the north-bound there; and many of her neighbors too, she knew, went there and made hay in the fragrant meadows; as every one was free to do who would. And she could not understand why she might not join the pleasure seekers, or why Father never went there with the hay-makers. And so one lovely May morning she stood looking more wistfully than ever at the castle flower beds. In her mother's garden were plenty of lilies, heart's ease, forget-me-nots and stars of Bethlehem, on the way to the church up the hills the violets, daisies and hawthorns were sweet, but what were they to these masses of vivid coloring? Suddenly Margaret cried, 'I will go! How can it hurt the King that I gather a few red and yellow blossoms, and come back. I don't mean to stay there,' and with that she threw the hood over her brown hair and ran down the hills to the castle. There she found everything even more charming than she had expected. She gathered roses to her fill, she made garlands for her hair, neck and waist. She bound them in dozens upon her white dress and carried them in her arms.

"At last it was evening and she was about to turn her steps homeward, when, as she leaned over the fountain for a parting draught she was seized and held fast while a loud jeering laugh jarred on her ear. Turning she found herself the captive of a soldier of the South King, attired in full uniform.

"'Ah! ha!' he cried, 'here is a fine capture. This will be a nice serving maid for our sovereign.' The terrified girl cried out that she was a subject of the North King and struggled to free herself.

"'What, here?' said her tormentor, with a sardonic smile.

"'It was too true,' she faltered, but she was merely out for a ramble, and was even now returning She was a loyal subject to the North King, and he must let her go.

"'If a subject where is your uniform? We all know and acknowledge that,' replied her captor.

"'Why I have it on!' she cried, and looked down triumphantly at her dress. Alas! alas! it was colored by the flowers she had worn; the red and yellow petals had tinged it with their juices until it was no longer the pure livery of the North King, but the saffron hue of the ruler of the South. 'Nay,' cried the soldier, you cannot expect us to recognize *that* dress. Whatever it *was*, you wear our colors *now*! Silly girl, it was for such as you those flower plots were planted.' He threw her and then himself upon his horse and galloped away. But night, a dark night was coming on, and much against his will he had presently to alight at a tavern for food and lodgings. Having no fear of his captive's fleeing into the darkness he contented himself after supper with seeing her put into a bed room while he sat drinking in an outer room. Much, however, as Margaret feared the darkness she dreaded her enemy more, and on finding herself alone, she lost no time in creeping out of the window and retracing the way they had come. Her feet were sore, her limbs aching; she often stumbled in the gloom, and her heart sank as she thought of her misspent day, her parent's anxiety, of the King's command.

"Long before she reached her home her loved ones met her with outstretched arms, and broken words of joy and relief, at finding her safe. I will not try to describe that meeting, nor the things said. The next day Margaret had cast away the remnant of dried flowers from her soiled robe and cleansed it at the spring which bubbled always close to that home. She held it up wistfully. 'Mother it is not white yet; some of the stains are still there.' 'It will take bleaching lassie, to make it white. Dinna forget: Dip it in the fountain each night and lay it in the dews of the hillside.'

"'And then, mother,' cried the girl, throwing her arms around her mother and hiding her tears on the loving shoulder, 'we'll keep it white.'

'Even so, lassie,' whispered the mother, 'Blessed is he that watcheth and keepeth his garments.'"

There Meg's voice died away and the violin began singing. It sang, "Blessed are they that do His Commandments. They shall walk with Him in white, for they are worthy." Hazel listened with a puzzled look, then she raised her head and looked inquiringly at her sister.

"Meg Rhodes, Meg Randal I mean, you're a dreadful deceiver," she began with pretended indignation. "Instead of a Boarder story, you've gone and told me what you know I loathe, an allegory!"

"Dear child," said Meg, "it was a bit of biography, and your Meg's at that."

"Really?" "Yes, really Hazel." "I understand it," said the younger after a short silence. "I know very well Miss Meg what you mean, and I believe you are right. You may play 'Maitland' now." So the older sister played, and the sweet loving voice rang out, "Must Jesus bear the cross alone!"

Do our girl readers understand Meg's story? LEIGH.

A Story of a Bell.

A very pretty story is told of the way in which a church bell was paid for. The bell hangs in the church tower of the little town of Grossiasnitz, in the north of Germany. On it is engraved its history, a bas-relief representing a six-eared stalk of wheat, and the date, October 15, 1729.

The bell was wanted in the village, because the one already there was so low of tone that it could not be heard at the end of the town. But the people were poor, and where was the money to come from? Every one offered to give what he could, but the united offerings did not amount to nearly enough.

One Sunday, when the schoolmaster, Gottfried Hahn, was going to church, he noticed growing out of the church-yard wall a flourishing green stalk of wheat, the seed of which must have been dropped by some passing bird. The idea struck him that perhaps this one stalk of wheat could be the means of producing the second bell they wanted so much.

He waited till the wheat was ripe and then plucked the six ears on it and sowed them in his own garden. The next year he gathered the little crop thus produced and sowed it again and again, till at last he had not ground enough to do so longer. Then he divided the seed among a certain number of farmers, who went on sowing it until, in the eighth year, the crop was so large that when it was put together and sold, they found they had enough money to buy a beautiful bell.

And there it hangs, with its story and its birthday engraved upon it, and above the legend a cast of the wheat stalk to which the bell owes its existence.

Lesson: Do not despise the day of small things!—*Selected.*

Wrong Side Out.

When people "get out of the wrong side of the bed" in the morning—that is to say, begin the day in a cross fashion—the difficulty can generally be remedied by self-applied moral means. A story is told which suggests a cure for this tendency to get up "wrong side out," as it is sometimes called.

A small boy who was in the habit of occasionally revealing the "cross" side of his disposition in the morning was sent back to his room by his mother with orders to take off every article of his clothing, turn it wrong side out, put it on again, and then come down stairs. The mother waited for a time, and the boy not having appeared, she went up to see what had become of him.

She found him standing before the looking glass, a picture of despair. His clothes were on wrong side out, and there were seams and ravellings, raw edges and threads and rough spots. The boy presented a decidedly fantastic and "contrary" look.

"Well, my boy," said his mother, "how do you like it?"

"O, mother," he gasped, "it's horrible! Can't I put them on right?"

"Yes," she said, "if you'll put your temper right side out, too, and promise to wear it that way. But remember, if you forget and put your temper on wrong side out, you will have to put your clothes on the same way."

The boy quickly restored his clothes to their normal arrangement and came dowstairs in good temper. He had learned the lesson.—*Youth's Companion.*

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In Effect April 10, 1898.

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NO. 2 Daily.		NO. 1 Daily
Lv 9 00am	Wilmington	Ar 7 20pm
" 12 18pm	Fayetteville	Lv 4 10pm
" 12 25pm	Fayetteville Junction	" 3 55pm
" 1 49pm	Sanford	" 2 36pm
" 3 47pm	Climax	" 12 45pm
" 4 30pm	Greensboro	" 12 17pm
" 5 17pm	Stokesdale	" 11 00am
" 5 47pm	Walnut Cove	" 10 33am
" 6 15pm	Rural Hall	" 10 33am
Ar 7 45pm	Mt Airy	" 8 40am

NORTHBOUND.		SOUTHBOUND.
NO 1 Daily		NO 3 Daily
Lv 8 00am	Bennettsville	Ar 7 15pm
" 9 07am	Maxton	Lv 6 15pm
" 9 35am	Red Springs	" 5 43pm
" 10 20am	Hope Mills	" 5 07pm
Ar 10 40am	Fayetteville	" 4 50pm

NORTHBOUND.		SOUTHBOUND.
NO 16 MIXED. Daily Ex Sunday		NO 15 MIXED. Daily Ex Sunday
Lv 6 40am	Ramseur	Ar 5 30
" 8 30am	Climax	Lv 3 50
" 9 35am	Greensboro	Ar 2 30
" 11 07am	Stokesdale	Lv 1 15
Ar 11 55am	Madison	" 12 30

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OBITUARY.

SMITH.—On May 18th, 1898, at his home near Saxapahaw, N. C., Mr. Willard Brantly Smith, in his 29th year. After a long and painful illness, he fell peacefully asleep in the arms of his beloved Saviour. He was a consistent and devoted member of Saxapahaw Presbyterian Church. On the Sabbath previous, his only child, Rosa Shields, aged 17 months, had gone before to the heavenly mansions; and so the poor wife and mother is left bereaved indeed.

Rev. Theo. E. Smith.

On the morning of the 26th inst., after a long and painful illness, Rev. Theo. E. Smith passed to his eternal reward from his home in Archer, Fla., where he had labored for more than twelve years with devoted faithfulness and untiring energy. Bro. Smith entered the ministry forty years ago, being graduated from Columbia Seminary in May, 1858. Soon afterwards he was married to Miss Elizabeth Morgan, of Columbia, S. C., who with three daughters and two sons survive. His eldest son, Rev. Theo. M. Smith having died of yellow fever in Jacksonville, Fla., in 1888, his remains were brought to Jacksonville and interred near his son's grave. He had just passed his 69th birthday. Fraternally,

W. H. D.

Miss Henrietta McGeachy

Departed this life December 26, 1897, at her home near St. Paul's Robeson County, North Carolina, aged 66 years. Miss McGeachy was born and spent her whole life in the community where she died.

In early life she was by the session of St. Paul's Church admitted to the full privilege of church membership. And her whole life is in evidence of a true, sincere child of God. While not a very demonstrative woman, yet she was as every one knew, a good woman, and always cheerfully responded to duties as daughter, sister, friend, member of the church and especially as a member of the Ladies Missionary Society.

Her disposition was gentle, kind and modest. She was very much beloved by all friends, but especially by those that were bound to her by the tender ties of blood and association.

Miss McGeachy was one of a large family of children, (eleven I think.) One by one they left the old home, built new homes until only two remain, Miss Henrietta and her brother Robert. To this brother she has been all that a sister could be, and we all feel so much for him now, since he has been left alone by her death. She will be missed but most by her brother Robert.

"I heard a voice from heaven saying unto me, write Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them" J. S. BLACK.

Theological Cowardice.

The General Assembly of the Presbyterians has dodged the question of the infidelity of Dr. McGiffert of the Union Theological Seminary by begging him to leave the Presbyterian ministry on his own motion, "if he cannot conform his views to the standard of our Church." Thus Dr. McGiffert is left to be his own judge. He can decide for himself whether he is a heretic or not and remain or leave accordingly. The General Assembly shifts the whole responsibility on his shoulders.

Dr. McGiffert has published a book which a memorial to the General Assembly from the Pittsburg Presbytery described as "the most daring and thorough-going attack on the New Testament that has ever been made by an accredited teacher of the Presbyterian Church in America." Nor can it be denied that the description is just and accurate. The book pursued a method of criticism which destroys supernaturalism altogether by subjecting it to the necessity of scientific analysis; by putting the unknown and unknowable to the test of the known and material. He took away from the Last Supper its whole sacramental and symbolic character as taught by Christian theology and brought it down to the domain of fact properly within the sphere of science and demonstration.

The same method, applied to all the incidents recorded in the Bible as supernatural and mysterious, beyond the possibility of merely human explanation and understanding, would leave nothing of the Scriptures except a body of disputable ethical teachings by fallible men of a remote and relatively unenlightened period.

The General Assembly is afraid to stigmatize Dr. McGiffert's method as subversive of all religious faith, lest it might disturb the peace of the Presbyterian Church. It does not dare to stand up for the Bible as the Westminster Confession describes it to be, but leaves theological professors to do as they please about destroying faith in its infallibility, simply intimating to them that if they will go elsewhere to propagate their revolutionary doctrines they will not be missed from Presbyterianism.

Dr. Briggs has gone elsewhere already. On the same day that the General Assembly dodged the responsibility of passing judgment on Mr. McGiffert's infidelity. Dr. Briggs was ordained by Bishop Potter a deacon in the Episcopal Church. Thither also has gone Dr. Shields, of Princeton University, and perhaps Dr. McGiffert will join them, though if he desires to remain a Presbyterian he can continue in the fold without reprobation. He is thus the master of the situation, for the very reason that he has carried the attack so far.

It is a very remarkable confession on the part of the General Assembly. It says frankly that the highest tribunal of the Presbyterian Church dares not exercise the powers committed to it, because of its knowledge or suspicion that the Briggs and McGiffert infidelity is so dangerously prevalent in the Presbyterian Church that any attempt to interfere with its progress might lead to a disruption which would prove destructive to the organization. Moreover, does not the readiness of the Episcopal Church to allow its ministry to be used as a refuge for the leaders of this school of critics suggest an extreme of hospitality which may be construed as incompatible with a positive and definite faith on its own part?

It is a very curious theological situation.—*New York Sun.*

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AMONG OUR EXCHANGES.

The Northern General Assembly devoted an afternoon to a patriotic service, in the course of which, as reported by the *Herald and Presbyter:*

"Rev. John M. Barkley, an ex-Confederate and native of North Carolina, amid indescribable applause, spoke of the obliteration of Mason and Dixon's line. He spoke of the fact that within a few days the decks of the Winslow were wet with Northern, Southern and negro blood. At the conclusion he seized the hand of Dr. Brown, a negro Commissioner from South Carolina, and spoke of their common interest in the Union. There was, he said, neither North nor South in the hearts of any of the people. He spoke of the Union major, William McKinley, who had conferred command upon Joe Wheeler and Fitz Hugh Lee, ex-Confederate generals. The handclasp of the negro and the ex-Confederate was accompanied with great applause and even tears.

We never witnessed so much enthusiasm in a session of Assembly as marked the entire session. It was one outburst of patriotic applause from beginning to end."

This strikes us as ridiculous. It is of a piece with a lot of sentimental gush which is going the rounds of the press. The attitude of the South in this war has never been a question. We ourselves take it as a matter of course.

The following is clipped from an article on the twentieth of May celebration in Charlotte:

The resolutions were sent by Captain James Jack, of Charlotte, to Congress, which was at that time preparing a petition to the King, stating that "we have not raised armies with the ambitious design of separating from Great Britain and establishing independent States," and as these resolutions gave the lie to the petition, the President never laid them before Congress. And yet who knows how much influence their promulgation may have had in determining the waverers in the Convention that met in Liberty Hall, Philadelphia, in July, 1776, to sign the second Declaration of Independence. The historian may yet trace the Independence of America to the Mecklenburg Assembly, and so, through the example of this nation, the formation of the later Republics of France and South America, the emancipation of Italy and the establishment of free governments yet to be. And the heart of the Declaration is the eternal principle of the "rights of men," which John Calvin taught and Alexander Craighead preached."—*Presbyterian Messenger.*

It is not generally known, or if known, has been largely forgotten, that the Southern Presbyterian Church established, in the year 1870, a mission on the island of Cuba. In the working of this mission two churches were organized—one in the city of Havana, the other at Santa Clara, an inland town. The latter church grew until there were eighty communicants connected with it. The testimony of all missionaries who went there was that the Cubans welcomed Protestant services, and gathered in considerable numbers to hear the Gospel proclaimed. Why these services were not continued does not appear, but the General Assembly of the Southern Church has been overtured to re-establish this mission, and we hope that it will be followed by the old success.—*The Presbyterian.*

The close of the Union Theological Seminary, in Virginia, was made unusually solemn and tender this year by the fact that no students for the ministry will ever be gathered there again. When they meet to resume studies again, it will be in the new buildings in Richmond. When, therefore, the graduating class was dismissed, last week, the keys were turned in the doors for the last time. It is announced that the Board of the Seminary have offered to the authorities of Hampden-Sidney College all of its real estate at $20,000 in bonds of the college running twenty years at 5 per cent. interest. If this is not accepted, the property, as a whole or in parts, may be leased or rented to others.—*The Presbyterian.*

Governor Mount, of Indiana, brought on a scene not down on the program, and unprecedented in the General Assembly. In alluding to the union of the North and South in the war with Spain, the Presbyterian elder expressed the hope that it would be the forerunner of the union of the Northern and Southern Presbyterian Churches. At once the Assembly rose to its feet as one man, the Commissioners waved their hats and handkerchiefs, raising a tumultuous shout, long continued, silencing the Governor for several minutes. It was a most impressive manifestation of the desire for union in the Church, and not to be behind the State.—*Independent.*

We heartily reciprocate the cordial feeling of our Northern brethren indicated here. But the implication that the only or chief reason for the continuance of our separation is the survival of the war feeling, is a mistake. Many of the younger generation in the Southern church are perfectly willing to bury the past, without apologies, or retractions. But it is the present that troubles us. Every Assembly developes wider differences as to the relation of church to State. We do not care to assume a share of responsibility for Dr. McGiffert. The Synod of North Carolina will not consent to be merged with that of Catawba, nor are we prepared to accept a system of "color affinity" Presbyteries and Synods as the solution of this difficulty. Leaving the past out of consideration, the present practical obstacles to union are immense.

H.

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REVIEW OF CONTEMPORARIES.

Presbyterian Patriotism.

Saturday afternoon the Assembly resolved itself into a patriotic mass meeting under the presidency of Dr. C. L. Work, of Cincinnatti. At the opening the members of the G. A. R. and other military organizations entered while the accomplished cornetist played a march, to which there was a piano accompaniment. The veterans were greeted with hearty cheers. After devotional exercises Dr. Work intimated that if any one knew where the Spanish fleet was let him inform the meeting. He then spread out the flag of Cuba libre on the table before him, and proceeding in eloquent terms struck the keynote of genuine patriotism. He spoke of the union of North and South, the union of the churches North and South, and the prospect of a great Anglo-Saxon alliance. Each point was cheered to the echo. Judge Hulick presented the resolutions prepared by a committee appointed for the purpose. A comprehensive preamble introduced the resolution in which the Assembly of the Presbyterian Church commends the wise course pursued by the President of the United States, the army and navy, and pledges the sympathy, the prayers and support of the people; and that pastors be recommended to read the resolutions from the pulpit on Sunday, May 29. The speaking was led off by Dr. David Brown, a colored brother from South Carolina. The Rev. T. F. Burnham of California represented the navy and told of the Christian character of several of the naval commanders, and of the great improvement that has taken place among the enlisted men. Three cheers for the navy were heartily given. Mr. C. Merrit, Chicago, followed, illustrating the cardinal principles of the G. A. R.,—fraternity, charity and loyalty. His references to the loss of the Maine and to the wiping out of the Spanish fleet at Manila were loudly cheered. Next came Dr. George F. Pentecost, who proposed a resolution in recognition of the expressions of fellowship in sentiment of the British people for this country in its effort to extend universal liberty, and human political freedom. The resolution expressed the hope that all the old animosities between Great Britain and the United States shall be for ever buried, and that henceforth the two countries shall work together for the achievement of universal peace and righteousness. He made a grand and eloquent argument in favor of the resolution. The resolution was cordially received and the speaker's points were cheered heartily. The Rev. I. M. Barclay who had served in the Confederate army, rejoiced at the thorough reunion of North and South.

The two sections had been pressed so close together that they are forever welded into one in the white heat of a common patriotism. As the speaking progressed the enthusiasm of the meeting was like a swelling tide. After singing "Sweet Cuba by and by," General Blakeman, of New York, spoke of the advantages which will come from the present war, and among them he believed that the Philippines and Cuba would be freely opened up to the gospel. Then the speech-making came to an end with a characteristic address from Dr. McCook. He suggested that the National Relief Commission should receive the cordial support of the people. He described the work to which the commission has devoted itself. A number of the principal patriotic songs were sung with ringing fervor. Dr. Frank Marshall led the singing with the greatest acceptance. The Rev. S. S. Gilson called attention to the presence of a lady who was a member of the Christian commission during the civil war and three cheers were given to Mrs. Watson.

[Sung at the Patriotic Meetiug.]

At Washington, one morning there was a song symposium in the lobby of the House while members were waiting to hear from the Senate on the Cuban resolutions. The song was sweet "Sweet Cuba by and by." It was sung to the air of the "Sweet by and by," and ran as follows:

"SWEET CUBA, BY AND BY."

There's a land lying over the way,
From our coast it is not very far,
Where the brave Cubans fight day by day
'Neath a banner that bears but one star.

Chorus:

In the sweet by and by
We will send all our battleships o'er,
With "the Maine" our refrain,
All the Spaniards we'll drive from that shore.

We will plant on that beautiful shore
A flag that the nations shall see,
And the Spaniards shall slaughter no more
A people that dare to be free.

To the land that brave Washington won
They look o'er their desolate plains,
And they wait for the echoing gun,
That shall thunder that freedom still reigns.

Then Hurrah for the isle of the brave!
That shall soon be a land of the free,
Then shall sit like a gem on the wave,
And enslaved shall again never be.

—*Interior.*

[We print this without comment as an illustration of the difference of view between the Northern and Southern Assemblies as to what an ecclesiastical court may do.—H.]

The Right of Excommunication.

A leading daily paper, commenting on the claims of certain religious journals that excommunication for heresy is wrong, says, in substance, that from the standpoint of common sense this claim is absurd. A Presbyterian minister is a teacher of what Presbyterians accept as truth. He is the exponent and representative of a certain definite system of theology. When he rejects any spiritual doctrine in that system, he becomes not only a false witness, but a traitor. If he is honest and preaches what he believes, he tells people that Presbyterianism is what he knows that it is not. No honest man will do that. And therefore, as soon as he finds himself not in accord with the Church which has ordained him, he will leave it and go to his own place. But if he persists in refusing to do this, if he contends that he has a right to preach Unitarianism as Presbyterianism, what can the Church do but excommunicate him?

Suppose an ambassador for the United States in London or Paris should publicly defend Spain in the present crisis, and yet refuse to resign, and claim that our President had no right to recall him—what would the world think of such a man? He has a right to think as he pleases, but not to represent a government that he misrepresents. —*Senex Smith, in Herald and Presbyter.*

Last Sunday Dr. Lyman Abbott gave in a sermon what might be called his confessions as to his change of belief in the last thirty or forty years, a change which he says has been general in the religious conception of Christian people. The substance of the change which he represents is that he used to think of God as a being apart from nature—the Creator of its forces; external to and transcendently above it. Now he does not think of God as the engineer of the world, nor that the world has any forces. There is but one force—God; and there are no causes, for there is but one great underlying cause—God. The natural and the supernatural become the same. This, we suppose, is what is called the immanence of God in nature. This is a philosophical view which is very much exploited at the present time. So far as it is another form of the old doctrine of the divine omnipotence there is nothing new in it; but so far as it denies the existence of forces in nature and makes every act in nature a personal volition of God, it is, if not new, at least without evidence of its truth. Still, it is a mere philosophical, and not theological conception, and of no special theological importance, unless it goes so far as to assert that just as the God immanent in the sun emits by his own continuous and repeated volitions every quiver of light and every pull of attraction, without any resident force having been first imparted to the sun by its Creator, just so God is immanent in man, and every act of the human will is the act of God. That kind of immanence common sense cannot accept; and it would be difficult for Christian faith to accept it without making God the author of sin. And if the Divine will and the human will may be independent of each other, then there is no reason why God may not be equally independent of nature; ruling over it, giving it its powers, and controlling or directing it by his Providence. But these are questions rather of philosophy than of faith. —*Independent.*

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The War With Spain.

FRIDAY.—A war conference was held at the White House yesterday, at which, it is stated, a decision was reached to attack Havana at once with a crushing force of troops. —Commodore Schley, whose squadron is off Santiago de Cuba, sent a cablegram to the Navy Department, from the language of which it is inferred that he is sure Cervera's fleet is bottled up at Santiago. — An unconfirmed dispatch from Manila, sent to Madrid, states that the cruiser Baltimore has been disabled by an explosion.—In the Spanish Senate a speaker advised that privateering be taken up, and it is said that the government will impress into service as auxiliary cruisers all steamers above 1,000 tons.—A dispatch from Madrid says that revolution is feared as a result of dissensions among liberal leaders, and the Queen Regent has been advised to prepare to fly.—A bill has been introduced into Congress allowing double pay for enlisted men ordered to serve outside the United States.—One hundred and eighteen thousand men have been mustered in on the first call for volunteers, 4,000 more are ready, and Adjutant-General Corbin will now turn his attention to the second call for 75,000.

SATURDAY. — General Blanco cables to Madrid that Admiral Cervera is blockaded at Santiago de Cuba. This is believed in Washington to be the situation.—It is hinted in London that perhaps Cervera was sent to make a bold move in order to quiet discontent in Spain.—The invasion of Cuba, it is stated in Washington, will be pressed before that of Porto Rico.—Spain's army numbers 295,000 men. The United States now has 157,854 and will have about 275,000 when fully mustered.—The Bancroft left Key West on a chase of a steamer which was believed to be a Spanish auxiliary cruiser on a scouting trip.—In the Federal Court at Key West decisions were rendered in the prize cases of the six Spanish steamers, but all were appealed.—A Madrid dispatch states that the Spanish have erected "electric reflectors" so as to watch the straits of Gibraltar.

MONDAY.—Commodore Schley has Cervera's fleet bottled up in Santiago harbor.—Companies of the Second regiment, N. C. volunteers, were lettered yesterday; the Wilmington company's letter is "K;" Fayetteville, "A."—Ex-Senator M. C. Butler appointed major general of volunteers; Oates, of Alabama, brigadier general.—The Spanish reserve squadron of ten or a dozen ships sailed from Cadiz; its destination is not stated.

TUESDAY. — The embarking of troops at Tampa began yesterday. It is said that they will be used in a land attack at Santiago, but it is also reported that they will be sent to Porto Rico. General Shafter will command this first division.—General Miles and staff left Washington last night for Tampa.—The Fifth Maryland Regiment was ordered yesterday to go forward from Chickamauga to Tampa. The move will be made Wednesday or Thursday. Seven other regiments were given similar orders.—Iowa, Mississippi and North Carolina are the only States which have not completed their quotas under the first call for volunteers.—It is believed in Washington that Schley has Cervera in a tight hole at Santiago, and that lack of coal and provisions will compel the Spanish admiral to make a desperate dash or surrender.—The St. Paul cut off a cargo of coal intended for Cervera, by capturing the British steamer Vestormal as it was heading into Santiago.—American naval officers believe that a second Spanish fleet started this way from Cadiz last Friday, and the St. Louis was started out from New York to scout for it.—Correct statements of losses in the battle of Manila bay are: Spanish, 101 killed, 280 wounded; American, none killed, eight slightly wounded.

WEDNESDAY.—Dispatches from Cape Haytien report that an American fleet began bombarding Santiago yesterday afternoon at two o'clock, and continued until four. Havana advices indicate that the American fleet has forced the entrance of the harbor of Santiago. This is discredited by naval officials.—The cable off Santiago has been cut.—It is confirmed that Col. Jose Lacrete landed 400 men and a large amount of supplies on the coast of Cuba, May 21.—Dewey has ordered all vessels from Manila, from which it is conjectured he contemplates some action.

THE LAW STUDENT

Who is unable to get away from home for the first year's work, may have proper direction in reading, by correspondence. In the regular Law Course, by this plan, one who does satisfactory work through the texts assigned in the junior year, will, on request, be admitted regularly without examination, to the senior class in the residence work in the Northern Indiana Law College, as a candidate for the degree of LL. B.

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All Railroads leading into the Queen City, will during the 20th of May celebration offer special rates, and it is confidently expected that every one will avail themselves of this opportunity to see not only the best city in the State, but

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CONTENTS.

	PAGE.
The Evangelization of North Carolina. *Rev. A. J. McKelway*	1
An Explanation. *T. J. Allison*	1
CONTRIBUTED ARTICLES: Other Churches in Mecklenburg Presbytery. *T. J. Allison.* Faith—Speculative and Evangelical. *John W. Primrose, D. D.* The Otts' Lectureship and Dr. Dabney's Lectures. *J. B. Shearer, D. D.*	2
FOREIGN MISSIONS: Dombi, Wissmann Falls, Kossi River. *Samuel Phillips Verner.* After Six Months in Korea. *Miss Mattie B. Ingold, M. D.* Foreign Mission Receipts for May. *S. H. Chester, D. D.*	3
CHURCH NEWS	4-5
HOME MISSION DEPARTMENT: Albemarle Presbytery, Home Mission Work. *T. H. J.* Home Missions in Asheville Presbytery. *R. F. Campbell, D. D.* Home Missions in Wilmington Presbytery. *A. D. McClure.* Among the Lumber and Logging Interests of Eastern Texas. *Thos. Ward White.* A Presbyterian High School in the Mountains of Western North Carolina. *Edgar Tufts.* Educational—A New Presbyterian College. *W. L. D.* Children's Day at Valdese. *Mary E. Morrison.* Home Missions in the Northern Church	6-7
EDITORIALS: What is the Best Method? Assembly Echoes. Northern Assembly Contrasts	8
Sunday School Lesson, *Miss Mildred Watkins*	9
Westminster League Column. *Rev. Jno. M. Ross, D. D.*	9
CHILDREN'S DEPARTMENT: The Children's Letters. A Dog Story. The Doll That Talked, *Margaret Johnson.* What Happened to the Goose. Family Kindness. Reception at the White House	10-11
Marriages and Deaths	12
Gladstone in Westminster	12
Soldiers' Hymns	13
The Northern Assembly	14-15
Secular News	16
Advertisements	11-16

The Evangelization of North Carolina.

The Presbyterian Church in North Carolina has been an active force in the history of the State for a century and a half.

Its founders here were those whose love of liberty has become historic. But the chief blessing of the liberty which they craved, was the right to worship God according to the dictates of their own consciences. They loved the Calvinistic system of theology that "founds on a basis of eternal rock one absolute Sovereign to whose will there is no limit; that renders Christ great and the believing sinner infinitely secure in Him; that establishes the highest conceivable standard of righteousness and secures the operation of the most effective motives to obedience." They loved the Presbyterian form of government, with its protection of the rights of the people and the interests of the Church at the same time; that form of popular representative government which was found good enough for the country at large. And they loved the simplicity and dignity of Presbyterian worship, and for these privileges they made untold sacrifices and were ready to lay down their very lives.

In many ways the Church has been no inconsiderable element in the life of the State. It has always advanced the cause of sound, thorough and liberal education. Its high-schools and academies, its colleges and seminaries have trained thousands for the duties of enlightened citizenship, while from these institutions have gone many who have occupied with honor a Governor's seat or a Senator's chair, or the Judicial bench. Our pastors have been men of education and piety, often of learning, and they have put the Presbyterian ministry upon a high plane before the world. The influence of our Church in the observance of the Sabbath and in the inculcation of morality has been marked, and has extended beyond its own bounds. A goodly proportion of the men who have made the State illustrious in peace and war were trained at their mother's knees to repeat "Man's chief end is to glorify God and to enjoy him forever."

Yet the Church which a century ago was foremost in so many respects is to-day third in point of members in this State. The figures are something like this: Baptists 160,000, Methodists 130,000, Presbyterians 35,000. Why is this? What is the trouble? We have developed the *pastoral arm* of the Church and neglected the *evangelistic foot.* The sections of the State where Presbyterianism centered a hundred years ago is filled with our churches, while other sections are entirely without them. Ten years ago one-third of the counties of the State (32) had not a single Presbyterian Church within them, and while the number is steadily diminishing now, there are seventeen counties still, thirteen of them in Albemarle Presbytery, without a Presbyterian church.

Now if our principles are worth having they are worth giving to others. If we are loyal to our Church we want to see her influence paramount in our beloved State.

The evangelistic work is the hope of our Church, so far as its extension is concerned. But there are other facts that need to be considered that concern not our denomination merely, but the Kingdom of Christ itself. There are a quarter of a million people of our own race in North Carolina who cannot read the Bible for themselves. Yet God has given us a written Word. There are at least a hundred thousand of our people without church privileges or any church connection. There are many who have never been inside of a church or heard a sermon in their lives. There are children by the thousand who are growing up in ignorance and crime, with no knowledge of God and no hope in this life or the life to come. Our missionaries tell of communities where half the families have not a single member of them a member of any Church. Hence this large untaught and unevangelized population is a prey to such impostors as the Mormon missionaries who have established in the last few years, as we are informed, one hundred congregations in North Carolina; and the poor people whom they have deceived are cut off from the ministration of any Christian Church hereafter.

The Synodical Mission work of North Carolina was organized ten years ago for overtaking the religious destitution of our beloved State. Twenty counties have been opened to our workers, churches have been organized all over the State, Christian schools founded and sustained, churches built, and souls saved. Our Church has increased its membership one-third. No Church in this State is doing to-day a more successful or fruitful mission work, and no Synod of our Southern Presbyterian Church.

The question now is, shall this good work continue? During the last few months the work has been in straitened circumstances. There has been no general collection for the cause since last September. We are in debt to our faithful and self-sacrificing workers, and there are loud calls to us to send more laborers into the whitening harvest field. Our Church has the men and the means for the evangelization of every corner of the State. And this is the work which Christ loved to do when he was upon earth. He gave it as the crowning proof of his Messiahship that "the poor have the Gospel preached to them."

The Synod asks and the Presbyteries have endorsed the request that the sum of $5,000 be raised this year by the regular collections. This is outside of what the superintendents is expected to secure by special appeals to individual churches. Every cent is needed. Every consideration of patriotism and philanthrophy should move our people to the support of the work. But you are asked to give *for Christ's sake. This is His work. The need is manifest. His blessing upon the work has been abundant.*

This month of June has been set apart by all the Presbyteries for the collection for this cause. Let every pastor present the facts to his people. Let every Church in our Synod do its utmost to meet the pressing need for a liberal contribution. And let every individual member, old and young, do his part. In giving to Christ, let us not be content with the coins which we throw to a beggar. But let us bring to Him our best gifts.

The readers of this paper could more than raise the $5,000 by giving as much for evangelization of North Carolina as they do for their religious periodical. Many can give much more. *Then we can sing with new meaning and in the spirit of earnest prayer:*

"Carolina, Carolina! Heaven's blessings attend her."

Yours in the work of Christ,
A. J. MCKELWAY, Superintendent.

An Explanation.

In my article last week on the organization of the first Church of Charlotte, I made a quotation from the Records of Mecklenburg Presbytery, June 8, 1827.

I have been informed that confusion has arisen in the minds of some, from the fact that the present Mecklenburg Presbytery is only about 28 years old.

I will state that there was organized from Concord Presbytery in 1824, a Presbytery called Mecklenburg. Mecklenburg County and several other contigous counties comprised the territory of this Presbytery. In 1828 Mecklenburg Presbytery was merged again into Concord Presbytery.

The present Mecklenburg Presbytery was organized in 1869 or 1870.

Respectfully,
T. J. ALLISON.

CONTRIBUTED ARTICLES.

Other Churches in Mecklenburg Presbytery.

As I stated last week, I have learned some interesting facts from the records of Concord Presbytery, about other churches beside the First Church, Charlotte.

The Manual of Presbytery states that Paw Creek was organized in 1799. The records of Concord Presbytery say that it was organized in 1809. On May 3, 1866, the records state that by request of the congregation the name was changed to Caldwell in honor of the venerable founder, Rev. S. C. Caldwell. Manual gives New Hope the date of 1805. The records of Presbytery say: On April 6, 1808, "a petition was received from a congregation in Lincoln County called New Hope, requesting that Mr. Hunter be directed to spend with them a fourth part of his labours for ye space of one year. On Mr. Hunter's consenting to comply with this request, the prayer of the petition was granted." This is the first mention of New Hope Church. In the minutes of April 6, 1814, this petition is found, "a number of families near Armstrong's ford on the south fork of the Catawba river, petitioned to be taken under the care of Presbytery, to be known by the address of New Hope congregation and to receive supplies. Resolved, That the prayer of the petition be granted."

Which one is the present New Hope of the Presbytery? They were both in Lincoln County, as Gaston County was not formed until 1846. Perhaps some one can give us some light. Mallard Creek was organized in 1823 as found in the records, and not 1830 as stated in the manual.

Sharon in 1830 instead of 1832. Morven does not appear in the records of Concord Presbytery. This church must have been organized under some other name, but not in 1833, as stated in manual, as there was no organization mentioned in the records of that year.

Some very interesting facts have been found about the Lincolnton Church, which the manual says was organized in 1837. I will give a quotation from the letter of the Stated Clerk of Concord Presbytery on this church. He says: "The date of the organization of Lincolton Church is evidently wrong. There was a church there years before this. It was originally known as Emanuel's Church. In the minutes of September 6th, 1827, I find this: 'A memorial signed by the elders of Emanuel's Church (Lincolnton) complaining, &c., &c,' was received and read, and is as follows, viz.: "To the Revd. the Presbytery of Concord: We the undersigned being elders of Emanuel's Church in Lincolnton,' &c., &c., &c.

DAVID RAMSOUR.
JOHN HOKE.
CHARLES E. REINHARDT.
ISAAC ERWIN.
JAMES RAMSOUR.

Lincolnton, 3rd of August 1827.

P. T. Sparrow was ordained and installed pastor of Emanuel Church Nov. 15, 1828. At a meeting of Presbytery in Lincolnton in 1822, David Ramsour is enrolled as a member. Then in the minutes of the meeting of Morganton Presbytery, April, 1840, David Ramsour is enrolled as the Elder from Lincolnton Church. Thus it is evident there was a church in Lincolnton in 1822, and how long before that I do not know."

It seems very strange and unaccountable that, if Emanuel's Church became defunct, and a new church under the name of Lincolnton was organized in 1837, there was no record made of the dissolution of the old church and of the organization of the new in the minutes of Concord Presbytery. The Records of the Presbytery are beautifully and clearly written in a legible hand, with a full index on the margin, and a separate and complete index at the end of the volume. It is comparatively easy to find anything in the minutes, if there. Perhaps the pastor of the church has this historical tangle all unravelled, and can readily explain it. Bethlehem was organized in 1832, Rutherfordton in 1834, and Sandy Plains, in Polk County, in 1858. The Manual gives no date for these churches.

Macpelah, in Lincoln county, was organized by Dr. R. H. Morrison, May 28, 1850, and not in 1848.

Shelby was organized by Rev. Jesse Rankin on Sept. 19, 1858, and not in 1852 as given in Manual.

I have only mentioned churches which had dates of organization (and those of no dates) differing from the dates in the Records of Presbytery. I hope these facts will be interesting to the brethren and churches of the Presbytery, and that further light may be thrown on the churches which have their birthday still undetermined.

T. J. ALLISON,
Pastor Sugar Creek.

Faith.—Speculative and Evangelical.

BY JOHN W. PRIMROSE, D. D.

The distinction between intellectual faith and saving faith perplexes some. The first is assent to a proposition as true; the second is trust in something as a personal good. Saving faith is trust in Christ. What you believe *about* Christ is intellectual faith; reliance on the person of Christ is saving faith.

CREED, A STATEMENT OF INTELLECTUAL FAITH.

What we believe *about* Jesus Christ is our *creed* and has no saving efficacy, whether that creed be as long as the Catechisms and Confession, or as short as that of the Disciples: "I believe that Jesus Christ is the Son of God."

This last is all the profession of faith required by the Disciples, and strange to say, they who denounce creeds rely on this creed for admission to their church and its ordinances, while Presbyterians rely not at all on their longer creed, but only on the person—Jesus.

FAITH IN ONE'S FAITH.

People often congratulate themselves on their faith. It is comfortable to feel that they have faith, and having faith, they are satisfied therein. They sometimes boast that they have a strong faith. But faith is not a finality. That is not Christian faith which does not rely on an object outside of self. It does not terminate on itself. What is said of the Holy Spirit is true also of faith:—it does not speak of itself, but takes of the things of Christ—and glories in them. He that glorieth let him glory in the Lord. Faith goes out of self to find peace.

A certain sick woman was in high repute for her faith. So far had the fame of her faith extended that a Christian stranger sought her out. "Are you the woman of great faith?" she asked. "No," was the answer of the invalid, "not great, I have a little faith, but my dear, it rests on the great God."

Yes, faith is weakness leaning on strength; helplessness leaning on the strong arm of the Lord. Faith in one's faith is a snare, as Peter found it to be. He had faith in his faith and asked that he might be put to the test. He would parade it in the sight of his brethren by walking on the tempestuous sea. True faith, on the contrary, humbly prays; lead me not into temptation. Peter's real faith found voice when he cried: Lord save or I perish.

POWER REALIZED IN CONSCIOUS WEAKNESS.

Faith is the source of all spiritual power. Itself is not power, but conscious weakness relying on the power of another. Faith will not grow in the soil of self-complacency. When I am weak (consciously) then am I strong. We are powerful for God's service just in so far as our faith appropriates the Lord's promises. Then are we strong *in the Lord* and in the power of *his* might. Faith invokes the aid of the covenant-keeping God who "will hear with the saving strength of his right hand."

ENDUEMENT WITH POWER.

Only then, in the exercise of faith have we power for service. Power is the inevitable consequence of the faith which the occasion demands, and is not an immanent force infused as the reward of some act of faith in time past. Faith is not coal in the bunkers, but coal in the furnace. It is not an enduement. There is no prescribed rule for such an acquisition. Every Christian has power according to the measure of his faith in exercise (not his presumption); and he is strong in the Lord only when conscious of his own weakness and insufficiency.

The Apostles received power, that is to work miracles in attestation of Christ's resurrection; a power which had been withheld after the crucifixion of Jesus. Jesus would not tell them that at that time the kingdom should be restored, but they should have miraculous power to confirm the truth of his glorification for the establishment of the kingdom in the Father's own time. And even this power was not a deposit inherent in them, but was divine power manifested through them in response to faith. Said Peter: "Why look ye so earnestly on us as though by our own power or holiness we have made this man to walk? His name, through faith in his name hath made this man strong."

TRUE POWER.

Spiritual power is realized when faith takes Christ as all and in all. The soul is assured, serene and joyous when its faith sees Christ as made unto us of God's wisdom, righteousness, sanctification, redemption; when it believes that God has given it that eternal life which is in Christ Jesus; when it accounts itself accepted in Christ. Because "the Lord Jehovah is himself become our salvation, therefore he is our strength and our song." We love him because we believe that he first loved us. And love constraineth us to yield cheerful obedience to his commandments; to heed his admonitions; to be zealous for Jehovah; and zealous for his kingdom. This is the victory that overcometh the world, even our faith. Faith accepts all the revealed promises. It is not slow of heart to believe *all* the prophets have spoken. We heard a preacher pray: "Baptize us anew with power to convert sinners this night." No such promise was ever spoken. It is the Lord who opened the heart of a Lydia to attend to the things which were spoken even by an Apostle.

Faith, faith in momentary exercise, faith in the power of His might for every time of need, not faith as an enduement—not faith as a storage of personal power—this faith is the source of a Christian's power to serve.

GREENVILLE, Miss.

The Otts Lectureship and Dr. Dabney's Lectures.

In the year 1893 Rev. J. M. P. Otts, D. D., LL. D., gave to Davidson College his *alma mater*, a generous sum of money to found a lectureship for the defence of the faith against such heresies as might arise from time to time seeking to put in jeopardy the fundamentals of Christianity.

The first series was delivered by Dr. Otts. This series is an admirable introduction of the "Otts Foundation" to the Christian public and deserves a large circulation.

The second series of lectures was delivered last October by the late Rev. R. L. Dabney, D. D., LL. D., only a short time before his death. It has been published by the Presbyterian Committee of Publication under the title of "Christ, our Penal Substitute." By some inadvertance for which I hold myself partly responsible, the title page made no reference to the "Otts Foundation," on which the lectures were delivered, nor to Davidson College, the direct beneficiary of the trust. The mistake will be corrected in the best form possible, both in the bound and unbound copies of this and also future editions. This statement is made for obvious reasons.

The issuance of these two volumes is itself a strong testimony to the wisdom and sagacity of the founder of the lectureship, and the friends of Davidson College expect large blessings to the College and to the Cause of Christ to flow from this foundation in the years to come. And besides, I desire in behalf of the College and her friends to express our grateful appreciation of the liberality of our friend and patron in founding and fostering this lectureship.

J. B. SHEARER, President.
Davidson College, June 3d, 1898.

FOREIGN MISSIONS.

DOMBI, WISSMANN FALLS, KASSAI RIVER,
March 7th, 1898.

I. There are 2,500,000 square miles in Africa where the Anglo-Saxon can labor in health and comfort.

II. There are in these healthy districts a variety of natural wealth unsurpassed on earth, and a laboring class so specially capable of developing it that great wars alone ended their capture and enslavement for the purpose.

III. The native Africans embrace Christianity and adopt western civilization more readily and completely than any other heathen people.

IV. Africa is virgin soil reserved for sowing the best seed, by the ablest sowers, with the finest tools, since Christ. What may the harvest be?

V. America robbed Africa of millions of her strongest sons and daughters, and retarded her progress four hundred years. How can she pay the debt she owes?

VI. Africa is the oldest, America the youngest of the continents? What can the young giant of the West not do for the renascent mother of nations?

VII. Africa sheltered the infant Saviour from persecuting tyranny, and sent to His dying aid the Bearer of the Cross. Who will now bear the cross to the succor of a land threatened with innumerable tyrannies and show Christ to a dying continent?

SAMUEL PHILLIPS VERNER.

After Six Months in Korea.

MISS MATTIE B. INGOLD, M. D.

"Zion stands by hills surrounded," and in this respect, but alas, I fear no other, does Chunju resemble that city of which we sing. It lies in a valley, as Korean towns and villages always do, while the beautiful mountains, covered with grass and a scrubby pine growth, lift their heads heavenward from every side; and these silent witnesses of their Creator's skill seem to beckon the people below to look up to the God to whom they owe their existence, and to strive for a higher and better life.

But all unknown to them is the God of love, from whom comes every good and perfect gift; and with that inborn belief in the existence of a higher power than man, they imagine these hills and dales to be the abodes of spirits. These they worship and fear and often do we hear them as they are engaged in this worship. Ancestral worship is also engaged in, and it is, perhaps, the most universal of any of their beliefs. It is performed at the graves, many of which have a stone slab at the foot for that purpose; or they are worshipped before the ancestral tablets in their houses. Often a party will go out to the graves and mourn in their peculiar way, and often we hear them at night.

Food is placed on the stone slabs for the spirits to eat, and the fact that they do not eat it does not seem to weaken their belief that it is necessary for them. God grant that the hearts of these people may be prepared to receive the message of salvation that we have come to bring, and that instead of groping in their blindness and worshipping they know not what, they may come to a saving knowledge of the truth as it is revealed in Christ Jesus.

My first six months in Korea have been very busy, and consequently, happy one. Busy with the study of the language, and in seeing and trying to talk with the woman who come to see us in crowds in good weather. Sometimes I visit with Miss Tate in their homes. Would you like to go with us in imigration and see a little of the home life of these people?

In the first place you must remember that we are not on visiting terms with the upper four hundred or *Yang ban* class, and not with many families in the middle class even. It is into the homes of the poor and lowly that the gospel is first finding its way, at least among the women for those of the higher classes lead such secluded lives that they seldom visit us.

If you are going you had better wear overshoes unless you want to take your shoes off at every house. They think we are very dirty people because we wear our shoes in the house; so if we have rubbers to leave outside they will think the others are house shoes, and thus we will save our reputation somewhat. Their straw or wooden shoes are easily slipped off, and they leave them on the steps whenever they enter the house.

We will go down the hill at the foot of which lies the city, and one of the first houses we see is where lives one of our Christian women. She is very glad to see us, for her husband does not allow her to visit us often, or to go to Church services, and her mother-in-law watches her to see that she does not disobey him. Her life is one of many hardships and trials, and she is not a stranger to blows and unkind treatment; but despite it all she seems always bright and cheerful, and finds peace and happiness in her Christian life, such as the world cannot give and cannot take away.

In her sweet, quiet way she daily witnesses for Christ, and we trust that through her life and influence her husband and mother-in-law may see and seek the better way. Her sweet little eighteen months old daughter plays around on the floor and with us, and is not at all afraid of us. The mother-in-law is quite friendly, and she often comes to Church, from what motive we do not know.

After Miss Tate has spoken such words of help and comfort as she can, we go on to another house. All these houses are surrounded by a fence of brush or straw, through which you cannot see, or perhaps a mud wall. In front of the entrance on the inner side, is placed a screen of straw or bamboo, and this notifies the men that within are the women's quarters and they must not enter, and it also prevents passers-by from seeing in. There is a small yard in which is a shallow well, surrounded by a lot of flat stones on which are placed their earthen vessels of various kinds, used in preparing their rice, etc. They draw water by letting down a wooden bowl or half a gourd, fastened to a straw rope which they pull up with their hands. The wells are entirely uncovered, and the top almost on a level with the ground, and I do not see why the little children do not fall into them; am sure the American children would avail themselves of such an opportunity, and the Koreans do sometimes.

The house is a mud structure with a straw thatch roof, and in front is a narrow porch on which you will probably see the small tables used to hold their food while they eat. Unless the house is a new structure the walls will be black from the smoke which the brush fires make. Over the furnace is placed the *soit* in which the rice is cooked, and probably you will see the brass bowls out of which it is eaten, in this little outside room with the ground floor, where they build the fires that heat the house and do their cooking.

You mustalways be careful on entering these houses to stoop pretty low, else you may injure the door frame which is seldom over five feet high, and more often considerably lower than this! In many of the houses you cannot stand erect except in the highest place The rooms are usually eight feet square, but sometimes they are eight by twelve, which is quite large and objectionable from their standpoint, because harder to keep warm.

In the small rooms with the doors tightly closed and several people inside, a little fire will keep the floor warm, and from lack of ventilation the air is indescribable. You will be very glad if you can sit near the door and get a breath of fresh air when the door is opened, as it soon will be; for when the neighbors find out that the foreigners are there, they will come to see the strange creatures, and perhaps leave the door open so that those who cannot get in may see from without.

In a typical room you will see in one corner a wooden post set on a board base, on which is placed a bowl to catch the drippings from a bowl above containing oil and a wick which gives their dim light at night. In every house you see two chests with brass hinges and locks, and these are part of the bridal outfit which every prospective groom gives to his intended bride after the arrangements have been made by the parents of both parties. On a straw rope stretched along the wall, or on a bamboo pole, hang the quilts on which the family sleep at night, and any extra clothing they may have outside the chests. A flat, smooth ironing stone about two feet long and six or eight inches square may be seen, with the smooth round ironing sticks lying beside it. A couple of bamboo poles may be fastened across one side of the room, forming a kind of shelf on which are placed various things, and almost always you see a number of gourds of various sizes, cut in half and prepared for use, hanging on the wall.

You may see a jar containing beans and water which are being sprouted, and when the tender shoot grows an inch or two high, they are cooked. This is about all you will see unless you observe the dirt and black cobwebs on the walls, and other places; but of those things it is just as well not to take cognizance.

At the house we are to visit now, lives a woman and her daughter, and we find the latter in the yard hanging up some freshly washed clothes on a straw rope. The old lady sits on the floor combing her hair, and she gets up and invites us to enter; which we do, and take our seats on the floor beside her, and watch her complete the process of combing her hair with a wooden comb. After she has gotten it smooth, she oils it until it shines and then dividing it in the back into two equal portions, she twists or plaits these, crossing them behind, brings them around her head, and ties them on top in a loose knot. All the women I have seen hear wear their hair in this way, and it does not look very neat, and is continually slipping down.

The daughter soon comes in, and the neighbors have found out that we are there, and they come too. In front of us sits a wife who was deserted by her husband for the woman by our side. As we are not very familiar with the language we will let the others do the talking while we assume the attitude of interested listeners, and see how much of the conversation we can understand. We may make a remark or two occasionally, just to show that we are interested, and after we repeat it several times and still they don't understand, Miss Tate will tell them of what we are trying to say. Then we will say it over after the natives, and think we have gotten the correct pronunciation, but it is very doubtful if the Koreans will think so the next time we say it. Miss Tate will tell them something of the gospel story, but it is so new and strange to them that it is hard for them to understand, and some mock, some say, "we will hear thee again of this matter," and there are a few, we trust, that believe.

About the middle of March Miss Tate, her helper and I took an itinerating trip to a village about twenty miles from here. There is one Christian family there, and with them we stayed for a week, in a room eight by eight feet, in which we cooked, ate, slept, received visitors and preached. I did not take a very active part in the last named.

There is no way of getting an insight into Korean life and character like living with them for a while, and it is a good way to learn the language. The women of the village and other villages near by, came to see us all during the day, and usually some at night. Miss Tate and her helper would preach to them, and I would give the children picture cards with Bible verses written on the back, for them to take home for their fathers to read for them.

Very few of the women can read. Some Christian women of a neighboring village, who had lately moved down from Seoul, invited us to come to their house, which we did. Our arrival there was announced by the furious barking of every dog in the village, who looked like they wanted to devour us, but were always careful to maintain an attitude best adapted to a hasty retreat if we pretended we were going to challenge them for a fight. We were welcomed by our friends, and soon the neighbors who had all been invited to come and hear us, came in and the room was filled to overflowing. One woman was called to go home, and the told the messenger to say that she was away at some other house, washing clothes. We told her that she must not tell what was not true, whereupon the most of them laughed quite heartily. That is a new doctriue to the Koreans.

After our week's stay we regretfully took our leave, wishing that we had planned to stay longer; but it was real nice to get home again and to have a chair to sit on after a week's futile effort to be comfortable on a hard Korean floor.

Chunju, Korea, April 9th, 1898.

Foreign Mission Receipts for May.

The receipts of the Foreign Mission Treasury for May were $10,634.58, being a *loss* as compared with last May, of $2,305 84. Alas, that it should be so, but so it is. We will live in hope that the Church will not allow it to continue so.

S. H. CHESTER, Secretary.

CHURCH NEWS.

THE PRESBYTERIAN HIGH SCHOOL, ROCK HILL, S. C.

The first session of this school, so successfully conducted by Professors Barnes and Banks, has just closed.

The able sermon on Sunday, May 29th, by Rev. J. W. Stagg, of Charlotte, N. C., was greatly enjoyed by his large audience, which was composed of the congregations of the Methodist, the Baptist and the three Presbyterian churches of this town.

The exercises on Tuesday evening consisted of speeches by the students, a medal being offered for the best speech. This was won by Mr. Marcus Honey, of Davidson College, N. C.

Wednesday evening the exercises, called "An Evening in Dixie," were especially interesting, and were witnessed by a large audience that crowded the auditorium.

On Tuesday evening the address of Gen. John S. Verner, of Columbia, S. C., on "Character Building," was interesting and instructive from the beginning to the conclusion. After the address a reception was tendered to the students.

The next session of the school begins September 6. The enrollment for the past session was seventy five from six states.

COMMENCEMENT AT PEACE INSTITUTE.

Commencement at Peace Institute has come and gone, and the girls are off for a well earned vacation. The exercises were ushered in by the Baccalaureate Sermon on Sunday, by Rev. J S. Watkins, D. D., of Spartanburg, S. C., from Ps. xlv: 11. "So shall the King greatly desire thy beauty, for he is thy Lord; and worship thou him." Dr. Watkins in earnest loving words spoke of the gift and power of beauty, both physical and spiritual, and urged all to live up to the high ideal of beauty as found in Christ.

The Commencement exercises were held on Friday morning, when the announcement of distinctions and certificates and the conferring of the diplomas were important features of the program.

Judge Walter Clark, of Raleigh, delivered the diplomas to the following young ladies:

Miss Margaret Exum, N. C., Music; Miss Bettie W. Johnson, N. C., Music; Miss Annie McLean, N. C., Music; Miss Bessie B. Brown, Texas, Literature and Language; Miss Helen Dinwiddie, Tenn., Literature and Language, (Second honor); Miss Jennie Hill, Wis., Literature and Science; Miss Emily Dinwiddie, Va., Full Graduate, (First honor).

The Everett Mathematical Medal was awarded to Miss Jennie Hill, of Wisconsin.

The work of the year has been earnest and successful, and there has been the most delightful home atmosphere throughout the entire school. Joys and sorrows have been shared and borne, making the ties of mutual sympathy unusually strong.

Mr. Dinwiddie, with his usual energy and wisdom, has greatly strengthened his faculty for next year.

The Mathematics will be in charge of Miss Watkins, of Granville County, who has done graduate work at Chapel Hill this year and comes with highest recommendations from the professors there. Mr. Stanley Olmstead has been engaged as Musical Director. Mr. Olmstead is a native North Carolinian and has just returned to America after four year's of foreign study, three of which were under the famous Leschetizky. He is a brilliant performer, full of enthusiasm and energy, and a most careful, successful, teacher.

DAVIDSON NOTES.

Sunday added another to the long list of baccalaureate Sundays at Davidson. The special features of the day were three—the sermon before the graduating class by the president, the annual sermon before the Y. M. C. A., at night, by Rev. Dr. Alexander Sprunt, of Rock Hill, and the Children's Day exercises at the Linden school, with an address by Rev. Charles G. Vardell.

Dr. Shearer's sermon in the morning was worthy of the occasion and was a strong, forceful presentation of truths, which it well becomes young men to whom he spoke to lay deeply to heart. His discourse was based on the double text, Judges xxxiii: 5, "Curse ye Meroz * * * Curse ye, bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty," and Jeremiah xlviii: 10, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood."

Dr. Sprunt's sermon at night was finely delivered and admirably conceived, taken from I Corinthians, xvi:13—"Watch ye, stand fast in the faith; quit you like men; be strong."

NORTH CAROLINA.

South River.—From the 23rd to the 26th of May we had Brothers Wm. Black and Pool with us in a meeting at South River.

Six have already united with this Church, one is yet to be added, another to be received into our Church of Oak Plains, while three will unite with the Baptist Church.

It was with the deepest sorrow we parted with Brother Black, having had him with us only three days when he was called to the bedside of his aged father who died last week.

We as a people shall never forget the pleasure and profit these brethren have been to us nor shall we cease to anxiously look forward to the time when we shall have them with us again for a longer period with even greater profit and greater pleasure because of the hopefully anticipated more glorious results.

Their work with us in person for the present is ended but God grant that much fruit as a sequence may yet be gathered into the House of our God.

NED B. CAMPBELL.

Cove Creek.—At our regular March meeting there were two additions on profession of faith.

Blowing Rock.—Three professions and six baptisms at the March meeting.

Banner Elk.—At last regular meeting two additions were announced, one on profession of faith and one by letter. Our people at this point are very anxious for a good high school and they are willing to contribute largely in material and work towards its establishment. We will run this year a fall and winter school, instead of one in the summer.

Hephziba.—On the fourth Sabbath in May this church enjoyed the celebration of the Lord's Supper, services beginning on Friday night before. Preaching by the pastor. To this vine of long standing and of patient, prayerful waiting, the promised blessing has already come in part. The addition of comforts and attractiveness to their church building and premises, the fidelity of God's people in worshipping the Lord with their substance, the growing interest of the people in the church and its work with valuable additions to the membership from time to time has made God's people hope. Mecklenburg Presbytery will establish a mission school at this point it is hoped in the near future to aid this people and community in the training of the young.

Cannonville Church.—Pursuant to an order of Concord Presbytery, the commission consisting of W. C. Alexander, C. Miller and C. F. Rankin, and Elder D. F. Cannon met in the Cannonville Presbyterian Church, Sunday night, June 4th, and organized this Church. Rev. C. Miller preaching the sermon, W. C. Alexander, moderator and C. F. Rankin clerk. The testimonials of seventy-two members from other churches being examined and found in order, were received as members, and three being received on profession of faith, the church was then constituted and the following officers elected:

Elders, John Frieze, H. C. Query, W. P. Hornbuckle and S. C. Alexander. Messrs. Frieze, Hornbuckle and Alexander were then ordained and installed.

Deacons, J. A. Cline, Charlie Smart and A. L. Goodman. Messrs. Cline and Smart being ordained and installed.

We feel that this new organization of seventy-five members has been fortunate in the selection of its office bearers, and we thank God and take courage.

Very truly,

C. F. RANKIN.

Shiloh Church, at Grover, N. C.—The regular spring communion was observed by this church on the third Sabbath in May, preparatory services beginning on Friday night before, Rev. R. A. Miller, of Lowell, N. C., assisting the pastor on Friday and Saturday. There were three accessions during the meeting and three on the previous appointment one month before. Of these, four were by letter and two on profession of faith. These six new members represent eighteen souls, since four are heads of families. By the blessing of God on this little flock in recent years, besides paying their pastor and contributing to all the causes of the church regularly, they have raised in the most scriptural way, almost entirely within themselves, the sum of two hundred and thirty dollars, which has been spent most judiciously and wisely in making God's house an attractive Church-Home. Lamps, table, organ, and bell have been added to its furniture, while a bell-tower with vestibule, and a dress of pure white have been added to the buiding. By this same blessing also the membership of the church has been practically doubled within the past four years, the accessions coming almost entirely from among the young of covenant promise.

Long Creek.—The regular spring communion was observed by this Church on the second Sabbath in May; preparatory services beginning on Friday before at 3 P. M. The pastor was assisted Saturday by Rev. W. R. Minter, of Rutherfordton, N. C. One Child of the Covenant was received into the communion of the Church on profession of faith. In the face of constant removals, chiefly of young men, this Church is more than maintaining itself. It is thoroughly organized and well equipped with faithful workers, and a wholesome literature; while the uniform and steady increase in offerings, with the yearly accessions, from among the young, to the membership of the Church attest its real life. During the interregnum when the Church will be without regular preaching services the session will convene the congregation for public worship.

King's Mountain.—Services preparatory to the celebration of the Lord's Supper began at this church on Friday night before the 1st Sabbath in May. Preaching by the pastor. With a prosperous Sabbath school, a well circulated, wholesome literature, an efficient Gentlemen's Missionary society, and a faithful Ladies' Aid society whose labor of love has made God's house a place of comfort and pleasure, His people here should take courage and go forward.

Philadelphia.—Rev. J. A. McMurray will be installed pastor of Philadelphia Church next Sabbath at 11 a. m., and of Robinson at 3:30 p. m., by the following commission: Revs. T. J. Allison, R. A. Miller, S. W. Newell.

Rev. T. J. Allison will preach at 11, preside and propound the questions.

Rev. R. A. Miller will charge the people. Rev. S. W. Newell will charge the pastor.

At Robinson at 3:30 p. m., Rev. R. A. Miller will preach, preside and propound the questions.

Rev. T. J. Allison will charge the pastor. Rev. S. W. Newell will charge the people.

Charlotte.—Rev. J. R. Howerton, pastor of the First Church, preached the baccalaureate sermon at Converse College, Sunday, June 5th.

The pulpit of the First Church was occupied in the morning by Rev. W. A. Wynne, of the Graham Street Church, and in the evening by Mr. George Atkinson. The pulpit of the Graham Street Church was occupied in the morning by Mr. Edmunds Brown. At the Second Church, at night Rev. Dr. Tillet, Dean of the Theological faculty of Vanderbilt, preached. There were three additions to the Second church Sunday morning.

Wilmington.—The Presbyterian Churches have a feast on good things. Dr. Alex. Sprunt preached the fourth Sabbath at the First Presbyterian Church and will preach next Sabbath at St. Andrews. Last Sabbath our Graham Brethren held service and Childrens' day services at the First Presbyterian at 11 a. m., and H. T. Graham lately from Japan delivered a lecture on the mission work there, exhibiting curios from Japan. Mr. J. B. Graham, fresh from his China field, met a crowded congregation at Immanuel Church and followed the pastor's brief lecture on missions by a very interesting address on China and the mission work there. After which an offering was made for the missions.

Mecklenburg Presbytery, Home Mission Committee.—Licentiate S. L. Cathey was placed in charge of the Forest City group of churches. Mr. L. C. Vass was placed in the Matthews group.

Arrangements were made for the transfer of the school property at Locust, Stanley County to Mecklenburg Presbytery.

A lot for a church building at Albemarle has been secured, and steps are being taken to locate a preacher in that field soon.

Licentiate Higdon has entered upon his work at Castanea and Unity with every prospect of success. Reports go to show that Brother Temple is proving to be the right man for the work at Locust both as a teacher and evangelist. His congregations are large and attentive.

The congregation at Donsilla is talking of building a new church soon

General Evangelist Smith departs at once to Asheville Presbytery to give four months to the work in its bounds. The Churches should be notified that the funds in the treasury for Home Missions in the Presbytery are running very low.

Rev. Jos. Crockard, of Mulberry, is seriously ill.

S. W. N.

Mecklenburg Presbytery.—The commission appointed by Mecklenburg Presbytery, to organize a church at Croft, will meet again at that place on Sunday next the 12th, inst., at 4 p. m., to ordain and install the officers elected at the last meeting. Members of commission will please take notice and attend.

The Presbyterian Minister's Association of Mecklenburg County will meet at the Hopewell manse on Monday next, the 13th inst., at 11 a. m. All are urged to attend.

R. D. S

Dillsboro.—Sunday, June 5th, was a happy day for the Presbyterian Church at Dillsboro, Jackson County, N. C.

This was the day set apart for the dedication of the first Presbyterian Church ever erected in the County.

At eleven o'clock the Rev. R. F. Campbell, D. D., pastor of the First Presbyterian Church of Asheville, preached the dedication sermon from Ps. cxxvii: 1-2. The sermon was a forcible presentation of the thought of the text, and made a deep impression on the audience.

Immediately after the sermon, the Rev. J. B. Cochran, now of Murphy, made a statement as to the inception and progress of the movement that resulted in the finished structure, that we had assembled to dedicate *wholly* to the worship of God. At the close of this statement Brother Cochran offered the dedication prayer. It was eminently proper that he should take this part in the dedication service, for it was during his term of service that the building was erected.

At the evening service Brother Cochran preached a good sermon from that favorite scripture John xv i-ii. This closed a day long to be remembered in Dillsboro.

In the near future I want to give your readers a short history of the work from its beginning.

Respectfully,

A. WALKER WHITE.

Jefferson.—"I have five workers to assist me in my field this summer. Two have entered upon their labors, and two more will be here next week, and the fifth on the following week.

"I have just returned from Salisbury where I received $300.00 more for our Church at Jefferson from the same lady who gave the thousand dollar gift. May the praise be to the Master's name!"

May 20, 1898.

VIRGINIA.

Buchanan, Va.—Rev. Charles Friend, pastor of Glen Wilton and Galatia churches, has accepted an invitation from the church at this place to spend one Sabbath in every month here.

Warm Springs.—At the Chas. L. Francisco Chapel, an outpost of the work here, the pastor held an all-week meeting. On Thursday the Rev. L. H. Paul, of Mossey Creek, Va., came and preached until Sunday. On that day (May 29th) a very large congregation, twice as many as the Church would hold, assembled, and the Chapel was formally dedicated. The Rev. Mr. Paul preached the sermon and the Pastor made the prayer. Rev. Dr. T. H. Lacy, of the Episcopal Church, being present, was invited to take part in the services and read a Psalm and led in prayer. Three young persons were received into the Church and much interest was manifested all through the meeting. The Chapel was built and presented to the Session by Mr. H. C. Francisco, a grandson of the Ruling Elder, for whom it has been called by the Session.

WM. C. WHITE, Pastor.

Hot Springs.—Rev. R. Ernest Vinson of Sherman, Texas, is assisting the pastor, Rev. Wm. C. White, in the work here and at the Warm Springs this summer. They are both kept very busy in this large field, each preaching twice and often three times on Sunday. Mr. Vinson is making many friends for himself in the work and will doubtless do much good by his summer's work.

Rev. Wm. M. Paxton, D. D., of Princeton, N. J., is at the Hot Springs, Va., and preached for the pastor on June 5th. He will also preach at the Warm Springs, Va., on June 12th for the pastor, Rev. Wm. C. White. Rev. W. R. Brown, D D., of Louisville, Ky., will spend July at Warm Springs, Va. Rev. J. G. Garritt, of the China Mission will spend July with his wife's parents. Judge and Mrs. Charles R. McDannald at Warm Springs, Va.

The Warm and Hot Springs Valley is becoming a place of resort for quite a number of Presbyterian ministers every season. Rev. Wm. N. Scott, D. D., of Galveston, Texas, will spend the summer with his family in the Valley. Rev. Wm. S. Lacy, D. D., of Norfolk, Va., and wife are expected. Rev. W. R. Brown, of Louisville, and party will be here. Rev. Wm. M. Paxton, D. D., of Princeton, is now here with his wife and daughter. Rev. J. C. Garritt, of China, who married Miss Nannie McDannald, a missionary from this church, is expected soon. This is likely to grow as reduced rates can be secured.

WM. C. WHITE.

Windy Cove and Millboro.—Rev. F. E. Rogers will preach at these churches for the summer.

Glen Wilton.—Rev Charles Friend was ordained at this church on the third Sunday in May by a commission consisting of Revs. E. W. McCorkle, F. T. McFaden, C. R. Stribbling, and elders T. D. Kauffelt and W. R. Carper. Rev. F. T. McFaden presided, preached, and propounded the constitutional questions. Rev. C. R. Stribbling delivered the charge to the pastor. Rev. Dr. McCorkle delivered the charge to the people. At night the installation service took place at Galatia and he was installed pastor of that church. The services were very interesting and striking. Mr. Friend enters upon his work here with encouraging prospects, as he has already endeared himself to the people.

Seven Springs.—A successful meeting at Seven Springs (White Hall) closed Sunday night, May 29th. The result was—the addition to the membership of the church of eight persons by profession of faith—the revival of God's work in the hearts of the officers and members of the church and an improvement to our house of worship in the way of a new pulpit and new lamps. The whole town was enthusiastic in supporting the meeting.

Charlottsville.—The Presbyterian Church at Charlottsville, Va., is a large, well built structure of brick, covering a space of 100x110 feet, at the southwest corner of Second and Market streets. It has an entrance on Second street, intended for the use of the Sabbath school, which also gives access to the body of the church. The main entrances are on Market street; there is a side entrance to the pastor's study.

The first brick of the new church was laid May 19, 1897, the corner-stone on June 24, 1897, and all the work has been completed without accident or serious delay, within a year, at a cost of $30,000, all arranged and paid for.

KENTUCKY.

Elizabethtown.—The church at Elizabethtown, Ky., recently left vacant by the removal of Rev. Geo. F. Robertson to Ala., on Sabbath, May 22nd, gave a hearty call to Rev. N. Keff. Smith, D. D., of Ocean Springs, Miss. He has accepted the call, and will at once enter upon the pastorate.

ARKANSAS.

Morrilton.—On Sunday, May 29th, two members of the commission to install Rev. Jas. E. Green, pastor of the Morrilton church, met for this purpose. Rev. J. E. Wylie, of Springdale, Ark., an intimate college companion of the pastor-elect, preached a strong, practical and very appropriate sermon, choosing as his text, Psalm cxviii:25 (l. c.) "O Lord, I beseech thee, send now prosperity." After the sermon, Rev. J. L. Green, a brother of the pastor, propounded the constitutional questions and delivered an earnest charge to the pastor. Rev. J. E. Wylie, charged the people.

The services were very interesting and very much enjoyed by a large audience, there being no services in any other church in the town, on this occasion. The choir had prepared some new and appropriate music for the occasion which they rendered in beautiful harmony, and this, together with the handsome floral decorations so tastefully arranged by some of the ladies, suggested the idea of a wedding ceremony. After the benediction, all of the members of the church, with a number of good people of the Methodist and Baptist churches, came forward and welcomed the pastor in the most cordial manner

Dardanelle.—Protracted services have just closed in this church resulting in the addition of four members on profession of their faith in Christ, the membership has been very much revived and quickened in religious zeal and interest. The pastor was assisted during the first week of the meeting by Rev. Jas. E. Green, of Morrilton, at the beginning of the second week, Rev. M. McN. McKay, of Ft. Smith, came and preached the pure word with great faithfulness and power. The young pastor, Rev. J. Leighton Green, feels very much encouraged in his work.

Johnsville.—This church, though small in numbers on account of removals, still holds on vigorously and lovingly to its Presbyterian faith, and its sons and daughters are an honor to most worthy sires. It was organized some time in the fifties by emigrants from North and South Carolina. You will find on the roll such names as the Meeks, Garrisons, Hamptons, Ferrells, Montgomerys, Crawfords, Wilfongs, Raineys, Cabines, Chambers and Heatherington In the early organization of the church Messrs. Meek, Cabine, Crawford and Hampton were elders, and Messrs. Allison and Wilfong, deacons. Mr. King, of Steele Creek, N. C., was also an officer. The sons and daughters of these noble men are the very bone and sinew of the church at Johnsville, and also at Fordyce, Warren, Monticello, Hamburg and other places in Arkansas to which they have removed.

We have more or less additions every year; I have baptized twelve infants this year. The people delight to honor God with their substance and they are prospered above their fellows. These things follow from the Covenant of the Lord. The Psalmist says: "Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments. His seed shall be mighty upon the earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house, and his righteousness endures forever."

J. W. MOSELEY.

Harrison, Ark.—A series of Sabbath afternoon Missionary meetings are being held in the Harrison Church, Ark. Results are fair collections, new subscribers to the *Missionary*, and volunteers for personal service in the Foreign field, and an increased general interest.

W. L. D.

FLORIDA.

Soldiers' and Sailors' Bethel at Key West.—During the war we will maintain a branch of our Bethel for the sailors and soldiers at Key West. We desire to furnish our large reading room with the leading American newspapers and magazines. As you no doubt know there is a large Marine hospital at Key West, and our reading matter will be circulated there among the sick and wounded.

Yours, sincely, R. E. STEELE, Chaplain.

To the Pastors and Members of Town and City Churches: BRETHREN:—You are aware of the fact that contributions to our Church's Invalid Fund have fallen off for several years past, until during the last year the income was sufficient to pay only sixty-five cents on each dollar asked by Presbyteries from the fund in order to give some to thirty-nine aged or infirm ministers and to more than one hundred widows and orphans of ministers deceased.

One cause of this falling off in contributions is believed to be this, that July, the month in which these contributions are made, finds a large number of members away from home and church. These absences have increased with each year and a number of town and city churches have of late contributed to the fund less than half, only about one third of the sum given by them five or six years ago. The falling off has caused real privation and suffering with not a few of the aged and infirm ministers and with the aged and infirm widows of ministers deceased.

The attention of pastors and members is especially invoked to this matter of absentees, that there may be a large increase in the income of this year. A contribution from each member before leaving home for the summer outing will go far towards remedying the evil. A contribution sent direct to the Assembly's Treasurer, Mr. W. A. Powell, Atlanta, Ga., will be placed to the credit of any church named by the donor.

Last year a lady procured envelopes and leaflets from the central office, and through her effort there was an increase of $25. in the contribution from her church. These envelopes and leaflets are now ready for distribution and will be furnished promptly on call and if vigorously used by 200 churches, will add largely to the income this year.

Let us not allow these aged, infirm, sick servants of the Lord to suffer through *neglect*. "Inasmuch as ye *did it not* to one of the least of these my brethren, ye *did it not* to me," are the words of our Redeemer. *Did it not!*

J. N. CRAIG, Sec.

Atlanta, Ga., June 1st, 1898.

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

Albemarle Presbytery, Home Mission Work.

The crying need of the Home Mission work in Albemarle Presbytery is more money to do it with.

First. That the fields already occupied may be cultivated to better advantages.

Second. That other inviting fields may be occupied.

The first is of greater importance just at present, and may be for sometime to come. The Presbytery has a large proportion of mission churches, too weak for any two or three of them to combine in support of preaching and pastoral care, without help from Presbytery.

The points occupied, in several instances, are wide apart also, making it difficult to combine to advantage.

Elizabeth City, for example, cannot be grouped with any other church nearer than ninety to one hundred miles—yet it is in a group with *four* others, all weaker than it financially. But this is the best Presbytery could do as a temporary arrangement, it is hoped. The parochial school, or something like it, is a sore need at some points in our fields. Systematic religious instruction and discipline need to go hand in hand with Gospel preaching. The ability to give our mission fields and churches more pastoral care and more preaching, and the church school is our pressing need. But this cannot be done without increase of our working force, and the means are lacking.

The work that is being done under difficulties in this Presbytery, speaks for itself. Every one of the fields reported fair progress at the spring meeting. Since the organization in '89 a dozen churches at least have been added to the roll; most of them promise doing well. They would do better still if we could employ more men, and confine their fields within reasonable limits. We need two men *now* in order that we may hold our own and not go backward, one in Vance County and another in Martin.

Perhaps it is unnecessary to speak of what might be done in occupying new fields, until the means for doing it are in sight. There is many a county and many an attractive community in town and country, where the voice of a Presbyterian preacher is not heard, and probably never has been heard. In all the dozen or more towns of respectable size in the State north of the Roanoke river, Elizabeth City alone can boast of a Presbyterian Church.

We do not see though why the next ten years should not under Divine blessing show at least as great advance in the number of new churches organized, as the last ten. Let us hope that it may be many more. F. H. J.

Home Missions in Asheville Presbytery.

In 1888 Dr. W. S. Plumer Bryan wrote of the territory now covered by Asheville Presbytery: "Of the eleven counties west of the Blue Ridge Mountains within the jurisdiction of Mecklenburg Presbytery, we have organizations and stated services in seven. In Madison, Jackson, Graham and Cherokee, we have not even a formal organization, and in the other counties we have fourteen churches and 452 members; that is we have one church for every 10,000 of the population, and there is one member in every 200 of the population.

Ten years later I am able to report that of these eleven counties we have organizations in nine and stated services in ten, Graham being the only county in which regular services are not held, and this will not be true of Graham very long.

We have 20 churches with the prospect of the organization of two more this Summer, and 1,100 members. This is not a bad showing, considering the disadvantages under which the work has been carried on.

The wisdom of the Synod in setting off the new Presbytery seems already a closed question, and no one acquainted with the facts can doubt that the erection of the Presbytery of Asheville marks the beginning of a new era in our mission work. The throbbing of a new life is felt in these churches which were formerly so far from the heart of the the Presbytery as to cause feebleness of circulation.

We have at present only two vacant fields, and these have been without pastors only a short time and are not likely to continue vacant very long. Wherever our pastors and evangelists go, they find the people eager to hear the gospel.

Rev. R. P. Smith will make a thorough canvass of our territory this summer under direction of the Home Mission Committee, that we may have a more adequate knowledge of the needs and opportunities.

Rev. E. Mac. Davis is supported out of the Synod's Home Mission funds and is doing a valuable work. He is indefatigable in his labors and is sowing the good seed broadcast.

We are greatly in need of better educational advantages. The schools established by the Northern Presbyterian Board are doing a grand work, but there ought to be parochial schools which would be feeders to these institutions of a higher grade.

I believe that Western North Carolina is one of the most inviting and promising fields for Home Mission work in the United States.

R. F. CAMPBELL.

Home Missions in Wilmington Presbytery.

With good success and by much labor great advance is shown in overtaking the destitution of this Presbytery. The chairman of the committee has spared neither time nor talents in the prosecution of the work. Now that he is away his excellent committee is diligently carrying on the work. Still much remains to be done and there is great need to do it speedily.

In connection with the older churches in Duplin, Pender and Onslow counties, and other coast counties, several mission points need more frequent services. Some churches are supplied by one of our younger men who is overworked by it. His five regular churches and other preaching points are enough for one man to supply—still some of our churches are not supplied—and in order to make the school, lately started and so much needed, successful at Kenansville, a new group had to be formed. This must be aided.

In Brunswick County the earlier labors of Rev. L. W. Curtis, now in Siam and the late work of Rev. John Wakefield have made a wide field for Rev. W. M. Shaw who is evangelist to supply three organized churches and other preaching points.

In Columbus County, the large settlements of new comers from the North-west have made a new field in connection with Whiteville, so that two new churches have been organized and will require aid for a time. The Brunswick and Columbus County fields are especially to be aided by and require much help from the Synodical Committee.

A new church has been recently organized and has had phenomenal growth, in Brunswick County, at Cronly, but so situated that it must be grouped with the Bladen County churches, which are now taking on new activity with great encouragement.

The mission work of the Presbytery is so great that it requires much of the time of the excellent supply of the Immanuel Church, which, as a daughter, has great need of the support and labors of its good mother, the First Church of Wilmington. Still the needs of the points already selected, and even where churches have been organized and not met adequately and other points can be, and call to be taken by one church without interfering with the work of other churches.

The work is great and the need pressing. What has been done by the few self-sustaining Churches and groups for the weaker churches and destitute portions of the Presbytery in the recent past has given ample returns for the labor and money expended. Now many of the Churches helped are beginning to help on the work in other places.

The territory within the bounds of this Presbytery is now attracting much attention to its adaptation to strawberry culture and its richness of soil for trucking. Moreover the easy access to the large cities East and North and Northwest makes markets near at hand. This is drawing emigrants from the colder climates and adding to the necessity of fully supplying the Churches already organized and opening up new preaching points.

The certainty of self-support is more apparent in view of the industries growing up as accessaries of the trucking interests. At Clinton and Warsaw as well as at Wilmington the making of crates, bands and baskets is giving labor and wages to many whose means heretofore have been very limited.

In view of the needs and opportunities to enlarge the work and increase the growth of our church within its bounds, Wilmington Presbytery now appeals to the sympathy and aid of brethren throughout the Synod.

A. D. McCLURE.

Among the Lumber and Logging Interests of Eastern Texas.

"The Kings business requires haste," I can therefore write you but a few lines to tell your readers something about Texas. When a preacher comes to Texas from the other side of the Sabine river he has a great deal to learn about the manners, habits, customs of an almost distinct people. Dr. Dabney used to say "a man from North Carolina didn't know what a box house was," and he dosen't. Dr. Plumer used to say "No country prospers which has to import its teachers and its preachers" and yet we have been doing this for the last fifty years and are astonished that we do not prosper.

But are not your lumber "kings" and cattle "kings" very rich? Undoubtedly they are; but many of them are not Christians and very few are Presbyterians.

There are not less than 200,000 people living in the lumber and logging belt of Texas; there are 20,000 actively engaged in the work between Trinity and Beaumont, and yet we have not a single active minister in this latter district. But what sort of people are they? Migratory, of course, and not of a very high grade of intelligence or morality. We have two Presbyterian mills along the line of the Trinity and Sabine Railroad; one at Flemming, the other at Willard. They prove what can be done when the proper means are used.

But what sort of place is a logging camp? I have just been spending several days at one. Here you have to sleep on the soft side of a plank, thank God it is no harder; return thanks for Navy beans, sour kraut, cold cornbread, rancid butter, and black coffee. Vice is apt to stalk abroad here and not hide its face. No God, no Christ, no Sabbath, no sanctuary; and worst of all she whose steps take hold on hell is much in evidence.

What are we to do? The Greeks are at our very doors. I am in correspondence with several young brethren with reference to this work. The money to support them *must* come from "the States"; we cannot raise it on the ground.

Any funds sent me for this work will be as bread cast upon the waters; but I have taken up too much of your space. We want the BEST men in the Church for this work.

THOS. WARD WHITE.

New Birmingham, Texas.

A Presbyterian High School in the Mountains of Western North Carolina.

To the readers of the NORTH CAROLINA PRESBYTERIAN: We wish to set before you through the columns of the PRESBYTERIAN the needs and plans for a Presbyterian High School in the Western part of North Carolina in the hope and with the prayer that many of you will lend a helping hand in its establishment.

In the first place our Church has not a first-class High School in this part of the commonwealth. Not only is this true of our church, but so far as the writer knows, it is also true of each of the other denominations. This fact alone should appeal to us, as the leading denomination in the work of education, to plant in this destitute region a seat of learning worthy of our church.

In the second place, a first class High School in the mountains would be a feeder for the colleges that we have already planted and which are doing such efficient work at Davidson, Charlotte, and Statesville. One reason these colleges do not draw a larger support from this section is because there are no stepping stones in the way of good schools for the young men and women to approach these centers of higher learning. It is too long a stride for one to make at once, to step from the top of the Blue Ridge down to Davidson or Statesville. Nor is it reasonable that they should see the importance of such a step before they have halted a little while in some High School.

In the third place, a high school is needed in order that our school work may keep abreast of the preaching. For several years we have been doing school work in the mountains in connection with our evangelistic work. These efforts have borne fruit, and there are now a goodly number of young men and young women who are ready for something better than we have heretofore been able to offer them. They have gone as high as our primary schools can carry them. They now need to go a step further and spend a few years in a high school. As there are no such schools in this section, there is nothing for them to do but to step out of the primary schools into the vocations of life, which often times is the sacred and high calling of the Gospel ministry. This accounts, to a great extent, for the illiteracy that prevails so largely among many of those who fill this position in some sections. If, then, our educational work is to keep pace with our strictly evangelistic, we must establish a high grade school.

In the fourth place we need a High School in the mountains because the mountains are full of bright youths who only need educational opportunities to make them useful men and women. It is the impression of many that the mountain children are dull and stupid. This is a false conception. Where will you find a girl under fifteen who can learn and recite three hundred verses from the New Testament in less than ten days? This was done by a girl in one of our Sunday Schools, while another learned and recited the Shorter Catachism in less than five days. These are but examples of the brightness of their minds, so many of which are growing up like weeds for the lack of cultivation.

Having pointed out some of the needs of a Presbyterian High School, in the mountains of Western North Carolina, we now want to show that Watauga County is the most suitable place for its establishment. In the first place this county has, and justly deserves, the reputation of being one of the richest and most progressive counties in this part of the State. The noted summer resort at Blowing Rock has been the means of disseminating through the country many ideas of civilization and culture that have not been felt in other mountain counties. Moreover it will always be a place where whoever has charge of the school will have good opportunities in the summer to present its cause to moneyed people and solicit from them help in carrying it on.

In the second place, Watauga County lies near the center of our Home Mission work in the West. On one side lies the recently opened field in Ashe, where Brother Gillespie is now doing such efficient work. On the other lies Mitchell County, where Brother McLaurin is so successfully prosecuting the work begun by Brother Pell some years ago. As everyone acquainted with Home Mission work well knows, it frequently occurs that even in the backwoods a head of a family is found who is anxious to have his children educated higher than is possible in his own vicinity. If such a school was established in Wautauga County, it is safe to say that in this way it would get a considerable support from the fields that are being developed by our Church on each side.

We wish now to lay before the readers of this article the plans we have in mind for the establishment of such a school, so far as they have been matured. First we propose to get the church at Banner Elk, (which seems to be the most suitable place for its establishment) to give a lot and the lumber necessary for a building, provided the church at large will guarantee enough to put the building up, equip it for service and help employ teachers until the school becomes self-supporting. As a beginning it seems advisable to those who have the matter in hand to put up a dormitory that will accommodate twenty-four girls, in connection with the recitation rooms. (The boys can board in the neighborhood at such places as the principal may approve.) Tuition and board will be made as cheap as possible and the latter can be paid with produce which will be consumed in the school.

In order to make this enterprise a success as soon as possible we trust that every reader of this article will send a cash subscription as soon as possible with the promise of more in six or twelve months.

The above is written with the consent and approval of the Chairman of Home Missions in Concord Presbytery.

Yours in the work,

EDGAR TUFTS.

Banner Elk, N. C.

Educational—A New Presbyterian College.

Two years ago the School for Girls at Harrison, Arkansas, at the close of its second session was advanced to the collegiate grade. A board of trustees was incorporated with charter powers and privileges, and the institution was organized as the Harrison College and Normal Institute for Ladies with Rev. W. L. Downing as President of the Faculty. The second session of this college has just closed. At the annual meeting of the Board provisions were made for an amendment to the charter requiring that a majority of the Board of Trustees, perpetually, be members of the Presbyterian Church of the Southern Assembly. Thus the institution which is already Christian now becomes Presbyterian. It is located in an extensive Home Mission field at a most favorable point, the largest and most accessible town in a cluster of several counties in the fine mountain section of northern Arkansas.

The school is largely missionary, both objectively and subjectively considered. It is doing much gratuitous work for the aspiring and impecunious young women of this mountain region, and is fostering and developing the spirit of foreign missions among its pupils. One young lady of the school has recently offered herself to the Nashville Committee for personal service in the foreign field, another may do so soon.

On the other hand this new college must look, and is now looking, to and calling upon the friends of missionary education to aid it in securing a suitable building, as it has so far been without a college property. It has, nevertheless, been growing from the first. It has now a Board of fifteen Trustees, and a Faculty of four teachers and three assistants, an aggregate enrollment for the two years in Preparatory and Collegiate Departments of one hundred and eighty pupils, and an Alumnae Association of thirteen members.

The Bible is a daily text-book. Several of the Alumnae and Juniors are teachers of the public schools of this section, carrying their ideas of education with them into their work as teachers.

The usual special departments are included in the organization of the work and are always well patronized. W. L. D.

Children's Day at Valdese.

The Waldensian children were greatly interested when they were told that they were to have a missionary meeting May 29th, instead of the regular Children's meeting. They learned "Over the Ocean Wave," so that they could sing it with much spirit. "There the poor heathen live waiting for day." "Is it always dark there?" they asked. When it was explained to them, they were very anxious to give something to help, and they were told that if they would gather the loose stones out of the road they should each have a penny. With what a will they worked, carrying heavy pails of stones, running back and forth like little brown ants. On Sunday the room was filled with bright-faced children and many Americans who had come to hear the missionary tell about China. It was such a treat to the little boys to pass the baskets, and how proud they all were to have something of their very own to put in.

The collection amounted to $2.68. To this we add $4.40, contributed by the Waldensian mothers. For several months they have been meeting to sew and to pray and they promised to give a penny out of every five which they earned for sewing, to Missions. One day they were told about the mothers in China and their hearts were so touched that several said, "we will give all," and they kept their word. This means self-denial for pennies are scarce in the colony. The result is $4.40, partly from dues and partly from their own work sold. One old lady who has very few dimes brought ten cents twice because she could not see to sew but wanted to give for China.

One man waited to give two cents after the meeting on Sunday and a woman sent in two cents and another five cents next day. Little gifts, very little, but something like the widow's mite I am sure, we send from the Children's Day Service $7.08, and the women and children are especially anxious that it should go to China. Can it?

Your's truly,

MARY E. MORRISON.

VALDESE, N. C., May 31, 1898.

Home Missions in the Northern Church.

In view of the fact that tens of thousands of people are pushing their way into the gold fields of Alaska, among which are large numbers of Presbyterians, it is recommended that the Board of Home Missions appoint at least five additional male missionaries for work in that territory, a grand new field for the Church.

In view of the activity of Mormonism in Utah, since it was admitted to statehood, and in view of the large number of youth trained in institutions under its control, in sentiments averse to Christianity, and to American ideas, the reduction of our Church and school work in Utah is to be specially deplored, and it is urged that increased attention be given to the calls of the Home Board and Women's Board, and abundant means be furnished for instruction from the pulpit, in Sabbath schools and all grades of Christian week-day schools, from the lowest to the highest.

That on Sabbath, July 3, special offerings be made to Home Missions.

That we endeavor to secure from all sources the sum of $867,000 so that the debt may be paid, and the working plan for the year be adequately provided for.

NORTH CAROLINA PRESBYTERIAN.

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E. H. BEAN, - - - BUSINESS MANAGER.

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What is the Best Method?

There was little difference of opinion in the Northern Assembly as to the unsound and dangerous character of Dr. McGiffert's book. The only real question at issue was as to the best method of dealing with it. It seems an easy matter to settle the manner of procedure against a minister so at variance with his church as is Dr. McGiffert, until it is tried. So it seemed in the Briggs case, and the Assembly proceeded to depose him from the Presbyterian ministry, a method that ordinarily kills, but in this case only quickened. Before his trial Dr. Briggs was only able to serve as a Presbyterian. Now he serves the Presbyterians as professor, the Episcopalians as priest, and those of no distinctive denominational bent, in time of emergency.

The Rev. B. Fay Mills, it seems, perplexed his Presbytery no little in the effort to provide a method of dealing with his case. It was suggested that he remain in the Presbyterian Church, though entirely out of accord with her teachings. Mr. Mills finally suggested the best method, was to enroll him in the list of Unitarian ministers. So plain and clear is the difference between the Presbyterian Church and Unitarianism that we supposed the method of dealing with this brother would not be puzzling. Prof. Shields, it seems discovered, in part at least, the method of procedure in his case and went over to the Episcopal Church without much trouble.

A few years ago Rev. Ben Helm, of the Southern Church, finding himself out of agreement with his Church, asked to be allowed to unite with the Methodist brethren. Dr. M. H. Houston, with practically the same differences of opinion, greatly perplexed the Presbytery of Louisville, in trying to discover a method by which he might be dealt with.

Across the waters our brethren seem to be concerned with the same question. It is said that Dr. Watson, is a good story writer, but his theological views need looking after, but how to change his views or get him where he belongs is the matter they seem unable to cope with.

The man who can suggest a method of procedure in getting rid of men whom the Church declares unsound will be hailed as a benefactor.

The old methods have failed, and the secular press is charging the Church with cowardice. What shall be done? We take the following to be a fair statement of the condition to be met by the Assembly in the McGiffert case. With this condition, could the verdict be otherwise? Which is worse, the condition or the verdict?

The commisioners ask themselves. What does the Presbytery of Pittsburg mean by its memorial—condemnation of Dr. McGiffert's book, or the trial of its author? What are the preferences of the New York Presbytery, of which he is a member, and which must bear the strain of a heresy trial if one is ordered? What action does the conservative Presbytery of New Brunswick, of which the Princeton Seminary professors are members, suggest? Before the committee, which spent thirty hours in discussing the memorial, representatives of these three Presbyteries among others were heard. On the floor of the Assembly, Pittsburg said through its commissioners: We simply want erroneous doctrine condemned; we are not persecutors. New York said: We are loyal to the Assembly. If a trial must come, we will do our duty, but if there is any other avenue open, lead us that way. Let us condemn the teaching and trust that the teacher will conform himself to this just but impersonal action. New Brunswick said: There is another path besides that which leads to litigation. Without establishing a precedent. but simply following one, the Church may stamp its disapproval emphatically upon the book, and then if the author feels aggrieved and seeks a vindication, on him, and not on the Assembly, rests the burden of disturbing the peace of the Church and plunging it into another trial.

Perhaps the Assembly believed that the notoriety usually given a heresy trial is a temptation to seek popularity by this means, and the best method was to say to Dr. McGiffert, "your book is unsound," thereby withholding the boom usually given an unsound brother by a lengthy ecclesiastical court trial. Silence is sometimes very effective. In the meanwhile we will see what comes of it.

Assembly Echoes.

The echoes are all that we have heard. This year the Southern and the Trans-Mississippi and the Southwestern Presbyterian—paper and University—profited by the proximity of the Assembly. Next year at Richmond the *Central* and the NORTH CAROLINA PRESBYTERIAN and Union Seminary will have their day; when it would be only fair to give Louisville Seminary and the *Christian Observer* the next chance. But while echoes are frequently misleading they seem to say:

That the moderator proved himself to be an eloquent preacher as well as one of the fairest and most skilful presiding officers our Church has ever had.

That the moderator-elect was as a parliamentarian by no means what his modesty asserted and his name implied.

That it was only fair to reward the brother, who won the battle of Fredericksburg, last year, with a professorship and a place on the Hymn-Book Committee. Assemblies are not ungrateful.

That *care was exercised* in the appointment of that committee.

That an excellent way to advertise the comparative heathenism of Virginia and Texas is to leave a legacy to Home Missions.

That the Woodrow controversy and its kindred issues, the Means case, the colored license ure question, the civil petition right, and the ministerial dead-line rule all being settled, the next problem from South Carolina is awaited with general and respectful interest.

That Dr. Palmer is a living refutation of his remarks about the ministerial dead-line.

That in declining to censure the Texas church which charged an admission fee to an organ recital may have been mindful of other churches which sell season tickets to pulpit performances—in other words, collect pew-rents.

That there are some brethren who will never forgive the Revised Version for its faithfulness to the original. It spoiled too many sermons.

That in answering the Presbytery of Brazos as to the terms of subscription to the Standards, the Bills and Overtures Committee displayed their acquaintance with the position taken by the NORTH CAROLINA PRESBYTERIAN.

That the discussion of "in" and "into" during the coming year will bring out the full meaning of baptism better than any other method.

The Northern Assembly. Contrasts.

The personnel of the Assembly was the ablest that has been seen in years. Says the *Interior:* "The ancient days of the Thornwells and Hodges appear to have dawned again." The Westminster Assembly celebrations seem to have had the effect of bringing together the mighty men of the Church.

The Assembly had the same problem before it that Orange and Fayetteville Presbyteries presented to ours. It was "how to conserve the unity of the work of Home Missions and adapt it to the fixed and unalterable fact of Synodical control." The problem was met with the administrative ability which distinguishes the Northern Assembly. The report adopted "extends the plan of Synodical evangelization to every Synod. The whole responsibility is thrown upon the Synods.

The dread of another heresy trial especially in New York Presbytery led to a weakening of the Assembly's testimony to the truth. In attempting a compromise the Assembly really condemned Professor McGiffert through his book, without giving the opportunity of being heard, and asked him to peacefully leave the Presbyterian ministry, if he could not conform his views to those of the standards. Nothing will settle the difficulty so quickly as the straightforward examination of a man's views by process of law, and so we are persuaded our Northern brethren will find it.

The spirit of fraternity was very strong, and there were several references to organic union and some overtures on the subject, which were answered by reference to the action of the Assembly of 1894, extending an invitation to the Southern Assembly to discuss the matter, an invitation which we made the mistake of declining. Thus the burden of remaining apart seems to rest upon the Southern Assembly. However, the Herrick Johnson "rider," retaining on the records of the Northern Assembly the old deliverances, about rebellion and treason, after the Southern Assembly had withdrawn anything that might be considered offensive—is the real cause for the present indifference of our Church to the subject. We cannot forbear noting the fact that the same church court which expressly retains on its records the deliverance that treason and rebellion are the worst of crimes, passed resolutions of sympathy with the "freedom-seeking people," the Cubans, who are certainly rebels, if there ever were such in history. It is only fair to say, however, that we see in our exchanges no reference lately to "the Rebellion." It is uniformly now the "Civil War."

With the one exception noted the Assembly manifested a loyalty to our common Presbyterian heritage that was inspiring, and a zeal for the extension of the Kingdom of our common Lord which we might well emulate and imitate.

SUNDAY SCHOOL LESSON.

Second Quarter—Lesson XII., June 19, 1898.

[BY MISS MILDRED WATKINS.]

THE RISEN LORD.—MATT. XXVIII:8-20..

GOLDEN TEXT.—"I am he that liveth and was dead; and, behold, I am alive for evermore."—Rev. 1:18.

CONNECTION.—When Pilate granted the body of Jesus to Joseph of Arimathea he wrapped it in a clean linen cloth with a "hundred-pound weight of myrh and aloes" bought by Nicodemus, and, having rolled a great stone to close the aperture of the sepulchre, the sad-hearted friends went away, the women preparing "spices and ointments," which they kept over Saturday, for they "rested the Sabbath day according to the commandment."

The manner of Christ's rising is not told us; evidently no human eye saw Him burst the bands of death asunder. But while it was yet dark Mary of Magdala, whose love could not let her sleep came to bring spices and finding the empty grave hurries to tell Peter. In the meanwhile from some other direction another company of women—Mary the mother of James, Salome, Joanna, and others who had followed Him from Galilee—came on a like errand.

They saw the two angels, who tell them of Jesus' resurrection and sends them to tell the disciples to meet their Lord in Galillee. Here according to Matthew's account, to-day's lesson begins, but John inserts some interesting particulars. He and Peter ran at Mary Magdalene's message to the garden, and seeing the clothes lying, John "saw and believed," though as yet "they knew not the scripture that He must rise again." John also records the first appearance, namely, to Mary Magdalene as she wept without at the sepulchre. (John xx:1-18.)

EXPLANATORY NOTES:—Vs. 8-10. "They," the women mentioned above. "Worshipped," religious adoration as to a Divine Being. Matthew uses the word twelve times in expressing kingly homage paid to Christ, the other gospels only twice, so intent is Matthew on bringing out His mission and office as a *King*. "My brethren," though He had said once that those who loved Him and did His will were His mother, brothers and sisters; this is the the first use of the expression by Him as applied to the disciples.

"That they go into Galilee"—From Matt. xxvi: 32, we find that Jesus had said, "But after I am risen I will go before you into Galilee," and both He and the angels try to recall the promise to their minds.

Verses 11-15—The stupefied guards seem to have remained in that condition until after Jesus had appeared to both Mary and the other women. When they recover their senses sufficiently they report to the men that employed them what had happened. The frightened Sanhedrin by large bribes persuaded the soldiers to report that the corpse had been stolen while the guard slept, an absurd story on the faceof it; and they promised to shield them from the death punishment that always awaited sentinals sleeping at their post.

"Commonly reported among the Jews until this day."—Matthew was written about thirty or forty years after the Resurrection. In the second century Justice Martyi mentions that the Jews sent men to all the world to say that after a Galilean imposter had been crucified by them for a godless heresy, his disciples stole his body. A legend of the Jews repeats the lie, believed by infidels in modern times.—*Schaff*.

Vs. 16-17.—Most commentators think this appearance—perhaps on the Mt. of Beatitudes—identical with the one mentioned 1 Cor. xv: 7, is this appearance to the 500 in Galilee, for we are certain from their subsequent preaching that not one of the eleven ever "doubted" after that Sunday on which even doubting, Thomas was convinced.

Vs. 18-20.—Vs. 18 as this royal claim of Jesus all "power and authority"—for the Greek word includes both ideas—is peculiar to Matthew.

In verse 19 note the "*therefore*" for it has a world of comfort and strength in it; it means: "Because *I have* authority over every nook of this created world of mine, you needn't fear, you who are to share my power, to go to any part of the globe, whether the Cannibal Isles of the sea or the pestilential jungles of Africa. Every force of nature is mine; every power above or below, draw on my unlimited resources for when you are on the King's business those resources are at your command."

"Teach"—disciple, not the same word as "teaching" in verse 20. Discipling all nation's would be putting the world in the school of Christ as His pupils to learn His principles, obey His commands, and follow His example.

"*In* the name *into*" denoting purpose, or that the one baptized belongs to this name and participates in all that the name includes. Each person of the Trinity takes part in our redemption; the Father who created us and chose us in Christ the Son who redeemed us, the Holy Ghost who sanctifies us.

Vs. 20. We must not only bring people to Christ, but the church has a great and constant duty to perform in training her converts to know what the Scriptures teach concerning God and our duty towards Him, and because the living, resurrected Christ abides with us always, guiding us, controlling us, vitalizing us, we *know* He is not dead.

SUGGESTIONS TO TEACHERS.—With other than primary classes, compare carefully the four accounts of the forty days, the different appearances and the ascension, noticing how each evangelist supplements the other; that Luke in Acts gives the fullest report of the Ascension (Acts 1:4-12) and that Paul in I. Cor. xv:5-7 makes a list of five of the appearances. Peculiar to Matthew is the whole report of the guard and the interview with the women; to Mark the angels' especial word after the order to tell the disciples, "*and Peter*," a pathetic instance, if Peter dictated the Gospel of Mark as is generally believed. He would never forget that after his denial the Lord had thought upon him with pity. Peculiar to Luke is the detailed report of the two disciples on the way to Emmaus and it is thought he, himself, was one of the two.

Peculiar to John is the interview between Mary Magdalene and Jesus. Mark only mentions His appearance to her—the interview with Thomas and the scene on the Sea of Galilee (John xxi).

The accepted order of the appearances is: 1, To Mary Magdalene; 2, to the women; 3, to Peter; 4, two deciples on the road to Emmaus; 5, to deciples in Jerusalem, Thomas being absent, [These five were the day He arose]; 6, a week later to deciples, Thomas present; 7, to 7 at sea of Galilee; 8, to five in Galilee; 9, to James; 10. ascension from near Bethany when besides the eleven, many of the one hundred and twenty believers in Jerusalem were present.

Dwell on the use made in the Epistles of the Resurrection in its typical meaning, as in Col. iii: 1-4, and in Eph. i: 19 on through ii: 7.

Show that missions were founded by Jesus Himself. Lesson,—Those who loved Him most, who were last at the cross, the women, saw Him first. He meets our love however ignorant and discouraged it may be.

The command to us all, even the weakest woman, is to go tell the message that Jesus Christ is alive, is risen, is not a dead Christ.

We, whenever we live by the life flowing in as a glad Christian life proclaim to the world a living Saviour, one who still furnishes power to overcome temptations and trials.

Is He a living reality always present with you or a dead historical Christ with no throbbing, living power over you?

On the way to tell about Him we shall meet Him.

The province of His power and His presence is to those who are bringing others to Him or teaching others about Him.

Westminister League Column.

[CONDUCTED BY REV. JNO. M. ROSE, D. D.]

SUNDAY, JUNE 12TH.—Topic: — "*Presbyterian Church Government.*" (Pastor's Monthly Lecture.)

In polity the Presbyterian Church is a representative republic. It is thus distinguished from a monarchy on one hand, and from a pure democracy on the other. Our polity has been concisely defined as "that system in which the Church is regarded as a spiritual commonwealth, whose only head is Christ; and which He governs through representative elders, called by His Spirit and elected by His people, and all of equal authority, which is exercised by them only when organized into an assembly or court."

This principle of government is as old as the earliest record which we have of the permanent visible organization of the church, and is the only form of government warranted by scripture example. The governmental principle of Presbyterianism runs through the whole Bible history. Presbyterianism is not the name, for while the church of both the Old and the New Testament was Presbyterian in government, yet it did not bear the name "Presbyterian."

The essential features of this principle of government are:

(1.) *The Sole Headship of Christ.*

(Read Book of Church Order, chapter II, section I, entitled "Of its King and Head.") It acknowledges one and only one Head of the church, and that Christ Jesus, our Lord. It repudiates the vice-regency of any King or Pope. As that which distinguishes our system of doctrine is its emphatic assertion of the supremacy of God. So the solid basis of our ecclesiastical polity is also the Divine Supremacy—Christ Jesus our Lord, the only King in Zion. His good pleasure is the source of the church's being. His will is her law, and His glory her end.

(2) The *identity of the office of bishop and that of elder.* This is plainly set forth in Acts xx: 17, 28 The "elders" mentioned in Verse 17, are styled "overseers," i e. "bishops," in Verse 28. The same identity is taught in Titus i: 5 and 7.

(3.) *A plurality of elders in every church.* The Apostle addresses his epistle to the Church at Philippi to the "bishops" (plural) of that church. Philippians 1: 1. We read of the "elders" of the church at Ephesus, Acts xx: 17. In Acts xiv: 23 it is said, "And when they had ordained them elders in every church, etc." Paul wrote to Titus "For this cause left I thee in Crete that thou shouldest * * * ordain elders in every city, etc."

(4.) *All officers elected by the people.* "The right of the election of their officers by God's people, either immediately by their own suffrage, or mediately through church courts composed of their church representatives, is indefeasable." See Acts i: 23; vi: 3, 5.

The people are under God the source of all power, and this power is administered by their chosen representatives, duly called and qualified by the Great Head of the Church.

(5.) *The power of ordination pertains* not to one man, but to the body of elders, sitting in an associated capacity or organized into a court. Timothy was ordained "with the laying on of the hands of the presbytery." I. Tim. iv:14. Comp. Acts vi:6 and xiii:1-3.

(6.) *A gradation of courts of review and control.* Our polity provides for a gradation of courts, having jurisdiction over distinct parts of the whole, and a final court of general review and control—all representative assemblies — each responsible to Jesus Christ the only King. Hence, our polity guarantees to every man the sacred right of appeal. In those churches in which the one-man-government prevails the rule is despotic. In those churches which are governed by the congregational method, each church is complete in itself and independent of every other, and a wrong may be never righted. But in our Church the lowliest and humblest member of the most remote country or village church may have the most august ecclesiastical tribunal in the land to sit upon and decide those questions in which his rights are involved. See the principle settled in Acts xv. Here was an ecclesiastical assembly, possessing not merely advisory powers, but authority to send forth decrees, which the churches were to register and keep.

Our system alone secures local self-government and a true and efficient central authority. "It avoids the unmixed despotism of a pope or hierarchy on the one hand, and the looseness of congregational independence on the other. It is throughout a system of popular government according to law."

CHILDREN'S DEPARTMENT.

THE CHILDREN'S LETTERS.

A Little Baptist.

REIDSVILLE, N. C., May 30, 1898.

DEAR PRESBYTERIAN:—I am a little boy nearly five years old. My mother, father and grand-father are Baptists. But my auntie is a Presbyterian, she takes your nice paper. My mother reads the little letters and I enjoy them very much. I have a little brother named Romy and a little sister named Helen. My auntie is in Greensboro visiting aunt Mag Denny. Father has two horses named Bob and Russel. I hope you will print my little letter.

Your little Baptist friend,
HUNTER JOHNSON.

Another Little Baptist.

REIDSVILLE, N. C., May, 30,'98.

DEAR PRESBYTERIAN: — I suppose you will let a little Baptist enter in. I am visiting my Auntie in the country. My cousin and myself decided we would write to you. Our school is out now. My teacher's name was Miss Ella Farish. I liked her very much. I will be in the 4th grade next year. Mother has forty or fifty young chickens, six hens and one rooster I will close hoping to see my letter in print.

Your unknown friend,
PHEBE PHILLIPS.

Only Four Years Old.

BRICK CHURCH, Tenn., May 30, 1898.

DEAR PRESBYTERIAN:—I am a little boy nearly four years old. I can't write a letter myself, but mamma writes for me. I love for her to read the little letters in your paper to me. We have a nice black horse named Minnie, and I can ride her from the barn to the gate without papa holding the bridle. I have one grandpa and two grandmas; one grandma lives in Alabama and the other in North Carolina. Mamma and I went to see them all last fall and I had a good time. I want to go again, but it is so far to go often. My papa is a preacher. I go to church and Sunday school. Mrs. Brigg is my teacher and I love her. I can answer the little girls question. Obed was Solomon's great-grandfather.

Your little friend,
GORDON FOSTER.

All About Her Pets.

COLUMBUS, GA., May 22, 1898.

DEAR PRESBYTERIAN :—I have written you one letter, but it has been along time ago, so I will write another one. I told you about my little white kitten; she has two little kittens now. Something got in her windpipe and it like to have killed her; and my little brother's dog died· We have a cemetery and the dog is buried in it. We have some pretty flowers planted and we take pleasure, in tending them.

We are going to have Children's Day next Sunday. I, my Cousin Edith and another Lucile are to recite a piece. I will send you a copy.

Respectfully yours,
LUCILE A. WOODRUFF.

Glad When Thursday Comes.

COTTONWOOD, N. C., June 2, 1898.

DEAR PRESBYTERIAN :—I am glad when Thursday comes for we get the PRESBYTERIAN that day. I have the sweetest little baby sister nearly 5 months old. I go to Sunday school and my teacher is Miss Vernia Lee; I love her very much. She has charge of the flower girls and appoints three or four to bring flowers every Sunday. We had Children's Day at Sharon last Sunday and the Mission Band sang two songs and had two recitations. I will not write a long letter this time as it is my first attempt. Love to all the little readers. Your friend,
BERTHA REA.

A Dog Story.

Los Angeles has a dog with a false leg. He is a little, curly coated fellow, part of Gordon setter, part water spaniel and part several other things. One of his forelegs was so severely injured by a dog twice his size that his master, who is a veterinary surgeon, cut it off. But the little fellow looked so pitiful and seemed at such a disadvantage limping about on his three legs that his master made a wooden leg and strapped it to the dog's stump.

At first it seemed rather an embarrassment to the dog, but he soon learned how to use it, and now patters and stumps along as rapidly as if his legs were all of nature's own make.

The Doll That Talked.

BY MARGARET JOHNSON.

"Dorothy Ann, are you sleepy?" asked Dollikins. Dorthy Ann did not answer but went on smiling with her red wax lips. Dollikins gave her a little shake. "Dear me!" she said, "I do wish you could talk! I am so tired of having a doll that never answers, no matter how much I say to her. It is very stupid of you, Dorothy Ann. There, go to sleep!"

Dollikins turned her back on Dorothy Ann and went to sleep herself. Then she began to dream. She thought Dorothy Ann sat up straight in her crib and opened her blue eyes wide.

"Mamma!" she said.

"Oh, you can talk!" cried Dollikins, joyfully.

"Mamma, my pillow is not at all soft," said Dorothy Ann, in a complaining voice. "And you forgot to take off my shoes."

"I am sorry," said Dollikins.

"And I didn't have anything but mashed potato for my dinner!" cried Dorothy Ann. "I don't like mashed potato. Why don't I have things that I like, mamma?"

Dollikin's cheeks grew quite red. She remembered saying something very like this at luncheon the day before.

"I'm not a bit sleepy!" wailed Dorothy Ann. "Why do I have to go to bed at 7 o'clock, mamma? Other little girls don't have to. wish"—

"Dorothy Ann," said Dollikins, "will you please not talk any more? It makes my headache!"

Then it was very still.

In the morning Dollikins went over and took up Dorothy Ann and looked at her. The red lips were as smiling as ever, but tight shut.

"Good morning, Dorothy Ann," said Dollikins. "I am very glad you do not know how to talk, my dear; for then you might be a sore trial to your mother!"—*Babyland.*

What Happened to the Goose.

"Why is the goose silly?" repeated Grandpa Longbow, putting down his paper. "Do you know that the goose was once the wisest of all creatures.

"You don't?

"Then it might be well for little boys and girls to hear the true story of what happened to the goose.

"Long ago, when the rabbit had the longest tail of any creature living, and when the eagle, then the most timid of birds, used to live on pumpkin seed, the goose was very wise. It walked about with a dignified bearing that you can yet see traces of, in spite of its waddling; and by asking questions of every one, it learned all that was really to be known about the dry land.

"But the learned goose was still unsatisfied.

"'Why!' it exclaimed, 'the world is more than three-fourths water; and though I know all that is to be known on and about dry land I am ignorant of every thing in the water.'

"So the goose set about learning how to swim and dive; and after many years of study and questioning it learned all about the water and the creatures that live in it. But still it was not satisfied.

"'I know very little about the air,' said the learned goose. 'I must now learn how to fly like the eagle, so that I will be able to take longer journeys than are possible to one who only swims and walks.'

"After much practice the goose learned to fly, and that enabled it to travel so much and learn so much that it finally fell ill with brain fever. When it recovered, its mind was affected, and it couldn't tell whether it belonged to the sea, like the gull, the dry land, like the hen or the air like the eagle. And ever since it has been wandering about, a homeless, witless, foolish bird, and all because it asked too many questions and learned too much.

"No, I will not tell you how the rabbit lost its tail, and the eagle became brave and fierce. Remember the fate of the goose, and don't try to learn too much at once."—*Independent.*

Family Kindness.

"You don't keep no girl, Mis' Brown," says Mis' Bradford to me the other day; "no more'n I do."

"No," says I, "I don't. I hain't tough enough. I tried it; but when I've kep' a girl it most always makes me sick. A girl needs so much seein' to an' waitin' on. They don't know where to find things, an' you hev to jump up an' find 'um, an' then they don't take hold handy, like enough, an' you hev to show 'um how. They need a sight of entertainin' so they won't be lonesome an' homesick. One way an' another it's too much for me, an' I've give it up. Sence Alice growed up she an' I do all we hev to do, an' do it easy."

"I wish Lucy was as capable as Alice, but she hain't," says Mis' Bradford. "There ain't no denyin' of it, Mis' Brown, she's turrible lazy an' slack. She'll lay abed till the cows come home, an', when she does git up, she can't take hold as a girl had ought to. I don't see who she takes after."

I could hev told Mis' Bradford, but I didn't. I've known her ever since she was Mary Ann Walker, an' she was full as shiftless as Lucy is. But she's smart to work now, she an' Lias, too.

Of course, I didn't say nothin' of the kind to Mis' Bradford. All I said was, "I don't think Lucy feels well. She looks kinder saller, jest as if she needed something strengthenin'."

"She's well enough," says Mis' Bradford, short as pie-crust. "Come over, do, Mis' Brown."

"I will," says I. "I b'lieve in bein' neighborly."

"I'm over here a sight," says Mis' Bradford, windin' her apron round he head and startin' home.

We go "cross lots" a good deal, Mary Ann an' me. She's a good woman, too, an' knowin' of her when she was a girl makes her seem kinder near. It's apt to, you know, when you've set in the same seat to school, done sums on the same slates, an' slep' in the same bed, as Mary Ann an' I used to.

The nex' mornin' was Saturday. I got up feelin' as if 'twould do me good to git a sniff of fresh air, so I left Alice to git in the beans and brown bread whilst I went to Mis' Bradford's with a plate of hot cookies. Our work was most all done, but if you'll believe it, Lucy warn't up. I heard Mary Ann hollerin' to her as I went up the walk. She was mad, and she hollered so I could hear every word she said.

"Git up," she says, "you lazy, good-for-nothin' girl! Alice Brown has been up for hours, and here you be abed, an' your poor mother workin' herself to death. Be you awake? *be you awake*, I say?" yelled Mary Ann.

I s'pose Lucy said she didn't feel well. Anyway, Mary Ann hollered agin:

"Don't feel well! I don't feel well nuther. You git up this minute." And then I walked into the kitchen.

"You see how it is, Clarindy," says Mis' Bradford.

"Yes," says I, calmly, as I set down the cookies. "I thought mebbe you'd like um to nibble on, you an' Lucy. Did you ever think," says I, kinder low, so Lucy wouldn't hear, "that mebbe you scold her too much, so she sorter gits discouraged?"

"No, I don't," says Mary Ann, biting off a piece of cookie with a snap. "I don't scold her half enough. It's my duty to scold her an' try to make somethin' of her."

"Mebbe you're right," says I, "an' if it is so, you'll have that on your conscience if Lucy should be took away. You'd say to yourself, 'I've done wrong. I haven't scolded Lucy as I had ought to. I scolded her a good deal, but not half enough, an' now she's dead, an' I can't scold her no more.'"

"Be you crazy, Mis' Brown," says Miss Bradford, looking at me kinder wild and scairt like.

"No; why?" says I.

"To talk that way."

"Why, you said 'twas your duty to scold Lucy an' you hadn't scolded half enough; so, of course, if she should be took away, you'd feel that you hadn't done your duty."

"There don't nobody feel that way when children are took away. Mis' Rowell says if she had Will back she'd bear an' bear; and Mis' Green told me only last week that she warn't half patient enough with Lizy."

"Mebbe you'd feel that way if Lucy should be took away."

"I know I should," says Mary Ann.

"Then," says I, kinder softly, "begin now. It don't do no good then, but now it dooz a sight of good to have patience. She's yours, Lucy is. She hain't no one but you to look to for love an' patience an' forbearance, an' if you fail her, who can she look to? She never can hev no other mother. The Lord only give her one; an' she's got your failin's an' Mr. Bradford's failin's—supposin' you've got failin's, either of you—an' it's your duty an' his to help Lucy to overcome um an' grow up a strong, capable woman. I'd get some bitters for Lucy if I was you, an' when she gits up I'd speak pleasant to her. She's growin' fast, Lucy is, but she's a' good girl. What she needs now is incouragin'. I don't belive in spilin' children, but I do believe in bein' good to um. That's why we were set in families—to be good to our own an' love um an' bring um up right; not to be harsh, but patient, an' to stand by um through thick an' tin. We hadn't ort to talk about their failin's, neither—other folks will do that—but just keep all such things to ourselves."

"Mebbe you're right, Clarindy," says Mary Ann.

"I know I be," says I. "But now I must go. I can see Alice has hung a cloth out the winder, an' that's a sign she wants to ask me about somethin'. Probably it's about bilin' the corn beef. I forgot to tell her."

I went down the walk, and jest as I got through the gate I heard Mary Ann say to Lucy—the winder was open toward the road—

"If you don't feel well, Lucy, you needn't git up, an' I'll fetch you up a cup of coffee."

"O, no, indeed, mother," says Lucy, kinder surprised like. "I'll git right up; I laid awake most all night, an' that made me sleepy this mornin'."

And then I went over home. It *was* the corn beef, an' we put it right on to boil.—*Zion's Herald.*

Receptions at the White House.

There is, perhaps, no time or place in which there is such urgent need of quickness of wit and kindly tact as at the public receptions given by the President of the United States and his wife. When a queen receives her subjects, the etiquette is fixed and inexorable. No one speaks unless addressed by royalty. But Americans of all classes crowd into the Blue Room, many with a question or a joke which they have prepared to fire at their unprepared ruler, and they judge by the fitness of his reply whether he is competent to hold his office or not.

Many of them, too, through sheer embarrassment, make foolish remarks, the memory of which probably causes them misery afterwards.

One frightened lady assured Mrs. Cleveland: "It is a mutual pleasure to meet you," correcting her mistake by calling out, as she passed down the line: "I meant to say the pleasure is all on your side."

A group of students, out from college on a holiday, were presented to the same lady just after her entrance to the White House for the second time. One lad, a Freshman, pale with diffidence, heard himself to his horror saying, in a loud, squeaky tone of authority:

"Madam, I think you have just cause to be proud of your husband."

The other boys stared with amazement and delight, storing up the "joke on Bill" for all future time. But there was not the flicker of a smile upon the sweet, womanly face of the "first lady of the land."

"Ah!" she said, gravely, still holding his hand, "you bring me the verdict of posterity! I thank you."

The Freshman's comrades were delighted at the reply and at the opportunity given to chafe Bill upon the awkwardness of his address, but Billy only knew that he had seen what seemed to him the kindest woman in the world.—*Youth's Companion.*

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CONDENSED SCHEDULE.

In Effect April 10, 1898.

NORTHBOUND.		SOUTHBOUND.
NO. 2 Daily.		NO. 1 Daily
Lv 9 00am	Wilmington Ar	7 20pm
" 12 18pm	Fayetteville Lv	4 10pm
" 12 25pm	Fayetteville Junction "	3 55pm
" 1 48pm	Sanford "	2 36pm
" 3 47pm	Climax "	12 45pm
" 4 30pm	Greensboro "	12 17pm
" 5 17pm	Stokesdale "	11 06am
" 5 47pm	Walnut Cove "	10 33am
" 6 15pm	Rural Hall "	10 33am
Ar 7 45pm	Mt Airy "	8 40am

NORTHBOUND.		SOUTHBOUND.
NO 1 Daily		NO 3 Daily
Lv 8 00am	Bennettsville Ar	7 15pm
" 9 07am	Maxton Lv	6 15pm
" 9 35am	Red Springs "	5 43pm
" 10 20am	Hope Mills "	5 07pm
Ar 10 40am	Fayetteville "	4 50pm

NORTHBOUND.		SOUTHBOUND.
NO 16 MIXED Daily Ex Sunday		NO 15 MIXED Daily Ex Sunday
Lv 6 40am	Ramseur Ar	5 30
" 8 30am	Climax Lv	3 50
" 9 35am	Greensboro Ar	2 30
" 11 07am	Stokesdale Lv	1 15
Ar 11 55am	Madison "	12 30

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MARRIAGES.

CURRIE-MALLOY.—Mr. R. B. Currie, of Red Springs, N. C., and Miss Lizzie Malloy, of Lumber Bidge, N. C., were united in marriage at the residence of the mother of the bride, Mrs. Kate Malloy, June 1st, Rev. P. R. Law, officiated

McNEILL-DAVIS.—At the residence of Capt. J. M. Davis, on June 1st, by Rev. T. J. Allison, assisted by Rev. E. E. Gillespie, Mr. E. A. McNeill to Miss Mary Davis.

HOLT-THOMPSON.—In the Grand Avenue Presbyterian Church, St. Louis, Mo., June 1, by Rev. J. F. Cannon, Mr. William E. Holt, of Memphis, Tenn., and Miss Mabel E. Thompson, of Cincinnati.

OBITUARY.

ANDERS.—It was our sad duty to officiate on the occasion of the death of Bessie Anders, daughter of Mr. E. J. W. Anders, of Kerr, N. C. She was born September 18th, 1895, and died May 30th, 1898. No words can be sweeter or more comforting to the bereaved hearts of the father, relatives and friends, than those of Jesus: "Suffer little children, and forbid them not to come unto me, for of such is the Kingdom of Heaven." N. B. C.

WALKER.—In Lynchburg, Va., May 13, 1898, Dr. W. T. Walker, an honored and consistent member of the First Church, Lynchburg. He has one son in the ministry, Rev. W. T. Walker, of Oxford, N. C.

FRIEND.—At Woodstock, Va, May 10, 1898, at the residence of her daughter, Mrs. P. D. Stephenson, Mrs. Mary A. Friend, formerly of Petersburg, Va., and for many years a resident of Hampden-Sidney. She leaves eight children, Messrs. John and Ben. Friend, of Danville, Va.; Rev. Chas. Friend, of Glenwilton, Va.; Mrs. E. V. Valentine, Richmond; Mrs. P. D. Stephenson, Woodstock, Va.; Mrs. Natalie F. Smith, Fredericksburg, Va.; Mrs. W. H. Bocock, Athens, Ga.; and Mrs. F. T. McFaden, Lynchburg, Va.

FAUCETTE:—At her home near Mebane, N. C, May 20th, Mrs. Frances Mebane Faucette, wife of Mr. G. Curry Faucette, in her 73rd year. She had been, for about 60 years, a member of the Presbyterian Church, and was an earnest, devout christian in whose piety all had perfect confidence. Rev. xiv: 13.

PATTON:—At her home, Melville, N. C., on Saturday, May 28th, Miss Ellen Patton, having been suddenly stricken the day before with paralysis. She was in her 70th year, and had been a quiet consistent member of Hawfields Church for more than 50 years. Ps. cxvi: 15.

DIXON:—At her home near Haw River, N. C., May 12th, Mrs. Catherine Dixon. She had been paralyzed for more than two years—an affliction which she bore with uncomplaining patience. She passed away in her 80th year, having lived a consistent christian and a faithful member of Hawfields Church for 61 years. Heb. iv: 9.

William James Cromartie.

The following resolutions of respect to the memory of our deceased Elder William James Cromartie were passed by the session of South River Church:

Resolved, That while we mourn the loss of an efficient officer in our Church; a faithful and zealous Christian worker in our community, we do humbly bow in submission to the will of God and profit by his example.

That we extend to his, the bereaved, the sincere sympathy of our hearts.

That a copy of these resolutions be presented to his family, and that a copy be sent respectively to the NORTH CAROLINA PRESBYTERIAN and the *Christian Observer* for publication.

Session. { WILLIAM K. CROMARTIE, COLON LAMB

Ivanhoe N. C., June 2, 1892.

Gladstone in Westminster.

Not since "the last great Englishman" was buried with military pomp in St. Paul's Cathedral in 1852, has the heart of England been so touched as it was when William Ewart Gladstone was laid at rest in the sacred pile of Westminster Abbey last Saturday. Mr. Gladstone's expressed wish in regard to his burial was that it should be "very simple" and in so far as it is possible for a national funeral to comply with such a wish it was carried out to the letter. As all that was earthly of England's illustrious statesman lay in state in Westminster Hall from Thursday of last week to Saturday the austerity and simplicity of the simple coffin, surrounded with none of the usual funeral trappings of the distinguished dead on such occasions as that of a state funeral, were in themselves eloquent reminders of the simple, grand character of England's great Tribune and Commoner.

Not less significant was the steady and never-ending stream of people of all classes from peers of the realm to the lowest stratum of London life, as it passed at the rate of 180 per minute for two whole days the plain oak coffin, undraped, sealed and placed on a simple catafalque the last gift of Armenians to their dauntless champion. At 10 o'clock Saturday morning as Big Ben with his melodious voice chimed the hour the funeral procession took up its sad march from Westminster Hall to the gray walls of the venerable abbey where the dust of Gladstone was to be entombed among kings and princes, and the greatest and noblest of England's dead. The Duke of Norfolk, Earl Marshal of England, had charge of the ceremonies and the Speaker of the House of Commons, 500 members of Parliament, and peers of the realm, lord's temporal and spiritual, preceded by heralds and pursuivants at arms, formed part of the small but imposing procession to the abbey where accommodations were made for only a limited number.

The Archbishop of York, and ten bishops in their robes, three princes of the royal blood, the Earl of Pembroke as personal representative of the Queen, Premier Salisbury and the Mayors of London, Edinburgh and Dublin in their state robes formed a feature in a pageant in which all the countries of the United Kingdom were represented. The clergy choristers met the coffin at the west doors which heretofore have been opened alone for kings, with the single exception of Palmerston, and thus the historic abbey, whose very dust is eloquent of fame and immortality, received Gladstone like a king. Even more impressive than this august procession was the solemn hush of the great crowds which remained quietly outside the abbey for an hour waiting to pay their last tribute of love and honor to their dead leader and champion.

Even in this most simple and quiet of state funerals there were reminders of the great empire whose destinies that quiet figure in the plain oak coffin had swayed for so many years as leader of the House of Commons and four times Premier of England. In contrast to the somber black almost universal in that distinguished assemblage, were the gorgeous robes of the speaker of the House, the scarlet tunics of the choir boys, and the white surplices of the ecclesiastics. The impressive burial service of the Church of England was read by the Bishop of London and the choir sang the ninetieth psalm to Purcell's music, Gladstone's favorite hymns, "Lead Kindly Light," and "Rock of Ages," Handel's majestic anthem, "Their Bodies Are Buried in Peace" and "O, God, Our Help in Ages Past."

The grave in which Gladstone was laid at rest is in the center of the north transept of the abbey at the foot of the statue of Disraeli, Lord Beaconsfield, his greatest rival. Following the interment came the solemn words of the burial service, "I heard a voice from heaven," the Lord's Prayer, and the collect read by the Archbishop of Canterbury, followed by Stainer's sublime "Amen" by the cathedral choir which closed the impressive service as with a burst of reverent triumphal music, not typical of death but of glorious immortality. And thus fittingly was Gladstone left in the silence of the great abbey which from his burial in it has received one more claim to the reverence of the English-speaking world.

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Soldiers' Hymns.

In 1861 and thereafter, during our Civil War, the resort of the people, the soldiers, and the churches for hymns was the familiar and standard hymns, the sentiments of which could be easily accommodated to the new conditions.

Some of the favorite hymns of the soldiers recall the fact that multitudes were fresh from homes and from Sabbath school. The Sabbath hymns of the home, the church and the school, were ringing in their ears, when separated from all previous associations and apprehensive lest those associations should never be renewed. The following are favorites of the "boys," the young men, who had graduated from the schools and the stores to the battlefields: "I have a Father in the promised land;" "O sing to me of heaven," etc.

The Doxology of Bishop Ken, to the tune "Old Hundred," was as fitting an expression of gratitude to God as could be framed, and it rolled over the land and swelled like a wave of the sea, as victories were heralded, such as the fall of Vicksburg. Likewise it was sung in Libby Prison as a preventive of despair, and on the battlefield of Shiloh. It was sung by Colonel Woodberry and a group of his Fourth Michigan Regiment, on Friday evening, July 19, 1861, before the battle of Bull Run, while they were encamped in front of the enemy at Fairfax Court House, Virginia. A chaplain who was present, says:

"The whole regiment joined in and poured forth such a tide of music (in ballads and hymns) as old ocean rolls along in praise to its eternal Ruler. I had heard something of the great masters, the glorious choruses of Bach, of Handel, Haydn, Mendelssohn. I admired them. But not till then did I realize the sublime power of music, or so thank God for its heart-cheering strains. I then felt the men would fight till glory came, and I was not mistaken."

"Nearer my God to Thee" is certainly a familiar and standard hymn. Rev. W. S. Duffield, whose familiarity with the origin and history of hymns, rendered him competent to speak with authority, said that few more touching incidents than this which follows are connected with any hymn: "A little drummer boy was found after the battle of Fort Donelson by one who visited the field. The poor boy had lost an arm, which had been carried away by a cannon ball, but even as he died he was singing:

"Nearer my God to Thee,
Nearer to Thee."

On the other hand we are told that Bishop Marvin, of the Methodist Episcopal Church, was travelling during the war in the wilds of Arkansas. He was feeling depressed. The Union soldiers had driven him from home. But as he drew near to a dilapidated old log cabin he heard some one singing, "Nearer, my God, to Thee." Dismounting, he entered the cabin. There he found a poor woman, an aged widow, who was singing in the midst of her extreme poverty such as he had never seen before. His fears and worry and depression vanished. He went on his way happy and trustful because of the faith which he had seen and the hymn which he had heard.

In 1863, in a boat on the Mississippi River below Cairo, Ill., bound for Vicksburg, were the colonel of the Twelfth Michigan Regiment and his bride, the latter an exquisite vocalist. The lady sang national songs and popular ballads. A youth, dying of consumption, fixed his eyes on her and asked:

"Can you sing something for a dying man?"

It was the bride's first acquaintance with hospitals, but unhesitatingly she moved to his bedside, sat down beside him on a camp stool, took his hand, and with great emotion sang "Nearer, my God, to Thee." There was sobbing in the ward when she ended, but the dying youth again asked:

"Can you sing 'The Sweet By and By?'"

She sang that, all joining in the chorous. Then unsolicited she sang "Home Sweet Home."

Mrs. Mary A. Livermore was present and says: "Never have I heard it so feelingly rendered. The scene that followed was alarming. Men buried their faces in their pillows and wept aloud. Others who were sitting up, in partial convalescence, threw themselves on the beds, face downward, in excess of emotion." To change the current of feeling from homesickness, national airs were sung: "America," "Rally round the flag, boys," "There's a good time coming, boys." "Nearer, my God to Thee," therefore, was and is good as a relief from war and poverty, from the power of depression, disease and death.—*J. H. Ross in N. Y. Observer.*

In connection with the Northfield Conferences through July and August, including the World's Student Conference, the Young Woman's Christian Association Conference, and the General Conference for Christian Workers, Mr. Moody calls attention to Camp Northfield for young men, to be open at that time. This is planned to afford an ideal outing place in which young men can spend their summer vacations and at the same time secure the advantages of the conferences. The price for tent and board is reduced to $4 a week, and Mr. Moody makes the suggestion that Churches, Endeavor Societies and Young Men's Christian Associations, have a tent at the camp and keep it full by sending different delegations for one or two weeks each. He thinks that business houses, also, might find it for their advantage to carry out the same plan. Among the special speakers from abroad this year are to be the Rev. J. Bell Johnston, the Rev. G. Campbell Morgan, and the Rev. George H. C. McGregor, of England. It is hoped, also, that Prebendary H. W. Webb Peploe will be present.

The General Synod of the Reformed Presbyterian Church in North America, held its annual meeting in Philadelphia last week. The Rev. George W. Scott, of Rurkee, a delegate from India, was elected moderator. Mr. Scott is a native high-caste Hindu from Sealkote, in the Punjab, who was educated in this country, and since 1883 has been a missionary of the General Synod in India, being especially successful among the high-caste natives. Another full-blooded Hindu member of the Synod, a delegate from the New York Presbytery, offered a resolution of regret upon the death of Mr. Gladstone. The reports of the various branches of work showed excellent results. The India presbyteries, the only foreign ones, report nine congregations with 1,130 communicants, and a general prosperity, notwithstanding the famine and plague. The Synod passed special patriotic resolutions, and expressed their hope that the bonds of amity between Great Britain and the United States might be strengthened. There having been some question as to the relation of the India presbyteries a resolution was passed recognizing that they have equal rights, powers and privileges with the other presbyteries under the care of the General Synod. The Synod adjourned to meet next year in New York City.

The General Assembly of the United Presbyterian Church commenced its sessions in Omaha, Neb., May 26th. Dr. R. G. Ferguson, President of Westminster College, was elected moderator. Reports of the Boards showed that the work was increasing at a greater rate than the support by the churches. The Church itself has grown steadily, though not rapidly. There has been an increase in church-membership of 2,798, the total being 126,339, and of ministers 44. The total contributions have advanced $63,801. The Young People's societies are in good condition. The second evening was given to prayer for the success of the American army and navy.

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The Northern Assembly.

Thursday was the great day of the Winona Assembly. The day was devoted to the celebration of the two hundred and fiftieth anniversary of the adoption by the Presbyterian Church of the Standards formulated by the Westminster Assembly of divines. Dr. Sheldon Jackson called attention to the gavel which was made of oak from Westminster Abbey and a piece of Furbeck marble from that venerable building which had been obtained by Dr. Carruthers and presented by Dr. Henry C. McCook, and which will be henceforth kept among the possessions of the historical society in the Witherspoon building, Philadelphia. After appropriate devotional exercises Dr. W. C. Gray presented a fine portrait of Alexander Henderson, a member of the Westminster Assembly. Dr. Gray, in a few felicitous remarks made the presentation of the handsome portrait. Dr. W. H. Roberts replied on behalf of the Assembly, and gave a most interesting account of the life and work of Alexander Henderson, detailing the prominent part he had taken in the promotion of civil and religious liberty. Henderson was the author of the famous Solemn League and Covenant. He concluded with a splendid eulogy of Henderson and instanced the growth and prevalence of the principles for which he contended. Dr. Samuel J. Niccolls of St. Louis gave an address on the Civil and Religious Conditions of the Times of the Westminster Assembly. It was a clear, synthetic and concise resume of the history of the agitated period in which the Westminster Assembly held its sessions. He concluded with a fine argument for maintaining the principles of the Reformation yet at the same time cherishing a spirit of charity and forbearance. Dr. Norcross, of Carlisle, Pa., then proceeded to tell the story of the Westminster Assembly, describing its constitution, and speaking of the principles and polity discussed by the members. Dr. Moffat, of Washington, spoke on the Fundamental Doctrines of the Westminster Confessions and Catechisms. The Calvinistic system has as its essentials the recognition of the Divine sovereignty and human freedom. He showed that the doctrines of predestination and election have their origin in the Divine nature, and that atonement is absolutely necessary in order that God's righteousness and mercy might have their full exercise. "I for my part," said he, "would like to see a revival of Calvinistic preaching," a sentiment that was heartily applauded.

Overtures concerning organic union with the Southern Presbyterian Church were answered to the effect that no further action is needed than to refer to the deliverance of the Assembly of 1894.

The Committee on Church Polity, Dr. Wm. H. Roberts, chairman, reported against biennial meetings of the General Assembly, which had been asked by Presbyteries, and in favor of the appointment of a committee of nine to consider the question of a reduction of the number of Commissioners by changing the ratio of representation. The reports were adopted.

The action of the Presbytery of

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Stuart Robinson Professor of the English Bible and Pastoral Theology.

THE REV. GIVENS B. STRICKLER, D. D., LL. D.,
Professor of Systematic Theology.

The next Session opens on the first Wednesday in October. For catalogue, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va. For information as to rooms, &c., apply to

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Please mention this paper.

New York in erasing from the roll the name of Dr. Charles A. Briggs at his request was approved. It was ordered that this be made a matter of record by the General Assembly.

Rev. J. M. Barkley offered a resolution, which was adopted, protesting against the enactment by Congress of the law whereby the Secretary of War can give permission to any religious denomination to erect a house of worship on the military grounds at West Point.

The committee to secure funds for Omaha Seminary was continued.

The Finance Committee reported in favor of fixing the annual assessment, until further action, at four cents per member, and the entertainment at $1.50 per day; also declaring that the entertainment fund, which has accumulated in the hands of the treasurer of the Assembly, must be kept inviolate for the purpose for which it was given.

The report of the Standing Committee on Theological Seminaries was presented by Rev. Dr. Wm. C. Roberts, chairman. All the seminaries were reported in good condition and the outlook is most favorable. It was announced that Princeton Seminary had obtained legislation giving the Assembly power as a party at law to enforce its authority over the teaching and government of the Seminary.

The following resolution, introduced last week and referred to the Committee on Bills and Overtures, was adopted by the Assembly:

"Resolved, That the Assembly recognizes, with profound and devout gratitude, the widespread and sympathetic expressions of fellowship on the part of the people of Great Britain with our country in the present crisis of our national history, discerning in this fellowship and sympathy a common confession with us of faith in the brotherhood of the Anglo-Saxon race, and those who have become affiliated with us by blood alliance and political kinship, and in our common love and devotion to the cause of universal human liberty."

The following was also adopted:

"Resolved, That this Assembly recognizes the great work accomplished by the young people of our church, and hereby expresses its appreciation of their earnest spirit and faithful labors and bid them Godspeed in their work."

In the case of Dr. McGiffert, and his book, "The Apostolic Age," and the overtures concerning it, three reports were presented from the Committee on Bills and Overtures. One was from Dr. Francis Brown, of Union Seminary; it recommended that the matter be dropped. Another was from Dr. Sheldon Jackson and twelve members of the Committee. It condemned certain features of Dr. McGiffert's book but recommended that no action be taken, in the hope that Dr. McGiffert would make satisfactory explanation or leave the Church. The third was presented by Dr. W. S. Plumer Bryan, with the concurrence of six members of the Committee. This report recommended that the Assembly should order the Presbytery of New York to confer with Dr. McGiffert in order that the Church be relieved of anxiety.

The action finally taken by the Assembly was in these words:

"The Assembly, therefore, in the spirit of kindness no less than in devotion to the Church, counsels Professor McGiffert to reconsider the questionable views set forth in his book and recited in said overture, and if he cannot conform his views to the views of the Standards of our Church, then peaceably to withdraw from the Presbyterian ministry."

The following amendment was made to the Book of Church Order:

"SECTION 7 (Subject to the provisions of the Directory for Worship).—The session shall have and exercise exclusive authority over the worship of the congregation, including the musical service, and shall determine the times and places of preaching the Word, and all other religious services. They shall also have exclusive authority over the use to which the church building may be put, but may temporarily delegate the determination of such uses to the body having management of the temporal affairs of the church, subject to the superior authority and direction of the session."

The fraternal telegrams between the Northern and Southern Assemblies were very pleasant.

The report of the Freedmen's Board was to the effect that in the management of this work "economy has been exercised to the extreme limit. In the field the whole work has been curtailed in deference to the imperious demand of economy. Notwithstanding this, the debt has increased, owing to the fact that the receipts have shrunken much in the last year." This debt is now somewhere about $50,000.

The Foreign Mission report showed that by retrenchment, the debt has been extinguished and the Board commences a new year free from any debt at all. The receipts are upwards of $800,000. The average contribution per member is ninety-two cents. Six or eight years ago, the average contribution was over one dollar per member.

The Home Mission report is to the effect that the Board commenced the year with a debt of $147,276. The gross receipts during the year were $698,940, being a decrease of $92,464 from the year previous. The debt at the present on the Home Mission Board is $167,839. Rev. Charles L. Thompson, the new secretary, made a ringing speech, which aroused the Assembly to the highest pitch and was followed by prolonged applause. Just at the close of his speech, a telegram announced a gift of $20,000 from the church at Elizabeth, N. J., and a private subscription of $5,000 from a commissioner, toward the extinguishment of this debt.

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Secular News.

FRIDAY. — Assistant Secretary Meikeljohn, of the War Department, to-day secured additional transports of capacity approximating 5,000 men, for the Cuban army of invasion. This swells the total number of available vessels to over 30, with a carrying capacity of nearly 30,000 men.—The Spanish government has made a protest to the British authorities against the shipping of Canadian coal from British North America to San Francisco for the relief of the ships of Admiral Dewey's fleet at Manila, and against the shipping of coal from Nova Scotia to Atlantic ports for use by United States warships operating in the West Indies. It is understood that Spain's protest has not proved of avail.—The naval officials now calculate that Hawaii has become an ally of the United States government in the present war with Spain, and that at this moment our government is responsible for the protection of the Hawaiians from the consequences of their friendship for us.

SATURDAY.—The rumors of another attack upon Santiago de Cuba are interpreted to mean that Commodore Schley has assured himself beyond doubt that Admiral Cevera's squadron is inside the harbor.—A most unique and significant, as well as one of the most enthusiastic banquets ever given in London, was the Anglo-American banquet given this evening at the Hotel Cecil. Six hundred Britons and Americans assembled fraternally, the purpose of the entertainment being the promotion of good fellowship between kindred races. Englishmen, many of whom had experienced American hospitality, were the hosts, while resident Americans were the guests.

SUNDAY.—Rear Admiral Sampson during Friday morning decided to close the narrow harbor entrance of Santiago de Cuba, by sinking the collier Merrimac, loaded with coal, in the channel. He called for volunteers to go to almost certain death, and 4,000 men offered themselves. Lieut. Hobson and six men were chosen, and at 3 a. m., Friday morning the Merrimac, under her own steam, entered the channel under a terrible Spanish fire. The vessel was riddled with projectiles, but she anchored and swung around. Lieutenant Hobson then set off an internal torpedo with an electric attachment, there was an explosion, the Merrimac sank, the channel was closed, and, apparently, Admiral Cervera will be unable to escape.

MONDAY.—Steps have been taken by which it is expected that Lieutenant Carranza, who has conducted the Spanish spy system from Montreal, with his associate, Senor Du Bosc, former First Secretary of the Spanish Legation here, will be expelled from Canada within the next few days, unless they adopt their own means to leave before an international question is raised as to their presence there.—The Spanish fleet is now helpless, being held captive in Santiago de Cuba harbor. The narrow channel leading into the harbor was completely blocked when the United States collier Merrimac was sunk across its entrance. It is now impossible for the Spaniards to get out, and it is equally impossible for any vessel to get into the harbor. Therefore, the Spanish first-class armored cruisers Maria Teresa, Christobal Colon, Vizcaya and Almirante Oquendo, with the two torpedo boat destroyers, Furor and Pluton, are no longer of any use to Spain. This result was accomplished through the heroism of Lieutenant Richmond P. Hobson, assistant naval constructor, and Daniel Montague, George Charette, J. C. Murphy, Oscar Deignan, John P. Phillips, John Kelly and H. Clausen.

TUESDAY.—Admiral Dewey reports that the insurgents have been actively engaged in the province of Cavite during the past week. They have won several victories, taken prisoners about 1,800 men, and 50 officers, of the Spanish troops, not native. The arsenal of Cavite has been prepared for occupation by the United States troops upon the arrival of the transports.—Admiral Sampson is engaged in arranging with Admiral Cervera for the exchange of Naval Constructor Hobson and the men who are now prisoners at Santiago, for some of the officers and men held prisoners by the United States at Fort McPherson.—The United States Ambassador, Col. John Hay, called at the Foreign Office in London to-day and presented evidence of Spanish officials making Canada the base of operations and protested against a continuance of this practice. The protest is based on the fact that it would be a breach of neutrality for Great Britain to permit her territory to be used for such hostile purposes. Colonel Hay also recently drew the attention of the Foreign Office to small exportations from Great Britain of war munitions for Spain.

WEDNESDAY.—Shortly after 7 o'clock yesterday evening information confirming the Associated Press dispatches concerning the bombardment of the fortifications of Santiago, reached the Navy Department. It came in the form of a cablegram from Admiral Sampson, which was made public in the following bulletin:

"Secretary of the Navy:

"Bombarded forts at Santiago from 7:30 to 10 a. m. to-day, June 6. Silenced works quickly without injury of any kind, though within 2,000 yards. "SAMPSON."

Assistant Secretary of War Mieklejohn is rapidly shaping the question of ships for the transportation of troops to the Philippines. Assistant Secretary Meiklejohn yesterday telegraphed General Merritt to have vessels inspected with a view to their use as troop ships, and if found suitable to impress them into service. The principal event in the war situation in San Francisco yesterday was the departure of the monitor Monterey and the collier Brutus, for Manila. The order to get under way, was issued about 1 o'clock yesterday.

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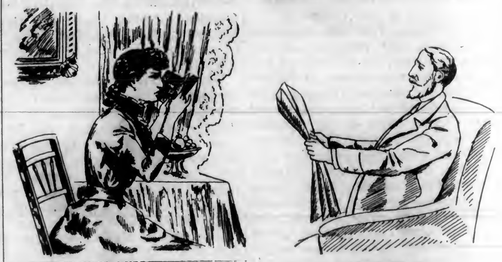
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NORTH CAROLINA PRESBYTERIAN.

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CONTENTS.

	PAGE.
Simon of Cyrene	1
Editorial Notes	1
Asheville Normal and Collegiate Institute	1
CONTRIBUTED ARTICLES: Presto! Presto! Encouragement, D. The Man on the Fence	2-3
Home Mission Department; Letters from R. F. Campbell and E. E. Gillespie	3
Church News	4-5
Westminster League	5
Appeal of the Society of Soul-winners	5
Dr. Palmer's Sermon	6-7
EDITORIAL: Calvinism and Calvinists	8
Davidson College Commencement	8-9
Sunday School	9
CHILDRENS' DEPARTMENT: Letters from the Children. The Children's Promise. "Getting After the Children." *C. W. Maxwell.* The House That Could not Burn. How Fast Fritz Grew. Little Hospital Missionary. He Never Denies Us	10-11
Marriages and Deaths	12
Selections	13-15
News of the Week	16
Advertisements	11-16

[For the North Carolina Presbyterian.]

Simon of Cyrene.

LUKE XXIII:24.

If thou shouldst search upon that scroll where Fame
Doth write a man immortal, this man's name
Thou wouldst not find; and yet—ah, who is there
Who reads the simple story written here,
But feels the tender envy that awakes
Within the heart whene'er another takes
Some needed service for our Lord that we
Would gladly give? Ah friend, for thee and me
That service takes another form. Perchance,
E'en now some fainting soul is near who pants
Beneath a cross where self is to be crucified.
Help him to bear it! 'Twill be glorified,
And inasmuch as thou this little deed hast done,
Thou hast, like Simon, helped the Holy One!

O. H.



Asheville Normal and Collegiate Institute.

The NORTH CAROLINA PRESBYTERIAN extends its congratulations not only to Drs. Brimm and Stagg, but to Davidson College, for the discrimination she has shown in conferring her honors. It is rare that an institution can find two men so conspicuously deserving, who have not already been selected by some other institution. Davidson has enhanced the value of her degrees.

We are glad to report that Mrs. McKelway, after a month's illness, is now convalescent. Our readers, who have so warmly sympathized with them, will rejoice with us at these tidings.

The editor expects to be at his post in time for next week's issue. For four weeks now the PRESBYTERIAN has been issued without his personal oversight, by busy pastors unskilled in editorial work. Hence many imperfections and mistakes, for which we crave our readers' indulgence.

But it is only the editor of the Children's Department who has been absolutely indispensable. No one has been found to take her place, even temporarily and imperfectly. We are sorry that we cannot promise to our little folks a resumption of her delightful letters for some time to come, as the return of strength must necessarily be slow.

Meanwhile, what has become of the little folks themselves? Are you tired of writing, or have you run out of something to write about? Our column of letters from the children lately has been short. Get out your pens and your pads, little friends. The NORTH CAROLINA PRESBYTERIAN cannot be run without your assistance.

Asheville Normal and Collegiate Institute.

This institution was established by a few friends of the higher education of young women and placed under the efficient control of the Woman's Board of the Northern Presbyterian Church.

The admirable site of some 33 acres, which it occupies, forms one of the most delightful suburbs of Asheville, famous for the beauty of its scenery and healthfulness of its climate. The building which furnishes it a home, can easily accommodate 225 pupils. No pains have been spared to make its sanitary arrangements as perfect as possible, and nothing could be more complete than the heating apparatus recently put in at large expenditure.

A liberal choice of study is afforded the pupil in the various departments, normal, commercial and musical, under Christian teachers trained in the best schools of the country. In the Department of Domestic Science the pupil is taught (a) to draft, cut and fit garments and millinery, (b) and to prepare food in the most economical and appetizing manner.

A specialty is made of health culture, and whilst aiming at correct scholarship, the management never forget that the Institute is pre-eminently a Christian school, and its highest end the development of Christian character.

As in the case of the famous Mt. Holyoke School, and Mr. Moody's at Northfield, all pupils are expected to share in the domestic work of the household under the supervision of the matron. This occupies ordinarily not more than one hour a day. The time so spent is found conducive to health, and to the development of character, and is an admirable preparation for the duties of after life.

The cost to the pupil has been reduced to the lowest possible limit that the advantages offered may be put within the reach of the greatest possible number.

The success of the Institute has far more than justified the expectations of its founders, and is fast being recognized as one of the most beneficent institutions of the South.

CONTRIBUTED ARTICLES.

Presto! Presto!

"The King's business requires haste."

Why what's the matter?

There is a call to the Lord's people, not especially from Macedonia this time, but from the fatherless ones at Barium Springs to "Come over and help us!" for our flour bins give forth an empty sound, our treasury sends back the mournful refrain, "there's nothing in me." Verily, 100 mouths at the Orphan's Home must have at least *bread* three times a day or be hungry!

Shall the hundreds of members in the 340 churches of our Synod not take this solemn fact to heart? Listen to the pathetic words of the faithful superintendent of our orphans, written some ten days ago:

"We are sorry to say that the wants of the Orphans Home have not yet been supplied. Kind friends, if you can send us neither money or food, please do not forget to pray for us. * * * 'Give us this day our daily bread' is a petition better comprehended and more fervently offered by some, we ken, than ever before."

Tell us, ye Fathers! could not some more *systematized* plan be adopted by our church of furnishing food for our children at the Home? An improvement on this hap-hazard way of "hand to mouth" supply—of plenty one day, none the next?. Some one remarks: "thus it has always been with Orphan's Homes—like Elijah fed by the ravens." True—but the Lord sent the ravens, *regularly* every night and morning, not days apart, else the Prophet by the brook might not have been so well satisfied. When his water supply gave out quickly the Lord provided His faithful servant with the necessaries of life elsewhere—and that from a starving widow, with only one meal before her, for herself and perishing child. (A lesson right here; however poor we ourselves may be, the Lord requires us to *share* with His destitute ones.)

It has been suggested by a ruling elder of our church, an eminently practical one, who himself is convinced its the best thing to do—that the children's Sabbath school collection in all the churches of our Synod be given every Sabbath to the orphans. "What then would become of the Home and Foreign Mission pennies from our little ones," we hear some one ask? Well, might not each Sabbath school in all our churches have *one* collection in each month especially devoted to the orphans at our very doors who are dependent upon us for their daily bread?

We think our own well fed and clothed little ones should feel somewhat personally responsible for the support of their less fortunate brothers and sisters (for such they are) in the Orphan's Home.

If, then, our children give once a month to the fatherless ones, might not their parents give one Sabbath *in the year* exclusively to God's helpless ones in their midst? In this way it would not be forced upon Mr. Boyd so repeatedly and embarrassingly to cry aloud for "something with which to feed his one hundred children."

The Thanksgiving donations do not last for a year, ay, nor a month! We have every confidence in the wisdom of the Rulers of our church, and therefore expect this all-important matter to be speedily adjusted.

A FRIEND OF THE ORPHANS.

Encouragement.

What sunlight is to the budding flower, what showers are to the springing grass, encouragement is to growth in character and service.

We are all conscious of its influence, some, perchance, more distinctly so than others, but there is no one who is entirely independent of the stimulus which a word or a smile imparts.

The consciousness that you are doing your best, that you are succeeding in some undertaking is pleasant, it is often truly stimulating, but it does not uplift and cheer your heart as a few words kindly spoken by those who walk life's path beside you.

Many a man has been stimulated to do great things by a cheery word of encouragement spoken at the time of his first timid effort; and probably many men will never know in this world how much their timely words of encouragement had to do with the success temporal and spiritual of some friend or brother.

We are all ready enough to testify to the worth of such words to ourselves, but what about giving them to others?

Whom have you cheered to-day? Whom have you sent on his way with a new light in his eye, and a smile in his heart because of some word of appreciation you have given him?

Your minister needs it, your church officers, your wife, your husband, your brother, your sister, your child, your clerk, your servant, all need it. And the poor fellow staggering to his feet again after some grievous fall—ah, how he needs it!

One of the great obstacles in the way of our giving this encouragement is that absorption in business which causes so many good men to cry out: "No time!" "too busy"—that absorption that is building up a great wall of ledgers and business letters between Christian business men and their friends.

And another is the mistaken opinion indulged by many, women as well as men, whose hearts are kind at the core, that it does not matter to say, we are interested in people, or to prove it because of course they know it is so.

"Of course, I appreciate her; of course I think him a grand, good man, but I needn't say so," and so they go on until a day comes when the eyes they might have brightened, are closed in death. The hearts they might have cheered are stilled, and the bitter cry is heard: "Oh, if I had only cheered him when he was disheartened! Oh, if I had only told her that I appreciated her work. If I had only encouraged her more." As Margaret Sangster so truly expresses it:

"The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle winsome tone,
That you had no time or thought for
With troubles of your own.

"These little acts of kindness,
So easily out of mind,
These chances to be angels,
Which even mortals find.
They come in night and silence,
Each chill reproachful wraith,
When hope is faint and flagging
And a blight has dropped on faith.

"For life is all too short, dear,
And sorrow is all to great,
For all our slow compassion,
That tarries until too late.
And it's not the thing you do, dear,
But the thing you leave undone,
Which gives you the bitterest heartache
At the setting of the sun."

D.

The Man on the Fence.

I am the man. For the first time I stand before you to speak a word for myself. You have often heard of me. I have often been held up for the detestation and ridicule of all men, but I have never appeared on my own behalf. Hitherto I have meekly submitted to the verdict, which has been unanimously pronounced against me, asking only to hide myself from the contempt of the world. But even this poor privilege has been denied me. In spite of my protestations I have been again dragged forth for public scorn, until at last I have appeared before you and ask to be heard in my own defence. Friends on both sides, (if either of you will permit me to call you friends) in the name of fairness, I ask you for a little while to suspend your hostilities against each other and your united persecution of me and to hear my plea.

Nature has conferred upon me, I think in an unusual degree, what she intended as a blessing, but what I have often been sorely tempted to look upon as a curse—the capacity to see both sides of a question. It is to this fatal double vision that I attribute all my misfortunes. How often have I envied you, my fellow mortals on either side, your comfortable blindness to all that does not consist with your prejudices, your education and associations, your interests and your affections! How I have envied you your evidently sincere faith in the entire justice of the cause for which you were fighting, your sublime conviction that your adversary was in the wrong, wholly in the wrong! How I have admired the zeal and courage with which you have fought for his utter extinction!

But alas! I can see that you are divided, not by principles merely, but by prejudices,—sectional, sectarian, partisan. Prejudices! I do not use that word with the detestation with which I often hear it pronounced. I know that some of them spring from the noblest affections of your souls. I know that some of them proceed from your love of the country which has given you birth, has nourished you, has conferred upon you the blessings of liberty, and now holds all that is dear to you; and that you think to renounce such prejudices would be to prove yourself a traitor. I know that mother love has instilled some of them into your heart, and that to renounce them would seem like tearing that love out by its very roots. I know that some of them seem to you to be inseparably bound up with the faith to which you owe all that is good in you, and upon which you base your hopes for this life and the life to come; and I know that you think that, as you would be faithful to your God and your religion, you must hold fast these prejudices. Ah, no, my brother, whatever your race, whatever your country, whatever your party, whatever your creed, if such be their origin, I do not despise, I honor your prejudices.

Do not think that I claim to be free from such prejudices. I am not a bloodless man. My country and my countrymen, my mother, my home and my religion—I know what it is to love them. Could my allegiance to any party be determined by the drawing of these affections, I would not long be what you now call me, The Man on the Fence! But dearer to me than all these, fixing me firmly upon the ground whereon I stand, are God and the truth!

But such are not the only prejudices which divide you. Some of them take their rise in the dark passions of the human soul. From these I have prayed to be delivered, and in so far as I am free, God helping me, I will never be a slave again.

It has been my misfortune time and again, when conviction has led me to take sides with one or the other of you, to be drummed with ignominy from your ranks, and to be branded as a traitor to your cause. Why? Because, though siding with you in principle, I could not share all your passions; because I could still see something of truth and right on my adversary's side and acknowledged it; because I could detect some error on my own side and confessed it; because I refused to use against my adversary the weapons of vituperation.

Thus I have been forced apart, and until of late in the world's history, I have been leading a lonely life.

I am not a man without opinions. I have thought as deeply as my capacity would permit, and have prayed with the fervor of my nature, over many questions. On some of them I have formed opinions, but when I have offered my services to the party or sect representing those opinions, I have found that the only condition upon which my help would be received was the full acceptance of all their views and feelings. Often thus have I been turned away. Even where I have been permitted to enlist I have been watched with suspicion, and expected to prove a traitor. On some other questions I am still in suspense, examining evidence, or awaiting more light. On some other questions, upon which you of either side dogmatize so earnestly, or speculate so wildly, I have long since given up all hope of forming any opinion—at least in this world. These are not questions whose decision is vital either to my usefulness in this life or my happiness in the life to come. On such questions I only ask to be permitted to be ignorant. More room to be ignorant, more time to be ignorant, that thus I may have more room and time to devote to those questions of which I have some hope of solution in this world. But this neither of you would grant, and thus I have been again forced to be the Man on the Fence.

I have been charged with cowardice. I have not taken sides, you have told me, because I was afraid to fight for my convictions. You say that I have been trying to keep in favor with both sides. Do you not think that I have had ample opportunity to learn the futility of this? Should not a long experience have taught me that I, of all men, can least expect to obtain the favor of either side? Should not I have learned long ago that I have committed a more unpardonable offence in refusing to share men's passions than in differing from their opinions? Courage? Think of it, my brother men. Does it take a braver man to charge in rank with the inspiriting shout of his comrades, or to stand between the lines, vainly waving a flag of truce, voicing a protest against a cruel and needless war? Or to walk alone, exposed to the fire of both armies, carrying water to slake the thirst of the wounded, or to whisper a last consolation to the dying, friend and foe alike? It does not become me to boast, but thus have I often stood between the fire of contending factions, striving to bring about peace.

But my day is dawning at last. I am no longer isolated as I once was. Men who once scorned me, who called me coward or traitor, are beginning to understand and respect me. Men whose passions and prejudices drove them, in spite of the protesting voice of reason, in spite of the pleading of love, into cruel war, now look upon the sad desolation of their battlefields, and in cool blood are asking themselves the question; Was it worth what it cost? After all, was my brother, who lies weltering in his own life blood before me, wholly in the wrong? Might not the victory of truth and right have been won without such costly sacrifice? After all, may not he whom we charged with being a traitor to his country and false to his religion have been the true patriot and the true believer? May not he whom we called a coward have been the true hero? Thus one by one the veterans of partisan and religious wars which have devastated my country and divided the church have joined me. I begin to see the dawning of day when peace shall be declared, and righteousness and truth shall reign. When it comes I shall forget my sufferings, my persecutions. My mission in the world will have been accomplished.

THE MAN ON THE FENCE.

Keep Right With God.

A child of God should not leave his bedroom in the morning without being on good terms with his God. We should not go into the world and feel, "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life we are wise if we square matters before we separate for the day; let us part with a kiss. This method of unbroken fellowship should be carefully maintained toward God. Be at perfect rest with Him. "Acquaint thyself with Him, and be at peace, for thereby good shall come unto thee." If you cannot get rest with God, perhaps some fault of character may prevent you enjoying that perfect rest. See where the flaw is. Are you living in any sin? If so, the sun may have risen, but there is a bandage over your eyes; you will still be be in the dark. Get rid of that which blinds you. Or are you trusting yourself as well as trusting in Christ? Are you relying on your experience? Then I do not wonder if you miss the rest of faith. Get rid of all that spoils the simplicity of your faith. Come to the Lord and rest in Him; tell out your grief to Jesus, and He will breathe on you, and say, "Peace be unto you."—*Our Young Folks.*

HOME MISSION DEPARTMENT.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

REV. A. J. MCKELWAY, Superintendent, Charlotte, N. C.

Schools in Western North Carolina.

The Home Industrial School and the Normal and Collegiate Institute, under the care of the Northern Presbyterian Board of Home Missions, closed another successful session this week. No one can read the history of the origin and development of these schools without being convinced that they were planted by God's hand and have been from the first under His nurturing care. How much they have done for Western North Carolina only eternity can reveal.

The prime object of the founders was to help poor girls to become self-supporting, and to furnish to parents of limited means the opportunity to educate their daughters in head, heart and hand. I know of no schools in which the intellectual, industrial and spiritual factors that go to make up a complete education are so harmoniously and successfully blended. Presbyterians everywhere ought to be proud of these institutions and to pray for God's continued blessing upon them.

There is great need in Western North Carolina of parochial schools. There ought to be such a school beside every church, under care of the session, and taught by a godly man or woman. Such schools would in no way interfere with the institutions at Asheville, but would increase their usefulness. Education is a commodity of which the more people get the more they want.

The Synod's cause of Church and Christian Education, which has been so ably championed for years by Dr. Shearer, should be pushed to the front. The Presbytery of Asheville at its last meeting decided to go into full co-operation with the Synod's Committee having charge of this cause, and it was ordered that a collection for Church and Christian Education be taken in all our Churches during the month of April. Will not the stronger Presbyteries, which do not need to emphasize this cause for their own sakes, give a helping hand to Asheville and Albemarle in their efforts to give Christian Education to a population not so highly favored as those in the central part of the State.

R. F. CAMPBELL.

JEFFERSON, N. C., June 9, 1898.

DEAR BRO. MCKELWAY:—I am sorry I cannot comply with your request to give you a brief account of the mission work in Orange Presbytery; but I am not sufficiently posted to present accurately the facts concerning any field except my own. I will take pleasure, however, in presenting to you a brief skecth of this portion of the Synodical work. We are now entering upon our second year in this field and as we review the past twelve months' work our heart is filled with gratitude and thankfulness to our Heavenly Father for the marked tokens of His favor and smiling benediction upon our labors. We are expecting "great things from God" during the coming year. To this end we have secured several assisants for the summer. Messrs. W. A. Murray and Allen Jones, Jr., candidates for the ministry from Union Theological Seminary, are doing valuable service for the cause of Christ in our field. Mr. Murray is acting as stated supply of Ebenezer Presbyterian Church, the "first" Presbyterian Church of Ashe County.

He preaches at Ebenezer three Sundays in the month and conducts a most flourishing Sabbath school every Sunday immediately after the preaching service. As I preach at this point once a month, the doors of the church are open every Sunday for preaching and teaching services.

In connection with this point, Mr. Murray devotes the Sunday afternoons to three other points in the neighborhood of Ebenezer.

Mr. Allen Jones, Jr., is stationed about eight miles north of Mr. Murray's charge, at Liberty Academy. He preaches at this place and surrounding points every Sunday and also conducts a Sunday school at the Academy. Mr. Jones has also opened a day school and the prospects are good for a large attendance. He is the man for the place and promises to do a telling work for God. In addition to this school, Miss Annie Shaw, of the State Normal College in Greensboro, and Miss Kate Cranor, of Wilksboro, are teaching most encouraging schools. Miss Shaw is located near Ebenezer, and is thus enabled to render valuable assistance to Mr. Murray in the Sunday school. Miss Cranor is about seven miles from Miss Shaw. In the community where she is teaching, Mr. Joseph Cook, a young man from the Northern Presbyterian Church is spending the summer for his health and is rendering us great service in Sunday School work. He and Miss Cranor conduct two Sabbath schools every Sunday. Misses Shaw and Cranor are well qualified for teaching and are ladies of exemplary christian character. They do a great deal of visiting and have already won the confidence and esteem of the entire communities where they labor. The importance of the school work in which Mr. Jones, Misses Shaw and Cranor are engaged cannot be overestimated and we are truly thankful that God has directed us in placing it in the hands of such consecrated and efficient teachers. We have planned for another assistant to be located at Obeds, a point where we hope to build a church this summer. He will conduct a Sunday school and also teach a day school.

Three adults, heads of families, were received upon profession of their faith in Christ into the Presbyterian Church and baptized at Ebenezer last Sunday morning. We are pushing forward our building movement at Jefferson. Fifteen hundred and sixty ($1,560) dollars have been raised and we hope to commence work on the church at an early date. We praise the Lord for his blessing in the past and ask that those who are interested in the Master's work will pray for a continuance of divine favor upon our labors.

Yours fraternally,
E. E. GILLESPIE.

Assembly Receipts.

Receipts at Assembly's office of Home Missions, Atlanta, Ga., April 1 to May 31:

For Home Missions,	1898	$2,777
" " "	1897	1,873
" Invalid Fund,	1898	498
" " "	1897	408

At your service,
J. N. CRAIG.

The Orphans' Home is under many obligations to the NORTH CAROLINA PRESBYTERIAN for calling the attention of its readers to the wants of the Home. Many persons sending contributions refer to what appeared in the columns of the PRESBYTERIAN as influencing their action. We are glad to note the lively interest the PRESBYTERIAN as a paper, takes in the Home, that it feels that it has an ownership in the Home, and must assist in making the enterprise a success. All thanks to the PRESBYTERIAN.—*Our Fatherless Ones.*

CHURCH NEWS.

AUSTIN COLLEGE COMMENCEMENT.

The Baccalaureate sermon, preached by Rev. S. A. King, D. D., of Waco, was heard by a large and appreciative congregation. The doctor's subject was "All Scripture is Given by Inspiration."

On Sunday evening, May 30th, Rev. E. B. Fincher preached the annual sermon to the Y. M. C. A.

At 8:30 p. m. Monday, the Declamatory contest took place in the College Gymnasium. The speakers were: A. Thompson, H. Cern, J. B. Little, F. E. Duncan, J. A. Martin and J. F. Smith. All these acquitted themselves with credit and afforded rare entertainment for the large audience assembled to hear them. The medal was awarded to Mr. Smith.

On Tuesday evening the Athenean and Philennoian Literary Societies held their annual public meeting and were highly entertained by a speech from one of their number, the Rev. J. K. Thompson. This meeting was presided over by Mr. J. S. Baird, an alumnus of Austin College.

At 8:30 p. m. Wednesday, Prof. George F. Butte delivered the annual address to the Literary Societies. He pointed out four essential characteristics of a truly educated man. The address bore the marks of careful preparation by a well-trained mind. Time and again the speaker embellished his discourse by brilliant sparks of native eloquence.

The large audience assembled on Thursday morning witnessed the graduating exercises by the Senior Class. The Salutatory was delivered by Mr. C. A. Lawins. His subject, "Immigration," was handled in a way that showed careful research and earnest thought.

Mr. T. E. Craig spoke on "The Trend of Modern Education," pointing out the persistency with which the scientific and technical phases of education have intruded themselves upon the classical.

Mr. Alva Hardie, who delivered the philosophical oration on "The Advancement of the Anglo-Saxon," showed many traits of the orator. His effort to weave in the important events of current history elicited spontaneous applause from the audience.

The Valedictory was delivered by Mr. C. Stanley Roberts. His subject was, "Democracy in Europe." He pointed out the growth of democratic ideas in Europe, and showed that many of the socalled monarchies were such only in name.

The medals were delivered by Rev. J. B. French, of Fort Worth, in a few well chosen words. His theme was, "Obey the law of the power, and the power will obey you." The recipients of the medals were: Earl E. Carter, oratory; J. Fred Smith, declamatory; Harry Cern, college scholarship; Ray Jones, preparatory scholarship.

The Hon. Hillery Moseley, of Weatherford, gave some valuable advice to the successful contestants for the Latin and Greek prizes. Mr. George C. Moore won the Latin prize, and Mr. E. E. Carter the Greek prize.

Dr. T. R. Sampson, president of the college, read the following honor roll, containing the names of all the young men who made an average of over 90 and who recited 15 or more hours per week:

Collegiate Department.—Harry Cern, James L. McCall, James M. Sedgwick, Wm. H. Thomas, C. S. Roberts, A. M. Barton, H. W. Head, Emmett McInnis, Robert Knox.

Preparatory Department.—Ray L. Jones, George C. Moore.

The diplomas were delivered to the graduating class by Dr. Sampson in his pleasant, characteristic way. The doctor then told the audience that work, for the advancement of the college, had been so planned that all would have something to do. The Trustees are expected to equip the college with electric lights and to furnish the Assembly Hall with new seats. The Alumni are expected to place a new enclosure around the campus, while the Faculty, assisted by the ladies, are to raise $8,000 for a Y. M. C. A. building.

Committees have been appointed to arrange to celebrate the semi-centennial of the college at our next commencement.

The Austin College Quartette delighted the audiences with their well-chosen and well-rendered songs.

The Alumni reception Thursday evening was an enjoyable occasion, even if the heavy rain did somewhat cool the enthusiasm of the young people.

J. A. M.

THE ARMY CHRISTIAN WORK FOR COLORED TROOPS AT FORT MACON.

International Secretary of Young Men's Christian Association, W. A. Hunton, has been in Raleigh since Sunday organizing work under the "Army Christian Commission" of the Y. M. C. A., to be carried on among the North Carolina troops now at Fort Macon. He has secured a strong State committee of colored men representing the various sections of the State, consisting of E. A. Johnson, chairman; Rev. A. G. Davis, secretary; and Dr. N. F. Roberts, treasurer.

Among those who have accepted places as members of this committee are: Hon. John C. Dancy, Wilmington; Bishop J. W. Hood, Fayetteville; Revs. York Jones and A. Shepard, Charlotte; Prof. L. G. Atkins, Winston; Prof. J. H. M. Butler, Greensboro; Rev. J. E. King, Maurice Watts and A. J. Rodgers, Raleigh; Rev. C. S. Brown Winton; Prof. M. W. D. Norman, Elizabeth City; and Hon. I. A. Smith, Newberne.

The valuable Christian work they undertake is:

(1.) To provide a large tent furnished and equipped with writing material, home papers, magazines, tracts, Bibles, hymn books, and other easy literature for the use of the soldiers while in service.

(2.) To arrange for and conduct such religious and literary exercises as may interest and benefit the men.

(3.) Also to seek to direct the use of other leisure hours among the soldier boys in such recreative and manly sport as will be conducive both to health and morals.

E. A. JOHNSON, Chairman.
N. C. BRUCE, General Secretary.

UNIVERSITY OF VIRGINIA COMMENCEMENT.

Sunday was the first day of the University commencement exercises. Usually they start with the baccalaureate sermon. This time it was with the dedication of the new Y. M. C. A. hall in the northwest wing of the rotunda. The services took place at 4:30 in the afternoon and consisted of singing and prayer, and an address by Rev. Dr. William Jones. Sunday night Bishop Dudley, of Kentucky, preached the baccalaureate sermon in the new auditorium, a large crowd being present.—*Charlotte Observer.*

NORTH CAROLINA.

Beaufort, N. C.—Rev. F. D. Thomas, of Rocky Mount, is taking a brief vacation at Beaufort, N. C., while recovering from an attack of the measles.

Charlotte.—We are glad to welcome Rev. W. S Lacy, D. D, of Norfolk, Va., and his wife to Charlotte. They are visiting Mrs. B. L. Dewey, Dr Lacy's sister, and are the guests of Mr. and Mrs. J. L. Chambers. We are glad to know that his health is much improved, and hope that his stay in Charlotte may be of much benefit to him.

Graham Street Church.—Sunday was observed as Children's Day at Graham Street Presbyterian Church. The exercises were held in the afternoon. They were largely attended and were very interesting. Rev. Mr. Wynne is in touch with his people—large and small. They take an interest in doing what he asks them to do, and the consequence is that they all work together for the upbuilding of their branch of the vineyard. Owing to the service in the afternoon, which lasted for over an hour, no night service was held.—*Monday's Observer.*

Rev. Mr. McIlwaine and wife, the returned missionaries, who have been visiting in the upper part of the county, have gone to Virginia.

Spencer.—The Presbyterian Church at Spencer, of which Rev. John Wakefield is pastor, was organized by Rev. C. A. Munroe, Presbyterial evangelist. The names of thirteen members were enrolled, and a number of others have expressed their intention of connecting themselves with the church soon. Officers, elders and deacons will be elected later.

To Churches in Mecklenburg Presbytery:—The Treasurer is following the instructions of the Presbytery, and as there is no money in the treasury for the Presbyterial Fund, the following obligations must go unpaid:

Commissioners expenses to the General Assembly, $125; dues to General Assembly, $81; dues to Synod, $37.50; Treasurer's salary for last year, $50; total, $293.50.

If you have any pride in the credit of the Presbytery, you will send in your Presbyterial apportionment at once.

JESSE W. SITLER,
Stated Clerk.

Concord.—The First Church of Concord has recently been highly favored by a visit from Dr. and Mrs J. H. Thornwell, of Fort Mill, S. C. As Concord was at one time their home these friends were very cordially welcomed after an absence of many years. Dr. Thornwell preached for us most acceptably for five days. At the Sabbath morning service Dr. Thornwell referred most tenderly to a visit recently made to his dear friend, Dr. L. McKinnon, a former pastor of this church. As he spoke of how patiently and triumphantly this servant of God is enduring his protracted suffering, the congregation was moved to tears. After a prayer for him by Dr. Thornwell, eloquent because it could not be uttered for excess of emotion, the congregation at the suggestion of the pastor rose to their feet and sang: "Jesus Lover of My Soul," Dr. McKinnon's favorite hymn, as an expression of their love and sympathy for him. Both Doctors Payne and McKinnon, the two surviving former pastors of this church have an abiding place in the affection of this congregation.

Concord Presbytery met according to adjournment, in the Presbyterian church at Salisbury, June 14th, 1898, at 11 a. m., and was called to order and opened with prayer by Dr. J. Rumple, in the absence of the moderator. Present, 9 ministers and 4 elders.

Rev. J. F. Pharr was received from Atlanta Presbytery.

Rev. C. G. Vardell, of Fayetteville Presbytery, was invited to sit as a corresponding member.

Rev. J. F. Pharr accepted the call from Bethphage and Gilwood churches, and a commission, consisting of Rev. W. W. Pharr, D. D., and Rev. W. C. Alexander and Elder C. R. White, was appointed to install him on the first Sabbath of July.

Churches were reported as organized at Spencer, N. C., and at Cannonville, N C.

Mr. J. W. Goodman and Mr. J. Mark Harris, after examination on the usual subjects, were licensed to preach the Gospel.

Mr. Goodman was dismissed to the care of Orange Presbytery.

SOUTH CAROLINA.

Whitney.—Rev. N. J. Holmes is now conducting a protracted meeting at Whitney, S. C. It is a union meeting, Methodist, Baptist, and Presbyterian.

VIRGINIA.

Staunton, Va.—The Sunday school of the First Presbyterian Church had a gift service Sunday afternoon, at which the various classes opened their mite boxes, which were found to contain $227.38, to be applied to the church debt. This, with what the congregation had already raised, almost extinguished the debt.

A congregational meeting of the Second Presbyterian Church Sunday decided to apply Miss Baldwin's legacy of $2,000 toward paying the debt on the manse. This leaves about $700 still to pay.—*Daily News.*

Lynchburg, Va.—The congregation of West End Church has arranged to buy the property about to be vacated by the College Hill Baptist congregation. Only the legal transfer of the property remains to be made.

Since the organization of West End Church, in 1891, the majority of our members have desired to remove the place of worship to that section of the city known as College Hill, but hitherto it has not been practicable to do so.

The place we have now secured is situated just where we wished, the lot is a beautiful one, well shaded, and the house will serve our purpose very well for a long time.

The removal is made with remarkable unanimity on the part of the West End people, considering the tender memories that bind them to the old place.

J. A. McM.

WEST VIRGINIA.

Shepherdstown and Kearneysville—These Sunday Schools observed Children's Foreign Missionary Day, using the service furnished by the Assembly's committee. There were large congregations present and the offerings of the two Sunday Schools amounted to forty dollars.

TENNESSEE.

The Presbytery of Memphis held an adjourned meeting in the Second Presbyterian Church, Memphis, Tenn., June 7th. Six ministers and six ruling elders were present. Rev. W. H. Neel, D. D., was received from the Presbytery of Mississippi, and the following commission was appointed to install him as pastor of the First Church, Memphis, June 19th, at 8 p. m.: Rev. Neander M. Woods, D. D., to preside and propound the constitutional questions; Rev. Sterling J. Foster to preach; Rev. W. McF. Alexander to charge the pastor, and Rev. Joseph H. Lumpkin to charge the congregation.

Rev. W. R. Potter was received from the Presbytery of Transylvania, and arrangements made for his installation as pastor of Mt. Carmel Church, June 26th, at 11 a. m., by the following commission: Rev. Joseph H. Lumpkin to preach, preside and propound the constitutional questions; Rev. H. R. Taylor to charge the pastor, and Rev. W. W. Akers to charge the congregation.

Mason Church called Rev. R. Q. Riley, who has been supplying them for some time, as pastor for half his time, and a commission consisting of Rev. W. McF. Alexander to preach, preside, and propound the questions, Rev. H. R. Taylor to charge the pastor, and Rev. W. R. Potter to charge the congregation, was appointed to install him July 3rd, 11 a. m.

Rev. W. L. Caldwell was permitted to accept the call of the Third Church, Memphis, but at his request arrangements for his installation were deferred till the fall meeting of Presbytery.

The Alabama Street Church was permitted to increase the salary of their pastor, Rev. W. McF. Alexander.

JOSEPH H. LUMPKIN, S. C.

GEORGIA.

Bainbridge.—Rev. Dr. J. B. Mack has been called to the pastorate of this church. Licentiate Charles R. Nisbet, a student of Princeton Seminary, is supplying the church during the summer vacation.

ALABAMA.

Uniontown.—The protracted meeting in Uniontown Church, in which Rev. G F. Robertson was expecting the assistance of Rev. James D. McLean, D. D., was postponed on account of sickness in the congregation

Union Springs.—This church has been presented with three silver contribution plates by the Sewing Circle of the church.

Woodlawn.—This church is erecting a manse on the church lot. Rev. W. E. Beattie is pastor of the church.

Mobile.—The South Alabama Presbytery met, according to adjournment, in South Franklin Street Church at 8 p. m, the 6th inst. The pastoral relation between Rev. R. A. Mickle and Broad Street Church was dissolved as requested by both pastor and his people, and Bro. Mickle gives all his time now to the Bethel work in our ports. Licentiate F K. Sims was ordained to the full work of the ministry and installed pastor of the South Franklin Street Church on Sabbath evening the 8th inst., in the presence of a large congregation. The Rev. R. A. Mickle preached the sermon, the Rev. J. R. Burgett presided, propounded the constitutional questions and charged the pastor. The Rev. D. A. Planck offered the ordination prayer and charged the people.

MISSISSIPPI.

Binnsville.—A church was organized at this place May 29, 1898. The old M. E. Church building was purchased last year. There is a fine outlook for Presbyterianism here. This work is under the charge of Rev. G. A. Strickland.—*Christian Companion.*

Enterprise, Miss.—At a recent meeting of Tombeckbee Presbytery, at West Point, Miss., the pastoral relations existing between Rev. R. Kong and the Okolana Church was dissolved. Rev. B A. Pendleton will take charge of Meridian Second shortly.

A. B. COIT.

KENTUCKY.

Troy.—In addition to the regular collection for the evangelistic work in the Synod of Kentucky, this noble church has pledged $100 for the support of a student for summer work in the Kentucky mountains. Nine students are now assured a support. Dr. Witherspoon desires to hear from churches that will pledge a support to three other good men that can be secured for this work.—*Christian Companion.*

Covington.—The ladies of the Presbyterian Church are contemplating extensive repairs to the interior of the church, which will include new papering throughout and painting.—*Southwestern Presbyterian.*

TEXAS.

Weatherford.—The Presbytery of Fort Worth will hold an adjourned meeting in the First Presbyterian Church, Weatherford, Texas, on Tuesday, July 12th, 1898, at 7:30 p. m.

J. N. MCFARLANE, S. C.
—*Southwestern Presbyterian.*

Westminister League Column.

[CONDUCTED BY REV. JNO. M. ROSE, D. D.]

SUNDAY, JUNE 19TH.—Topic:—*The Believer at Death and the Resurrection—Rom.* viii:*35-39.* These few verses set forth the immutability of the love of God in Christ. Some one has said: "This chapter begins with no condemnation and ends with no separation." "Who shall separate us from the love of Christ?" i. e., the love which Christ bears to us. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" There is in this love of Christ a power which will overcome all the weaknesses of despondency, all the sinkings of doubt, all the fears of the flesh, all the horrors of execution. "Nay, in all these things, etc." "For I am persuaded that neither death"—at any time or anywhere, under any form or under any circumstances, death which causes so much dread—"nor life,"—with all its changes, trials, sorrows, joys—"nor angels," the highest created beings, good or bad—"nor principalities, nor powers"—governments either human or super-human—"nor things present, nor things to come"—nothing in this life or in the life to come, nothing we see now or may fear in the unknown future—"nor height, nor depth"—no dimensions of space—"nor any other creature"—no state, no being, no power, no property, or any other created thing—"shall be able to separate us from the love of God which is in Christ Jesus our Lord."

This priceless assurance of the unchanging and unchangeable love of God makes a glad certainty the believer's blessedness forever. What peculiar benefits does he receive at death and the resurrection?

Topic Study.—The Believer at Death and the Resurrection.

(1) Death marks the completion of the work of grace, and ushers in a perfected salvation.

At death, when the soul is released, it leaves behind all that retarded its growth and hindered its progress in holiness.

Death is our Heavenly Father's messenger, a summons to enter upon the duties and joys of an eternal day.

Death is the emancipation of the immortal spirit from the chains of flesh and blood, that it may fly to the bosom of its God, and bask in the sunshine of His presence and love forever.

"To-day thou shalt be with me in Paradise." "To depart, and to be with Christ."

Temptations and trials, sorrows and distress, having accomplished their perfect work, have ended forever. All imperfection gone, love is ever quickened more and more by a fuller and a growing apprehension of the love of Christ as displayed in redemption.

In the meanwhile the dead sleep in Jesus, their bodies, still united to Christ, "rest" in their graves till the resurrection.

(2.) That there shall be a resurrection the Scriptures plainly teach. It is a fundamental truth of our religion. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain." The resurrection is not a cunningly devised fable of human invention, but a great doctrine of revelation, not a postulate of the reason, but a truth revealed to us in the Word of God.

The dead shall be raised with the "same bodies." If it be not the same body it would be a creation and not a resurrection.

At the resurrection the bodies of believers shall be "raised up in glory." Read the description in I. Cor. xv:42-44, 52-54.

Believers shall be "openly acknowledged"—i. e., owned by Christ as His—"and acquitted in the day of judgment." "Whosoever, therefore, shall confess Me before men, him will I confess also before my Father which is in heaven." This great day, the Scriptures seem to teach—and our standards certainly teach—is ushered in by the resurrection of the dead.

For information respecting the events of this glad day, read Matthew xxiv: 31, I. Thess. iv: 15-17, Matthew xxv: 31-40.

When this shall have taken place then the whole work of redemption will have been fully completed, and all believers shall be "made perfectly blessed in the full enjoying of God to all eternity."

"When Thou, my righteous Judge, shall come
To call Thy ransomed people home,
Shall I among them stand?"

CORRESPONDENCE.

Appeal of the Society of Soul Winners.

"He that winneth souls is wise."—Proverbs xi :30.

The object of this Society is to win souls for Christ. That millions are lost is a sorrowful fact. That they ought to be saved no Christian will deny. That they CAN be won, we KNOW BY OUR OWN EXPERIENCE. That our FIRST DUTY—and the "CHIEF END" of life is to win them for God's glory, needs no proof with those who believe in God's word.

That MANY are not doing their duty to these lost ones, is evident to the church and the world.

This society proposes to enlist those who LOVE GOD AND THE SOULS OF MEN in an earnest and prayerful endeavor to win souls. The field of our operation will be, first, in OUR OWN NEIGHBORHOOD.

In every community there are some who are not saved. Jesus said: "thou shalt love thy neighbor as thyself." This command imposes upon us the duty to seek his salvation AS WE WOULD OUR OWN.

This we propose to do.

But beyond the reach of Churches and Christian communities is a vast region in our own country covering tens of thousands of square miles and inhabited by hundreds of thousands of poor people who are perishing for "the bread of life." Starving India aroused the compassion of the world. Here are thousands of starving Americans, almost at our doors, dying with THE FAMINE OF THE SOUL.

Another writes: "I can see such need everywhere. MY HEART ACHES AND MY EYES RUN DOWN WITH TEARS at the awful condition of these people."

These are but SAMPLES. There are tens of thousands of these poor people who are ABSOLUTELY DESTITUTE of all religious privileges. Whole communities and counties are without a church or qualified preacher of the gospel. Few of them ever possessed a Bible.

This Society proposes to TAKE OR SEND THE GOSPEL to these people, as our Lord commands us to do in his last words. If they perish their blood shall not be on our hands. We will send missionaries to preach the glad tidings of salvation, and teach them the way of life. They will gladly receive is. They are hungry for it, and eagerly seek it as the cry for bread.

Besides this, we propose to send them THOUSANDS OF COPIES OF THE BIBLE, that they may have God's word in their humble homes.

To accomplish these blessed purposes we earnestly invite the co-operation of EVERY LOVER OF GOD AND MEN.

It is the greatest WORK ON EARTH. It wins the GREATEST REWARD IN HEAVEN.

To support these missionaries and purchase these Bibles will require many dollars. But they ARE ALL GOD'S. We are HIS SERVANTS, using HIS TALENTS, for all of which we must give account.

We ask your prayers, and your gifts. We have no other resources but the free-will offerings of God's people everywhere.

No salary will be paid to any one except for actual service in the field.

The officers give their time and labor freely for His Sake, and for their perishing countrymen. Only the best and most consecrated evangelists will be employed in this service.

The secretary will acknowledge the receipt of every dollar, and a full statement of all receipts and expenditures will be published every year.

Will you share in this great work, and its glorious reward?

God calls you to it. Can you disobey His call?

Thousands of your perishing countrymen cry to you for the bread of life. Can you refuse their cry?

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Daniel xii:3.

President: Rev. Edward O. Guerrant, D. D., Wilmore, Ky. Secretary: Leonard H. Willis, Sr., Nicholasville, Ky.

Address all communications to the President or Secretary.

Communion Sermon of Dr. B. M. Palmer, at the First Presbyterian Church, New Orleans, La., During Meeting of the Presbyterian General Assembly, Wednesday Evening, May 25th, 1898.

In the 22nd Chapter of the Book of Genesis, and in the 8th verse, you will read these words: "And Abraham said, 'My son, God will provide Himself a lamb for a burnt offering.'" The pathos of these words should melt even a heart of stone. From the promise of Isaac's birth, the venerable patriarch had waited through five and twenty years before its accomplishment, and for twenty or twenty-five years more, after Isaac had grown from infancy into the strength and pride of his early manhood, Abraham is called to find all these hopes, cherished through half a century, dashed to the ground. It was in that seed, the seed of the Covenant, that all the nations of the earth were to be blessed. But how shall this be accomplished when Isaac is dead? Now the dread command falls upon his ear: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I shall tell thee of."

Fathers and brethren of the Assembly, and Christian friends of this large audience, place your soul in his soul's stead. What a dark night was that on which Abraham slept by the side of his beloved Sarah. Shall he tell her the dreadful secret? And how fearful the necessity which compels him to hide it in his own bosom. But early in the morning Abraham rises, cleaves the wood for the sacrifice, brings his servants together with his son, and they prepare for the distant journey. During those three long days as they passed toward Mount Moriah, what thoughts must have agitated the heart of this venerable servant of God. "What can it mean? Has God through all these years strained my faith whilst I have waited for the fulfillment of the great prediction? Now must all these hopes expire in the despair and gloom of this tragic event? What can it mean? Jehovah, who has been so angry with all these idolators of Canaan, as finally to drive them from their heritage in order that it may be given to his Church, especially grieved and angry because they presented their sons through the fire to Moloch, and shall Jehovah now justify human sacrifice when this Isaac, the only son of my love, is laid upon the altar?"

His faith staggered not; for as we are told in the Epistle to the Hebrews, he believed that God "was able to raise him up even from the dead, whence also he received him in a figure." But brethren, God's way with His children is to lay all that it can bear upon their faith, and Abraham's faith must not be spared the strain until it comes to its final test. On the morning of the third day he lifts his eyes, and there before him rises the solemn mount of sacrifice. And as they approach beneath its shadow, leaving the servants behind, the two, one bearing the wood upon his shoulder—eminent type of him who was to suffer for the sins of men, bearing His cross upon His own shoulder—and the father bearing in his hand the fire and the knife, as they draw near beneath the shadow of that awful mount, the son pierces the heart of his father with the question: "Behold the wood and the fire, but where is the lamb for a burnt offering?" Now the faith of Abraham comes forth: "My son, God will Himself provide a lamb for a burnt offering."

And then the altar is built, and the wood placed upon it, and the unresisting Isaac in the strength of his early manhood, able to cope with his aged father in the wrestle for life, representing Him who was willing to bear our sins and carry our griefs, thus filling up the entire picture of the type, is laid upon the wood, and the sacrificial knife in that father's hand gleams in the sunshine over his head. When that faith had reached its last strain, there came a voice from the skies, saying, "Lay not thy hand upon the lad, for now I know thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." And Abraham, turning around naturally to catch the voice, sees caught in the thicket behind him, the ram which comes in the place of the martyred Isaac, and is slain upon the altar.

Ye ministers of God's Holy Word, who have with me these many years been living amongst the blessed symbols of the Old Testament, are you not able to interpret it? How comes it to pass that the simple sacrifice offered immediately after the first sin in the Garden of Eden, in the offering of Abel as over against the naturalistic worship of Cain, presents at the very beginning of the world the two antagonistic religions which are in conflict to-day, Deism and Christianity. The religion which will exhibit God as the Creator and the Benefactor, but will not recognize Him in His awful Holiness, frowning upon sin, and in His infinite mercy providing a redemption.

And now for 1,500 years that simple sacrifice flows down the centuries until you reach the flood and the second renewal of God's Covenant of Grace with Noah, when he builds his altar coming forth from the ark. Then for 400 years still remaining the simple aboriginal sacrifice until you come to Abraham and the promise of the seed in which God shall create his visible church upon the earth. And now, 500 more years, that earliest sacrifice of Abel, and afterwards of Noah, and still later of Abraham, widens out into the grand sacrificial ritual given upon the Mount to Moses. Right between them all and in the bosom of them all comes the interpretation of the whole Mosaic economy, in the knife that shall take the life of a human son by the hand of a human father, arrested only to introduce that animal sacrifice through which God must still be worshipped, until the great prophetic day shall come when the Lamb slain from the foundation of the world shall appear to take away the sins of men. How blessed the truth that here, in this connection of the sacrifice of Isaac, with that ram caught in the thicket 500 years before the Mosaic economy is established in the wilderness, the interpretation of the whole Mosaic symbols, which shall have had their completer solution in the revelation of Jesus Christ in the writings of the New Testament.

And so we learn that this reply which Abraham makes to his anxious son, "God will provide Himself a lamb for a burnt offering," is the eminent prediction of that Lamb which should come from the Father's bosom in the Heavenly Glory to bear the weight of that Father's displeasure against sin, and through his human suffering to work out the redemption of the lost world.

We are now prepared to see how it is that God alone can provide Himself a lamb for a burnt offering, and it is to answer that question that I solicit your attention to-night. Evidently and first of all, it is only God who can determine whether a sinner who has broken His law can possibly be redeemed. Whether it is possible for a rightousness which shall cover his sin to be provided; upon what terms redemption shall be accomplished; and whether it is possible that man can be saved through a vicarious righteousness, the righteousness and obedience of another. All the antecedents and precedents in the covenant of the Most High are against it. Sin did not begin in this wretched world of ours. It made its appearance first in the very presence of the Throne, when the angels, the elder sons of God, rose some of them in revolt against the divine authority, and were cast, as Jude tells us, from their high places, and are reserved in chains under darkness unto the judgement of the great day. There the precedent was that law must be vindicated in the infliction of the penalty. Justice must draw her awful sword, and those that have resisted the authority and sinned against the Holiness of the law, must perish. Now in the face of this precedent, how is man to know whether he can be saved, who has sinned after the similitude of the same transgression? And so God alone must provide the lamb for a burnt offering, since God alone can determine what that law requires which flows from his Own nature, and which has been twice outraged in the disobedience and fall of two separate races in His vast empire.

Then granting that that difficulty is solved, and we ascertain that it is possible under the covenant of an unchangeable law, that a sinner can be redeemed; the question recurs a second time, "Where shall that Redeemer be found? Who in all the universe is able to take the sinner's place and bow his soul under the penalty of the law which has been broken? Bring all the angels, cherubim and seraphim, in an assembled senate, and lay the problem before them; where in all their ranks shall the creature be found who can become the substitute for him who has transgressed the perfect law of God? Not one created moral being, however exalted in intelligence and power, can undertake the mighty task. Neither angel nor archangel, neither cherubim nor seraphim, nor any of the powers that worship around the throne of the Most High, can answer that challenge which goes forth, "Whom shall I send, and who shall go for me?" No creature can undertake the responsibility of redeeming a sinner, because no creature has power over his own life to dispose of it at his own will. Life is given to the creature as a solemn trust. It must be held immediately from the hand of Him that bestowed it, and only as He that first breathed the life into the creature shall call for its surrender, can any creature undertake to dispose of that life which is not his, except to use for the glory and honor of his Maker? Hence you remember that language of our Lord when he said, "I have power to lay down my life. I have power to take it up again, and this commandment have I received of my Father. Full authority from Him who is supreme in the administration of law, to take that life which is created to be used for this purpose, and lay it down; for I have power as Mediator to lay it down and I have power as Mediator to take it up again."

No creature can possibly b come the substitute for the transgressor of the law, because every created moral being owes obedience for himself, and for himself alone. And he owes obedience to the law under which he lives, to the full measure or extent of all the powers with which he is endowed. There is no surplusage whatever in the obedience of any creature, either in the Heaven above or the earth beneath. Every creature of God, possessing intelligence and placed under the jurisdiction of law, must cover that law with his own obedience, and it cannot be transferred to another, simply because the law claims it immediately from himself as that which is eminently due. No more creature can ever undertake to become the substitute of a sinner, because no creature can, in the exercise of his own will, lawfully assume any guilt and bring himself under condemnation of law. He is bound under law to be holy and blameless in his character and conduct. He cannot therefore consent to come under the displeasure of the King, who in the exercise of administrative justice, must inflict upon him as guilty under law, the penalty he has incurred.

I must not consume too much time in the amplification of any of these points, but be content with the bare suggestion. You perceive from the very nature of the case, that you may search the universe throughout, take the census of all these world which shine as glittering stars in the firmament of Heaven, and if they be inhabited by intelligent races, yet being creatures, not one of them all, nor all of them combined, can furnish a being competent to take your place or mine under the law and endure the penalty on our behalf. What remains? When the question goes forth, "Whom shall I send, and who shall go for me?" there can come no answer to that solemn challenge except from Him who sits upon the middle throne of the Eternal Three. Only in the Godhead Himself can be found the being capable of rendering obedience unto death for a sinner that is condemned. And only God, who alone knows what the relations are subsisting between the persons of the Godhead, can know upon which of the three must fall this solemen trust, undertaking for a lost race and providing redemption for the same.

But my hearers, another difficulty emerges. The Son of God, the Only Begotten Son, who had been His Father's delight through all past eternity, cannot die. How can He who is Himself the source of the very law which He must obey—for need I take time to say that the law springs right out from the nature of God, and is what it is because God is the being that He is, not merely dependent upon an exercise of will which might be supposed to be arbitrary, but upon that which lies back of the will in the very character and attributes and nature of the Godhead—how can the Son, springing from the bosom of the Father, recognizing the law as emanating from Himself and springing out of his own attributes and reflecting His own perfect holiness, come in His Divine nature under that law to suffer the penalty? Nay, more. It was man that had sinned, and the Redeemer must belong to the race of the transgressor. Now the difficulty arises, how shall the Son of God become man? Shall God create this substitute as in the first instance He created Adam, from the dust of the earth? That would never have made him a member of the race, He could not, by a separate, creative act, have become bone of our bone and flesh of our flesh, our elder brother, having thereby the right, by His birth, to mediate for us and undertake our cause. And so the great mystery of Godliness rises before you, God manifested in the flesh. How shall the incarnation be accomplished so that this Son of God, who alone has that infinite power which will enable him to sustain this law which has been broken, be yet man so that as man He can stand for man and bear man's responsibility and assume man's obligations, and discharge them all in the sight of law? Brethren, let us pause, and in solemn devotion prostrate ourselves before the dread yet blessed mystery. The Angel, speaking to Mary, says, "The Holy Ghost shall come upon thee; the power of the Highest shall overshadow thee; therefore that Holy thing that shall be born of thee shall be called the Son of God." Adorable mystery! A Divine Redeemer becoming man through a human maternity, and yet by a divine paternity. A member of the race by being born of it; the woman's seed as promised of God in the first revelation of His grace to us, conceived in the womb of a virgin, thus breaking the connection with the first sin and causing that human nature of our Lord to be itself sinless, so that to the end of His career He could be holy, harmless, undefiled and separate from sinners. A true human nature because brought into the world under the law of conception and of birth, and yet that conception itself a creation by the mighty power of the Holy Ghost, the immediate author of all life that exists throughout the universe; and so the two natures, the divine and the human, are brought together in that mysterious personage of our Lord. Distinct, never commingled or blended, neither opposed nor absorbed the one into the other; and here you have a divine human Redeemer.

Ah, my brethren, that I had the might to enlarge the topic and dwell upon it until the day should dawn. See how this obedience which the divine human Christ renders to the law of God is just what it is—an obedience absolutely unique, su passing in its dignity and in its value the aggregated obedience of all the mere creatures of God's intelligent workmanship if they were consolidated into a single obedience and presented before the law. The law has two parts, precept and penalty. The precept guides, the penalty binds. They are both indispensable to law. Take away the penalty and leave only the precept, and your law degenerates into advisory counsel. Take away the precept and leave only the penalty, and your law becomes simply an arbitrary threat. But it is the union of precept and penalty, indissolubly connected, that makes law what it is. Now when and where, in all the range of creation, can you find an obedience that has been distinctively rendered to both parts of the law? Angels in their retained holiness obey the precepts; they were never brought under the penalty to suffer. Devils in hell, if you can predicate obedience to them, render no obedience to precept; but it is only in the person of our Blessed, Blessed Lord that you find an obedience covering the whole extent of the law, and which goes down in its depth to its very extreme. An obedience which magnifies the law and makes it honorable. Our risen Lord, when he came up from the tomb and ascended into His Father's presence, nailed His own perfect obedience against the walls of the heavenly city, that there angels and men, all who are forming the hosts of the glorified, shall be able to read in His unique and perfect obedience, an absolutely perfect commentary upon the Law of God.

Ah, what righteousness is yours my brethren, if you are in Christ. What a robe you wear, and with which you will be adorned when you stand at the right hand in the solemn judgment. How glorious that righteousness which "hides and conceals all our sins." And it will be your wedding robe when you sit down at the marriage supper of the Lamb in Heaven; and on, and on, through all the opening ages, as eternity spreads out its endless cycles in eternal succession, you, redeemed and believing in Christ, stand more than the peer of the angels, being clothed upon with this righteousness which has never been offered except by your Head, and which becomes yours through His offer and by your willing acceptance.

Do we not see in all this that God himself must provide the lamb for a burnt offering? Who else can find an adequate mediator? And who else can link that divine mediator to the race which He must redeem, and enable that Redeemer to work out the righteousness such as no mere creature can possibly afford.

But I must not pass from this particular topic without adding another suggestion. Brethren, this perfect righteousness which Christ wrought out in His human nature through a human obedience to the precept and through a human endurance of the penalty, this obedience, so perfect, viewed in its relation to our Lord's human nature, has in addition, shed down upon it all the glory which belongs to His divine attributes as the eternal Son of the eternal Father. It is the obedience of the God-man, and when that Mediator offered up His life in the stead of our life, it was a sacrifice laid upon the divine altar and made unspeakably glorious by the glory which was shed upon it, by the glory which belonged to that Divine Person of the God-head, who assumed this nature and made it His own in order that He might render it a sacrifice to the justice and law of His Father.

Men speak as though it were impossible for God to justify a sinner through a righteousness which he did not himself work out, and therefore it is only by an immediate personal obedience to the law that any man can hope to be saved. Brethren, I cannot explain or expound it to you to-night, but we shall stand for ages upon ages clothed in that righteousness which is rendered to the whole law, precept and penalty, and that righteousness illumined and glorified by having shed upon it all the glory and excellence which belongs to the Divine Nature of Him who rendered the human obedience.

Let me pass from this topic to a fourth. God Himself must provide a lamb for a burnt offering, because he alone can constitute that relation between this Redeemer and His people whom he redeems, as to impute that righteousness to them as their own, through the exercise of faith in the promise and in the offer which is made in the Gospel. And so our Lord when He arose from the dead, rose in the possession of a new human life; a life which is henceforth guaranteed to Him by the law which he has satisfied. A human life which he must retain as the head of all his people, and there in his glorified humanity, He sits at the Father's right hand in Glory, as the Trustee of all His redeemed, holding in His possession that life which he has recovered from its forfeiture under the law, in order that it may be conveyed into the possession of His redeemed in all the succession of generations in which they are to be born. The same life which the law guarantees to Him upon the ground of His perfect obedience to the law, is your life and my life, and He, our Trustee, holds that life in possession for its conveyance to us by due process in due course of time. You know how often legacies fail by the change of those who administer the bequests. Let a human being, a mere man, make a a bequest and then die in order to make that a valid testament, and afterwards rise from the dead only that he may administer upon his own estate and execute his own bequest, and live, not to repossess the property of which he has divested himself, but only that it may be faithfully administered and conveyed according to the terms of his will, and I have only presented to you under that illustration, the facts in reference to the intercession and Kingly authority of our Blessed Mediator at the Father's right hand. Living to-day, living on and on until He shall come a second time, and then appearing on the judgment throne in order to fulfill the promise made to all his struggling saints, "Come unto Me all ye that labor and are heavy laden and I will give you rest."

Ah, think of it, brethren, the very first word that you and I shall hear after the resurrection morn, when we are gathered in that vast throng before the throne upon the clouds, will be the old Gospel call, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." And forever and forever, He, the Head and the Trustee of those whom He has redeemed with His own blood and life, shall live to execute the terms of His own testament by breathing upon us His own Spirit, and blessing us with the enjoyment of His own love. What a Christ! And what a God, to give us His own Son to be that Christ. And shall we ever falter in any of our earthly trials, even when this earthly frame is being battered by the last enemy at the gate of life? Shall we distrust the precious promise and covenant of Him who lives exalted in glory in order to see that all the blessings of the covenant shall be ours forever and forever? All along since Christ went up into glory, and until He shall come a second time unto salvation, we shall hear the echo of His priestly prayer, "Father, I will." A testamentary word; a word which carries, even though in the form of prayer, an absolute and controlling authority. "Father, I will, that they whom Thou hast given Me be with Me where I am that they may behold My Glory." And when we shall lie upon the bosom of that blessed Lord and He shall stoop and give to us the kisses of His love, and we shall look up into that smile of infinite benevolence and grace which has so often cheered us in the bare hope of it in our conflicts and trials, we shall enter upon the inheritance which has been purchased for us with blood.

I have anticipated the last thought, which, therefore, I will not enlarge, that as we are to share the life and the glory of that Mediatorial King, the Father has authority to proclaim in His Gospel, as He does, an assured salvation to any and every sinner that will believe and accept Jesus Christ, His Son. It cannot be otherwise. He has authority and has proclaimed it from His throne: "All that the Father giveth to Me shall come to Me, and He that cometh to me I will in no wise cast out." What a privilege, my Christian fathers and brethren of the ministry, what a glorious privilege is ours to preach this Gospel. Will you preach anything else? Is there anything in the range of human literature that can compare with a single promise in God's Blessed Word of Salvation? Is there anything in the entire range of philosophic thought that can compare with the doctrine of Christ? Is there anything in the discoveries or conjectures of science, when men seek to make a Bible out of the physical creation, as though it could perfectly reveal to us the will of the Father?

Ah, let us take this Gospel and bury it in the chambers of our own soul. Let it be a Gospel, my brethren, that shall fill the imagination; a Gospel that shall feed the affections; a Gospel that shall satisfy and control the conscience and a Gospel that shall guide and energise the will so that all the powers of our nature shall be brought to bear upon the spreading of this Gospel until it shall overtake the ends of the earth.

It has pleased God to spare me through a long ministry, and my brethren in their overflowing kindness are each day exhibiting tokens of their affections for a life which they regard as having been usefully spent in the cause of God. I desire only to say that never have I so felt the preciousness and power of this Gospel until it has pleased God to so close my eyes against the sight of books and other things, that I have been shut up almost entirely to thoughts of Him and His Grace. And I think that there is no heritage upon the earth equal to the heritage of that man whose privilege it is to live long enough by a life of consecration to duty, to exhibit in practice as well as by precept, the nature and power of that grace which God offers to a lost and ruined world. Let us live for the second coming of Him who shall stand upon this earth, for guilty as this earth is, and rocking as it does upon crimes and iniquities which it must bear upon its bosom, it is nevertheless a redeemed earth still; and the blessed feet of its Redeemer shall stand again upon its soil, and there shall come a transforming power that shall make it a new earth, and a new Heaven above it in which shall dwell forever this perfect righteousness of a perfect Redeemer.

Ah, who can tell but that it may be your destiny and mine, when we have passed beyond these clouds into the far beyond, to be made the Apostolic race, that shall fly more swiftly than angel's wings, from star to star, and tell the worlds of redeeming love and the power of that grace which has made us new creatures in Christ Jesus, working out that grace by which I believe the very angels themselves have been confirmed in holiness and blessedness forever.

What a spectacle is presented to your eye in the fifth chapter of the Book of Revelations, when the redeemed are drawn in the inner circle around the Lamb as he stands in the midst of the throne, and the voices of those redeemed and glorified saints lift up the first note of the new song of Moses and the Lamb,—worthy is the Lamb that is slain, for He hath redeemed us and made us kings and priests unto God in His temple forever. And then the angels, ten thousand times ten thousand and thousands upon thousands of them, with all the living creatures, take up the song and render back the chorus, "Glory and honor, and blessing, and power, and might, and dominion, be unto Him that sitteth upon the throne and with the Lamb forever and forever." We, redeemed from sin, struggling through our separate conflicts, working out in our soul the one nature which is to be perfectly conformed at last to the Image of Grace; made the body-guard of our ascended and glorified King forever, and teaching the angels, those elder Sons of God, that higher note of joy, when God, through the unfolding of His grace, has revealed to the whole creation the infinite fullness of His grace and of His love.

God prepare us for a place in that throng, and give to us such an experience of the preciousness and power of this grace that each of us may add an individual note in that mighty anthem which shall swell forever and make the arches of heaven ring with the praises of our King.

(Transcribed by J. W. Smith, Stenographer.)

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Calvinism and Calvinists.

Calvinism is a system of Theology. Calvinists are those who accept the system. Calvinism is much older than the man for whom it is named. It is not an anachronism to speak of Augustine and Paul as Calvinists. Calvinism is believed by its adherents to be a scriptural system and therefore perfect. Arguments against it must be drawn from Scripture as to premises and from the domain of logic as to its conclusions. History can deal with it only in its outward and visible effects upon the character of men or of nations.

Hence it is a transparent device for its opponents to shift the question from the "demerits of Calvinism" to the "demerits of Calvin," or of other Calvinists. The system does not depend upon the virtues, intellectual or spiritual, of any man. Judged by the higher moral standard of our own age, the Calvinists of the sixteenth century are not to be imitated in all respects. The great lesson of religious toleration had not been learned. It was not learned by the Church of England for more than a century after the burning of Servetus, as many a martyred Covenanter could testify. It has not yet been learned by the Romish Church, as the history of modern missions declares. But unless the crime of intolerance can be shown to belong to Calvinism, it is idle to charge the system with the imperfections of some of its adherents.

The claim may be made without fear of successful contradiction that the Calvinists of any age represented the best spirit of that age. The church-state at Geneva was so infinitely above the Papal court at Rome that there is no common ground for comparison. The party of John Knox was far more in line with civilization and enlightenment than the party of Mary Queen of Scots. Cromwell represented better elements of English character than Charles First or Second, just as the Scotch-Irish of the Restoration were far in advance of the Tories. And William of Orange, one of the earliest advocates of religious toleration, was certainly a nobler character than Philip II. Even the despised Puritan has done far more for humanity than the Cavalier. And if their lofty morality and the spirit of indomitable liberty can be traced to the system in which they believe, Calvinism is entitled to that much of credit. And with practical unanimity accredited historians have yielded that credit.

And it may be further asserted that that part of the christian world to-day that is upholding the highest standard of morality, that is contributing the most toward the purity of the home and the purification of the State, that is aiding the most benificent charities, and is making the largest sacrifices of men and money for the salvation of the heathen, believes in Calvinism, and that the church which is recognized as the chief defender of the system, is the freest in its fellowship with all disciples of Christ.

So the effort to overturn the Blue Ridge Mountains with a kitting-needle for a crow-bar is scarcely ridiculous by comparison with the attempt to belittle a great system of truth by referring to the intolerance of the Reformers or the "murder of Servetus." Until the words of Christ: "No man can come to me except the Father which hath sent me draw him," pass away—that truth, whether men call it Calvinism or Augustinism or Paulism will be held to the truth of God.

Davidson College Commencement.

DAVIDSON, N. C., June 10, 1898.

The dawning of this, another day, registered the close of one more session and the end of Davidson's sixty-first commencement. The week in sunshine had lacked for nothing, and of dust and heat the latter half has enjoyed its fullest share. Scarcely has any commencement ever seen so many handsome turnouts and the driving has been incessant from early morn to what is called dewey eve, though in this case it was dusty eve instead. One might almost say the clouds had reigned supreme (it is hoped the printer will not spell it *rained* for these were only clouds of dust). The banquet fever has stood at its highest and these with lunches and dinners here and there made been this season memorable for more than feast of reason and flow of soul, of sense and wit. Commencing with Monday special entertainments were given every night. First, Dr. J. P. Munroe honored the S. A. E. fraternity and their lady friends with an elegant lunch.

On Wednesday Dr. W. J. Martin gave a dinner to his class, the class of '88.

Later on Wednesday evening the Alumni banquet was served to more than a hundred guests and later still, crowding the 12 o'clock hour the Beta fraternity and their lady visitors sat down to a sumptuous feast of tempting dishes of every kind and taste. Again last night the Kappa Alphas celebrated in a similar way and entertained their friends of both sexes till the wee' sma' hours. If food makes cheer, then joy has filled the week. But to pass now to more serious and weighty things that have been before us, baccalaureate claims first notice. The special features of the day were three: The sermon before the graduating class, by the President; the annual sermon before the Y. M. C. A. at night, by Rev. Dr. Alexander Sprunt; and the Children's Day exercises at the Linden Sunday school, with an address by Rev. C. G. Vardell.

Dr. Shearer's sermon in the morning was worthy of the day, and a strong, forceful presentation of all-important truths. The sermon was based on the double text Judges v:25 and Jeremiah xlviii:10. The crowning thought of the discourse was the need in the work of the Lord for men who do not do their work deceitfully or negligently. Neither in earthly or spiritual warfare can the soldier hold back his sword from blood.

Dr. Sprunt's sermon (text I. Cor. xvi:13) was finely delivered and admirable in thought and conception. The theme in brief was the necessity of Christian faith and life for the display of genuine manliness and rounded perfection of character.

The music of the day was particularly fine. Mrs. Dr. Martin and Misses Vardell and Helper rendered beautifully "The Lord is My Shepherd." At night a male quartette, Messrs. Hines, Pool, Carr and Stirewalt, sang delightfully.

2. The arbor exercises of the senior class took place on Monday morning in accord with the custom of the past few years.

The senior reception in the Y. M. C. A. in the evening was a gratifying success to the young men in charge. A series of musical selections were enjoyably rendered. Mr. Sherfesee foretold in prophetic vision the future of each classmate. Next in order was the distribution of mock prizes to the several members. These were awarded by Rev. A. T. Graham in his happiest vein. The close of the evening was spent in enjoying refreshments, which were daintily served in the gymnasium.

The annual reunion of the two literary societies was on Tuesday night. In the Eu. (J. M. McConnell, president,) the valedictory was delivered by R. A. Sherfesee, the reply by W. C. Harrison. In the Phi. (A. A. McFadyen, president,) the valedictory was by T. H. Watkins, the response by H. S. Munroe. The address pefore the Eu. Society was made by Rev. C. L. Stewart, of Pelzer, S. C., whose theme was, "The Elements of Character Essential to Success." It was a strong and instructive discussion. In the Phi. Society, Prof. D. H. Hill, of the A. and M. College, North Carolina, spoke on "Some of the Reasons Why the South Has Not Produced More in Literature." His effort was a fine one.

The Wednesday morning address was delivered by Hon. Theo. F. Kluttz, of Salisbury, who, after prayer by Dr. S. M. Smith, was happily introduced by Dr. Rumple. Mr. Kluttz, in a very attractive manner, discussed "Some of the Needs and Dangers in Our State and National Life." The entire speech was good, much of it highly ornate and beautiful, and all of it logically arranged and vigorously expressed.

The place of the alumni oration, which usually follows this address, was supplied this year by the speeches of the banquet. This last has become a permanent feature of Wednesday's programme and a permanent fund is at hand now for its yearly celebration, and it is hoped, free as it is to all, that the alumni will come hereafter even in larger numbers than ever before, and celebrate the hour with their college fellows. Special thanks are due Mr. Vardell, the President of the Association, for the successful way in which he managed the affair on Wednesday. Everything passed off with perfect ease and smoothness. Dr. Rumple paid a fitting tribute to Trustee W. B. Thompson, Esq., whose resignation at his own request was accepted. For many years he has been active in his service for Davidson. Dr. A. Sprunt was elected to succeed him, and Major M. M. McLauchlin to be his own successor. The old officers of the Association were all re-elected. The business of the Association at an end, President Vardell placed Judge Baker, of Florida, class of '88, in the chair as toastmaster. George Wilson, Esq., responded to the toast, "The College;" Dr. Rumple, to "Our Trustees;" Dr. S. M. Smith, to "The Presbyterian Church;" Dr. Shearer, to "The Faculty;" Rev. D. N. McLauchlin, to "The Class of '98." To this last, response was made by F. C. Barth. The speeches were all enjoyed and the hours slipped quickly by.

At 8 p. m. the College chapel was filled to overflowing by the crowd to hear the Society representatives. The following was the order of exercises: "The Education of the Masses," L. G. Beall, Phi.; "The Annexation of Hawaii," R. L. Douglas, Eu.; "The Tested Curriculum," J. A. McQueen, Phi.; "Compulsory Education," T. F. Haney, Eu.; "True Greatness," J. E. Ward, Phi.; "The Birth of Modern Liberty," J. M. McConnell, Eu.

On Thursday, commencement day, the crowd and heat and dust all gathered in full and equal force. Of each one could predicate "immense."

There were many interesting features in the day's programme and all went well. Unhappily Mr. Witherspoon, who was to deliver the philosophical oration was unable to do so, being quite sick from poison oak. The valedictorian, Mr. Perry, was also embarrassed by the condition of his voice. For two days past a severe and unaccountable hoarseness made it difficult for him to speak above a whisper. After all, however, he acquitted himself most creditably. The following was the order of exercises:

Prayer by Rev. Dr. Jas. B. Wharey; salutatory, H. A. Love, who after his words of welcome discussed in an attractive speech the value of conservatism for an age ever restless for reform and change.

Mr. F. C. Barth elaborated in a forceful and original way the sphere and nature of influence of man on man. In a brief but pointed and pleasing way Mr. Hines showed how idealism and realism have acted one upon the other in the realm of art and thus secured the best results. Mr. H. W. Wilson, whose voice and manner make a fine impression presented a strong array of arguments against Anglo-Americanism. Instead of such a policy he pleads for the one so long established in the United States, the let-alone.

At the close of Mr. Wilson's speech, Dr. McKay, the president of the board of trustees came forward and formally inducted into the chair of mathematics the newly elected Prof. Douglas. Dr. McKay's remarks were in fine taste and admirably chosen. Prof. Douglas's popularity was abundantly attested by the rounds of applause that greeted his appearance on the stage.

The distribution of prizes was made by Dr. S. M. Smith. He, of course, never lacks for something good to say, and he always says it in a striking way.

The essayist medal from the Eu. was won by F. C. Barth; from the Phi. by A. A. McFadyen; the debaters from the Eu. by J. M. McConnell; from the Phi. by H. S. Munroe; the declaimer's from the Eu. by Reed Smith; from the Phi. by J. A. McCleod.

The Williams Banks' medal presented by Dr. Shearer was awarded to R. A. Love—a close second for this honor (the difference in grade for the several years was only 17-hundredths of a unit.) Mr. Berry was given a handsome Bible by Dr. Shearer.

Rev. D. N. McLauchlin delivered the orator's medal, naming Mr. McConnell as last night's successful man. Mr. McLauchlin seems to possess an inexhaustible store of fun and genuine wit. When he begins to talk the crow begins to laugh.

On the roll of honor, which contains all who reached a general average of 95 or more, appear the following names from the Senior Class: W. G. Perry, R. A. Love, J. H. Witherspoon, F. C. Barth. Junior Class; H. S. Munroe, J. M. McConnell, A. A. McFadyen, L. G. Beall. Soph. Class: E. J. Hoffman. Fresh. Class: W. M. Stevenson, Reed Smith, C. H. McMurray, H. E. McMurray.

Punctuality Roll. (No. absence from a single college exercise during the year.) Junior Class: H. B. Stokes. Soph. Class: I. N. Clegg, E. J. Hoffman, A. D. Yonan. Fresh. Class: J. K. Hand, E. H. McIntire, C. H. Matthews, W. M. Sikes.

The valedictorian, W. S. Perry, took as his subject, "Man," the fact of his personality and his relation to the world of nature and the kingdom of truth.

The speech was quite original and suggestive.

The following degrees were conferred: With the degree of A. B.—Freidrich Carl Barth, Atlanta, Ga.; Claudius Tate Carr, Rose Hill, N. C.; Samuel Monroe Goodman, Mooresville, N. C.; William Angus Ferguson, Bladenboro, N. C.; Samuel Holder Hines, Milton, N. C.; Robert Andrew Love, Gastonia, N. C.; John Murdock McKinnon, Laurinburg, N. C.; John McAllister McSwain, Wade, N. C.; William Gilmer Perry, Rock Hill, S. C.; Rufus Brown Sanford, Mocksville, N. C.; Robert Augustus Sherfesee, Rock Hill, S. C.; James Archibald Steele, Mooresville, N. C.; Thomas Henry Watkins, Henderson, N. C.; James Harvey Witherspoon, Yorkville, S. C.

With the degree of B. S.—Harry Vass Allen, Raleigh, N. C.; Robert Sanders Steele, Lafayette, Ga.; Hamilton Witherspoon Wilson, Charlotte, N. C.; Joel David Woodside, Greenville, S. C.

With the degree of A. M.—William Mack, A. B., New York, N. Y.; Frederick Finger Rowe, A. B., Conover, N. C.; Joel David Woodside, B. S., Greenville, S. C.; H. C. Hammond, A. B., Atlanta, Ga.

With the degree of D. D.—Rev. D. J. Brimm, Columbia, S. C.; Rev. Jno. W. Stagg, Charlotte, N. C.

The Board of Trustees formally authorized Drs. Shearer, Smith and Martin to make active effort to raise an additional $10,000 for the proposed Science Hall. A friend whose name is withheld, offers to give $5,000, of the needed $15,000. Necessary improvements are allowed for the house occupied by Dr. Harding. A resolution was passed shortening Commencement one day; accordingly the next session will close on Wednesday.

The proposition to close the term at an earlier date in the year was also favorably considered but not acted upon. About twenty-five members of the Board reported at this meeting. An interesting feature of Thursday was the marriage of Miss Maggie McBride, but recently of Boston, to Mr. Langdon Baxter, of that city. Rev. A. T. Graham officiated. The happy couple left on the west bound train for a bridal trip.

Mr. Archie Currie (Class of '97) has been elected principal of the high school here for the next year.

SUNDAY SCHOOL LESSON.

Second Quarter—Lesson XIII., June 26, 1898.

[BY MISS MILDRED WATKINS.]

REVIEW—MATT. XV:21—MATT. XXVIII:20.

GOLDEN TEXT.—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 21.

Each Sunday School and each teacher has a different method in dealing with a review lesson, though unfortunately some have no method and Review Sunday sometimes proves a miserable failure, yet there is no lesson that can be made more profitable, for then the main outline of facts, the most important truths learned during the quarter, can be impressed upon the memory.

Peloubet suggests studying the life of Christ as a whole and gives the following chart: 5 B. C., birth.

5 B. C.—26 A. D., Youth, Visit to Jerusalem. A. D. 26, (Preparation) John, Baptism, temptation.

A. D. 26, (Year of Beginnings) *First* Disciples, Miracle. Reform, Tour, (Judean Ministry).

A. D. 28, (Year of Development—Galilee) Epochs of Training Disciples, Apostles, Principles, Opposition, Parables, Miracles, Illustrating the Gospel.

A. D. 29, (Year of Working and Teaching—Galilee and Perea) Bread of Life, Transfiguration, Preparing Disciples for His Death, Five Great Parables.

A. D. 30, Three Months—Judean) Raising Lazarus, Triumphal Entry, Lord's Supper, Crucifixion, Resurrection, Ascension.

The present review covers nearly the last year for the first lesson, the "Woman of Canaan" belongs to the summer of 29, and the last, "The Risen Lord," includes the ascension, which was May 18, 30, A. D. The other eleven lessons are as follows:

II.—Matt. xvi:21-28.—"Sufferings of Jesus Foretold."

III.—Matt. xvii:1-9.—"The Transfiguration."

IV.—Matt. xviii:21-35.—"A Lesson on Forgiveness."

V.—Matt. xxi:6-16.—"The Triumphal Entry."

VI. — Matt. xxii:1-14. — "The Marriage Feast."

VII.—Matt. xxiv:42-51.—"Watchfulness."

VIII.—Matt. xxv:31-46.—"The Day of Judgment."

IX.—Matt. xxvi:17-30.—"The Lord's Supper."

X. — Matt. xxvii:11-26. — "Jesus Condemned."

XI.—Matt. xxvii:35-50.—"Jesus Crucified."

SUGGESTIONS.—There is nothing more amazing than our scrappy knowledge of the Bible, a book we have read and are supposed to have studied at least once a week from our very babyhood, and especially is it an astonishing and saddening fact that the average child in our public schools can write a more accurate and more orderly account of the life of Washington than of the life of Jesus. Is it because His life is taught in a too detached and *un*systematic manner? This review is a fine opportunity to correct this error and to trace this last year of our King's life upon earth.

We find Jesus in our first lesson in the region of Tyre and Sidon where He casts a devil out of the little daughter of a Syro-Phœnician woman; He returns to the mountains near the Sea of Galilee where He heals many diseases and feeds 4,000. Retiring again, this time towards the northeast near the source of the Jordan, where He begins to foretell His crucifixion, and is transfigured. He heals the demoniac boy; instructs His disciples on the characteristics His followers must have, childlikeness, forgiveness and self-denial.

He goes privately through Samaria to the Feast of Tabernacles; He claims to be divine and the people try to stone Him. While at Jerusalem He heals the man born blind. The seventy are sent forth on their mission. The opposition of the rulers becomes daily more marked and He is accused of having leagued with Satan to work His miracles. In December He attends the Feast of Dedication, again claims to be one with God.

Here begins what is called the Perean ministry, because He retires into Perea east of the Jordan; the Jews seeking constantly to kill Him, so it was not safe in Judea. (We had no lesson on the Perean ministry this quarter.) Luke gives the fullest report of this period; of his parables, "The Prodigal Son," "Dives and Lazarus," and others. He returned for a few days to Jerusalem to raise Lazarus—John xi., 1–46, retires again, and is evidently instructing His disciples on the true nature of the kingdom of heaven. On his last journey to Jerusalem He blesses little children; in Jericho heals blind Bartimeus and dines with Zaccheus. Here we come to his last week and to our fifth lesson, the triumphal entry into Jerusalem, which was on Sunday. On Tuesday we know of warnings and parables spoken to and against the Pharisees and rulers in the temple, and of his prophecy of the destruction of Jerusalem spoken to the disciples on the Mt. of Olives, with parables to teach watchfulness and faithfulness; also a description of the final judgment.

Three of our lessons, the sixth, seventh and eighth, are from the discourses of Tuesday. Wednesday He rested in Bethany.

Thursday He instituted the Lord's Supper, uttered His farewell words and prayer, (John xiii—xvii) endured the agony of Gethsemane, and was betrayed and captured. Friday He was tried before both the Jews and Pilate, condemned, and crucified. Saturday His body lay in the grave. Sunday He arose and appeared five times to various of His followers; the next Sunday once to the eleven. Some time during the remainder of the forty days He appeared to James, to 500, to seven on the lake, and finally he ascended from near Bethany in the sight of the disciples and others.

Notice that the quarter begins with a missionary lesson, Christ's own example in saving the child of a heathen, and ends with one, "Go ye into all the world."

Trace the nature of this new kingdom to which Christians belong and for which they must labor and fight; we have a description of its citizens, the duties required, the ceremonies connected with it, and our great commission to take its banners and spread its rule to the ends of the earth. Tell the aim and the motive of the life and death of Jesus, the Son of God.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—*J. R. Miller.*

CHILDREN'S DEPARTMENT.

THE CHILDREN'S LETTERS.

Tells About Commencement.

CHAPEL HILL, N. C., June 5, 1898.

DEAR EDITOR:—I've often thought I would write to you; so now I will try. I am going to tell you of University commencement I enjoyed the President's reception most of all. They had ice cream and cakes to eat. I enjoyed the band next. The Seniors had on black gowns and little black caps. The Masons laid the corner stone to a new building, and they all had little aprons on. They put wheat and oil and wine on it.

The Seniors gave the University two flags—a State flag and a United States flag.

Tell us some more about Bo.

A new friend,

LUCY HARRIS, 9 years old.

Enjoys Her Dolls the Most.

RUTHERFORDTON, N. C., June 5, 1898.

DEAR PRESBYTERIAN:—I am anxious to send a letter to you, though can't write well enough so have to get help. I like to go to Sunday school; we have such a nice good teacher; her name is Miss Nellie Carpenter. Mr. Minter is our pastor, and we all love him dearly. I am studying the Child's Catechism. I enjoy playing with dolls more than most anything.

Your little friend,

MARY LILLIE HENDERSON.

A Sympathizing Friend.

RUTHERFORDTON, N. C., June 5, 1898.

DEAR PRESBYTERIAN:—I am real sorry you are sick. We miss your good letters so much. Do hope you will soon be well. I enjoy the children's page so much and we all thank Mr. McKelway for his kindness to us. This is my first letter to you and hope you will publish it.

Your little sympathizing friend,

BESSIE HENDERSON.

The Children's Promise.

BY REV. C. W. MAXWELL.

Abundant blessings shall descend
Upon the filial heart,
For such the Saviour will defend
From every evil dart.

His fertile soil shall ever yield
A bountiful supply,
For God shall be his sun and shield
And refuge ever nigh.

The children's voices, clear and sweet,
Shall bless him for his care,
And hoary headed saints repeat
His name in fervent prayer.

His God shall give him length of days,
And strength for every need;
Shall fill his heart with songs of praise
And multiply his seed.

In time of trouble he shall hide
Beneath the mercy seat,
And God himself shall be his guide
To fountains pure and sweet

Getting After the Children.

BY REV. C. W. MAXWELL.

A mother in Israel greeted her pastor with these words: "I'm glad you've come. I want you to get after Henry. He played truant yesterday, and his father whipped him. I told him I would tell you, and I want you to give him a lecture. He is in the lot. I will call him. Hen-ree! Hen-ree!" The pastor knew that Henry would not answer. He had seen the boy dodge behind the barn and run away as soon as he caught sight of the pastor.

This is an illustration of one of the greatest hindrances in pastoral work. Too many of us remember how our childish hearts were seized with terror upon the approach of the minister. Great awe we had of him, and due reverence—at a safe distance.

The pastors of this generation have made great advances toward the people, and many of them woud be known as friends even of the wayward youth, if it were not for this unchristain idea that the pastor is a spiritual policeman. The word pastor means shepherd, and is a nobler name than preacher or rector or bishop. Do not then degrade your pastor by holding him up before the children as a kind of shepherd's dog. The names of certain murderous chieftains have been used to frighten babes. Shall Christians use the pastor's name for such a purpose?

Jesus lays down the essentials of success for a pastor. "I am the good shepherd, and know my own, and am known of mine." (John x:14 R. V.) How shall the pastor referred to above learn to know Henry? Henry knows that the pastor knows him as a truant. He always thinks of the pastor as the man who will seize the first opportunity to "get after him." If that opportunity comes soon, it will not come by Henry's planning.

The mother in her zeal to help the minister has put a barrier in his way.

A word in your ear, mother: If you need your pastor's help in governing your child, go and tell him your trouble, but never, *never*, tell the child that you will have the preacher "get after him."

Norfolk, Va., May 27, 1898.

The House That Could Not Burn.

"What is the matter with your house to-day, Mandy?" cried little Betty McFarland, over the front gate.

She might well ask, for it looked as if a whirlwind had struck it; carpets and rugs and chairs and tables and bureaus and cups and saucers were all turned out to public gaze on the porches.

"Oh, we're house-cleanin'," answered Mandy joyously; "it's lots of fun." Mandy took everything as if life were a picnic. "We'll be all done when you get back," she called after Betty; "just you stop and see."

Betty was on her way to the village, where, with a hundred other girls and boys, she was taught in the graded school. She carried her dinner with her in a little basket, for on Tuesdays and Fridays she went to Miss Venable's for a music lesson and did not get home till late afternoon.

The sun was hanging low against the rim of mountains in the west, when Bettie piled books and basket on the Withrows' front gate, and ran in to see if they had finished cleaning house.

"Don't we look nice!" asked Mandy, enjoying results, as she had enjoyed prospects. "See, the sitting-room is blue washed, and our new muslin curtains have a blue dot on them. Mother covered the old sofa herself with that blue chintz. Now come and look at my little room; it will take your breath away."

"I can't stop another minute, not to see a palace," said Betty, starting off on a run; "mother won't know what to think if I stay out any later. I'll take a long breath, and stop by to-morrow."

Ah, to-morrow! Who knows what she holds in her fast-shut hand! Little Betty had been asleep for hours that night, and was dreaming of going up in a balloon, to reach Mandy's room, when she waked suddenly, with the sound of voices in her ear, and the night wind blowing over her. It must have been the breeze that put the balloon afloat in her dreams.

She sat up in bed, with her little heart in a flutter; what were mamma and Aunt Lizzie doing at the open window? And oh, what was that red light in the sky?

"Put the quilt around you, Betty," said the mother, seeing the little girl was awake, "and come here."

Shivering with excitement, and with the cool night air, Betty ran over to the open window, trailing the patchwork quilt behind her like a court-robe. Away down the road, in the direction of the village, something was burning fiercely; she could see the flames mounting and falling through the feathery spring foliage; the smell of burning pine and paint was on the breeze, and a dull roar of flames, or hoarse shouting, or both, came to her ears.

"Oh, mother! What is it?"

"I'm afraid it is the Withrows' house," said her mother. "Your father and Uncle John have gone to help."

Betty stood spellbound at the window; there was a dreadful fascination about the sight. But the work of the flames was over presently, and the glare of the sky cooled down into a dull glow.

"Go right to bed, Betty, and cover up warm," cried her mother, presently; "I don't know what I have been thinking about, to let you stand in that breeze so long."

Betty went obediently back to her pillow, but the thought of Mandy's pleasure in her little room, and the blue-dotted curtains, was too much for the child; she burst into tears, and cried and cried until she slept from weariness.

The next day, everybody went to see the smoking ruins, and offer help. Except our Betty; she was laid up in bed with a sore throat.

It was a week before Betty was on the way to school again; the Withrows, she knew, had moved into an old carpenter's shop on the roadside, and Betty hoped to get by without seeing Mandy. Her tender little heart shrank from seeing her in the sad change.

But there was Mandy, looking as cheerful as ever.

"Why, Betsy, I'm so glad to see you!" she cried in her old joyous tone. "I know you can stop awhile, 'cause our clock has not struck eight. Oh, yes, we saved the clock, and a whole heap of things, and living in the shop is more fun than anything you ever saw!"

She took Bettie in, to show how they had hung curtains and bedquilts for divisions. "This is my bedroom in the corner, see? I play that this bedquilt is flowered paper. Next is mother's chamber; she has tapestry on her walls, you must know. Now, this is our dining-room one part of the day, and then a fairy godmother named Hard-Work makes it into a sitting-room. It's just like playing all the time. Don't you wish you could live in a shop for a little while?"

"Mother," said Bettie that night, standing in her little white gown at her mother's side for a good-night kiss, "no fire can burn up Mandy's home, wherever she is, she makes it seem nice and cozy and homey."

After little Betty had pulled the cover up over her shoulders, the mother came and sat on the edge of the bed.

"Daughter," she said softly, "we all have a home that cannot burn; did you remember that? It is in heaven, the home of the soul. Our best friend says that in his Father's house are many 'abiding places,' and he is getting them ready for us. Isn't that nice to think about? Now, good-night, dear, and shut your eyes."—*The Weekly Magnet.*

How Fast Fitz Grew.

"Grandpa," shouted a little boy, bounding into a sunshiny porch where an old, white-haired man sat reading his paper, "grandpa, I'm seven years old to-day, and I've got on trousers, and I'm going to begin school."

"Why! why!" said the old gentleman, laying down his paper, "how many things are happening altogether!"

Grandpa was about as far from the end of his life as Fritz was from his beginning, and there seemed a wide difference between the bent, white head and feeble gait of the one and the shining, bright curls that shook and nodded at the bounding steps of the other. Yet grandpa and Fritz were great chums, and loved and understood each other perfectly.

"And now, grandpa, measure me up against your wall," continued our new schoolboy, "so that I can tell just how much I have grown by the beginning of another term."

So grandpa took out his pencil, and while Fritz stood with his back to the wall, very stiff and still and straight, grandpa put his spectacle-case on the boy's head to get the exact level, and marked him off on the clean, white paint, writing his name and age and the day of the month and year.

"But stop, Fritz!" said grandpa, as he was running away; "I have only measured one-third of you."

Fritz looked puzzled.

"Is your body all of you?" asked grandpa.

"No, sir; I s'pect I've got a mind too," answered Fritz, but he spoke doubtfully.

"Yes, a mind to do your sums with and a heart to love God and his creatures with. Don't you see that I have only measured one-third of you? Come, and I'll measure your mind. How much arithmetic do you know? As far as multiplication? Good! And you are in the second reader? Very well! Now, write your name down in my notebook and put these facts down, so that I may take the measure of your reading, writing and arithmetic."

Fritz, highly amused, took the pencil and wrote in a very clumsy hand, "Frederick Jones—multiplication and second reader."

"But what about my heart?" the little boy asked presently.

Grandpa looked very grave and was silent for a minute; then he said, "Did you please your mother by getting down in time for prayers this morning?"

"No, sir."

"Did you look for little sister Lucy's doll that she lost yesterday?"

"No, sir."

"Did you carry Mrs. Parsons the honey she told you to ask your mother for, to help her cough?"

"Why, grandpa, I forgot all about it."

The old man did not say a word, but began to write in his note-book; and Fritz, looking over his shoulder, managed to spell out these words; "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

A year passed away, and again we find Fritz at his grandpa's knees. Grandpa's step is slower and his words weaker, his eyesight dimmer. Fritz is somewhat changed too; his curls are shorter and his trousers are longer, his shoulders are broader, and when he backs up to the wall, behold, he is away above last year's mark. He reads in a fourth reader now and knows something of fractions, and when he writes his name the letters do not tumble down and sprawl around as they did last year.

"And how about that other measure?" asks grandpa.

Fritz is silent; but the old man puts his arm around him and says tenderly, "I heard mamma say yesterday that Fritz was her greatest comfort, Lucy cried when she found Fritz's holiday was over, and old Dame Parsons said she would be lost without that boy's helping hand."

Again grandpa wrote in his little book, and, though the writing was very shaky, Fritz could read it plainly this time: "If ye fulfil the law, 'Thou shalt love thy neighbor as thyself,' ye do well."

"Now, Fritz, boy," he said, "that's the best growing you've done this year."—*Recorder.*

The Little Hospital Missionary.

Beth had been in the hospital for four weeks, having a troublesome knee taken care of, and now she was in the getting-better stage, and able to sit up in a chair. Across the hall from Beth's room there was an old farmer who was being treated for a trouble that did not confine him to his bed or room, and for hours in the day he would tramp up and down the hall, as though seeking for a means to pass the time quickly.

"Poor old man! he seems so lonely," Beth exclaimed pityingly to her nurse one morning.

"He is lonely. I am going to ask the head nurse if he may go upstairs to the men's ward to-day," was the reply.

But Mr. Farrar could not go upstairs every day, and one afternoon Beth, deeply interested in a story-book, could hear his ceaseless tramp, tramp, tramp, up and down the hall, accompanied sometimes by a sigh, or a low "Oh, deary me! Oh, deary me!" So she laid down her book and called out as the old gentleman passed her half-open door:

"Mr. Farrar, won't you come into my room for a little while?"

He paused, and looking in, remarked:

"I see you're getting better. Oh, deary me! It's hard lines, hard lines, this hospital business."

"Yes, but soon we shall both be ready to go," Beth said consolingly, adding: "Won't you sit down?"

"Want to get a'quainted, eh, before we part?" he replied as he accepted the invitation. "Well, I can't get out of this too soon. My chickens and cows and horses need me. My daughter was in to see me yesterday; she wouldn't say I was needed to home, but I know I am. The farms small, but there's a pile to be seen to. There's Black Bess now—" Here the old gentleman hesitated, and Beth said eagerly:

"Oh, do tell me about her! I love the country and everything there."

When Nurse Springling came into the room an hour later she found the old farmer talking earnestly and Beth listening with shining eyes and parted lips.

"Most forgot I was in the hospital, I declare for it," Mr. Farrar exclaimed with a start as the nurse remarked it was time to make ready for supper. "Deary me!" pulling out a great silver watch, "six o'clock. Soon bed-time, then another day over. Good-night, missie."

"Good-night," Beth cried gaily. "Come and see me again and tell me more about Black Bess and the rest."

The old farmer smiled indulgently, and when he had gone, Beth turned to her nurse and added:

"I was going to tell him about my things, to keep him from being lonely. But I found out he just wanted to talk about his farm and chickens and things, so I let him."

"And that was worth twice as much as reading your story, because it made your neighbor happy and content for a whole hour," Nurse Springling said gently as she rested her hand caressingly for a moment on the soft, brown curls.

Mr. Farrar went to see Beth often after his first visit, and she was never too interested in her story to lay it down and help to make him forget he was lonely. And that was how she came to be called "the little hospital missionary."—*Selected.*

He Never Denies Us.

BY MARIE DEACON HANSON.

Sometimes when I am writing at my desk I hear tiny footsteps coming pitter-patter along the hall outside my room, and presently the door-knob rattles and an imperious little voice exclaims:

"Mus' tum in. Mus' tum in."

"Not now, Dorothy. Mamma is very busy," I answer, and my wee daughter tiptoes away, only to return the next moment and say a little less commandingly and a trifle more coaxingly:

"Dorosy, 'ants tum in. P'ease, mamma."

"In a little while, dear. Run away, now," I cry, endeavoring to go on with my interrupted work. And she obeys, but comes back again, this time wholly humble and sweet, and cries with tremulous pleading in her baby voice:

"Dorosy so tired. 'Ants mamma."

And then I leave my desk, and opening the door, hastily catch the blue-eyed invader in my arms and hold her close and shower caresses upon her, so full of contrition am I that I denied her admittance in the first place. And sometimes, when I do this, the thought comes to me of Jesus, our loving compassionate friend—He who never denies admittance to the weary child who knocks at His door and says: "I am so tired, Jesus. I want Thee. Take Thou me in."

He is ready at all times to take us into His dear, loving companionship, and we must never forget this or feel afraid to go to Him and ask for admittance.—*Young People's Weekly.*

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" 12 25pm	Fayetteville Junction	" 3 55pm
" 1 48pm	Sanford	" 2 36pm
" 3 47pm	Climax	" 12 45pm
" 4 30pm	Greensboro	" 12 17pm
" 5 17pm	Stokesdale	" 11 00am
" 5 47pm	Walnut Cove	" 10 33am
" 6 15pm	Kural Hall	" 10 33am
Ar 7 45pm	Mt Airy	" 8 40am

NORTHBOUND.		SOUTHBOUND.
NO 1 Daily		NO 3 Daily
Lv 8 00am	Bennettsville	Ar 7 15pm
" 9 07am	Maxton	Lv 6 15pm
" 9 38am	Red Springs	" 5 43pm
" 10 20am	Hope Mills	" 5 07pm
Ar 10 40am	Fayetteville	" 4 50pm

NORTHBOUND.		SOUTHBOUND.
NO 16 MIXED Daily Ex Sunday		NO 15 MIXED Daily Ex Sunday
Lv 6 40am	Ramseur	Ar 5 30
" 8 30am	Climax	Lv 3 50
" 9 35am	Greensboro	Ar 2 30
" 11 07am	Stokesdale	Lv 1 15
Ar 11 55am	Madison	" 12 30

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MARRIAGES.

WOOTEN-DILLON.—On June 2nd, 1898, in the Presbyterian Church, La-Grange, N. C., by Rev F. D. Thomas, Mr. Arthur S. Wooten, of Kinston, N. C., and Miss Lillian Dillon.

BROWN-McIVER.—In the Presbyterian Church at Cameron, N. C., on June 9th, 1898, by Rev. M. D. McNeill, Mr. Joseph A. Brown, of Chadburn, N. C, to Miss Minnie McIver, of Cameron, N. C.

DAVIS-BIGGERS—At the residence of the bride's father, in Union County, near Siler Church, by Rev. Jesse D. Siler, June 9th, 1898, Mr. W. Clinton Davis to Miss Metlah Biggers.

BRADSHAW-HERRING—Mr Thos. J. Bradshaw and Miss Margaret Lillian Herring, both of Pender County, were united in marriage at the home, near Burgaw, of the bride's father, Samuel S. Herring, on the afternoon of June 8th, by the Rev. John Stanly Thomas, pastor of Pike Presbyterian Church, of which the groom is a deacon.

DAUGHERTY-FRANK.—On June 2nd, 1898, at the home of the bride, Mt. Clinton, Va., John W. Daugherty and Miss Laura Bell Frank, by Rev. W. C. Hagan.

GAMBRIL-DEPUTY.—On June 8th, 1898, at the home of Frank Ritchie, near Dale Enterprise, Va., R. Holmes Gambril and Miss Aida Deputy, by Rev. W. C. Hagan.

OBITUARY.

INNISS.—At his home near Kew Station, on 30th April, Mr. James Inniss, in the 88th year of his age.

For several years he was a ruling elder in Black River Church. In late years he moved his membership to Harmony Church, where he served as ruling elder until his death. He lived a quiet, retired life and died in hope of a glorious resurrection.

May God comfort the bereaved ones.

K. McDONALD.

Ivanhoe, N. C., June 9th, 1898.

FOSTER.—In Baltimore, on April 1st, 1898, in the thirtieth year of her age, Mrs. Ada Williamson Foster, of Raleigh, N. C., beloved daughter of James N. and Mary Williamson, of Graham, N. C.

The unexpected death of this lovely woman has stricken many hearts and homes with grief. And yet through the tears that blind the eyes of those who knew and loved her, they see gleams of beautiful light. It was the writer's privilege as a pastor, sixteen years ago, to hear her profession of faith, one of the most direct, satisfactory, simple and touching that he ever heard, and to welcome her into the church. Her subsequent life was but the unfolding of the faith which she professed. Of most affectionate disposition, sincerity, and genuine liberality and thoughtfulness, she became a blessing to every circle which she entered. Developing into a womanhood which was queenly in its beauty and that made her the admiration of all who saw her, there was beneath the outward form a strong Christian character that made all that was attractive in her person doubly beautiful.

To be with her husband, she changed her membership to the Episcopal Church, but not to turn from her mother Church which she continued to love as much as ever, and where the writer but a few months ago last saw her lovingly engaged in worship, and when she told him that she was still loyal and true. Believing that she would not live long, she had dedicated the last few years of her life to special service for Christ and to seeking to develop every Christian grace. When the end was approaching, unexpected as it was to others, she was the first to know it, and in unshaken faith she trusted her Saviour still, spoke words of peace and comfort to those about her, and with her soul all ready and at peace entered into rest. The many tributes to her life which have been paid by those who knew her and loved her have been as true as they have been heartfelt. Her end was not death but simply the crowning with glory of the King's own child! G. S.

KELLY.—Entered into her eternal rest at her home in Mocksville, N. C., June 2, 1898, Mrs Mattie Sterling Kelly, wife of Tom L. Kelly, and daughter of the late Prof. Richard Sterling, formerly President of Edgworth Female College, Greensboro, N. C.

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Unitarianism from the Inside.

The Rev. Minot J. Savage, in a recent sermon on "The Religious Situation," made this melancholy confession regarding the lack of denominational loyalty among Unitarians:

I have studied the history of liberal thought and liberal life in this country for a good many years; and I have noticed that, while no body of men on the face of the earth have been more liberal, more generous, than have our Unitarian people, still they have given with comparative meagerness to their own special religious causes and works. They have given to everything else excepting the furtherance of their own ideas. I am thinking at the present moment of a city where two young men were born. They went away, and each of them made his fortune. One of them was Orthodox and the other Unitarian. The Orthodox man, in memory of his childhood and in love for his town, built a magnificent Orthodox church. The Unitarian let the Unitarian church in that town struggle and suffer and starve and die, while he, in memory of his childhood and of his old home, built and endowed a public library. I have no fault to find with the public library; but it is out of this liberal religious life that spring the influences that blossom into all these forms of humanitarianism. And, if you let the liberal religious life itself die out, you dry up the spring from which these magnificent and humane influences are to flow. I remember with sorrow the death of more than one Unitarian millionaire during the last few years, who has given almost nothing to the definite religious work of the denomination. We are magnificent givers, and yet I have never known more than one or two cases in my life of a Unitarian's giving enough so that it was in the slightest sense of the word a self-sacrifice. I never knew of a Unitarian man who gave so much that he had even to smoke a lower-priced cigar as the result of it.—*N. Y. Observer.*

The one-man church is rarely a success. The domination of a single personal influence, whereby the wisdom, love and power of the entire membership is almost entirely, if not wholly, excluded, does not work to the best advantage of a spiritual organization. It generally results in division, weakness and antagonism. There is a loss of the collective activity. The equality of the brotherhood does not find expression as God intended it to do. The sense of an individual, as well as of a common, responsibility becomes dulled and weakened. Many persons stand aloof, and will do little or nothing where they are regarded as of no account and where they can avoid friction and contention only by the greatest tact, forbearance and charity. The true idea of church life and development is best realized where the rich and the poor work in happy and Scriptural relation, where the equality of saintship is duly recognized and honored, and where each and all the members employ their respective talents, possessions, gifts and graces to the welfare of one another, the advancement of Christ's kingdom and the glory of God.—*Presbyterian.*

From all appearances, the English Presbyterian Church will settle the question of increased representation of elders in Presbyteries without much opposition or trouble. The principle of electing one member of session for every two hundred and fifty members, or portions thereof, on the roll of communicants has been approved by the Synod and has been sent down to the Presbyteries and sessions for discussion and action, and it is stated that it will receive, generally, their recognition and sanction, and that next year the Synod will empower the sessions to put it into practical operation.—*Presbyterian.*

THE "MORTON BEQUEST," as it is called, is the gift, by will, of the sum of $1,200,000 to the Moravian Church for the prosecution of the work of missions by that Church. The conspicuous zeal and perseverence of the Moravian Church for the prosecution of the work of missions by that Church has probably drawn the favorable regard of Mr. Morton, who was a Scotchman and a Friend. The bequest is burdened with a condition, which may prove to be somewhat embarrassing. It must be spent entirely on new work in the mission field, and cannot be used for the enlargement of that which is already begun. This is one of the "fads" of will-makers which may be found to be a clog in the advancement of the cause which the donor loved.—*The Presbyterian.*

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One Night's Lesson.

FLORENCE RHINEHART.

Minnie Lyons came home from the commencement at B—— in a very rebellious frame of mind. Her mother knew there was something wrong by the way she threw down her hat and went off upstairs without lingering in the kitchen, as she usually did when she returned from any place, to chat about her trip.

"Are you sick, Minnie?" her mother asked, as Minnie came into the kitchen again in her everyday dress.

"No, ma'am," replied Minnie, with just a little sharpness in her tone. "I am tired. Where are the milk-pails? I want to get through with my work as soon as possible and get to bed."

"Didn't you have a good time?" Mrs. Lyons ventured to ask, as she handed her the pails.

"As good as I ever have or can ever expect to have," replied Minnie, with a little quiver about the lips that told how near the tears were.

Mrs. Lyons looked wonderingly after her daughter as she went out through the gate, and thought "What can be the matter? Tired out and nervous with the day's excitement, no doubt. Perhaps she'll be all right by morning."

Minnie hurried through with her milking. She did not linger as she usually did to give a few strokes to her favorite cow. Her pretty kitten played and fondled unnoticed at her feet. "Jip," her pet dog, rushed on ahead as she came toward the house and scattered every visible chicken from the path and returned to his young mistress joyful and expectant, but received no approving pat. There was a picture in Minnie's mind this evening that caused these simple home scenes to look crude and uninviting by contrast. There were selfish emotions stirring in her nature that led her to go off upstairs without one word to the kind parents, who were waiting in the porch to hear the cheery, bright description which Minnie was wont to give them of all her little social pleasures.

Minnie threw herself down by the open window of her plain little room and looked out into the still twilight. In her short sixteen years she had given very little time to meditation upon the strange differences in human lives. She had merely taken things as they came and had been contented and happy in her quiet but active life. But the scenes of the day had stirred up in her young heart a sense of injustice and rebellion against the fate that sheds life's fairest blessings so lavishly upon some and so pitifully scant upon others. She could see yet the beautifully decorated stage in Commencement Hall. She could hear the sweet music. She could see Grace Lindsey, her old friend and schoolmate, at whose invitation she was present, standing before the immense audience reading her graduating essay. She lived over again the brief interval at the close when she was introduced to Grace's stylish friends. How awkward and out of place she had felt. How bitterly conscious of the difference between them and herself. Why was it? Was she not as good and worthy as they? Had she not been a brighter scholar than Grace in the district school? Why was she the daughter of poor, struggling parents? Why must her young mind be trammeled, he face be coarsened and her hands be roughened with humble toil, while other lives were heaped with opportunities and shielded from every rude wind? She burst into tears and raised her eyes toward heaven, as thousand before her have done, for some explanation of her hard lot.

The old clock on the sitting-room mantel struck twelve before Minnie rose to prepare for bed. Her weary head had scarcely touched the pillow when she heard a rapid footsteps strike the porch and a hurried knock at the door.

"Who's there?" she heard her father call, from the room below.

"I," said a voice, which Minnie recognized as belonging to Joe Roberts—a neighbor boy. "Mother is dangerously sick. We want you folks to go over as soon as possible. I am going on for the doctor."

Minnie dressed hurriedly and came downstairs; her father and mother were ready and waiting, and soon they were walking rapidly across the fields, toward the Roberts'.

A light gleamed out from the little house of Widow Roberts as they came in sight: They could see women hurrying around inside and several men lounging about the porch.

"How is she?" asked Mr. Lyons, as he came up to them.

"Just living," replied one of the men, "the doctor has come and says there is no possible hope."

Minnie and her mother went on into the house. Mrs. Lyons entered the room where the sick woman lay, but Minnie sat down in the kitchen, where the younger women of the neighborhood were congregated.

Through the door she could see the doctor looking thoughtfully down upon the still figure in the bed. She could see the weeping children at the "foot" and the anxious women standing beyond. But what touched her most and brought the sympathetic tears to her eyes was the figure of Mary Roberts, a girl about her own age, kneeling by the bed and gazing in her dying mother's face with a look of intense suffering in her tearless eyes.

Death came so silently that none but the doctor knew when the spirit of Mrs. Roberts had taken its flight. Minnie saw him touch Mary gently on the shoulder and whisper something low. She saw Mary raise her young face to heaven in mute appeal for help and strength. She saw her rise with a look of sublime resignation on every feature and turn toward the younger children, speaking low words of soothing and comfort as she guided them from the room.

Soon, all that remained of poor Mrs. Roberts was laid, so still and white, in the little best room of the humble home her own hands had kept free from debt for her fatherless children; and Minnie and her parents, being needed no more at present, started home.

Minnie hurried on ahead and soon she was seated once more at the little window, where a short time before she had bewailed her own unhappy lot. But what a different picture is in her mind. The luxury and glitter of the life she had witnessed the day before had no power to tempt her to murmur and complain now. Instead, there rose before her the resolute, suffering face of the young orphan girl, turning with her protecting arms around her younger brothers and sisters toward that future which could hold nothing for her but self-sacrifice and constant struggle with poverty.

Minnie had been taught from childhood to believe that God is merciful and deals justly with every creature. "But, why," thought she, "was this affliction sent on Mary Roberts, who according to human reasoning, deserved naught but the good beautiful gifts of heaven? Oh! I cannot—I dare not," thought she, "go on wishing and hoping for happiness through the outward good that may or may not come to me. I have seen to-night that joy and sorrow are not apportioned to suit any human ideas of justice. Poverty and affliction may come—yea, in all probability will come to me, and then what shall I do?

She raised her tired head and looked out into the now dawning morning, and as if in answer to her weary questioning the sunlight of the new day broke full upon her. It seemed to say, "God is ruling. Trust Him."

Minnie saw as she never had before that she had been trying to rule her own life—the life that belonged to the great Ruler of all. She realized that this had been the cause of her discontent and unrest. She began to understand that it was self-renunciation that had made Mary so patient to bear and so strong to endure. "Not to feel or mind what happens to self; just to leave it to God and do my duty—duty to others. This is the secret, Mary's secret—God's secret of rest and happiness. "I must learn it with his help," was Minnie's final resolve.

She rose and went down to her parents and they marveled not a little that morning how it came that their easily-disturbed, petulant Minnie went about her morning work so cheerfully and willingly after her sleepless night.

Minnie was steadfast to duty as the days went on, and though she never told anyone of the lesson she learned that night, her parents and friends knew that some way the cloud of selfishness and unrest had lifted from her young life and that the sunlight of life's true meaning and purpose was shining there.—*Presbyterian Messenger.*

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SECULAR NEWS.

FRIDAY.—It is stated in Washington that General Shafter has embarked from Tampa, with 15,000 men, and that another expedition will leave to-day.—The conferees on the war revenue bill have agreed in Washington.—A cablegram from Cadiz, sent by way of Gibraltar to avoid Spanish censorship, states that the Cadiz fleet may not sail at all, owing to political considerations.—There is a strong probability that the auxiliary cruiser Dixie will be sent to Santiago.—A report that several Spanish warships have forced their way into Havana harbor has been received at Key West.—The Canadian government is reported to have notified Lieutenant Caranza and Senor du Bosc that they must leave that country.—Senor Salmeron, the Spanish republican leader, is quoted as saying that Spain is heading straight toward a big disaster.—An employe of the British consulate is reported to have been expelled from San Juan on a charge of betraying a knowledge of the San Juan harbor mines.

SATURDAY—The navy has prepared thirty miles of coast in the neighborhood of Santiago de Cuba for the landing of troops when they arrive.—Warships fired a number of shots yesterday at Daiquiri, east of Santiago de Cuba. It is supposed that this was done in order to prepare for landing troops.—A naval convoy of sixteen ships will be provided for the troop transports leaving Tampa.—The auxiliary cruiser St. Louis has captured a Spanish merchant ship, supposed to be the Purissima Concepcion.—Secretary Alger, in an interview, defends the management of the army and says wonderful results have been accomplished in a short time.

MONDAY.—The main body of the army, which will land at Santiago de Cuba, was expected to sail from Key West last night.—A battalion of 600 marines, who were landed on the shore of Guantanamo Bay, Cuba, had a guerrilla fight with Spaniards lasting thirteen hours. The Americans lost four killed and one wounded. The Spanish loss is unknown.—The prize captured by the St. Louis near Kingston, Jamaica, was the coal-laden British steamer Twickenham.—According to information received in Washington the Cadiz fleet is likely to sail the latter part of this week.

TUESDAY.—Late details of the fight between United States marines and Spaniards at Guantanamo, Cuba, show that four Americans were killed and two were wounded. Lieutenants Neville and Shaw, who were reported missing, are safe.—Cuban insurgents are blockading Santiago, and say that the city will soon be starved into surrender.—A semi-official note issued in Madrid denies that Americans have landed at Guantanamo.—The mails from Manila are bringing many letters descriptive of the battle there on May 1. A mail report from Admiral Dewey has been received in Washington.—General Shafter's army of Cuban invasion sailed from Key West early yesterday morning.

WEDNESDAY.—A second expedition for Cuba is being hurriedly formed. Gen. Brooke's 42,000 volunteers are ready to move.—Hobson and his companions will be promoted as a recognition of their services in sinking the Merrimac.—Lieut. Blue made a detour of Santiago harbor and reported to Admiral Sampson that four armored cruisers, two torpedo boat destroyers, and three gun boats were in the harbor.—Sampson will force Santiago harbor as soon as troops are landed.—The United States marines at Guantanamo were again attacked Monday and two Americans killed and four injured.—Fifteen regiments have been selected from the camp at Chickamauga to form the expedition to Porto Rico.

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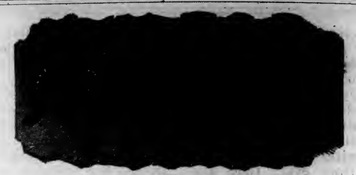
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CONTENTS.

	PAGE.
Battle Hymn of the Republic	1
Engraving and Sketch of Rev. Martin McQueen	1
CORRESPONDENCE:	
Tidings From Our Travelers: *P. H.*	2-3
A Day With the Highland Scotch: *McFadyen*	3
The Orphan's Picnic: *A. K. W.*	3
Light and Shadow in China: *L. L. Little*	3
Engraving and Sketch of Church at Tolu, Kentucky	4
CHURCH NEWS	4-5
CONTRIBUTED ARTICLES: Manila and the Romanists, *R. V. L.*	6
The Baptismal Formula, *R. R. Howison, D. D.*	6
HOME MISSION DEPARTMENT	7
Foreign Missions	7
EDITORIAL: North and South. The Logic of Events	8
Sunday School Lesson	9
Westminster League Column	9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters What is It? Seein' Things at Night. The True Story of a Stork. He Got His Reward. Nellie's Faith	10-11
Marriages and Death	12
Selections	10
Review of Contemporaries	14-15
News of the Week	16
Advertisements	11-16

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BY JULIA WARD HOWE.

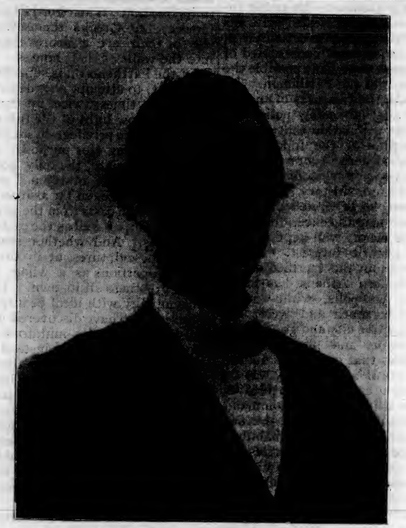
Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lightning of his terrible, swift sword.
His truth is marching on.

I have seen him in the watch-fires of a hundred circling camps;
They have builded him an altar in the evening dews and damps;
I can read his righteous sentence by the dim and flaring lamps.
His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel:
"As ye deal with my contemners, so with you my grace shall deal:
Let the hero, born of woman, crush the serpent with his heel,
Since God is marching on."

He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Oh, be swift, my soul, to answer him! be jubilant my feet!
Our God is marching on.

In the beauties of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on.



REV. MARTIN McQUEEN.

The following sketch is taken from the Encyclopædia of the Presbyterian Church, published in 1884:

"Rev. Martin McQueen, son of Col. Donald and Catharine McQueen, was born in Robeson County, North Carolina, September 26, 1825. He graduated with distinction at Davidson College in June, 1851, and entered the Theological Seminary at Columbia, S. C., in the fall of the same year. He was licensed to preach by Fayetteville Presbytery on the 5th of November, 1853, and completed his theological course in June of the year following. His first charge was the temporary supply of the Greensboro Church (now First Church,) where his labors were attended with a revival of religion which resulted in the addition of quite a number to the Church. In April, 1855, he was ordained, and for four years supplied Harmony and Mizpah Churches, in Richmond County, and Sharon, Macedonia and Mt. Carmel Churches, in Montgomery County.

"In 1859, he took charge of the Second Church of Wilmington, where, after two years and a half, his labors were increased by the additional charge of the First Church, left vacant by Rev. M. B. Grier, its pastor. In 1864, he accepted a call to become pastor of Union and Carthage Churches, in Moore County. During this long continued pastorate, Mr. McQueen has been abundant in labors, having supplied, for several years, Buffalo and Bethesda Churches. He organized two churches in this field, Cameron and Culdee, both of which have done good work. He has thus, for a long period, singly and alone, cultivated this important and extensive field, and has had the pleasure of seeing the work of the Lord greatly prospering in his hands. Indeed, this is his crown of rejoicing, that God has owned and blessed his labors wherever he has preached. Mr. McQueen's large-heartedness and generous disposition make him strong in his personal attachments, and a general favorite, especially with the people of his charge, who are devotedly attached to him. As a Church officer he is conservative and practical, a good debater, and in the courts of the Church, is prominent and influential. He has the gifts and qualities which eminently fit him for the pastoral office. As a preacher, he ranks deservedly high. His sermons are lucid, Scriptural and searching, and his manner of delivery is earnest, impressive and often powerful."

Little need be added to this tribute, written during his life. Owing to his unusual skill as a parliamentarian, he was frequently called to preside over the meetings of his Presbytery, and was Moderator of the Synod of North Carolina at its meeting in 1876. He possessed especial power as a evangelist. In almost all the churches in Fayetteville Presbytery his labors in this capacity have been wonderfully blessed. His spiritual children are many in all these churches, and will rise up some day and call him blessed.

But the busiest and most successful life must close. In the midst of his greatest usefulness, at the very zenith of his power and influence, the Master said, "Come up higher." Surrounded by one of the most devoted of congregations, he closed a remarkably successful pastorate of nearly a quarter of a century, and, on March 24, 1888, he entered into "the rest that remaineth to the people of God." The devotion of the churches he served found partial expression in a handsome monument which marks the resting place of him who lived so well, the extent of whose influence cannot be known until the books are opened, and the earth and sea shall give up their dead.

S.

CORRESPONDENCE.

Tidings From Our Travelers.

ATHENS.

Of ancient Athens we all know something. Its artists, poets and orators; its statesmen and philosophers still "rule us from their urns." But most of us are not prepared to find modern Athens so worthy a successor of the "Inventrix of all arts." Its broad and well-kept streets and boulevards are adorned with handsome buildings and beautiful gardens. Its public institutions are endowed by its wealthy citizens and sons in foreign lands, and are housed in buildings of classic model and constructed of the same Pentelic marble that made possible the fine and enduring finish of the Parthenon. Its museums are filled with the treasures of ancient art, and by a liberal and far-seeing policy are free to the public. Its population that steadily increased since the capital of the independent kingdom was established here, from a few hundreds to probably 125,000 or 150,000. A trip to the lands where ancient history was made presents so many examples of wretched squalor succeeding to ancient magnificence, that it is refreshing to find one clean, well-kept city on a site of surpassing historic interest. This is accomplished, too, without the sacrifice of the ancient sites, for modern Athens lies to the north and east of the Acropolis, while ancient Athens lay more to the south and west, and however much an attractive city and good hotels may add to one's comfort and pleasure, after all, it is ancient Athens that one comes to see.

The essential feature of a Greek city was the Acropolis—some height capable of fortification and defence. Those who held these commanding situations became the masters of the surrounding country and gradually the inhabitants crept closer in to the walls of the fortress for protection, until around the citadel grew a city. In time as government became more stable, the citadel was abandoned as a place of residence, except for refuge in time of disturbance or war. But as in every such citadel a temple had been built, the Acropolis, when no longer needed as a fortress, became distinguished as a shrine. And, here, under the double protection of stony walls and a sanctuary the treasure stores were laid up. Of all the citadels of Greece that of Corinth had the loftiest and most imposing natural situation, but none was so crowned with beauty and art and so rich in historic associations as the Acropolis of Athens.

Between the two famous temples whose ruins still glorify the spot are traceable the foundations of a much older temple built of the native gray limestone of the Acropolis itself. Its origin dates from immemorial antiquity, though some scholars think they have discovered traces of one yet older. It differs from all other Greek temples in being double, bearing two separate temples without communications, facing one to the east and one to the west, while the western temple is separate from the eastern by two smaller apartments that were doubtless treasure chambers. In the sixth century, before Christ, it was surrounded by a Doric colonnade of "Poras" stone, a grayish conglomerate, very soft when first taken from the quarry, which was the first stone the Greeks learned to sculpture. Some of these columns are now built into the retaining wall of the Acropolis, and the fragments of the sculptures on the pediment have been excavated and put together with infinite pains. They are interesting as showing an early stage of developments of Greek art.

All of these older buildings were destroyed by the Persians when the Athenians abandoned their city and took to their ships. The victories of Marathon, Salamis and Plataea not only freed the Athenians from danger from the Persians, but made Athens the head of a great Greek empire, and wealth came with power. In the golden age of Perikles, the Acropolis was adorned with the matchless buildings, which in their ruins are still the highest ideal of beauty, and whose least fragments are more precious than gold to the museums of the greatest modern capitals. We are familiar with the vituperation heaped upon Lord Elgin by Byron and a host of followers for his "vandalism" in removing what he could find of the sculptures of the Parthenon to the British museums. But it hardly admits of question that in thus removing he not only saved them to the world, but stimulated that interest in Greek art that has led to enriching the museums of Greece itself, now that it is free, with its buried treasuries that has poured money for excavations into Greece by thousands and hundreds of thousands, and that may have done much to awaken the interest in Greece, that led to its freedom. When Lord Elgin thus "robbed" Greece, the Greeks themselves had no better use for their art treasures than to build them into the walls of their houses.

Of the Parthenon it is superfluous, if not impertinent, to attempt any description. I visited it three times, twice by daylight and once by the mellow light of the full moon. The last visit I had the privilege of ascending the temporary scaffolding (for purposes of repair) to see the western frieze, the only portion that is in position. In the museum I could study the rest of the frieze, so far as it survives, either in original, or in casts from the portions in the British Museum; as well as the casts of the pediment sculptures. And whether studied in the details of its sculptures, or in the simple majesty of its proportions as a whole, it has a charm and a greatness all its own. There was a subtle sympathy with ideal beauty in these Greeks that seems to have discovered its latest laws to a degree that baffles imitators. Just why the steps should be a curve instead of a level—to an elevation of four inches on the long sides—and why the pillars should incline imperceptibly inwards instead of standing perpendicular, and why the front pillars of the pro-naos should not be on a line with any of the pillars of the colonnade; and still more, why these irregularities—as we would call them—should combine to give the eye just what it is best satisfied with, are questions that I cannot answer. But such are the facts.

To the north of the Parthenon, on the other side of the Acropolis platform, is the Erectitheneum, built on different levels to suit the ground, with its exquisite Caryatid Porch, so familiar in the pictures, next to the Parthenon, and the loftier Ionic porch ascending from the lower level, on the outside. In advance of the two buildings and near the centre of the space stood the great bronze statue of Athena Promachos ("leader of the van") built with the spoils of the Persians; and before it, lower down the slope, was the Propyleia, or grand gateway, itself a cluster of temples and colonades built like the temples of the fine white Pentelic marble, and making an unsurpassed approach.

Yet, when all these buildings stood in their glory of whiteness and color, when the bronze Athena, with her gilded spear shone in the sun, and the Athena within the Parthenon was splendid with ivory and gold; when the sculptures of Phidias were unbroken, and the steps of the Propyleia were still thronged with worshipers, a little Jew, standing on the Acropolis just below, could look up at all this and say to the philosophers of Greece, "God that made the world and all things therein dwelleth not in temples made with hands;" and, "Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device." And the future was with the little Jew.

Yet it was a true instinct that led the Athenians thus to magnify by these monuments the victories over the Persians. They may have felt only the present deliverance and their own civic glory. But it was really an epoch in the history of the world, by which western literature, art and civilization were developed and the language prepared that was to be the chosen vehicle of good news to all the nations of the earth. As I stood on the Acropolis and looked out over Salamis, I felt that not Athena, but Jehovah was the "leader of the van."

Around the Acropolis are crowded spots of greatest interest. Against its southern wall—partly cut out of the hillside, was the great theatre of Dionysos, (Bacchus) where the great tragedies of Aeschylus, Sophochles and Euripedes were first performed. The paved orchestra, the sculptures on the stage front, and many of the marble seats are still in position. The priests had the position of honor in the front row, and were provided with marble chairs, on which can still be read the title of the priests to whom they belonged—the priest of Bacchus having the central position and the priestess of Athena the next.

Following around the hill westward we came to the Aeskulapion, filled with votive tablets of those who had recovered from sickness, and next is the Odeon, a great music hall on the style of the theatre, but smaller and unlike the theatre, originally covered with a roof. The acoustics of these semi-circular buildings are remarkable. The theatre had seats for 30,000, yet a lady of Athens told me she had stood at the very top and heard distinctly persons speaking from the stage in an ordinary voice. In the Odeon we sang "America," and a few voices easily filled it, though it seated 6,000 persons and is now open to the sky.

West of the Odeon and on another hill joining the Acropolis, is the Pnyx the great civic assembly room. Its platform or Bema is cut out of the native rock, while its outer semi-circular wall was built up to form an amphi-theatre sloping towards the platform. The orator stood facing the Acropolis, while the audience faced the fresh breezes from the sea and the inspiring scene of the victory of Salamis. From this Bema the great orations of Perikles and Demosthenes were delivered.

Still keeping around the Acropolis we came to the Areopagos, or Mars Hill, where sat the ancient court that had power of life and death, and where Paul was examined as to his doctrine. Beyond it lies the Agora, or Market Place, where the buildings of the government once stood and in whose ample spaces Athenians met to talk philosophy or politics. Here Socrates made himself too disagreeable to the Athenians by assailing their opinions, and Paul, but that he lived in Roman times, might have suffered the same lot for the same offence.

Retracing our steps till we have passed the theatre, we come to the Arch of Hadrian and the remains of the great Temple of Zeus, completed in his day, the largest Greek temple known, except that of Diana, at Ephesus. Beyond is the ancient Stadium, rebuilt for the international games two years ago. Near by trickles what is left of the Ilissus, famed in Athenian song and story. In the king's gardens near by the nightingales fill the night with music.

The museum is crowded with objects of interest, sculptures, bronzes, and terra-cottas. It perhaps impresses one with the artistic culture of the ancient Greeks to see the marvellous delicacy of the vases and figurines, and the power and pathos of their funeral monuments, than when looking at the work of their great artists. For these were the work of the common artisans. They are of greatest interest, however, in showing the life of the people. These graceful girls with their fluttering robes and wide hats and palm-leaf fans look for all the world like our own charming "summer girls," and the scenes of parting on their monuments open the door to their love and their sorrow.

From Athens I went with a few friends to Olympia, which has been laid bare by the German Archeological Society at a cost of over $200,000. The Stadium, where the choicest youth of Greece contested for the olive-branch, has only been excavated at the entrance and the goal, for the whole valley has been filled up by overflows of the Alphaeus and Kladeus to a depth of fifteen or twenty feet. But the vast festal area, surrounded by its colonnades and temples, and in the centre the great temple of Zeus have been uncovered, and we may walk in their courts and trace their plans and examine their structure. But the crowning discovery was the Hermes of Praxityles, the most perfect made figure that has come down from antiquity. In a posture of easy grace he holds the infant Dionysos on his left arm, and with the missing right hand it is supposed held a bunch of grapes above him. The winning sensibility of the face as it smiles upon the child reaching for the fruit, and the perfect combination of strength and delicacy in the figure, justify all the praise that has been bestowed upon it. So one said of Greek art in general: "This is nature, though I never had the good fortune to see such nature."

The journey from Athens to Olympia and through the plain of Eleusis, where stood the Temple of Demeter (Ceres) and, where were celebrated the Eleusinian mysteries; past Megara, once the rival of Athens; across the canal that cuts the Isthmus of Corinth and unites the Aegean and Ionian seas; past Corinth itself, where the American school of Athens are making excavations with promise of great results, and where the Acro-Corinthos dominates the view; along the gulf of Corinth, with dim glimpses of Parnassus through the clouds towering above the Castalian Spring and the Delphic Oracle long "dumb" and so to Patras, where we are to take ship next day for Brindisi. From Corinth to Patras and from Patras to Olympia, the road runs through almost continuous vineyards of the delicious seedless "currant" (so-called) that grows only in the Peloponesus, and constitutes 30 per cent. of the exports of Greece.

I cannot close without speaking of the interesting Sunday in Athens. The Evangelical Church, and the home of Dr. Kalopothakes, stands opposite the Arch of Hadrian. I attended Sunday School and church there on Sunday, and though I could only join in the hymns and follow the reading of the Scriptures it was of great interest to me to see the large, earnest congregation that filled the room (seating about 150) the zeal and enthusiasm of the teachers in the Sunday School, and the general air of courage and strength that characterize their now self-sustaining church. It was a great pleasure, too, to meet the doctor and his wife again after many years, and to meet the rest of his family. His zeal in circulating the Scriptures during their late war, the position of his son as correspondent of the great London papers and of a daughter in training the hospital nurses, have given a decided stimulus to the Evangelical cause. I am personally greatly indebted to one of his daughters, whose accurate archeological knowledge and sympathetic interest enabled me to see Athens with more insight than would have been otherwise possible in so short a time. P. H. H.

(For the North Carolina Presbyterian.)

A Day With the Highland Scotch near Fayetteville, N. C.

DEAR MR. EDITOR:—It was my privilege and pleasure to attend a family reunion at Ardlussa, the pleasant home of ex-Sheriff Hector McNeill of Cumberland County. The occasion was the celebration of his 90th birthday, which occured on May the 31st, 1898. When the guests began to arrive about eleven o'clock, the Sheriff with some of the sons and daughters who had arrived earlier met them at the gate, and gave each a warm welcome.

The Sheriff was looking bright and happy and as young and vigorous as many a man at 60 years of age.

There were present nine children, three sons and six daughters, and twenty-four grand children, ranging from a six-months-old baby to handsome boys and pretty girls of perhaps sweet sixteen. There were six of the grand, children who could not be with them. There was also one great-grand child not present, a son of Dr. McGeachy, of Raleigh. Among the guests was Mr. Mark Morgan and wife and daughter, of Ida Mills, Richmond County, N. C.

The morning hours were spent pleasantly, conversing with each other and having a good time generally. At about one o'clock the guests were invited to a bountiful and delightful dinner, made up of everything nice you could think of.

A most beautiful sight was the second and middle table surrounded by children of all sizes, pretty and sweet, with a Hector McNeill, Jr., at each end. Among the pleasant features of the afternoon were a beautiful poem, "Ninety Years Young," read by Mrs. L. McDonald; a speech by Jerald Johnson, a little boy; also a song by Campbell and Lois, two pretty little girls in white.

The litttle boys then formed a company, with Pem McNeill as captain, and did some drilling. The command, "fours right," was given, when the company quickly formed in single file in front of the hearers and sang the "Star Spangled Banner," then marched off and broke ranks for a trip to the creek.

We were all glad to see our father, grandfather, uncle and friend enjoy the day as well as any of the children. Every one had a lovely time. These home gatherings do not come often enough in this South-land of ours. They are greatly enjoyed by everyone, and especially by our parents, whom we love and honor.

MCFADYEN.

DEAR MR. EDITOR:—I see in your esteemed paper a strong appeal for the fatherless ones at Barium Springs. They are needing your help and mine. Up then, brother, lay aside your editorial pen and go with me to a most enjoyable affair—something that will impress and interest you greatly.

An "Orphan's Picnic!"—(the only one, by the way, in the State for the orphans, at Barium Springs.) There are some four or five such picnics for the benefit of the Oxford orphans. Every July many of the preachers, elders, men, women and children, of every denomination, from all the neighboring counties, gather with the good people of Mooresville, Iredell County, and lend their presence, and give their gifts for this noble institution at Barium Springs, with its many needy little ones. Just glance at that surging, orderly multitude of some 4,000 to 6,000 people.

See any drunkenness?

No!

Any rowdyism?

No!

Why even the hundreds of horses don their Sunday manners and quietly stand by their own "posts of duty," in the cooling shade. But what means this immense crowd, this grand, delightful music?

The generous men and women for miles around, have come together to have a "glorious time!" First, in hearing Mr. Boyd talk of his orphaned children, etc.—then his well behaved little family sing many sweet, plaintive songs.

Secondly—listening to some famed speakers of the day.

Third—drinking in the soul-inspiring music from the Old North State Orchestra of Statesville, who gratuitously render music for this picnic. Of this band we are all justly proud.

Fourth—The greatest enjoyment of the day, to some *few* is collecting around four or five long, *bountifully* spread tables, of "goodies."

Fifth—Sauntering leisurely along the spacious, shady grove, meeting friend after friend of Auld and young Syne; if weary, resting at the ice cream, iced lemonade counters. Yes, and all these many delights are obtained for (25c.) twenty-five cents, the price of a dinner ticket. This same dinner is prepared and brought to the picnic by the mothers and daughters who love to work for the good cause.

Did you ever see a happier, more smiling assembly?

Every one you meet seems to be having a *good time* sure enough.

Several generous souls are not satisfied with giving their 25 cents, but come with wagon loads of flour and provisions, contributed by their neighborhood-friends who cannot attend themselves so *send* their donations for the orphans.

Now, Mr. Editor, won't you go back and tell your readers of this truly charitable picnic that in the five years of its existence has netted over $1,200 to the Home, and request that many more be introduced to help the Lord's fatherless and motherless ones?

Why not? A. K. D.

Light and Shadow in China.

Shadow is a direct proof of light. It is also true that the shadow seems deepest when the light is brightest. Shadows abound in China, but "the Light of the world" is here also. The midnight darkness of heathenism that so long prevailed all over this ancient empire, is beginning to give place to the light of the cross; but the obstacles are many and great, and deep are the shadows which they cast. The greater number of the readers of the NORTH CAROLINA PRESBYTERIAN are familiar with the chief features of the difficulties and discouragements that beset us in this stronghold of the adversary, and have also heard of some of the signs of the coming Kingdom which have caused our hearts to rejoice.

It may be, however, that some detailed notes from the experience of one of your representatives in this distant land will give you a better understanding of the real state of affairs. In response to the glad tidings that the Gospel heralds have been proclaiming for many years, many of the natives have come to a knowledge of our Lord; within the bounds of our own mission a goodly number have been gathered into the fold. No presbytery has yet been organized, but for three years the missionaries and native Christians have been greatly benefitted and encouraged by our annual conference, lasting for four or five days in the Spring. It has just been my privilege to attend the last conference, held at Sinchang from April 29th, to May 3rd. At this place Mr. and Mrs. Price have labored very acceptably for a number of years and a company of more than forty believers have been received into the church. The work at Sinchang has been established, and carried on, along sound, conservative, progressive lines and furnishes a good object lesson to those of us who have not been long on the field. A goodly number of delegates assembled to enjoy the conference, and it proved to be an occasion of great helpfulness, as well as pleasure, to us all. Lessons of experience were exchanged, questions bearing directly upon the best interests of our work were discussed, and much light thrown upon the problems that confront us in our daily toil. Our hearts were also bound more closely together in the bonds of brotherly love, and I feel that we separated with the unanimous decision that it was good for us to have been there.

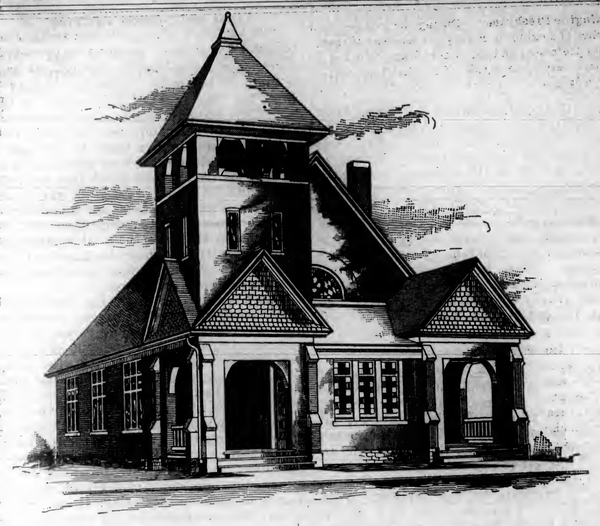
Such was one of the beams of light that are beginning to shine into the hearts of "them that sit in darkness and the shadow of death." On my way to the conference my heart was made sad as I saw so many instances of absolute bondage to the god of this world. The opium smoker, with his fragrant pipe in hand, seeks forgetfulness of human ills and bodily pains, while he forges the shackles of an all-destroying habit tighter and tighter upon his soul. Late at night, as I walk the streets of Soochow, a man passes me blindly calling upon Buddha, in pitiable ignorance of Him who alone can comfort our hearts. A little further on, the incantations of the priests, blind leaders of the blind, are borne to my ears, as they claim to secure deliverence from purgatory of the soul of some departed one. Only a few minutes later and my path leads me by a home of poverty and suffering. A daughter stands in front of the door with lantern in hand, crying out: "Mother, come back! Mother, come back!" The mother is desperately ill, and the daughter is beseeching her soul to return. They believe that every person has three souls, and that one soul sometimes leaves the body several days before death. This poor daughter was entreating the departed soul to return, that her mother might not die.

It was with joy unspeakable that I saw the lights of a Christian home shining out into the darkness as I ended the journey of the day. How deep the shadows of heathenism in which I had been walking! How grateful the brightness and peace bestowed upon a weary traveller in a land of darkness by "The Father of Lights!"

Yours in the Master,

LACY L. LITTLE.

On a Chinese Passenger Boat, May 6th, 1898.



The New Church at Tolu, Ky.

The new Presbyterian church at Tolu was dedicated Sunday, May 22.

When the hour for services arrived all available space in the house was filled with people. The aisles were full and the altar place was packed when Dr. Nourse, of Hopkinsville, arose to begin the dedicatory sermon.

His text was from the 18th Psalm, and the discourse was an able one. At the close of the sermon it was announced that it was necessary to raise $1,000 to cover all expenses not before provided for. In a few minutes $1,070 had been subscribed, and every debt was provided for, and the new building, free of any incubus, was formally dedicated to the service of God, and Presbyterianism began a new page in its history in Crittenden County.

In January last the corner stone of the building was laid, and the work was pushed along to completion. The house is a handsome brick building, constructed along modern architectural lines, as will be seen by the cut we print. It has a seating capacity of 350; the entrance is through a vestibule twelve feet square; on each side of the vestibule is a porch twelve feet square. The interior is finished in the very best style; the seats and pulpit are as handsome pieces of furniture as one usually sees in a fashionable city church. Throughout, it is complete in all its appointments, and substantial in every way. It is probably the best church building in Crittenden County, and we are told that there are not more than three better buildings in Paducah Presbytery.

This building and the splendid organization of thirty-five active, influential members is a handsome monument to the zeal and industry of Rev. W. H. Miley, who began the second year of his ministerial career here eight years ago. When he began preaching at Tolu, in conjunction with his work in Marion, eighteen months ago, there were only two Presbyterians within ten miles of Tolu, and Presbyterianism had never had a very strong following in that section of the county. He saw there was a work for our branch of the Church to accomplish there: the result shows that his judgment was right, and his labors have been rewarded.

Within the past four years the membership and value of property of the Southern Presbyterian Church in Crittenden County have been trebled.

Inscribed on the corner stone of the new building is: "Miley Presbyterian Church, erected in 1898." This inscription suggested itself to the membership on account of Rev. W. H. Miley's part of the work in securing the building; and they decided to show their appreciation of his work by naming the church for him, as shown by the corner stone.

CHURCH NEWS.

HAMPDEN-SIDNEY NOTES.

I take the liberty of sending a few items in connection with the 122d commencement of Hampden-Sidney College, the exercises of which were held last week. The commencement was a success and much above the usual. The graduating class numbered 15. There were also one A. M. graduate, one B. S. and one B. L.

The first honor man was Mr. E. C. Caldwell, a North Carolinian.

The following is the list:

M. A.—R. R. Harwell, Petersburg, Va. A. B.—E. C. Caldwell, first honor, Oxford, N. C. A. B.—T. H. Thompson, second honor, Petersburg, Va.; H. L. Foster, third honor, Norfolk, Va.; L. M. Gaines, third honor, Decatur, Ga.; R. F. Hutcheson, third honor, Smithville, Va.; L. H. Irving, third honor, Truxillo, Va.; D. C. Martin, third honor, Louisville, Ky.; V. H. Starbuck, third honor, Orlando, Fla.; J. E. Allen, Helron, Va.; Eugene Douglas, Roanoke, Va.; M. Gilmore, Jr., Richmond, Va.; B. Hamlett, Hampden-Sidney, Va.; T. A. Kirk, Roanoke, Va.; D. I. Stuart, Shanghai, China; A. D. Wauchope, Hampden-Sidney. B. S.—L. M. Gaines, Decatur, Ga. B. L.—V. H. Starbuck, Orlando, Fla.

The Magazine medals were won by Messrs. L. M. Gaines, of Georgia, and W. C. Bell, of Augusta County, Va. The prize scholarships were won by Messrs E. C. McDanald, of Virginia; R. H. Webb, Virginia; and F. M. Eversole, Virginia.

The celebration of the Literary Societies took place on Monday and Tuesday nights, as commencement has been made one day earlier.

On Tuesday morning, Judge G. J. Hundley, of Amelia, delivered the address to the Alumni; and Rev. D. Guthrie of Richmond, the address to the Societies. These addresses were well delivered and received. The commencement proper took place on Wednesday morning. In addition to the usual programme the audience had the pleasure of listening to an admirable address from Rev. Dr. Hoge.

The students received many distinctions and the general opinion on the Hill was that the past session has been an unusually excellent one. There were sixteen more students present than at the preceding session. The prospects for next session are good. There was a large attendance at the meeting of the Board of Trustees, which was saddened by the loss of Col. J. P. Fitzgerald, its efficient Secretary and Treasurer. These offices were divided and Rev. F. T. McFaden was elected Secretary and J. R. Thornton Treasurer. Mr. Cleon Moore, of Charleston, W. Va., was elected Trustee. The honorary degrees were few—only two—that of D. D. upon Rev. W. H. Woods, of Baltimore, and A. M. upon Prof. J. N. Ambler, of Roanoke College, Salem, Va. Steps were taken by which an adjunct professor could be employed for next year in the Department of Chemistry and Physics.

Two fellows were elected for next year, instead of one. This gives an additional working force, which will be of great value to the College. New apparatus will be provided for the Chemical Department, and the students will have the advantage of modern methods and tests.

The Alumni meeting on Wednesday elected Rev. F. T. McFaden, Pres.; Dr. Osborne of Petersburg, Vice-Pres.; and Prof. G. H. Denny, Sec. and Treas. W. H. Whiting, Esq., of Clarke County was chosen as Alumnus orator, with Hon. W. A. Watson as Alternate for 1899.

An excellent oil painting of Prof. Walter Blair and a photo-engraving of Dr. Dabney (R. L if you please,) and several pictures of Roman Antiquities have been put up in Memorial Hall. The offer of the Seminary to sell its property to the College was respectfully declined on the ground that the price asked was too high, and for other reasons. A committee of three was appointed to negotiate further in regard to this matter. Altogether it was a delightful commencement, much enjoyed by all.

I hope you will be able to be at "the Hill reunion" in July. ALUMNUS.

CONVERSE COLLEGE COMMENCEMENT.

The commencement exercises of Converse College, at Spartansburg, S. C., were concluded Monday, the 7th inst. The baccalaureate sermon was delivered the Sabbath previous, by the Rev. J. R. Howerton, D. D., pastor of the First Presbyterian Church, of Charlotte, N. C. The day was an ideal one, clear cool and fresh after a most seasonable rain the night before, and a large congregation filled the commodious college chapel. Dr. Howerton took his text from Luke's account of Jesus' temptation (iv:5-8) and preached a very clear, earnest, practical and impressive sermon, which gave great pleasure and satisfaction to his hearers, and, it is to be hoped, helped some in making and others in pursuing the right choice.

Monday evening was given up to the Carlisle and Philosophian Literary Societies, whose exercises consisted of essays, a debate, (the arguments on the two sides being written and read) and the delivery of the Society diplomas.

The Literary address on Commencement Day Tuesday was delivered by the Hon. D. S. Henderson, of Aiken, S. C., who discoursed eloquently on "The White Man in America; His Axe, His Home and His Helpmate." At the conclusion of this address President Wilson delivered diplomas to twenty-five young ladies who had completed the B. A. and B. L. course, besides four former graduates who had through special study and examination won the M. A. degree.

—*Southern Presbyterian.*

NORTH CAROLINA.

Red Springs.—Eight members (all of the same family) were recently received by letter into this church, making sixteen additions during the eight months that Rev. D. W. Fox has been serving the church. Mr. Fox is a Northern man, but has been South for some years, and is in full sympathy with the Southern Presbyterian Church work. In his ministerial duties he knows no section nor class, but seeks the salvation of souls. He and his most excellent helpmeet are great workers.

J. McL.

Greenville, N. C.—Evangelist Pearson is holding meetings here in a tobacco warehouse nicely seated and lighted. Great crowds are attending and we are hoping and praying for great and good results. In haste. J. B. M.

Address Changed.—Rev. J. S. Black's address is now Linden, N. C., instead of Red Springs, N. C.

Madison Co.—I have just returned from Big Ivy River, where with Rev. R. P. Smith and Licentiate R. S. Eskridge, have been two weeks. Meetings were held twice a day from 5th-19th June inclusive. We received forty-one persons into the church on profession of faith, four on letters and baptized three infants. Many of these were heads of families. The meetings were well attended. At no time, however, was there a large crowd present. Several afternoons rain fell and two or three evenings continued until after service began. The meeting Sunday night, the 19th, was specially impressive. Bro. Smith had preached on Matt. xxv:46, "And these shall go away into everlasting punishment, but the righteous into life eternal." When opportunity was given to make public profession of faith and to unite with the church fifteen persons did so and four presented letters from other churches. Several others will be received this summer.

Big Ivy River drains the north side of Buncombe County, the point at which we preached and where we will organize is three miles above Barnardsville, in the Black Mountains. We have established two schools here, one taught by Miss Margaret Allison, of Hopewell, the other by Miss Elizabeth MacPherson, of Fayetteville. Heretofore I have preached in this community one Sunday a month. Hereafter I shall go there both on the 1st and 3rd Sundays.

While we were still on Ivy a committee from Paint Fork Creek, just inside Madison County, visited us and representing their neighborhood desired us to visit them with a view to establishing a permanent preaching point and a mission school. We did this one Sabbath. The community seemed to be well united in the petition.

These four points, Paint Fork, Walnut Creek, Jewel Hill and Madison Seminary are in this county, Madison. I have secured T. G. Rodgers, of the University of Tennessee, for our school on Shelton Laurel, Madison County. Mr. Cathey, who I hoped to have for this place, cannot come. Miss Fannie MacPherson was to reach Asheville yesterday. She will be taken to her school either on Big Ivy, Buncombe County or Big Laurel, Madison County, this week. I have secured Miss Janie Vaughn, of Fayetteville, for a school on Big Laurel.

We go, Smith, Eskridge and I, to Shelton, Laurel Creek, to-day, where we plan to be for a week—the north side of this county.

VIRGINIA.

Tabb St. Church, Petersburg.—Since last communion, (second Sunday in April), seven young people have been received on profession of their faith. These were publicly received on Sunday, June 5th. One was the son of our beloved pastor, one the son of an elder and one the son of a deacon. Dr. Rosebro preached both morning and night

Sunday, June 12th, the night service was changed from 8:15 to 6 o'clock, the session having decided to try this for the summer months. Our pastor preached at both services as usual.—*Ib.*

The Norfolk Churches.—The June meeting of the Makemie League was held in the Second church Monday evening, June 6th. The Rev E. B. McCliner delivered a stirring and eloquent address on the "Future of Our Beloved Church." He vigorously assailed the rationalism and broad-Churchism of the day, which are seeking to undermine the foundations and wreck the future of our Church. Several things essential to the success and growth of the Presbyterian Church were then considered by him in a way that held the closest attention of his hearers. One was Christian education, a subject discussed by the recent General Assembly. Another was doctrinal preaching and another devotion to the sacred Scriptures. The address made a deep impression and will produce good results.

Dr. Lacy's absence is a great loss and sorrow to his brethren in the city. We pray and look for his return in September with restored health. The Rev. S. Taylor Martin is supplying his pulpit for the month of June.

Children's Day services were held in the First Church. The superintendent, Col. George Tait gave an interesting resume of the work of the school in the last twenty years. Those who were trained in it are now serving in the schools of all the Presbyterian Churches and Missions in the city. During this time more than four thousand dollars have been contributed by the school for Home and Foreign Missions. This school is the oldest in the city, and one of the oldest in the State, having been organized prior to 1816. Rev. R. B. Eggleston, of the Portsmouth Church, delivered an interesting address.

At the evening service, Sunday, Rev. R. B. Eggleston preached in the First Church, and Rev. Edward Mack in the Portsmouth Church.

The Rev. T. Peyton Walton, President of Missouri Synodical College, is in the city visiting his mother.

Children's Day was observed in the Colley Memorial Church. The children's contribution to Foreign Missions was $40.—*Central Presbyterian.*

Lexington Presbytery.—During the past year the churches of Lexington Presbytery received 582 members on profession and 470 on certificate, bringing the total membership to 10,048. The following churches had the largest accessions on profession of faith: Basic Citp, 44; Buena Vista, 70; Lexington, 73; Westminster, 25; Staunton (First church,) 26; Cook's Creek, 48; Augusta, 22; Mt. Carmel, 22; Waynesboro, 55.

TENNESSEE.

Tiptonville, Tenn.—The Presbyterian Church here celebrated the sixth anniversary of the pastorate of Rev. Wm. Thorne on the second Sabbath in June. After the sermon by the pastor the Sacrament of the Lord's Supper was administered. A report covering the six years of the present pastorate was read. During the six years the church has grown in membership from 44 to 350. The value of our church property has grown from nothing to $4,500. The church has given for all causes about $11,000. The pastor has preached 1,200 sermons and made 5,000 pastoral visits. He has baptized 211 infants and conducted 145 funeral services. In this field and others where the pastor has labored there have been 912 conversions and he has received 710 persons into the membership of the church. This is Brother Thorne's first pastorate. FRIEND.

TEXAS.

Marshall.—The hold that our pastor, the Rev J. E. McLean has upon his people strengthens as the weeks and the months and the years go by. He is recognized as the strongest man in the place. Marshall is a typical Texas town, and it requires no small amount of tact, as we all know, when such is the case. To hold our own our Church is going to show their appreciation of their pastor by building him a manse near the church. We hope to have it finished some time in the fall.

Longview.—Our church is doing well. Our pastor Rev. S. M. Tenney, has recently moved into his new residence, and he and Mrs. Tenney are making a "good team." We are taking steps to build a $2,500 or $3,000 new house of worship, and when that is done we believe that Presbyterianism is going to take the lead in Longview. Longview is a town of speedy growth, and when that is true Presbyterianism is in its element.

Kilgore.—Our church here shows manifest signs of life and progress. Rev. John Van Lear, of Henderson, has been preaching for us once a month almost eighteen months, and his fame is known far and near. Our people do not hesitate to say that they have one of the best preachers in the country. About twenty-five have been added to the church during the last year. Several new families have moved into town and have come into our church. Indeed Presbyterianism seems almost taking the town. We are thanking God and taking courage. Rev. Dr. Wiggins, of Bonham, preached for us several days in March and quite a number came into the church at that time. Everybody knows how much we Kilgore and Danville people think of him, and how we would be delighted to have him with us.

Cleburne.—We have just closed a two weeks' meeting in our church. There were two accessions by profession, and the church is considerably stirred up and strengthened in the Master's work. Rev. C. P. Bridewell, pastor of the First Church, Ft. Worth, was with us and gave us thirteen masterly discourses. The great doctrines of grace were set forth with marvelous power and beauty, and our hearts were indeed made glad in a fuller knowledge of the blessed gospel.

Church News Corrected.—Your entertaining correspondent, Dr. E. H. Harding of Farmville, in West Hanover Presbytery, will be very much surprised when he reads of the ordination and installation of another, over the Church of which he is the popular pastor; and that the Presbytery of Montgomery did this extraordinary thing. I hasten to assure him that Mr. J. C. Shive, not Shire, was ordained at Fincastle, and that it was only a freak of extraordinary typography, or chirography, or both, that tore our law and order in this case, to tatters.

Under the same touch of disorderly transmutation Rev. R. R. Houston, who preached on the occasion, became Rev. R. R. Hucker, and *Mountain Union*, another Church, at which installation was postponed on account of rain, became "Mountain View."

In the item touching the ordination and installation at Glen Wilton and Galatia, the former is printed "Glen Willow," and the minister ordained, whose real name is Charles Friend, is called "Friew," which is very bad on a young brother just about to be married (at Farmville, Va.,) to a fair daughter of North Carolina. The name of one of the ministers officiating on this occasion printed "Shibley," is Stribling, and Ruling Elder "Canfelt" should read Caufelt.

As you have printed my previous communications correctly, I will be liberal with your proof-reader and give him the larger share of these eccentricities; but if it appears that I was through undue haste or carelessness, the chief transgressor, I will say, *peccavi*, with a trembling hope of future amendment.

Yours truly, P. B. PRICE.

Buchanan, Va.

[We submit the question to any one who will look at the manuscript.—ED.]

THE UNIVERSITY.

The University is steadily growing in public favor, patronage and efficiency. It has never been so close to the people and so able to help them. The enrollment of 508 students this year is remarkable, being the largest in its history. We would like some needy boy to get its advantages of scholarship and loans.

New Appointments.—Rev. T. H. Law, D. D., has been appointed by the Board of Managers of the American Bible Society, Field Secretary of a district composed of North Carolina, South Carolina, Georgia, Florida and Alabama. This is under the new plan of the Society, under which seven Field Secretaries take the place of the twenty-one District Superintendents who formerly served. Dr. Law begins work again the July 1st.

ASSOCIATE REFORMED.

The fifty-ninth commencement of Erskine College, Due West, S. C., together with that of the Due West Female College and Erskine Theological Seminary, constituted the greatest, and in some respects the most important event in the history of the Associate Reformed Presbyterian Church, under whose auspices these institutions exist

Erskine College gave diplomas to twenty-two young men and two young ladies, two of the diplomas being for the post-graduate degrees of M. S. and M. A. The Seminary graduated ten young men. The Female College conferred degrees on some thirty-five young ladies, making a total of over sixty-five graduates from this trinity of institutions, all located within a stone's throw of each other. As their constituency represents a denomination of less than 12,000 members, the record is a most remarkable one.

The degree of D. D. was conferred on Rev. S. R. Lyons, President-elect of Monmouth College, Monmouth, Ill.; Rev. J. C. Galloway, Gastonia, N. C., and Rev. G. R. White, of Griffith, N. C.

The annual literary address was delivered by Hon. J. J. Lentz, of Columbus, Ohio, who succeeded President McKinley from his congressional district. This was Mr. Lentz' second visit to Due West within six months, and the impressions made on both occasions were of a most happy character.

The recently erected and splendidly equipped college home has been a great success, enabling the college to furnish all its students a year's accommodation, including tuition, contingent fee furnished room, table board, fuel, lights and laundry at the exceedingly reasonable sum of one hundred and fifteen dollars ($115,) a year.

Rev. W. M. Grier, D. D., LL. D., has just completed his 27th year as President, a term of service longer than that of any living College President in the South, and the college seems to be entering upon a career of unequalled prosperity, the number of students, graduates and income being larger than at any previous time. JNO. T. CHALMERS.

MR. EDITOR:—Acting under orders of the General Assembly, the Committee of Publication has purchased from me, the copyright, stock, plates, and the whole business of "Hymns of the Ages," so that the book is now the property of the church. All orders must therefore be addressed to the Presbyterian Committee of Publication, Richmond, Va. ROBERT P. KERR.

CONTRIBUTED ARTICLES.

[For the North Carolina Presbyterian.]

Manila and the Romanists.

Considered as a community, Manila is an interesting example of the social product of the Roman Catholic Church when unrestrained by any outside influence. Here the Church has free sway uninterrupted by alien faith, undeterred by secular criticism. All is in the hands of the priests. The great monasteries, with their high-barred windows, shelter the power, the wealth, the knowledge of the community. The Dominicans with their archbishop, the Augustinians, the Recaletanos, and the Franciscans, divide the people among them. Wise in the knowledge of that which they have created, their own wealth is invested in foreign banks, chiefly in Hong Kong, that of the Dominicans, richest of all, being entrusted to the Agra bank. The people are plunged in superstition and their principal professed interest in life is the elaborate religious processions for which every feast day furnishes a pretext. The two papers are parodies of the modern press, ignorant of news, devoid of opinion save of the priests', devoted in equal parts to homily and twaddle.

The port, for its exasperating restrictions and obstructions, is said by agents and captains to be the most disagreeable in the world to enter or leave. The civil authority itself is in many respects subject to the religious; during the chief religious festivals nobody but the Archbishop is permitted to ride in a carriage. A large part of the real estate of the city is in the possession of the religious orders. If you would prosper it is absolutely indispensable that you should be on good terms with the priests. Their suspicion and disfavor mean ruin. The personal liberty of the common man may almost be said to be in their keeping. It is hardly necessary to add that the people as a whole are idle and dissipated, and that most of the trade is in the foreign houses.

Altogether, Manila, distant as it is from other communities, with little intercourse to enlighten it, and few visitors to criticise and report, is a remarkable and instructive example of the free natural development of "age-reared priest-craft and its shapes of woe." R. V. L.

The Baptismal Formula—"In the Name" is Right.—"Into the Name" is Dangerous Error.

REV. R. R. HOWISON, D. D.

Our General Assembly, lately in session in New Orleans, has acted favorably on the overture from the Presbytery of East Hanover, and has sent down to the Presbyteries the question of amending our Directory of Worship by adopting "in the name" instead of "into the name" in the formula of baptism, and thus returning to a form venerated and used for eighteen hundred years by all branches of the visible Church of Christ.

The editor of the NORTH CAROLINA PRESBYTERIAN has intimated his belief that the preponderant weight of Christian learning is in favor of "into" and has given us a list of names who favor it including that of John Calvin among them, and has made some personal statements about me which give me a right to present briefly my views on the subject. These views have long been held, and have gained strength all the time.

The Greek preposition *eis* which is used by our Divine and omniscient Redeemer in his commission to his ministers appearing in Matthew xxviii:19 "Baptising them" *eis to onoma*, "in the name of the Father, and of the Son and of the Holy Spirit" is in our accepted English version of the New Testament rendered "in" in that place and in 123 other places in which the same Greek preposition is used. Assuredly those translators of 1611 knew the Greek language well. Greek was studied with far more attention and thoroughness in the early years of the seventeenth century than it is now. And no question can be reasonably raised that, in most of those 123 instances, the rendering "in" is the right rendering. Look at some of them: "He dwelt in a city called Nazareth," Matt. ii:23; "He dwelt in Capernaum," iv:13; "Nor brass in your purses," x:27; "In the name of a prophet," "In the name of a righteous man, xli:42. Therefore the pretence that *eis* means "into" in Matthew xxviii:19 defeats itself.

From the earliest dawn of the Christian era down to a point only 17 years ago the visible Church of Christ accepted the formula "in the name of the Father, and of the Son and of the Holy Spirit." The Western Church accepted it and carried it into all lands taught by her. The old Itala Vulgate rendered the commission "in the name" in nomine Patris, et, &c. And when Jerome revised the Itala, and gave his vulgate, he adopted precisely the same form and the same meaning. And the Greek Church adopted the same meaning, for in the "Orthodox Confession of the Eastern Church" although of course the words of Christ as to baptism are quoted *eis to onoma*, yet the accompanying Latin version gives the interpretation "in nomine Patris, &c." Schaff's Creeds II. 376. And so it continued for more than eighteen hundred years. At the Reformation in the Sixteenth century, all the Protestant Churches adopted the same meaning.

When did this craze for "into the name, &c" begin? We have no difficulty in answering. It began neither in the Greek nor in the Roman nor in the true Protestant Churches. It began in the modern ideas for ritualism and sacramentarianism taught in the Oxford Tracts, and which have unhappily affected so many minds in the Anglican Church. Its utterances were vague and indistinct up to 1881, but it was gathering strength in many minds, prone to believe in the *opus operatum* of the Roman Church.

It burst out at length into full verbal expression in the Revised Version of 1881. There we have the vicious rendering of Matthew 28: 19, "baptizing them *into* the name of the Father, and of the Son, and of the Holy Ghost."

I have not a word to say in derogation of the learning and the piety of those ministers of the Anglican Church, who composed a part of that great body of 89 revisers who have given us the valuable work of 1881 and 1885. They have done much for the successful study of the Holy Scriptures. But to expect these Anglican clergymen to divest their minds wholly of Sacramentarianism was to expect something approaching to a miracle. Their adoption of the word "into" and their prevalence over other minds in getting it into the Revised Version is a sad proof of the downward tendency.

Even the "Pulpit Commentary" with all its manifest excellencies, shows this tendency. In commenting on Matt. xxviii: 19, the expositor Rev. A. Luken William, M. A., says after approving of "into": "The phrase does not mean merely invoking the Name, under the sanction of the great Name, but something more than this. It signifies into the power and influence of the Holy Trinity, into faith in the three persons of God, and the duties and privileges consequent on that faith, into the family of God, and obedience unto its Head." Is not this the opus operatum? Is it not dangerous even in the case of an adult professor—more than dangerous in the case of an infant. It certainly teaches baptismal regeneration. Is our Church disposed to sanction that dogma?

The assertion that John Calvin favored the rendering "into" is plainly negatived by his great work "The Institutes." The translation by Allen is wonderful for its faithful reproduction of the original. And there in the last Philadelphia from the last London Edition III: 339-341, we have again and again, repeated and enforced the venerated formula "In the name of the Father, &c."

And nearly all of the weaker men who have been trapped into the "into" heresy have been inveigled into it by the Revised Version of 1881.

This vicious formula is specially dangerous in our land where we have between seven and eight millions of persons of African descent ready to swallow with eagerness the belief that they have been "baptized into Christ," and may therefore live lives of impurity and wickedness, and yet be saved.

I hope a prevalent majority of Presbyteries will vote to return to the venerated form, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

[It will be sufficient at present for one of "the weaker men who have been trapped into the 'into' heresy" to point out a few of the mistakes in which this article abounds.

The first argument is demolished by the consideration that the English idiom often requires "in" where the Greek requires "into."

That the scholarship of the King James Version is superior to that of the Revised, or that of the seventeenth century to that of the nineteenth, is an absurd statement. Dr. B. M. Smith's witticism was not far from the truth when he declared that the familiar words on the title-page of the King James Version ought to be changed to read "Translated out of the former translations and with the original tongues not very diligently compared and revised." The King James Version is "a well of English, undefiled," felicitous in expression, rhythmical and melodious to the highest degree, and withal dear to us by a thousand precious associations. But it is not a scholarly translation of the original tongues.

The second argument is as to the newness of the translation which is declared to have been accepted by the Church of Christ, only 17 years ago, and done then under the influence of the Sacrementarians of the English Church.

Were Dr. Green and President Woolsey and Dr. Schaff corrupted by the English Sacramentarians? For Dr. Schaff expressly tells us that one work of the revisers was the removal of "*grammatical inaccuracies*, for example, Matthew xxviii;19, 'baptizing them *into* the name.'"

Said Dr. Dabney, twenty years ago, in his Theology: "Had our Saviour said *en to onomati*, His meaning would have appeared to be that the rite was applied by the authority of that name. The one case in which this formulary occurs is probably to be explained in this way. But the uniform observance of the other formulary indicates clearly that the meaning of the rite is that it purifies and dedicates us unto the Trinity, bringing us into a covenant relation to Him." Was Dr. Dabney one of the "weaker men?"

Joseph Addison Alexander translates Acts viii:16 "Into the name, that is, into union with him and subjection to him as their Sovereign and Saviour." Was Alexander a Sacramentarian?

Says Broadus: "Into is the most obvious and commonest translation of the Greek phrase." Did Broadus believe in baptismal regeneration?

Thomas Scott, Edition of 1831, translates and emphasizes "into the name." We have always regarded Scott as venerable enough for most purposes.

John Calvin is supposed to have lived more than seventeen years ago. If Dr. Howison will turn to Calvin's Latin Institutes and will not rely upon anybody's translation, he will find that Calvin speaks thus: Mirum non est si in eius nomen baptizasse narrantur Apostoli, qui tamen in Patris quoque, et Spiritus nomen baptizare jussi fuerant. Calvin might have followed the Vulgate and said, in nomine. Does Dr. Howison mean to say that Calvin believed in the "opus operatium of the Roman Church?"

And it is remarkable that Paul, in Romans vi., sees the very danger which Dr. Howison apprehends for our eight million persons of African descent, and guards against it by using the very expression which Dr. Howison condemns. "Know ye not that as many as were *baptized into Jesus Christ*." We are ready to defend Paul against a charge of heresy from any quarter.

If Dr. Howison will acknowledge his mistakes in these particulars we shall be glad to discuss with him the heart of the question, as to the real meaning of the phrase, *eis to onoma*. —ED.]

HOME MISSION DEPARTMENT.

REV. A. J. MCELWAY, Superintendent, Charlotte, N. C.

Sunday is the last day for taking up the June collections for Synodical Missions. Other causes will then claim our attention for a while, and it is not the policy of this department to interfere in any way with the other work of the Church. We most earnestly, therefore, remind ministers and churches of this collection.

It is impossible to overestimate its importance to the cause of Christ in this State. It is enough to say that the work which has been directly instrumental in the opening of seventeen counties where Presbyterianism was unknown ten years ago, in the organization of some fifty Presbyterian churches and the ingathering of some 4,000 souls—that this work is threatened with disaster unless there is speedy and generous aid from our churches.

It may add interest to the cause to point out the location of our workers. This is impossible in the case of our General Evangelist, Rev. William Black for he literally goes from one side of the State to the other. We know of no worker in our Southern Church who is doing more successful work than Brother Black. Like the first "Evangelist" of whom we read in the eighth chapter of Acts, he preaches Christ unto them and the people with one accord give heed.

Beginning with the Southwestern part of the Synod and the Presbytery of Asheville, we find Rev. E. Mac Davis, in Madison County. Mr. Davis has done an exceedingly valuable work during the nine months of his stay in Madison. A church is to be organized at Barnardsville. Five excellent teachers have been secured for the work in Madison this summer, and located by Brother Davis. The Committee only pays the traveling expenses of these teachers and they are giving their services to the Lord's work. The Sunday School work is by no means the least important that they will do this summer. The teachers are Mr. H. L. Cathey, who goes to Shelton Laurel, Miss Elizabeth Tucker, at Walnut Creek, Miss Fannie B. McPherson and sister, and Miss Margaret Allison for three schools in the populous section of Ivy River.

Passing over into Concord Presbytery Rev. L. A. McLaurin will meet us and take us over the mountainous counties of Yancey and Mitchell. Brother McLaurin organized the first Presbyterian Church in Yancey County last fall and is justly proud of this foundation for future work laid by himself. In Wautauga County Rev. Edgar Tufts is carrying on the remarkable work inaugurated by Rev. R. P. Pell, and is adding to it as well as developing his people along the line of self-support.

At Valdese, in Burke County, Rev. Bartholomew Soulier cares for the spiritual interests of the Waldensian colony, and does some preaching in the neighborhood, in English, which he has learned to speak with remarkable fluency.

While coming nearer to the Eastern boundary of Concord, we reach the new churches of China Grove and Spencer, the last just organized at a thriving village where the Southern Railway has its shops. This is a new field in our Synod which is also becoming self-sustaining.

Passing northward into Orange Presbytery and on to the extreme Northwestern corner of the State we find the outlook for Presbyterianism encouraging beyond what we could have believed a year ago. Rev. Eugene Gillespie is the Bishop of Ashe, Alleghany and North Wilkes. We had no work there a year ago. Now Ebenezer is the first Presbyterian church in Ashe county and it is rightly named. Through the aid of a generous lady who once lived in Jefferson, the county seat, the sum of $1,560 has been raised for the building of a second church there, and Mr. Gillespie hopes to build another church this summer at Obeds. Mr. Gillespie is aided by candidates W. A. Murray and Allen Jones, without a dollar of expense to the committee. (Mr. Gillespie's salary is a divisible quantity.) Mr. Jones is teaching at Liberty Academy as well as preaching on Sunday. Miss Annie Shaw of the State Normal College, and Miss Kate Cranor of Wilkesboro, are giving their services this summer to the school work in Brother Gillespie's field.

Turning eastward we pass Chapel Hill, where Brother E. J. Currie is probably enjoying the vacation as much as the University students who have gone home for the summer. The increasing number of students at the University among whom are many of Presbyterian parentage, renders the work of the Chapel Hill pastor of the greatest importance. Then there are many who have no church affiliations. We have in mind one young man now preparing for the ministry who came from one of our Eastern counties entirely ignorant of our Church, but who was converted while at the University and cast in his lot with us.

In Albemarle Presbytery our missionaries are Rev. W. T. Walker in Granville County, Rev. C. N. Wharton in Warren, Rev. F. D. Thomas in Nash, Rev. James Thomas in Wilson, Rev. E. D. Brown in Pitt, candidate E. P. Bradley in Halifax and Rev. F. H. Johnston, D. D., who is our sole ministerial representative in Northampton, Hertford, Bertie, Gates, Chowan, Perquimans, Pasquotank, Camden, Currituck, Washington, Tyrell, Dare and Hyde counties, with a population of 125,000 souls.

Could anything better illustrate the need of a forward movement by our Church in the Eastern part of the State?

And now we go to the southernmost county of the State, Brunswick, without a Presbyterian church, until some four years ago the Wilmington Presbyterian became interested in the work there. Now there are three, the last just organized at Southport, a few weeks ago, under the enterprising zeal of Rev. W. M. Shaw. There is a bright prospect before the Brunswick churches. Bordering on Brunswick is Columbus, in the western border of which there is a new field, established a year ago, and already almost self-supporting, comprising the flourishing villages of Chadbourne and Hub. Rev. J. E. L. Winecoff is the evangelist here.

This is our work. These are our workers. The workers must live. There are none of them who can not find work for Christ elsewhere. They must find it unless we can support them where they are. But that means the giving up of the work. Shall we give it up, brethren?

It will be noticed that nothing is said of Fayetteville and Mecklenburg Presbyteries. These large and strong bodies have little unevangelized territory as compared with the other Presbyteries of the Synod. They therefore do not ask for help from the Synod, but do their own work and give to their brethren besides. They have been generous in the past. Let Scotch and Scotch-Irish vie with each other in rallying to the support of that gospel, which the Presbyterian Church still proclaims, and for whose sake their fathers, the Covenanters, were willing to lay down their lives.

Just one word to our ministers. Brethren, cannot those of you who are going on a vacation this summer spend at least a part of it in aiding these missionary brethren of ours? The Superintendent will be glad to correspond with any of you with regard to this matter. We want your help in preaching to those who hear it now far too infrequently. And we want you to see for yourselves a work that will thus be laid upon your hearts forever. Our Baptist brethren in this State have just made a noble response to just such an appeal, for personal work.

But above all things, REMEMBER THE JUNE COLLECTIONS FOR SYNODICAL MISSIONS.

PINE HALL, N. C., Stokes Co., June 15, '98.

Rev. Robert W. George, General Evangelist, preached in the Methodist Church at Pine Hall last Sunday morning and in the Presbyterian Chapel, one mile from the Methodist, that evening for the purpose of building a Presbyterian Church in this county (Stokes.) The subscription amounted to $72.90. The contract has been let and the work is being pushed, will be completed by 1st of October. Mr. George obligates himself to pay one-half of the building expenses. Yours truly,

S. HUNTER DALTON.

FOREIGN MISSIONS.

Foreign Mission Committee Notes.

The Executive Committee of Foreign Missions met in the Mission Rooms, Tuesday, June 14th. The Committee as appointed by the General Assembly consists of the following members:

Ministers:—J. H. McNeilly, S. H. Chester, Angus McDonald, James I. Vance, J. W. Bachman, J. W. Lupton, F. B. Webb, G. W. Patterson and J. S. Foster.

Ruling Elders:—R. J. Gordon, W. H. Raymond, G. H. Baskette, J. D. Blanton and W. G. Adams.

Dr. Lupton, who has been a member of the Committee for many years past, sent in his resignation at this meeting, on account of his contemplated removal to Virginia.

Dr. R. C. Reed, our former Chairman, not having been re-appointed on account of his early removal to South Carolina, Dr. Angus McDonald was elected Chairman in his place.

No changes were made in the office force as heretofore arranged.

Miss E. V. Lee, of the Mexico Mission, paid a short visit to the Committee, and told us many interesting and encouraging things about the work in that field; and especially about the need of more laborers, both native and foreign.

A letter from Rev. W. H. Morrison, occupying Ibange, in the Congo Mission, reported that four of his people had recently been baptized, and that two more were inquiring the way of life.

The committee having received numerous communications recently concerning the precarious condition of Mr. Verner's health, he was instructed to return home as soon as he could make his arrangements to do so.

A letter from Mrs. Sheppard, dated June 8th, announced her arrival at New York, en route to her home in Staunton, Va.

Attention was called to the action of the Assembly in regard to the opening of a new mission in Cuba, whenever the way is clear. The way for this work is clear neither in a financial sense, nor in consideration of the present political and military situation.

A letter from Rev. R. P. Baird announced an encouraging condition of the work at Fortaleza, Brazil, the congregations being reported as large and attentive, and four persons having been recently received on profession of faith.

The Committee was informed of the arrival in this country of Miss E. C. Davidson, of the China Mission, whose first term of service expired last year, but who undertook to remain longer than the usual term in China. During this winter the condition of Miss Davidson's health became such that she was compelled to give up her plan and come home.

A letter from Rev. S. R. Gammon reported six additions to the church at Lavras, Brazil, since the beginning of the year.

Letters from Corea announced the urgent need of more workers for that field; the expected marriage during this month of Rev. W. B. Harrison and Miss Linnie F. Davis, and the contemplated removal of Mr. Eugene Bell, at an early day to Mokpo, where he is now building a missionary residence.

Letters from Matamoras and Brownsville reported that those churches, until recently largely dependent on foreign missionary funds for their support, have this year paid the salary of their pastor, Rev. L. G. y Mora, in full, and have raised a considerable amount besides for other purposes.

The treasurer reported receipts for May as $10,534.58, which was $2,305.84 less than for May, 1897.

After the usual routine business the Committee adjourned.

S. H. CHESTER, Secretary.

NORTH CAROLINA PRESBYTERIAN.

ESTABLISHED 1858.

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REV. A. J. McKELWAY, - - - - EDITOR.
E. H. BEAN, - - - - BUSINESS MANAGER.

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NORTH CAROLINA PRESBYTERIAN,
CHARLOTTE, N. C.

It is a pleasure to acknowledge our indebtedness to Drs. Howerton and Stagg for their valued services in publishing the last four issues of this paper. The paper and the editor are fortunate in having such friends. The only criticism of their work we can offer is the apology in the last issue for imperfections and mistakes. We are sure that our readers will bear unanimous testimony to the fact that an apology was never less needed.

We hope that our older readers will take pains to explain to the children the conditions under which they are to compete for the prizes offered them in the Children's Department of this week. We should hate for any of the dear little ones to be disappointed through not understanding what is expected.

We have received a copy of an excellent pastoral letter addressed to its churches by Orange Presbytery. A copy is sent to each head of a family in all the congregations We are sure that only good can come from such an earnest and affectionate appeal.

We notice that Savannah Presbytery is to have an Elders' and Deacons' Institute at Waycross, Ga., this summer. Fayetteville Presbytery did an excellent thing not only for itself but for the whole Church in inaugurating these Institutes. North Carolina ideas are good ones to copy. In this case Rev. Arthur J. Smith is the connecting link between Fayetteville and Savannah.

North and South. More than any other place in the South, not even Richmond being excepted, is Lexington, Va., the Mecca of those who loved and fought for the Confederacy. Here are buried the great chieftains of the Civil War, Robert E. Lee and Stonewall Jackson. Lee's name is inseparably connected with the University here, and Jackson was for years a professor in the Virginia Military Institute. In the University chapel above the Lee Vault is the recumbent statue of Lee carved in snow-white marble, as stainless as his name; while in the Lexington cemetery stands the bronze statue of Jackson, marking the spot where lies his sacred dust. In a corner of the University campus has been erected the beautiful Episcopal Church which bears the name of "Lee Memorial," while upon the opposite hill there stands the old Presbyterian Church of massiveness and simplicity, in which Jackson was an efficient officer, and whose walls have often heard the sound of that voice which was as mighty and as prevailing in prayer as in battle.

Round about the city are the everlasting mountains, whose changeless majesty and beauty were familiar to the eyes of these two men—great in their piety as in other things—ere they passed to the City which hath foundations.

It was our privilege recently to hear two addresses in the old chapel. The first was on Memorial Day, delivered to the Confederate veterans—a pathetically thinning band—by William L. Wilson, himself a Confederate soldier, and a scholar and statesman as well, who has succeeded General Lee and General Lee's son in the presidency of the University. The address was a calm, historical review, true to the South, yet without a trace of bitterness, and concluding with an eloquent appeal to meet, with faces to the front, the dangers and solve the problems left to us in government and society.

On Commencement Day, Hon. George B. McClellan, of New York, son of General McClellan, addressed the Literary Societies. He referred in eloquent terms to Lee and Jackson—and added with exquisite taste that his father had roomed with one at West Point, and served under the other in the Mexican War. His theme was the problems growing out of the present war with Spain. After his address a gentleman spoke to him and said: "My wife is anxious to meet you, because your father captured her brother." General McClellan captured the Hampden-Sidney Company, and hearing that they were from a Presbyterian college, treated them most kindly and sent them "home to their books."

So North and South clasped hands. Behold how good and how pleasant it is for brethren to dwell together in unity.

The Logic of Events. It is as true of the history of a nation as it is of the life of an individual that its whole course may be changed by a single event. To the Christian, events are God's providences. The student of history may exclaim with the astronomer, Kepler, "O God, I think Thy thoughts after Thee." Over and over again the fate of empires or the destiny of a race has turned upon an event, insignificant to human eyes, yet pivotal in the purposes of the Almighty.

It is not improbable that the chronicler of the twentieth century will trace its enlightenment in large measure to an electric spark that sped under the waters of Havana harbor. The explosion that followed has shaken the world.

The blowing up of the Maine, while it failed to arouse the feeling of vengeance that might have been expected, served to focus the attention of seventy millions of people upon the condition of affairs in Cuba. We had been unpleasantly conscious of the misery of many of its inhabitants, of the violation of the rules of civilized warfare, of acts of oppressive cruelty, and of the fact that there were men there fighting for freedom. But after the Maine disaster every scrap of information about the island was eagerly seized, and a generous people resolved that the intolerable conditions revealed must stop, even at the price of a costly war. And war was declared.

The next act in the drama was almost as sudden and surprising as the first. In a few hours a Spanish fleet was totally destroyed and Manila, the capital of the Philippines, was at the mercy of the guns of Admiral Dewey. The victory has been followed by the dispatch of troops across the Pacific and by a practical seige of the city by the insurgent forces which are to all intents and purposes our allies. What is the condition of affairs that is revealed in the Philippines?

The Philippines were named for Philip II., King of Spain, husband of Bloody Mary of England, master of the Duke of Alva, chief promoter of the Spanish Inquisition. Under his reign the last trace of the Reformation disappeared from Spain—though even Alva was unable to stamp it from the Netherlands, and the defeat of the Armada frustrated the design of making England Catholic. It is but a continuation of the historic conflict after all. The descendants of Hollander and Puritan are to-day stripping Spain of the last of those colonial possessions that made her the mightiest kingdom of earth, while her present internal convulsions are the final proof of the fact, that the Inquisition, in shedding the best blood of the kingdom, sapped its vitality for centuries, if not forever.

The Philippines have not had an inappropriate name. Religiously the islands are ruled by the orders of the Roman clergy—the Dominicans, the Augustinians, the Franciscans—and ruled with an iron hand. The ecclesiastical establishments cost the colony $1,000,000 a year. "The monasteries are not unlike the worst types of those cancers in the body politic that afflicted Europe during the Dark Ages. The friars are generally narrow, bigoted and what is worse, immoral. Indeed, it would not be an exaggeration to say that there are several thousand descendants of these priests throughout the islands." So writes a native of Manila.

The tyranny of the priests and the oppressive taxes extorted by corrupt officials were the causes of the present insurrection. The Spanish government at Madrid instructed the Philippine officials to show no mercy to the insurgents, and the instructions have been faithfully obeyed. Prisoners of war have been shot by the hundreds and this mode of public execution which has become the pastime of Spanish society, has been varied by mutilation, disembowelling and burning alive; while the Black Hole of Manila, a dungeon in which many were smothered to death in a single night, bids fair to rival the Black Hole of Calcutta in the records of infamy. Confession is extorted from the prisoners by the thumb-screw and other implements of the Inquisition.

It is the revelation of these facts that is rendering so unpopular the proposition to return the Philippines, as a term of peace, to the oppressors who have ravaged them for three hundred years. We believe that it will be impossible for America to escape the responsibility of securing the civil and religious liberty of the islanders, and the Christian patriot sees in that the promise of their evangelization.

East of the Philippines are the Carolines, from which American Protestant missionaries were driven by the Jesuits in recent years, missionaries that are still held in grateful remembrance by the poople. If the war is prolonged the Carolines may share the good fortune that has overtaken the Philippines. In Porto Rico the same conditions of oppression and rebellion prevail as in Cuba and other Spanish colonies. And when the right of conquest is backed by the demonstrated unfitness of the original owner to rule, the logic of events, for a freedom loving people, is inexorable. This is a war for humanity, and one of its lessons may be a new article in international law, that the guarantee of civil and religious liberty is an indispensable condition of the right to rule, a law that even Russia in Asia and France in Africa dare not disobey.

The great wheel of history is turning. Woe to the nation that it crushes.

SUNDAY SCHOOL LESSON.

Third Quarter—July 3 to Sept. 25, 1898—Lesson I., July 3, 1898.

[BY MISS MILDRED WATKINS.]

THE KINGDOM DIVIDED—I. KINGS xii:16-25.

GOLDEN TEXT.—"A soft answer turneth away wrath; but grievous words stir up anger."—Prov. xv:1.

INTRODUCTORY NOTES ON THE QUARTER.—We have gone back to the Old Testament and begin after the death of Solomon at the division of the Kingdom into the two sections, Israel and Judah, or the northern and the southern Kingdom.

There are six books of the Bible containing the history of God's people under a monarchy, viz: I and II Samuel, I and II Kings and I and II Chronicles (in the Hebrew manuscript they were not divided into I and II) and even now in our Bibles under the title of I Samuel is another title, "Otherwise Called the First Book of Kings." I Samuel ends with the death of Saul, II Samuel tells of David as king; I Kings begins with the anointing of Solomon during the lifetime of David and it and II Kings tell the story of both Judah and Israel until the last captivity; I Chronicles contains many genealogies and repeats the story of David's reign, often corresponding exactly with II Samuel in the very wording of the sentences, and ends with David's charge to Solomon; II Chronicles continues the story of *Judah* only, thus differing from Kings, though often identical.

There is another difference between Kings and Chronicles; the former were written from a prophet's standpoint—the Jews think Jeremiah the author—the latter were evidently compiled by a priest, and were intended more as an ecclesiastical history than as a national one. One account often supplements or throws interesting side-light on the other, and whoever is reading one should carefully compare the other, if the reader really desires to study the Bible.

The Books of Kings were written some time during the latter half of the sixth century B. C., and are chiefly extracts from much fuller annals, which the author mentions: "The Books of the Acts of Solomon," "The Chronicles of the Kings of Judah," and "The Chronicles of the Kings of Israel."

We know of this period not only from Kings and Chronicles but from the prophetical books of the Bible, from the Greek historians, and from the discoveries made in this century of various monuments found in Egypt, Nineveh and in many a pile of ancient ruins. These inscriptions agree accurately with the Bible and have helped to fix the Bible dates explaining some dates that seemed irreconciliable in the two accounts. Often a son, we have thus found, ruled *with* his father, and Kings may give his length of reign alone, Chronicles the whole time both jointly and alone.

The Kingdom of Israel lasted over 200 years, but had nine dynasties and revolution after revolution, at last being swept away to Assyria: the Kingdom of Judah lasted over 400 years under David's line and after a captivity of 70 years, the people returned to Jerusalem, not being driven away until 70 A. D. And the promise is that God's ancient people will yet be restored to their own land and will yet look upon Him whom they have pierced and mourn for Him.

Notes before Lesson. To understand the few verses of the lesson (I. Kings xii: 16-25,) the whole section, Chapters xii–xv should be read also the parallel account II. Chronicles xi–xiv.

When Solomon died his glorious Kingdom which had covered about 60,000 square miles, with a population of about 6,000,000 Israelites with a fine army, a navy and commerce, (both due to Solomon's enterprise), with silver and gold as plentiful as stones, with all seemingly to make it the best and most stable of any existing monorachy, was in a tottering, decaying state both from without and within.

The King directly contrary to God's commands had multiplied wives; to keep up such an enormous and expensive household there were crushing taxes; to build his great public works there was forced labor; idolatry had come in with the heathen wives and God had stirred up outside enemies as a punishment, some of the conquered vassals having revolted.

There had always been jealousy between the tribes of Judah and Ephraim, and when the strong hand of Solomon relaxed in death, the Ephraimites decided to see if they could not get his young son to redress some of their grievances.

Both David and Saul had been made kings by the ratifying voice of the people, for Samuel under God's direction had established a *constitutional monarchy*, so at Shechem, a more central place than Jerusalem, the tribes collect to make Rehoboam king, if he will pledge himself to lighten the yoke of oppression his father had put upon them.

Rehoboam takes three days to decide, consulting at first Solomon's advisers, the older men, who promptly tell him to yield to the demands of the people and win them forever; foolishly and conceitedly, with too haughty an idea of his own high prerogatives, he listens to the more flattering advice of the young men of the court that he "answer roughly," threatening to be more severe than his father.

There was a leader at hand to make the strike a final and successful revolt, Jeroboam, a young man of Ephraim, who had in the last reign given evidence of his energy and brains while overseer of some of the public works, who had been told by a prophet that he should be King over ten tribes; who in consequence had lifted up his hand against Solomon and had been exiled to Egypt, and who had been sent for by Israel to be spokesman when their grievances were rehearsed.

NOTES ON LESSON.—Vs. 16-20. "What portion have we in David"? etc. This was not the first time this rallying cry was raised; against David himself it was heard once when there was an outbreak between Ephraim and David's own tribe, Judah, but he had tact to quiet it. Now all go off from Rehoboam but Judah and Benjamin, though any of the people who happened to be living in the southern part of Palestine remained under him (Vs. 17). Benjamin was one of the smaller tribes, and was almost considered one with Judah, the dividing line running through Jerusalem.

Vs. 18. The revolters seemed to have felt no disposition to lay violent hand on the deposed king, and he must have been blind to their fixed purposes for he sent out the tax-collector—the most odious person he could have sent—to collect the tribute, just as if there had been no revolution. The unfortunate man was killed by a mob, whereupon the frightened Rehoboam hurriedly fled, (this bit of history has repeated itself with varying incidents in modern times) and Jeroboam was crowned king over the country from the mouth of the Jordan to its source, a territory nearly three times as large as that which remained to Rehoboam, embracing that which in our Saviour's times was Samaria and Galilee.

Vs. 21-24.—Rehoboam believing his 180,000 warriors can suppress what he still does not recognize as more than a rebellion that can be stamped out, organizes his army, but a prophet of whom we know nothing, tells the forces that God says that they shall not fight against their "brethren," for he had permitted the defection.

The army—"they"—quietly dispersed and Rehoboam had to submit to that fate which he had brought upon himself by his unwise arrogance.

The lesson of humiliation was at first helpful; he "dealt wisely;" built fortified stone cities and established the kingdom, it having been increased by an emigration of the Levites and more pious Israelites because of Jeroboam's idolatry; but he soon forsook God's law and Shishak king of Egypt invaded Judah and took away the Temple treasures.

Westminster League Column.

SUNDAY, JUNE 26TH.—Topic:—"*The Prayer of the Old Man.*"—Ps. xc: 1-7. (A Reminder of our Invalid Fund in July)

Our young people should become interested in all the benevolent causes of the church. One of the chief objects in view in the organization of Young People's Societies in our churches is the development of the Christian activities of the young people by bringing them into touch with all the departments of the Church's work.

The July collection will be for our "Ministerial Relief Fund," formerly called the "Invalid Fund" The purpose of this fund is the aid of aged and infirm ministers, and of the families of deceased ministers. But few causes appeal more strongly to the sympathy and liberality of God's people. Most of our ministers receive but a meagre salary, and so are not able to provide for the needs of old age. They must look to the Church to provide for them when worn out in her service.

Every member of the "League" in all our churches should give something to this cause. Remember the July collection.

"*The Prayer of the Old Man.*" Ps. xc. This Psalm is entitled: "A prayer of Moses the man of God." Moses was peculiarly a man of God. "Chosen of God, inspired of God, honored of God, and faithful to God in all his house, he well deserved the name which is here given him." This Psalm is called a prayer. "Men of God are sure to be men of prayer."

This Psalm was written by Moses in the latter part of the forty years wandering in the wilderness. It is therefore the prayer of an old man, now nearly one hundred and twenty years of age. It is also the oldest psalm in the whole collection, and one of the oldest specimens of poetry extant.

"The correctness of the title which ascribes the psalm to Moses is confirmed by its unique simplicity and grandeur; its appropriateness to his times and circumstances; its resemblance to the law in urging the connection between sin and death; its similarity of diction to the poetical portions of the Pentateuch, without the slightest trace of imitation or quotation; its marked unlikeness to the Psalms of David, and still more to those of later date; and finally the proved impossibility of plausibly assigning it to any other age or author."—*Alexander.*

The subject of the Psalm is the Frailty and Brevity of Human Life. It has been calculated that 15,000 adult Israelites were dying annually, and yet the people were not suitably impressed.

The psalm may be divided into three parts:

(1.) Eternity of God contrasted with the mortality of man. Vs. 1-6.

(2.) The mortality of man described as the effect of the Divine wrath on account of sin. Vs. 7-11.

(3.) The mortality of man made the ground of a prayer for the speedy restoration of the Divine favor. Vs. 12-17.

Note specially two verses.

(1.) In vs. 12. Moses' prayer for wisdom and grace to form a correct estimate of human life. "So teach us to number our days," &c.

"To number our days,"—to take the measure of our days as compared with the work to be done, with the provision to be laid up for eternity, with the preparations to be made for death, with the precaution to be taken against the judgment. It is to estimate human life by the purposes to which it should be applied, by the eternity to which it must lead, and in which it shall at last be absorbed. Head wisdom will not guide us aright. We must be made wise in heart.

(2.) In V. 14.—A petition for a speedy bestowal of God's grace, here presented as the food of the soul. Spurgeon calls it: "The young man's prayer." "O satisfy us early with thy mercy, that we may rejoice and be glad all our days."

Early piety the "secret of a happy life." Many young people think the secret of a happy life is the enjoyment of the pleasures of the world while young, and the giving of later life to religion. This verse contravenes such a thought.

No real happiness is to be found in a life of sin.

It is the sins of our youth which ordinarily diminish the happiness of old age. See David's prayer, Ps xxv:7.

Early piety saves from the formation of those habits which rob old age of its pleasures and joys.

It is not what a man *has*, but what a man *is* which makes him happy.

There is that in the religion of Jesus which is satisfying to the soul.

CHILDREN'S DEPARTMENT.

THE CHILDREN'S LETTERS.

DEAR LITTLE FOLKS:

You know by this time that the NORTH CAROLINA PRESBYTERIAN is your friend and that it wants to help you in every way it can. School is over now, or soon will be, and you remember that "All play and no work makes Jack a mere toy." So we want to give you something to do these long summer days.

Do you remember the picture in the PRESBYTERIAN a few weeks ago, of the Jerusalem Chamber in Westminster Abbey? If you will look on the back of your Shorter Catechism you will see the name "Westminster" there too. That is, the Catechism was named after the Abbey, or great big church, where the people met to write the Catechism. Now we are going to put that picture on a handsome diploma and give one to any of our little folks who will recite the Catechism *perfectly* to their pastor or Sunday School superintendent. At the end of the year, on the first of July, 1899, we will print a Roll of Honor with the names of all the children who have won the diploma. Now get to work, little folks, and win the diploma and get your name on the Roll of Honor. Just ask your pastor or Sunday School superintendent to send us your name, and mind you don't miss a single question.

Then we have some other prizes to offer, to help set your pens to work.

Some of our little friends have sent us such nice stories that we want them to write some more and others to follow their example. In writing you must remember these things. As Willie Rose told us, the story must have a moral. It must not be longer than 800 words. It must be sent to us as soon as you can do so, and by September 1, at the latest. It must be written by a girl or boy, under sixteen years of age and belonging to a family that takes the PRESBYTERIAN. For the best of these stories written by a boy we will give a watch that will be worth having, and for the best one written by a girl we will give an elegant fountain pen.

Then we want to encourage the letter-writers. The letters must not be more than 300 words long and the writers for the prizes must be under fourteen years of age. Send the letters in just as you have been doing and we will publish them as they come. Then in September we will send a nice box of carpenter's tools to the boy who has written the best letter, and a pretty work box to the girl who has written the best letter.

Now, let us play fair, little folks. Write the letters and stories yourselves, and write them your own way without any help from anybody. Be particular about your spelling and as neat in your writing as you can. We shall offer something later for the little tots that have to get their mammas and papas to write their letters for them.

Your friend,
THE PRESBYTERIAN.

His Preacher had the Measles.

LA GRANGE, N. C., June 13, 1898.

DEAR PRESBYTERIAN:—I am a little boy ten years old I want to surprise my mama and papa by writing a letter to The PRESBYTERIAN. I like to read the children's letters.

I have a little brother named Reginald, and two grown sisters. Reginald and I like to climb the trees and get big peaches. I have a new Sunday School teacher.

Mr. Fred Tho as is our pastor. He had the measles and could not come to preach the last time.

Yours truly,
VAN DILLON.

A Funny Preacher.

RANKIN, N. C., June 17, 1898.

DEAR PRESBYTERIAN:—I am a little girl five years old, so you may guess I am getting help to write this. I hope the editor of the Children's Department will soon be well again. I am always glad to get the PRESBYTERIAN to see if there are any letters from any one I know. I have two peg-legged grandpas. I go to preaching nearly every Sunday. Rev. G. T. Thompson is our preacher. I like him very much. He is so funny. I haven't got any pet now except my doll. I had a little, creepy chicken, but it died. I will close now, but I hope to write some more when I get larger.

Your little friend,
NETTIE JENNINGS.

Children's Day.

FAYETTEVILLE, N. C.,
June 13, 1898.

DEAR PRESBYTERIAN: I've been interested in reading the little folk's letters in the PRESBYTERIAN. I went on the Sunday school picnic to Red Springs last week and had a very nice time. I enjoyed the mineral water; but it was too warm to see much of the town. I had a pleasant little trip down the river last week. I always enjoy being on a boat. Children's Day was Sunday before last It was quite a success. Mr. Graham's brother and his family are here. He will preach for us Sunday and Mrs. Graham will talk at the missionary meeting Tuesday afternoon. We were so sorry to hear of Mrs. McKelway's sickness and hope she is decidedly better. We have a missionary society and it meets once a month; we take in several dollars at each meeting. With best wishes for your paper.

Your little friend,
JEAN PEMBERTON.

[We are glad to say she is better.—ED.]

On the Roll of Honor.

MOORESVILLE, N. C.

DEAR PRESBYTERIAN:—As I have not written to you since you moved to Charlotte I will try and write a short letter. I recited perfectly the Westminster Catechism to Mr. Wharey, and received a hymn book as a prize. Please put my name on your roll of honor. I belong to a society called "Little Workers." We educate a little boy in Mr. Blain's school. Mr. Blain is going to write and tell us his name, and perhaps send his picture. My Sunday school teacher has gone to Hiddenite for a month, and we shall miss her very much. I will close by asking one question: Who is first mentioned in the Bible as weeping. Wishing you much success, I remain

Your little friend,
LU SELLE SHERRILL.

A New Church.

MOORESVILLE, N C., June 14, 1898.

DEAR PRESBYTERIAN:—As I have not seen many letters from our town I thought that I would write one. I have recited perfectly the Shorter Catechism Please put my name on the Roll of Honor. My Sunday School teacher is my sister. We are going to build a new church. I will ask a question: Who in the Bible is first spoken of as being drunk?

Your friend,
GRACE A. RANKIN.

The Boy that Broke His Leg.

DIXIE, N. C., June 15, 1898.

DEAR PRESBYTERIAN:—I am the little boy that broke my leg and I thought I would write to you again. I am out walking on my crutchers now. I am glad I am out of bed. I am seven years old. My papa told me to write to you. His name is R. C. Freeman. I have a grandpa that is 76 years old and I have a uncle that is 71 years old. I have a little sister that is 20 months old. I will close my letter now I have nothing else to say. I will close by saying good-bye.

Your little friend,
RALPH FREEMAN.

Horses and Dromedaries.

GIBSON, N. C., June 17th, 1898.

DEAR PRESBYTERIAN:—I have been wanting to write you, and tell you how glad I am to hear Mrs. McKelway is improving. I do hope she will soon be well, and able to write some more nice letters for us children to read. My brother David wrote you a letter several weeks ago, telling you about what a nice revival meeting Rev Mr. Black and Mr. Pool held here, and how much we all enjoyed it; how we children learned to love them, and how we missed them. He thinks his letter must have been lost, as he has never seen it published. I hope mine will reach you, as it is the first time I've tried to write you all. We have a children's Mission Band organized with seven members. Rosalie Smith is our president, Josie Pate is our vice president, David Gibson our treasurer, and I am the secretary. Our treasurer is the oldest member. He is twelve years old the 27th of this month. We are going to name our band the "MacRae Band," after Mrs. E. A. MacRae, of Alma, N. C. I will close my letter by asking the children two questions:

"In whose funeral procession was the first mention of horses?" And, "What king employed dromedaries as mail carriers?"

Your little friend,
MELVILLE GIBSON.

In the Beautiful Home.

MT. GILEAD, N. C., June 20.

DEAR PRESBYTERIAN: — As you wanted to quarrel a little last week because more children did not write, I decided to write. This is my first letter and I know you will print it, because you have but few others to print. I am sorry that our dear Mrs. McKelway is sick. I hope she will be well enough to write again very soon. I want to tell your other little writers and readers that I have a little sister and a little brother in heaven. The first that went was little Claire, a dear, sweet little baby she was, and God did not let her stay with us but a few weeks. The next was little McKinnon. He was too good and bright to stay here, and after he had been walking and talking for about six months God took him to live with the angels. He is there now waiting for the other little children to come. My good, sweet grandma went to God only a few weeks ago and oh! how awful it was to give her up, but I know it was best for her for she was so good. I have an Aunt Mary who has been sick for five months. I love her very dearly. She says I am her pet. I want you all to pray to God for her to get well again I want all the little children to write good, sweet letters. If you print this I will write again.

Your little Presbyterian friend,
RUTH MCRAE.

What is It?

Guess what he had in his pocket.
Marbles and tops and worn-out toys,
Such as always belong to the boys,
An old jews harp and a rubber ball?
Not at all.

What *did* he have in his pocket?
A soap bubble pipe and a rusty screw,
A piece of watch-key broken in two,
A fish hook in a tangle of string?
No such a thing.

What did he have in his pocket?
Gingerbread crumbs, a whistle he'd made,
Buttons, a knife with a broken blade,
A nail or two and a piece of gum?
Neither one.

What did he have in his pocket?
Before he knew it slyly crept
Under the treasures carefully kept,
And away they all of them quickly stole—
'Twas a hole.

—*The Friend.*

Seein' Things at Night.

I ain't afeard uv snakes, or toads, or bugs, or worms, or mice,
An' things 'at girls are skeered uv I think are awful nice!
I'm pretty brave, I guess; and yet I hate to go to bed,
For, when I'm tucked up warm an' snug, an' when my prayers are said,
Mother tells me "Happy dreams!" and takes away the light,
An' leaves me lyin' all alone, an' seein' things at night!

Once when I licked a fellow 'at had just moved on our street,
An' father sent me off to bed without a bite to eat,
I woke up in the dark an' saw things standin' in a row,
A-lookin' at me cross-eyed an' p'intin' at me—so!
Oh, my! I was so skeered that time I never slep' a mite—
It's almost alluz when I'm bad I see things at night.

Lucky thing I ain't a girl, or I'd be skeered to death!
Bein' I'm a boy, I duck my head and hold my breath;
An' I am, oh, sorry I'm a naughty boy, an' then
I promise to be better, an' I say my prayers again!
Gran'ma tells me that's the only way to make it right
When a fellow has been wicked an' seein' things at night!

—EUGENE FIELD.

The True Story of a Stork.

A writer in *Our Animal Friends* relates a curious incident about a stork which made its nest upon the roof of a house in Northern Germany, and, having been petted by the children, became very tame and companionable.

At the first signs of approaching cold weather the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return the next spring. The children, still uneasy at the idea of the stork not being cared for during the long winter, consulted together and evolved a brilliant idea, which they immediately proceeded to put into execution. They wrote a little note in their best German script stating that the stork was very dear to them, and begging the good people in whose country it might spend the winter to be kind to their pet and send it back to them in the spring.

They sealed the note, fastened it to a ribbon, tied it round the bird's neck and tucked it under its wing. The next day they sadly watched the stork wing its way toward milder skies. The snow and ice came; Christmastide brought the children gifts and fresh amusements, but their summer pet was not forgotten. When the spring came round again their little feet used to climb to the roof day by day looking and longing for the stork's return; and behold, one fine morning there it was, tame and gentle as ever.

Great was the children's delight, but what was their surprise to discover round its neck and under its wing another bright band with a note attached, addressed to "the children who wrote the letter the stork brought." The ribbon was quickly untied and the missive opened. It was from a missionary in Africa, stating that he had read the children's note and had cared for the stork, and thought that young people whose hearts had prompted them to provide for the comfort of a bird through the winter, would be willing to help clothe and feed the destitute boys and girls of his mission. A full name and address followed. The German children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post between them, until by and by the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork that proved so trusty a messenger.—*Ex.*

He Got His Reward.

A young man was employed by a large commission firm in New York City during the late Civil War, to negotiate with a certain party for a lot of damaged beans. The beans were purchased, delivered, and spread out upon the upper floor of the building occupied by the firm.

Men were employed to turn them over and over, and to sprinkle them with a solution of soda, so as to improve their appearance and render them more salable. A large lot of the first quality of beans was then purchased; some of the good beans were first put into barrels, then the barrels were nearly filled with the poor ones; after this the good ones were again put on top and the barrels headed up for sale.

The employer marked the barrels, "Beans—A 1." The clerk, seeing this, said: "Do you think sir, that it is right to mark these beans A 1?"

The employer retorted sharply: "Are you head of the firm?"

The clerk said no more. The barreling and heading went on. When all was ready, the beans (many hundreds of barrels) were put on the market for sale. Specimens of the best quality were shown in the office to buyers.

At length a shrewd purchaser came in (no man is so sharp in business but he will often meet his equal,) examined the samples in the office, inquired the price, and then wished to see the stock in bulk. The clerk was ordered to go with the buyer to the upper loft and show him the stock. An open barrel was shown apparently of the same quality of the sample. The buyer then said to the clerk:

"Young man, the samples of beans shown me are of the first quality, and it is impossible to purchase beans anywhere in the market for the price at which you offer them; there is something wrong here. Tell me, are these beans the same quality throughout the entire barrel as they appear on the top?"

The clerk now found himself in a strange position. He thought, "Shall I lie for my employer, as he undoubtedly means I shall; or shall I tell the truth, come what will?" He decided for the truth, and said:

"No, sir, they are not."

"Then," said the customer, "I do not want them;" and he left.

The clerk entered the office. The employer said to him: "Did you sell that man those beans?"

He said, "No; sir."

"Why not?"

"Well, sir, the man asked me if those beans were of the same quality through the entire barrel as they appeared on the top. I told him they were not. He said, 'I do not want them,' and left."

"Go to the cashier," said the employer, "and get your wages; we want you no longer."

He received his pay and left the office, rejoicing that he had not lied for the purpose of abetting a sordid avariciousness, and benefiting an unprincipled employer.

Three weeks after this the firm sent after the young clerk, entreated him to come back again into their employ, and offered him three hundred dollars salary more per year than they had ever before given him.

And thus was his honesty and truthfulness rewarded. The firm knew and felt that the man was right, although apparently they had lost largely by his honesty. They wished to have him again in their employ, because they knew that they could trust him, and never suffer through fraud and deception. They knew that their financial interests would be safe in his custody. They respected and honored that young man.—*D. L. Moody, in Episcopal Recorder.*

Nellie's Faith.

BY GRAMMEL.

One day Nellie felt very important because her mamma had intrusted her with a secret, which was that the next day was Nellie's grandma's birthday, and she was going to have a very nice dinner and invite a few ladies in to share it with grandma.

Several times during the day Nellie said, "Oh, grammel, I know sumfin." But she was not asked to tell what it was, so she succeeded in keeping the secret all day long.

When evening came, and Nellie sat down to rest in her little rocking chair, she seemed greatly troubled. Not forgetting her habit of talking to herself, she said "Nellie, don't know 'bout this. Mamma says, now, Nellie, don't you tell anybody. Grammel said one day, "Nellie must tell God everything. It's too hard for Nellie to keep a big secret all herself."

When Nellie's grandma sat down by her bedside that evening to tell her a story, then listen to her prayer, she had more than the usual amount of questions to ask about God and how it is that he knows everything.

After she had said her "down to sleep prayer," she added: "Now, dear God, please bend your head low, for Nellie wants to tell you sumfin' that she don't want grammel to hear To-morrow is grammel's birfday; please send her sumfin' pretty. Send her—"

The sentence was not finished, for the little blue eyes closed and the little fingers unclasped and the hands fell apart.

Nellie was asleep.

When morning came Nellie was well rested and ready for another busy day. The memory of the secret came back to her with all its responsibility. She put her arms around her mother's neck and said: "Mamma, don't be mad wif Nellie. She is to little to keep secrets, so had to ask God to help her."

Nellie was delighted when she saw the dinner table and the nice cake and pretty flowers on it.

Among the presents sent to her grandma was a large bunch of white and red carnations. The card had got lost, and Nellie's mamma and the other ladies wondered who had sent the lovely pinks. Nellie surprised them by clapping her little fat hands and saying: "Nellie knows."

"Tell us, Nellie," said her mamma.

"It was God," said Nellie. "Nellie said: 'God, it is grammel's birfday to-morrow. Please send her somefin' real pretty,' and He always does what Nellie asks Him to do. Wonder if He just dropped them down. Nellie don't know, but fink mamma and grammel know."

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OBITUARY.

DUPUY.—At his home at Davidson, N. C., on June 13th, 1898, Dr. John James Dupuy, aged 75 years and 7 months.

When a long life, like that of our sainted elder draws to its close, it is like the dying away of a strain of music, hushed for a while to our dull earthly ears, but waking to sweeter and more triumphant harmony amid the throng of the redeemed. Born of a long line of Huguenot gentlemen, courage, chivalry and piety were as the air he breathed. Dr. Dupuy moved from Amherst County, Virginia, in 1882, to Davidson College to bring his large and growing family within the reach of better educational advantages. Here he has since lived a happy, busy, consecrated life till a few days ago, when the summons came to go up higher. He was a public-spirited citizen and took an active part in village affairs, yet he found his chief pleasure in domestic life, and was never so happy as when in the midst of his own family-circle, or extending to his friends the hospitalities of an ideal Christian home. He was a most loyal friend, gentle, appreciative and responsive, never obtruding his opinions, yet of strong convictions and uncompromising in matters of principle.

To a casual acquaintance possibly his most characteristic trait was an exquisite courtesy and chivalric deference toward womanhood, that stamped him as a golden-hearted gentleman of a type fast passing away. Inherited, perhaps, from his knightly ancestor of the court of Louis XIV, it diffused itself as a subtle perfume around him, springing from an innate delicacy and purity, the "white flower of a stainless life."

He was elected an Elder in the Church soon after his arrival at Davidson, and lived close to the Throne of Grace at all times. He gave liberally to all religious enterprises, saying that he preferred thus laying up his money in Heaven to accumulating it on earth.

During a long and painful illness, he never uttered a complaint nor doubted the wisdom and love of God. When a dangerous operation became necessary, he faced it without the least sign of trepidation. For him death had no sting, eternity no terrors. As the end approached, unconsciousness freed him from all pain, and he fell asleep in his Father's arms as peacefully as a child.

Life's duty done, as sinks the clay,
Light from its load the spirit flies,
And Heaven and Earth combine to say,
"How blest the righteous when he dies!"

CLARK.—Near Council's Station June 9th, in her 73rd year, Mrs. Maultsy Clark, wife of Mr. John P. Clark and sister of the late John H. Clark. An humble Christian, loved ones lament the loss of wife and mother. In a short time four of a long-lived family followed each other to the grave.

A. M. F.

CLARK.—On the 27th of May last, Mr. John H. Clark, in the 77th year of his age. He was thrice married and was a kind husband and father. He was above the average of men. With good judgment and energy he succeeded in business and became a prominent figure in his section. He loved the church here and never complained of God's dealings with him. His genial smile and hearty greeting are among the pleasant things of the past. Clarkton mourns her great loss.

PASTOR.

STEVENS.—On the 14th of April last in the 20th year of his age, Charlie Stevens was instantly killed by the kick of a mule. He was the eldest son of J. T. and Mary Graham Stevens of Bladen County. Such a marked change was noticed in his life before his untimely death that his sorely stricken parents may indulge the hope of meeting him some day in the better land.

UNCLE A.

COWAN.—Mr. R. O. Cowan, Saturday, 19th of June, at his residence, 607 North Brevard street, Charlotte, N. C.

We, the members of the Y. P. S. C. E., of East Side Chapel, desire to bear testimony to the worth of Mr. R. O. Cowan, in his influence especially on the young of our churches and Sabbath Schools.

By his faithfulness in attendance and earnestness in taking part in religious services, he was an object lesson to the power of the gospel to meet and satisfy the needs of the soul.

His humility of spirit and devotion to duty showed plainly that he had "been with the master and learned of him." In his readiness to undertake and perform any office he was called on for, we were impressed that he was persuaded that the duty of a follower of Christ was not "to be ministered unto but to minister." As a man, citizen and Christian, Mr. Cowan was worthy of that respect, affection and veneration given him by his fellow men.

GEO. M. PHIFER, Sup't.
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MR. T. K. FAULKNER. } Com.

Thos. D. Rosebrough was born in Rowan Co., N. C., Aug. 24th, 1812. and died at the home of his daughter, Mrs. D. B. Rosebrough, at Cleveland, N. C., June 5th, 1898. He joined the Presbyterian church in Madison, N. C., in 1837, and was a ruling elder in that church for fifty years.

Father Rosebrough seemed to obey his Saviour's command to pray always, it being his custom to retire often every day to his room, or to the church near by, to meditate on God's word and pray.

Of him it might be said, "For him to live is Christ to die is gain."

R. S. S.

There are few chapters in the New Testament oftener read than the fourteenth of St. John's Gospel. The words are so familiar they hardly need to be quoted: "Let not your heart be troubled. Ye believe in God, believe also in me." It is probable that both verbs are in the imperative mood and should have been translated, "Believe in God, believe also in me." They have comforted thousands of heavy souls, and will continue to comfort as long as comfort and help are needed. They are the words of Christ. It is *He* who said to His disciples, "Let not your heart be troubled." The remedy was not in forgetting it, nor in turning away from it to seek relief in work or pleasure. A man in Richmond, wanting to comfort parents who had lost their child, told them, "I have met with like loss. I try to forget as soon as I can." Christ's remedy for trouble was "to have faith in God and faith in Christ."—*The Southern Churchman.*

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And what is the secret of such influence? It is various. What is childhood? Is it not something most pathetic in its helplessness, and most solemn in the obligations which it imposes? Is it not a new volume waiting for any scribe to fill it? Is it not the molten steel ready to flow into any mold? But like the same metal as it hardens, how tenaciously does it retain the keen outlines of even the least impression made upon its surface. Then look at the teacher. The influence of the parent over the child is naturally very great, but when you adorn such a relationship with the graces of Christian character, when you add to the divine precept, the diviner example, then the parental training denotes a power which is simply beyond expression.

And upon such tuition God's blessing will rest in a peculiar manner, for the Christian home represents a covenant between man and God, and when the parent does his duty, he may be sure that the great Head of the Church will most fully bless the truth thus taught in the family circle. Now it is the strength of our State and the comfort and crown of our Church that multitudes of our children are thus trained; and though many of them by the ambitions of business, by the attractions of society, by the influences of unbelief, are weaned away from the Church visible, yet it will give unspeakable consolation to many an anxious parent to realize the fact that no matter where their children may wander, memory, in a sense, will bind them to the Church invisible by never allowing them to forget the religious life of their father's home, with its deep reverence for God's Day, with its simple faith in God's Word, and with its sincere and devout love for God's only Son, our Lord and Savicur, Jesus Christ.—*John R. Davies, in New York Observer.*

The editorial of "*The Outlook*" upon "The Case of Dr. McGiffert" was evidently written before the report of its staff correspondent had been read. The latter appreciates what the writer of the editorial did not know, that the Form of Government of the Presbyterian Church authorizes the Assembly "to bear testimony against error in doctrine or practice in any synod, presbytery or church," even in the case of an absent party. This the Assembly did, by condemning the statements of Dr. McGiffert's book, and putting the burden of reconciling them with the Standards upon the author. The editor of "*The Outlook*," who is responsible to nobody, naturally advises the professor and his friends "to pay no attention to the deliverance of the Assembly; that is to say, Lyman Abbott can teach whatever comes into his head with impunity. Why should he have a monopoly of liberty? Fortunately or otherwise, Presbyterian ministers have solemnly promised to do and teach certain things, and the majority of them are too honest to take "*The Outlook's* advice under any possible circumstances.—*New York Observer.*

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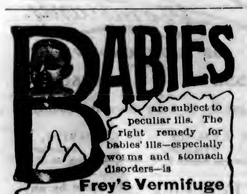
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REVIEW OF CONTEMPORARIES.

Those who know the story of a Torquemada do not wonder at the story of a Weyler. Those who have visited the chambers of her Inquisition in Spain do not need to be told of the horrors of her hospitals in Cuba. The people who were taught by their priestly instructors to crush out freedom of thought at home were not likely to hesitate at the employment of any measures which might exterminate political freedom in her colonies by exterminating the population. The nation which has accepted as incontrovertible its duty to crush out heresy by torture of the heretic readily accepts the creed that it may subdue the rebel by starving his wife and child. A people whose ecclesiastics burned tens of thousands at the stake naturally produces soldiers who ride through the streets of her dependencies each with a dead insurgent swung at his saddle-bow. —*Interior*.

The good times at Winona Assembly were the old humdrum, to the contrary notwithstanding. Here is how it goes. A Board sends in its report which is referred to a "standing committee." We suppose it is called a standing committee because the chairman does not sit down as soon as he ought to. That Board is assigned its place in the "standing order." Why can we not have a sitting still order? The chairman recapitulates the Board's report. Then some one moves to adopt the report. Then the chairman makes a speech—in which he repeats what has been said twice already. Then the secretary rises. We do not know what he says, as we usually adjourn. He whales away at his old pile of straw for about an hour, of course repeating what has already been said three times. The moderator draws his watch and announces that there is time left for two three minute speeches from the floor. The horses are then unhitched and we all go to dinner. After noon a fresh lot of old horses are trotted out, hitched to the bark mill and another "standing order" of dry bark is ground out in precisely the same way.

If we were secretary of a board you would not catch us plodding around and round that old deeply worn and dusty track. We would look over the list of commissioners and pick out about six of them, located on all the longitudes between the two Portlands, and assign them fifteen minutes each, and tell them to pitch right in without any exordium and let the peroration consist of the moderator's rap. The man who thinks his subject is in Robin Hood's barn, and that the way to get at it is to go round and round the barn, will thus be allowed to take a rest in the cow-shed. The reason why a secretary's speech is dull is because it is a "function," and he is a "functionary." There is more of the aurora bo-re-al-of-us in some functionaries than in others, but after a secretary has made his first speech he enters the lists of the more-so's, year by year. Just look at the chance you have, Messrs. the Secretaries. There are say eight of you. You have an hour and a quarter each. There is room for forty forceful, fresh, brilliant, fifteen minute speeches, from forty of the best speakers in the Assembly. As for your regular functionary, print it—print enough of it at once to last for say ten years, and just sling it around, promiscuous-like, at the Assembly every time it meets. That is only fair. It will give every one an opportunity to dodge.—*The Interior*.

Will Dr. Grey accept a Secretaryship in the Southern Church?

That there is a wise and righteous providence directing the affairs of nations we may not doubt. That our country has been permitted to enter this contest with Spain, and that a hand unseen is directing events for purposes that are far-reaching and wise, we do not hesitate to believe. It seems to us that the great clock of God's providence has struck the hour for the deliverance of the last foothold of Spanish empire in America. There have been given to the American people the great strength of numbers and wealth, of freedom and intelligence and all the blessings of free institutions. And these things have been freely given to us that our land may be the minister of justice, humanity and peace to other people, as God may call us. It may be that we are called at such a time as this, at great cost, cost of wealth and of some lives, to share our blessings with others, and so to advance the Kingdom of Righteousness and Peace. May the God of Peace accomplish all His own wise and holy purposes by us, and if it be His will speedily send peace in all lands!—*Central Presbyterian*.

At the Synod of the United Presbyterian Church of Scotland, just held, the principal business was naturally the action on the report of the joint committee on union with the Free Church of Scotland. Professor Orr presented the report any moved the recommendation of the representatives, declaring that a union of the two Churches may be harmoniously accomplished upon the basis indicated in the report, and sending down the letter to the presbyteries and sessions of the Church for their approval or disapproval, and for such suggestions as might seem advisable. Attention was called to the fact that the report of the joint committee was unanimous. The idea which the committee had kept before them had been to secure that each church should enter the union with all its existing rights and liberties conserved, as well as all its traditions and testimonies. Very general gratification was expressed at the result so pleasantly reached.—*Independent*.

The delay in union between kindred denominations in this country can be explained, but is it possible to excuse it? In England the Free Churches have been confederated now for three years; here we have not the beginning of the desired accomplishment. Assemblies and conferences and conventions meet, and no visible progress is made. In Scotland the United and the Free Presbyterian Churches are on the eve of consolidation. The plans unanimously adopted by the committee of the two denominations have been accepted with equal enthusiasm by their two synods, and the proposition sent down to the presbyteries for approval. They are making church history over there, while here we are dallying and dangling and doing nothing. Have we here no ecclesiastical statesmanship, no sense of the importance of presenting a united front to the enemy? "We will wait a while," say the Northern and Southern Presbyterian Assemblies. "We are afraid our blessed and historical names will be sacrificed," say the Congregationalists and the Christians. "We can allow only one form of the doctrine of regeneration," say the Baptists and the Disciples. Yet there are signs of softening. The Southern Presbyterians kept apart from their Northern brethren by their testimony against meddling with the State, refused to support an overture complaining against a presbytery because it sent to the Postmaster-General a protest against Sunday mails.—*Independent*.

And the Assembly immediately established a precedent by its own action on a similar proposition that such protest was unwise. We hope that we shall not always be kept apart. But there are many more reasons for separation than the *Independent* gives and the *Independent* itself is several of them.

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The War With Spain.

FRIDAY.—The Spaniards have sent large reinforcements to the shore of Guantanamo bay, Cuba, and an attack in force on the United States marines there is expected. — American warships silenced the forts about Caimanera.—Gen. Shafter's army is expected to arrive of Santiago tomorrow.—The ships before Santiago again bombarded the forts at the entrance to that harbor yesterday. — Latest indications are that an army of at least 15,000 men will be sent to Porto Rico.—Volunteers encamped at Jacksonville under Gen. Lee took part with Union and Confederate veterans in the unveiling of a Confederate monument. — Germany's action in sending more warships to Manila is taken in Paris as indicating that she is after a slice of the Philippines. It is believed there that the archipelago is lost to Spain for good.

SATURDAY.—The Philippine insurgents have been firing into Manila and the surrender of that city is expected as soon as the American troops arrive.—Gen. Shafter's army is expected to reach Santiago today.—The Cadiz fleet has passed Gibraltar, bound east.—An official note has been issued in Madrid denying that American marines who were killed were mutilated by Spaniards.—Adj. Gen. Corbin has announced the State quotas under the second call. Forty-three thousand men are to be used to recruit first-call regiments. Maryland is called on for one additional battalion.—A special dispatch from Washington says that the President has abandoned the idea of attacking Havana until autumn, but will seize a Cuban coast town and effect a junction with Gomez in order to relieve Cuban suffering.—The captain of the steamer Rivensdale is quoted as saying that two of Cervera's fleet are not at Santiago, as he had coaled them near Mole St. Nicolas.—A dispatch says that the Queen Regent wished to abdicate in favor of the king's aunt, Infanta Isabella, but that Sagasta and the cabinet persuaded her to postpone her plan.

MONDAY.—The transport City of Pekin, part of the first expedition to aid Admiral Dewey, was sighted last Wednesday within a day's journey of Manila by the British steamer Quen Sang.—The correspondent of the Paris Temps says there is a report in Madrid that Manila has surrendered.—Mr. Joseph L. Stickney, a naval expert, shows in a letter to *The Sun* from Manila that the odds were against Admiral Dewey in the battle of May 1.—Admiral Sampson was notified that General Shafter's army, on transports, was approaching Santiago. He sent word for the transports to remain ten miles south of Santiago until he could prepare a landing place.—A Cuban pilot, who has returned from Santiago, says there are 15,000 Spanish troops in that city.—Lieutenant Hobson and the other Merrimac heroes have been removed from Morro Castle, Santiago, and an attack on that stronghold will be made.

TUESDAY.—News has been received in Washington of an attempt to assassinate Gen. Blanco, Mariano Salva, a young volunteer, shot the general in the hip, severely wounding him. The assailant was arrested.—Gen. Shafter's army has arrived off Santiago de Cuba.—The auxiliary cruisers Yale and Harvard will this week carry from Hampton Roads eight of the best equipped regiments at Camp Alger as a reinforcement for Shafter at Santiago.—The troops at Mobile have been ordered to Miami, and fifteen of the regiments at Chickamauga have been directed to go to Fernandina, both forces for the expedition to Porto Rico.—The Spanish government has declined to release Lieut. Hobson and his comrades of the Merrimac.—Advices from Manila state that the rebels are steadily gaining. The Spaniards have retreated into the old walled city.—Admiral Camara's fleet is said to have left Carthagena to return to Cadiz, and ultimately to the Canary Islands.—The Spanish cabinet is said to be feeling the popular pulse regarding peace by special agents in all parts of Spain.

WEDNESDAY. — Immediately upon the arrival of the troops at Santiago, Gen. Shafter and Admiral Sampson held a lengthy interview with Gen. Garcia concerning the attack upon Santiago and the invasion of Cuba.—The voyage of the fleet was through the Florida Straits. Nineteen cases of typhoid fever were reported among the soldiers. Many horses and mules died during the trip.—Another Philippine expedition is expected to sail Saturday.—The American supply ship, Zafiro, has been ordered out of Chinese waters.—The leading Spanish papers are for peace without delay.

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CONTENTS.

	PAGE.
Poem, A Prayer: *O. H.*	1
Our Educational Institutions	1
CORRESPONDENCE—Tidings from our Travelers: *P. H. H.*	2
Pastoral Letter on Family Worship	3
Mementoes of My Travels: *Rambler.*	3
Books and Magazines	3
CHURCH NEWS	4
Sunday School Lesson	5
Among Our Exchanges	5
CONTRIBUTED ARTICLES: State of the Army *Senex.* A question and a Suggestion: *Rev. A. A. Little*	6
HOME MISSION DEPARTMENT: Superintendent's Report—The Invalid Fund	7
FOREIGN MISSIONS: Our African Neighbors: *Samuel Phillips Verner*	7
Westminster League Column	7
EDITORIAL: Mutual Recognition. A Great Man Gone. Union Seminary and the Old Buildings. One Disadvantage of Infallibility. Burn the First Letter	8
SELECTIONS	9
CHILDREN'S DEPARTMENT: The Children's Letters. Laddie and Lassie	10–11
Marriages and Deaths	12
Christian Science	13
Review of Contemporaries	14–15
News of the Week	16
ADVERTISEMENTS	9–16

For the NORTH CAROLINA PRESBYTERIAN.

A PRAYER.

"Then said the Pilgrims one to the other; we have need to cry to the Strong for strength." Shepherd. "Aye, and ye will have need to use it when you have it too."—*Pilgrim's Progress.*

O Strong it is to thee we cry,
When faint and worn and sad we lie,
Give us the strength we so much need,
Do thou our feeble, faltering footsteps lead,—
O Strong, to thee we cry!

For patience and for gentleness,
For silence and for gratefulness,
For will to fight our hidden foes,
For needed grace to bear our little woes,
O Strong to thee we cry!

Strength to resist temptation, Lord,
Strength to believe thy every word,
Strength to avoid the pride that masks
In humble guise, and so no service asks,
O Strong to thee we cry!

Then, when thy Grace bestows the gift,
Oh, teach us how to use it. Lift
Our hopes, and aims above the strife,—
Of small ambitions to a larger life,—
O Strong, to thee, we cry!

June, 1898. O. H.

Our Educational Institutions.

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Peace Institute has long held a high position in the ranks of our colleges for women. The thoroughness of its course, its high standard, its cultured faculty, the home life of the pupils and the Christian influence of the teachers, are some of the advantages that are evident to a casual visitor. The buildings are excellent and the grounds are beautiful. It was never worthier of its high reputation than now.

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Turning towards Virginia we note the Virginia College for Women, at Roanoke, with its new building and spacious campus, its special facilities for language study and a student-body drawn from 25 States.

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These all are institutions which we know to be worthy of the confidence of our readers. We expect to give extended notice of the schools and colleges for our boys and young men in our next issue.

The War With Spain.

FRIDAY.—The Spaniards have sent large reinforcements to the shore of Guantanamo bay, Cuba, and an attack in force on the United States marines there is expected. — American warships silenced the forts about Caimanera.—Gen. Shafter's army is expected to arrive of Santiago tomorrow.—The ships before Santiago again bombarded the forts at the entrance to that harbor yesterday. — Latest indications are that an army of at least 15,000 men will be sent to Porto Rico.—Volunteers encamped at Jacksonville under Gen. Lee took part with Union and Confederate veterans in the unveiling of a Confederate monument. — Germany's action in sending more warships to Manila is taken in Paris as indicating that she is after a slice of the Philippines. It is believed there that the archipelago is lost to Spain for good.

SATURDAY.—The Philippine insurgents have been firing into Manila and the surrender of that city is expected as soon as the American troops arrive.—Gen. Shafter's army is expected to reach Santiago today.—The Cadiz fleet has passed Gibraltar, bound east.—An official note has been issued in Madrid denying that American marines who were killed were mutilated by Spaniards.—Adj. Gen. Corbin has announced the State quotas under the second call. Forty-three thousand men are to be used to recruit first-call regiments. Maryland is called on for one additional battalion.—A special dispatch from Washington says that the President has abandoned the idea of attacking Havana until autumn, but will seize a Cuban coast town and effect a junction with Gomez in order to relieve Cuban suffering.—The captain of the steamer Rivensdale is quoted as saying that two of Cervera's fleet are not at Santiago, as he had coaled them near Mole St. Nicolas.—A dispatch says that the Queen Regent wished to abdicate in favor of the king's aunt, Infanta Isabella, but that Sagasta and the cabinet persuaded her to postpone her plan.

MONDAY.—The transport City of Pekin, part of the first expedition to aid Admiral Dewey, was sighted last Wednesday within a day's journey of Manila by the British steamer Quen Sang.—The correspondent of the Paris Temps says there is a report in Madrid that Manila has surrendered.—Mr. Joseph L. Stickney, a naval expert, shows in a letter to *The Sun* from Manila that the odds were against Admiral Dewey in the battle of May 1.—Admiral Sampson was notified that General Shafter's army, on transports, was approaching Santiago. He sent word for the transports to remain ten miles south of Santiago until he could prepare a landing place.—A Cuban pilot, who has returned from Santiago, says there are 15,000 Spanish troops in that city.—Lieutenant Hobson and the other Merrimac heroes have been removed from Morro Castle, Santiago, and an attack on that stronghold will be made.

TUESDAY.—News has been received in Washington of an attempt to assassinate Gen. Blanco, Mariano Salva, a young volunteer, shot the general in the hip, severely wounding him. The assailant was arrested.—Gen. Shafter's army has arrived off Santiago de Cuba.—The auxiliary cruisers Yale and Harvard will this week carry from Hampton Roads eight of the best equipped regiments at Camp Alger as a reinforcement for Shafter at Santiago.—The troops at Mobile have been ordered to Miami, and fifteen of the regiments at Chickamauga have been directed to go to Fernandina, both forces for the expedition to Porto Rico.—The Spanish government has declined to release Lieut. Hobson and his comrades of the Merrimac.—Advices from Manila state that the rebels are steadily gaining. The Spaniards have retreated into the old walled city.—Admiral Camara's fleet is said to have left Carthagena to return to Cadiz, and ultimately to the Canary Islands.—The Spanish cabinet is said to be feeling the popular pulse regarding peace by special agents in all parts of Spain.

WEDNESDAY. — Immediately upon the arrival of the troops at Santiago, Gen. Shafter and Admiral Sampson held a lengthy interview with Gen. Garcia concerning the attack upon Santiago and the invasion of Cuba.—The voyage of the fleet was through the Florida Straits. Nineteen cases of typhoid fever were reported among the soldiers. Many horses and mules died during the trip.—Another Philippine expedition is expected to sail Saturday.—The American supply ship, Zafiro, has been ordered out of Chinese waters.—The leading Spanish papers are for peace without delay.

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RALEIGH, N. C.

Secures positions for teachers for reasonable charge.

Recommends competent teachers to schools and families free of charge.

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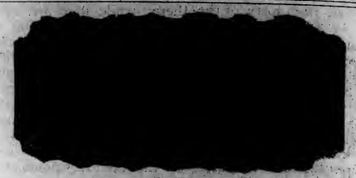
and can furnish anything needed in this line at lowest prices possible. Our exhibit at the recent State Fair was awarded a medal. Goods and prices guaranteed. Correspondence invited

CHARLES J. PARKER, Mgr.

THE LAW STUDENT

Who is unable to get away from home for the first year's work, may have proper direction in reading, by correspondence. In the regular Law Course, by this plan, one who does satisfactory work through the texts assigned in the junior year, will, on request, be admitted regularly without examination, to the senior class in the residence work in the Northern Indiana Law College, as a candidate for the degree of LL. B.

LEWIS D. SAMPSON,
Director, Valparaiso, Ind.



SUMMER GIRLS

whose complexions have been made beautiful by using Barium Rock Spring Water.

Smooth, soft, velvety skin will make any woman's face attractive. The woman or girl whose face is rough or red—whose skin is disfigured with ugly pimples, black-heads, moth-patches, liver-moles, can have a skin like velvet if she chooses. Persistent use of Barium Rock Spring Mineral Water will make the face as soft, smooth and pink as a baby's. This is not a paint that covers up, nor a bleach that withers and destroys. It makes the skin beautiful by making it healthy. It cures all diseases of the skin.

M. R. ADAMS, M. D., Statesville, N. C.

"For years I have been familiar with the Medicinal Virtues of the Barium Springs Water and have prescribed it in my practice with gratifying results. **It has gained a substantial hold on the confidence of the medical profession** and it has been demonstrated that in the Barium Water the practitioner has a **definite remedy** of a very beneficial character which can be prescribed in a variety of diseases. Every physician understands too well the baffling nature of some forms of **eczema** and how difficult the treatment has been regarded by all medical writers. The Barium Water maintains the reputation of being a most **valuable remedy** in the treatment of **eczema and kindred skin diseases.**"

PROF. J. W. THOMPSON, Superintendent, Graded Schools, Rock Hill, S. C.

I suffered for many years from eczema and tried all ointments and soaps recommended. Six years ago, I was pursuaded to try the "Barium Water." I was soon relieved. The water is of **unusual value** in dealing with any **inflammation or trouble with the skin.**

Your Druggist will serve you, or we will. Write for Booklet.

Barium Springs Mineral Water Co.,

BARIUM SPRINGS, N. C.

MANY... YESTERDAYS ...AGO

Thousands of persons suffered with headache "from the cradle to the grave" obtaining little relief from drugs. TO-DAY similar patients are advised by advanced physicians to have their "eyes examined," and nearly 100 per cent. of these sufferers are finding relief by simply wearing glasses that suit their poor, tired eyes, and thus relieving the constant strain.

TO RELIEVE OCULAR HEADACHE

by glasses it is a necessity that the glasses "fit" EACH eye. Glasses, Fitting Glases, Making Glasses, Mending Glasses. That's our business. We use modern methods in testing the eyes. Have all the requisite appliances and charge for the glasses only.

SOUTHERN OPTICAL CO.,

Opposite the Buford.

S. R. PECK, Graduate in Optics, Manager.

Louisville Presbyterian Theological Seminary.

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EDWIN MULLER, D. D., Clerk of the Faculty—Church History and Polity.

Nine distinct courses of study—Music taught the entire session. Good rooms. Board reasonable. Practical Mission work. Session Seven Months, opening the first Wednesday in October. For Catalogue or information, write to any of the Professors, Louisville, Ky.

The State Normal and Industrial College.

Offers the young women of the State thorough professional, literary, classical, scientific, and industrial education. *Annual Expenses, $90 to $150.* Faculty of 30 members. More than 400 regular students. Has matriculated about 1,500 students, representing every county in the State except two. Practice and Observation School of about 200 pupils. *To secure board in dormitories, all free-tuition applications must be made before August 1.*

Correspondence invited from those desiring competent trained teachers. For catalogue and other information, address

PRESIDENT McIVER, Greensboro, N. C.

EDUCATIONAL NUMBER.

NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Poem, A Prayer: *O. H.*	1
Our Educational Institutions	1
CORRESPONDENCE—Tidings from our Travelers: *P. H. H.*	2
Pastoral Letter on Family Worship	3
Mementoes of My Travels: *Rambler*	3
Books and Magazines	3
CHURCH NEWS	4
Sunday School Lesson	5
Among Our Exchanges	5
CONTRIBUTED ARTICLES: State of the Army *Senex*. A question and a Suggestion: *Rev. A. A. Little*	6
HOME MISSION DEPARTMENT: Superintendent's Report—The Invalid Fund	7
FOREIGN MISSIONS: Our African Neighbors: *Samuel Phillips Verner*	7
Westminster League Column	7
EDITORIAL: Mutual Recognition. A Great Man Gone. Union Seminary and the Old Buildings. One Disadvantage of Infallibility. Burn the First Letter	8
SELECTIONS	9
CHILDREN'S DEPARTMENT: The Children's Letters. Laddie and Lassie	10–11
Marriages and Deaths	12
Christian Science	13
Review of Contemporaries	14–15
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CORRESPONDENCE.

Tidings From Our Travelers.

There is no longer in Rome a golden milestone from which the roads of the world radiate, but Rome is still the centre where many lines converge. There are three worlds that centre here—the world of art, the world of history, and the world of religion. These worlds, however, are not distinct. Rome, as the political capital of the world, gathered all the art of the world to embellish her halls and streets and temples. Rome as the capital of the religious world likewise drew to herself the world's art to embellish her churches. And under the influence of the art treasures that are nowhere so abundant as here, it has come to pass that Rome—not originally a creator in art—has become the fountainhead of modern art, and the school where artists of all nations love to study.

The masterpieces of ancient art in Rome are Greek, and while it cannot boast of any one work that quite ranks with the Hermes of Praxitiles in Olympia, in the number of works of consummate interest I suppose it has no equal. I need only mention the familiar Apollo Belvedere, the Capitoline Venus, and the Laocoon. But besides these whose names are familiar to all there is the Mercury of the Vatican (attributed to Polycletus, and by many considered the finest of all), the Cupid of Praxitiles, the "Marble Faun"—celebrated by Hawthorne, and also attributed to Praxitiles, and a perfect host of works any one of which would be the glory of any city less richly favored than Rome. Greater than any, perhaps in the eyes of artists, is the Torso of Hercules, that in its perfect articulation of the muscles of the human body was Michael Angelo's teacher in anatomy—fragment though it is. For myself, perhaps because it was my first love, as I saw it through Byron's eyes and through its numerous pictures and models, none appear to me to equal in perfect grace and beauty and power, the Apollo Belvedere. In the portrayal in marble of human anguish, the Laocoon is unapproachable, but one must feel that it is a perversion of the true mission of art, and that the first end of a statue is to be beautiful. Art runs into history again, in the statues of the Roman emperors. Some of these are masterpieces by the best Greek artists of the day—notably one of Augustus Cæsar and one of Julius Cæsar, while the greatest of ancient eqestrian statues is that of Marcus Aurelius at the summit of the steps to the capitol. It is of great interest and value to see busts and statues of the most noted emperors again and again, until one learns to recoguize Trajan or Marcus Aurelius, or Tiberius or Claudius as he recognizes his next door neighbor. This is, of course, proof of the correctness of the portraiture. But after a while it is possible to distinguish the good likenesses from the bad.

Among the statues of the emperors, one should put that of the great rival of Julius Cæsar—the statue of Pompey at the feet of which Cæsar fell. It is not in the museum, but in the hall of the council of state in the Spada palace, and often unseen by visitors to Rome—but as a statue it is in many respects "the noblest Roman of them all."

Besides the great museums of Rome—the Vatican and the Capitoline—there are many treasures of art scattered in private galleries, the palaces of Rome's ancient nobility, and these are generally opened to the public on certain days of the week. Unfortunately none of the galleries of Rome, public or private, are of modern construction, and so all are badly lighted, and this is even more true of most of the churches. In these collections, as in the churches the works are chiefly modern. Of modern sculptors represented in Rome, Canova is easily first, though Michaelangelo is represented by his sublime "Moses." Canova's great works here are his Perseus, and the two boxers in the Vatican, his Angel of Death on the tomb of Pope Clement XIII. in St. Peter's and his exquisite reclining statue of Paulina (Bonaparte), Borghese, as Venus Victrix, in the Borghese Villa. Bernini has some beautiful works, especially his "Pieta" in the crypt of the Corsini Chapel in St. John Lateran, and his David in the Borghese collection.

When it comes to painting, our subject grows more complex and its details more multifarious. Every one wants to know if every one else is disappointed in Michaelangelo's "Last Judgment." This question requires a qualified answer. If you smoke a picture with incense for nearly three hundred years, and cover up the central part of it with an altar canopy of utterly incongruous colors, and let in upon it a meagre and badly arranged light, you cannot expect the full effect intended by the artist. But if one will sit down and study it, figure by figure, he cannot fail to be impressed with the sublimity of the conception of the great master. But to know Michaelangelo in his perfection one must look up at the ceiling—or rather down into a mirror. There, in all the freshness of perfect coloring, in all the mastery of perfection in the most difficult situations, in all the boldness and vigor of the life that breathes in every figure, in all the richness of creative imagination—you will know Michaelangelo. After you have studied out the ceiling picture by picture with a mirror, lie on a bench flat on your back and enjoy it. While you are thus feasting a party of twenty or thirty "tourists" will come in, look around a few minutes, hear a few explanations in broken English from a soulless guide, give a compassionate look at you (thinking you sick or crazy) and go out, having "done" the Sistine Chapel.

Next to these frescoes stand those of Raphael, but when one speaks of Raphael it is impossible at first to think of anything but the Transfiguration. Everyone one knows the ensemble of the picture and the bold conception that combines the scene on the Mount with that at its base, but it has to be seen to be known. It is the whole story of redemption, and as the bewildered disciples look upon the demoniac boy and point up to where their Lord is, you can only feel what evidently the artist thought, that not in the Church or the Apostles, not in the Law or the Prophets, but in Christ is the hope of afflicted humanity. "This is my beloved Son, hear him."

Having spoken of the great master-piece, I hardly feel like speaking of other pictures, but there is a world of beauty besides. The marvelous pathos of the Beatrice Cenci, the beautiful effulgence of color in the Aurora—on the ceiling of the Rospigliosi palace, the ineffable light and soul in the face of the Babe, in Carlo Dole's Madonna and Child, the infinite sorrow in Guido Reni's Crucifixion, the triumph of faith over feebleness in Domenichino's Last Communion of St. Jerome and many others that rise before the vision, are enough to fill a life-time with beautiful memories.

Of historic Rome much remains to show its ancient greatness. Of the monuments of antiquity, the Pantheon is the most perfect, the Colosseum the most stupendous, and the Forum the most interesting. Besides these that are so much spoken of, I was not prepared to find the remains of the palaces of the Cæsars so vast and interesting. One can still trace out the plan, see some of the decorations, wonder at the immensity of the foundations, by which arch upon arch brought up the slopes of the Palatine to a sufficient area to accommodate the luxury and the business of the Emperors of the World. At last, however, even that failed, and Nero built his Golden House below, stretching from the Forum past the Colosseum—where was the lake in his gardens, back to the present site of the ruins of the baths of Titus. Nothing gives a greater idea of the magnificence of the Cæsars than their great baths. The general plan can be studied best in the baths of Caracalla, but we can know better the luxury with which they were built by the fact that the Pantheon, with its great area and vast dome and tesselated floor and walls laid with costly marbles, was intended for the sudatorium (Sweating Room) of the Baths of Agrippa! By a pleasant coincidence, I met in Rome my professor of Latin of college days, and it was very interesting to talk with him with regard to the sites of events whose record I had first read with him. To stand on the spot where Cæsar fell, to cross the bridge which Horatius defended, to stand in the Forum where Cicero's auditors listened to his matchless eloquence, to walk down the Via Sacra as Horace did meditating "nescio quid undarum"—all this has been a revival of college joys without college trials—a sort of Latin "Reading Without Tears."

But Pagan Rome gave place to Christian Rome. At first it was subterranean. In the tombs of "Cæsars' Household," where the names Tryphena and Tryphosa appear on the tablets, besides others from the last chapter of Romans; in the Catacombs with the monograms and cryptograms of the name of Christ, the figures of the cross, the Dove, the Lamb, the Good Shepherd, above all, in the words of hope—so different from the funeral monuments of Athens and Pagan Rome we see the dawn of a new light.

The footsteps of Saint Paul are here certainly. Of Saint Peter, probably. In the dungeon of the Maritime prison, in the Basilica of Cæsar's palace, and in the House of Pudens, we probably stand where Paul stood. His sepulchre, by an almost broken tradition, is where the magnificent Church of "Saint Paul's Without the Walls" now stands. The tradition of Saint Peter's martyrdom and burial, where Saint Peter's now stands, is equally ancient, though it has not the same corroboration in Scriptural history. Still no other place has claimed his sepulchre, and from the earliest times Rome has claimed the "Blessed Apostles Peter and Paul." But claimed them together. Together they are represented in the earliest pictures and together they constituted her earliest claims to have the Apostolic tradition. The primacy of Peter is something late. But if the fisherman and tent-maker could come to Rome to-day and see their sepulchres they would be surprised. Without counting the great churches as their monuments, nothing more splendid than their tombs within the church—especially Saint Peter's—can be imagined. And the church that enshrines it is the most wonderful ever created. I have spoken of Saint Sophia. I think it the greatest as a work of mind, because it seems greater than it is, while it requires innumerable data to realize the size of Saint Peters. But in material, size and splendor, in perfection of proportion and magnificence of decoration, nothing like Saint Peter's ever has been, or will be created.

It was a costly church. They say it cost $10,000,000, but it cost more than that. Read history, and you will find that its cost to Rome was Germany, Switzerland, Holland, Great Britain and America. It had need to be a great church at such a price.

The troubles of Italy are serious, recent risings have been suppressed, but the discontent has not been dispelled. Italy supports too great an army and the people feel the burden. The price of bread was only the occasion for an under-ground socialism to come to the surface. But the sore is deeper. The church has never forgiven the state for the secularization of the estates of the Church, and it is feared forms the discontent of the people. The priests of Rome never lift their hats to their excellent king, or charming and gracious queen. Many priests were arrested in Milan for complicity in the riots, and the Cardinal Archbishop is greatly censured. A significant article appeared last week in the Church organ, "Shall We Liberate the Pope?" As his imprisonment is self-imposed, this may squint at a possible change of policy. God grant that Italy—politically free—may have that freedom that the truth alone can give. As it is, the splendid, vast and numerous chuches, show only "here and there a worshiper."

All roads lead to Rome, and as mine has led me there, it is time to lay down my pen. The rest of my journey is over familiar ground, and the reason for my writing no longer exists. So with thanks to the patience of the readers who have followed me, I will say, Goodbye—until I greet them at home.

P. H. H.

Pastoral Letter on Family Worship.

[ADOPTED BY THE PRESBYTERY OF ORANGE.]

DEAR BRETHREN:—The annual reports recently sent up from our churches disclose a growing neglect of family worship which is alarming. So great is the evil, that we as your overseers in Christ, are constrained in all faithfulness to Christ and to you His people, to earnestly call your attention to your neglect, and to plead with you in Christ's name, to repent of the same, so far as you are guilty.

The family is God's appointment for the rearing of "a godly seed." Nor can there be any substitute for it. Family religion is the fountain and foundation of all genuine piety. But there can be no religion without worship, and hence no family religion without family worship.

In the family God has set the Christian head as the priest to lead the family in worship and to offer in their presence the sacrifice of prayer and praise. The patriarchs of old, who manifestly had received their instructions from God, always erected their family altars and laid thereupon the morning and evening sacrifice. Thus Noah, Abraham, Jacob, Job and David obeyed God, and secured and retained His favor. Christ, in the oft quoted promise, "where two or three are gathered together in my name, there am I in the midst," seems to have had in mind a *family* gathered for worship. And in the twin promise "where two shall agree on earth as touching anything they shall ask, it shall be done for them of my Father in heaven," He has given special call and encouragement to parents to make intercession for their families. Thus by the natural relation, (whereby the solitary have been set in families,) by the practice and example of the patriarchs; and by the promises of Christ Himself, God calls upon parents to establish and maintain family worship. If the call be from God there cannot possibly be *any* excuse whereby a parent can be released from the obligation. It is as binding as any, and is virtually involved in some, of the Ten Commandments.

Nor should any parent desire to be released, for the blessings attending and following family worship are invaluable. It tends to give heavenly tone to the home, and to make a Christian impress upon every member of the family. It exalts the parent in the eyes of the children and servants, as the representative of God, and so clothes him with dignity and recognized authority. It commits the father to a godly life. It makes the children familiar with the Scriptures, and teaches them how to pray. It gives position and influence to the family in the Church and community, as a Christian household. Above all, family prayer secures God's richest blesssings upon each and every member of the family offering it, and binds all together in the bonds of Christian worship and service.

On the other hand, neglect of family worship not only robs the household of all these and other blessings, but incurs the displeasure of God for a violation of His own explicit command and a thwarting of His arrangement for rearing "a godly seed." So fundamental and vital is this provision that its neglect cannot but call down the chastisement of God, and prove most disastrous and demoralizing to our households and churches. Our children will be lost, our churches decimated, and true Scriptural piety be forfeited.

In the spirit of Elijah we seek to turn the hearts of you fathers unto your children, and thus the hearts of the children unto the fathers, that you daily gather your households together for worship, lest the Lord come and smite you with a curse—Mal. iv:6. And that the Lord may thus through His own appointed means make ready your children "a people prepared for the Lord"—Luke i-17.

If you have never established this blessed rite of family worship in your households, "give not sleep to your eyes nor slumber to your eyelids until you have found a place for the Lord, a habitation for the mighty God of Jacob:" until Jesus Christ has been acknowledged Lord of your household. If indeed, you once maintained family worship and you have allowed it to lapse, "repair the altar of the Lord which is broken down," drench it with the tears of repentance—lay upon it morning by morning and evening by evening, the sacrifices of prayer and praise: and there shall come down upon you and your family the fire of the Holy Ghost which shall set the heart aglow and shall consume you in God's service. There shall be a revival of godly piety in your families and in our churches; God "will open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it."

This is a personal as well as a pastoral letter, to each and every head of a family within our bounds. It is therefore for *you* to whom it has been addressed. Consider it, pray over it, *act upon it.*

L. B. TURNBULL,
JOSEPH EVANS,
DANIEL J. CURRIE,
Committee.

Mementoes of My Travels.

Mr. V. was a gentleman of the last generation who lived in the northern part of the State and who was noted for his efficiency as a member of Congress and as a Presbyterian elder. He was gifted in the exposition of the Scriptures and frequently was called on to conduct religious services. At a meeting held by the Baptists he rendered excellent service and several had come into the Church. Sunday was Communion Sunday. The Baptist brethren, assembled before the hour of service saw Mr. V. coming through his fields towards the church. "It is too bad," said one, "not to invite Brother V. to the Communion. He gave us the land for our church, helped us to build it, and now he has been preaching for us. Suppose we ask him *quietly* to accept our public invitation today." The thought was in several minds, and one or two of the brethren went to meet him. Unfortunately for them Mr. V. had a very loud voice. The spokesman said to him: "Brother V., you need not mention it, but we want you to partake of the Communion with us. We can't give you a *public* invitation, you know." "Your invitation does honor to you," said Mr. V., in tones that were heard all over the church yard. "It shows that the Lord's Spirit is with you. And I am very sorry you are in such an *embarrassing position.*" "Well, that will be all right." But Mr. V. was not to be hushed up. "I see your difficulty, have to *dishonor* your *rules* in order to *do honor* to your *religion.* Yes, I would like to accept. But your Association might get after you. So I had better save you any trouble." And by that time the church and the church-yard both were into the secret.

Wilmington has several places connected with Revolutionary history. Cornwallis' headquarters is still a noble looking mansion, and there are traditions connected with it that would serve as a good basis for a novel. General Harnett is buried in St. James' churchyard—the man who is said to have shared with John Adams, of Massachusetts, the honor of being excepted in any possible act of amnesty by the English Crown. Rev. Hugh McAden, the great Presbyterian pioneer, preached in St. James' Church before the building of a Presbyterian church in Wilmington. Oakwood cemetery, is one of the most beautiful in the South, showing not only marks of wealth, but of that refined taste which only culture can bestow. One of the conspicuous monuments is that to the Confederate soldiers. A bronze statue wonderfully typical in form and feature, represents the dead heroes of the city—and the statue was made of Confederate cannon. The cannon were procured just after the fall of Fort Fisher, from a Federal officer through the intercession of one of Wilmington's fair daughters, for whose sake—so the story goes—much more would have been risked by that officer.

Another monument tells the story of the uses of affliction in opening the heart to generous deeds. It was erected to the memory of a son killed in battle by the father, whose life was wrapped up in that of his boy. The father spent his fortune thereafter for the public good. The Confederate regiment to which the son belonged was the recipient of many bounties, and when the yellow fever scourged the city his store was thrown open to the needy and his goods given away. So the death of the young soldier was the means of saving life.

As North Carolina gave the first soldier's life in battle in the Civil War, so the last Confederate gun that was fired was by one of her sons, Waddell by name. Five months after Lee surrendered he was still commanding the Shenandoah, then in the Northern Ocean, and the shot was fired at a Yankee whaler, which finally succeeded in telling him of the cessation of hostilities. He took his ship to England and it was afterwards claimed by the United States government.

I saw the other day a negro who furnished an example of what some members of that race can accomplish. By industry and perseverance he made enough money to buy the freedom of his wife, paying $1,200 in gold for her, and only a little while before the race was set free. He has made money since the war, has taught himself to read and write and has educated his children. One of his sons went to Harvard. One of them is a graduate in pharmacy with a business of his own, and he himself is universally respected.

On the train the other day I saw a mother with three children. The youngest was a little tot about five years old, and she was in a bad temper about something. The mother rebuked her sharply, and presently jerked her up upon her lap. The ludicrous thing was the likeness of the two, and the scowl upon the mother's face was reproduced on that of the child with startling distinctness. The child had evidently come by her temper honestly. If parents thought more of this thing called heredity, they would be more watchful of themselves and more patient with their little ones.

RAMBLER.

The Century.

JOHN LUTHER LONG, whose Japanese story, "Madame Butterfly," was widely discussed a few months ago, contributes another story of Japan, entitled "Purple-Eyes," to the July *Century*.

HERBERT D. WARD has written for the July *Century* the first of two illustrated articles on "Heroes of the Deep," mainly devoted to the Gloucester fishermen. This is a continuation of *The Century's* series of "Heroes of Peace."

IN the July *Century* JEREMIAH CURTIN, whose translations have made the works of Sienkiewicz known to American readers, tells of his acquaintance with "The Author of 'Quo Vadis,'" Mr Curtin visited Sienkiewicz at the latter's picturesque home in the Carpathians.

Lilian Bell and the Czar.

"Kodaks" are not permitted within sight of the Czar of Russia, and he is considered the most difficult man in all Europe to photograph. Lilian Bell, who is in Russia for *The Ladies' Home Journal*, persuaded the Russian officials to allow her to be an exception to the rule, and she succeeded in photographing the Czar so close that the Russian monarch jumped at the click of the button. Miss Bell will tell how she got her photograph in the next issue of the *Journal*.

Is My Bible True? Fleming H. Revell Co., price 50 cents. In this little book, bound in characteristic good style, Rev. Dr. Chas. Leach has undertaken to make clear to the popular reader and student of the Bible the means by which God has given us our present Bible in English He has succeeded admirably. Indeed the account is fascinating and yet scholarly in its clearness and conclusiveness of argument. We do not hesitate to recommend that every family library, as near as possible, contain a copy of the little book which will be helpful in giving our young folks an intelligent idea of the validity of our sacred scriptures.

CHURCH NEWS.

Washington and Lee Commencement.

The first year of the administration of Hon. William L. Wilson as president of Washington and Lee University has just drawn to a close, and the exercises of the annual commencement week have been of unusual interest and attended by large numbers of visitors. The weather was all that could be wished, pleasant, not hot, and with frequent showers at opportune times.

On Baccalaureate Sunday the morning address was by Rev. C. Armand Miller, of New York, on Joel ii:28 "Your young men shall see visions."

In the evening Rev. J. B. Strickler, D. D., of Union Theological Seminary preached on Faith—Hebrews xi:6, "But without faith it is impossible to please Him"—a noteworthy sermon.

On Tuesday morning ex-Secretary of the Navy Herbert, of Alabama, delivered the address before the Law class on the Influence of the Supreme Court of the United States. It was a learned and interesting review of the history of the Court and its great work.

The same evening Hon. Geo. B. McClellan, member of Congress from New York, addressed the Literary Societies on the "Turning Point in our History." He opened with a eulogy of General Lee and General Jackson, and modestly stated that his father Gen. Geo. B. McClellan, had been under the command of one in Mexico, and had roomed with the other at West Point. He then reviewed the question of territorial acquisition which has become so prominent in consequence of our war with Spain.

At the commencement exercises on Wednesday morning, Mr. Thomas S. McPheeters, of St. Louis, delivered the address to the alumni, taking for his subject "The Lowering of the Standard of Life." This is illustrated in business and in politics, and is largely due to the loss of individuality, and hence of a feeling of individual responsibility. Organization is the order of the day and the individual merges his identity in an organization, and hence feels no responsibility for keeping up the moral standards. The remedy is a return to a stronger sense of individuality. We need a new declaration of independence for the individual.

At the joint celebration of the Graham-Lee and the Washington Literary Societies on Monday evening, the speakers were Mr. W. W. Keyser, of Missouri, on "America Enslaved," and Mr. J. S. McCluer, of West Virginia, on "Stable Government or Revolution." The orator's medal was awarded to Mr. Keyser.

The annual regatta on North River Monday evening between the Albert-Sidney and the Harry Lee crews was closely contested and finally won by less than half a length by the Albert-Sidneys. The Pinkney Prize Cup was presented by Prof. H. St. George Tucker in a very felicitous speech at the exercises Tuesday evening.

The graduating exercises on Wednesday were presided over by President Wilson, who presented the certificates, diplomas and prizes. The Law Class oration was delivered by C. W. Webb, of Maryland, on "Imperialism in our Government."

The following degrees and honors were taken by Virginians:

Master of Arts: L. W. Smith; Civil Engineer, Gordon R. Houston; Bachelor of Arts, R. G. Campbell, S. G. Hamner; W. K. McCluny, R. T. Shields and J. E. Hodgson.

University scholarships carrying free tuition for the ensuing year: Latin, C. R. Blain; Physics, F. H. Auschurtz; Chemistry, S. G. Hamner; Civil Engineering, J. L Morrison; English, C. M. Barnes.

Of the endowed scholarships: Taylor scholarship, ($90) L. R. Holmes; Young scholarship ($70) R. T. Shields; Crenshaw Law scholarship, ($100) R. W. Withers; James J. White scholarship, ($90), G. P. Fishburne; Mapleson scholarship, ($300) R. G. Campbell; Franklin Society scholarship, ($300) W. C. Hatton; Bradford scholarship, ($300) H. B. Chermside; Custis Lee scholarship, ($300) W. P. Ott; Howard Houston Fellowship, ($500) H. M. McIlhany, Jr.; Early English Text Society's prize, L. W. Smith; Santini prize medal, W. K. McCluny.

The following degrees and honors were taken by students from West Virginia: Master of Arts, B. F. Harlow, Jr.; Bachelor of Arts, J. M. Mason, A. G. Snyder; Bachelor of Law, C. J. Faulkner, Jr., D. M. Hammat, F. A. Lang; Luther Seevers Birely scholarship, ($300) R. H. Joyner.

The following degrees and honors were taken by students from Kentucky: Bachelor of Arts, C. W. Guthrie; Bachelor of Law, E. W. Wilson; Edward Thompson Company Law Prize (first honor), E. W. Wilson.

The alumni of the University held their annual meeting on Tuesday afternoon, at which Prof. H. St. G. Tucker made a report from the committee on the John Randolph Tucker Memorial Hall. In the neighborhood of twenty thousand dollars has been raised; it is expected that the balance needed will soon be forthcoming. The trustees have decided to enter at once upon the erection of the hall. Brief tributes were paid to the deceased alumni for the past year, among them Logan Carlisle, of Kentucky, Prof. W. D. Vinson, of Davidson College, N. C., Maj. T. J. Kirkpatrick, of Lynchburg, Va. The association elected Hon. Horace L. Dufour, Judge of the appellate court of New Orleans, as orator for 1899. Rev. R. H. Fleming, of Lynchburg, was reelected president of the association, and Prof. H. D Campbell secretary. The following honorary degrees were conferred by the Board of Trustees: Doctor of Divinity: Rev. Goodrich A. Wilson, Brownsburg, Va.; Rev. Wm. McFadden Alexander, of Memphis, Tenn.; Doctor of Laws: Ernest B. Kruttschnitt, of New Orleans; Robert Bonner, of New York; Hon. Oscar S. Straus, New York, U. S. Minister to Turkey.

H. Parker Willis; PhD., of the University of Chicago, was elected Adjunct Professor of Political Economy and will enter upon his duties in September.

NORTH CAROLINA.

Elders of Fayetteville and other Presbyteries.—Among the many important subjects which appear on the program of the Elders' and Deacons' Institute of Fayetteville Presbytery this year, there are two that should be of special interest to elders. These are: "The New Testament Elder,—His Warrant, Qualifications and Duties," and "The Elder of To-day—His Privileges Powers and Difficulties." Both subjects are in able hands, and it is to be hoped that many elders will be present, not only to hear learned discussion of this office and work, but to learn more clearly the sacredness of their office, and to be stimulated to greater zeal in the discharge of their duties. It must be of great interest to discover the difference between the modern elder and his brother officer of 1900 years ago. "The old order changeth," we are told, "giving place to new." It will be of special interest to observe just what our elder of to-day is, or should be; for there seems to be considerable difference between his work, and the duties assigned to elders in the New Testament. An educated ministry is necessary for the advancement of the Church, and is to be hoped that the standard of education will never be lowered; and yet it is unfortunate that the one trained elder should, besides his particular labor in the Word and doctrine, be allowed to discharge as he may, some of the most important duties of the whole bench. If it is the duty of all the elders to visit the flock, pray with the sick, instruct the ignorant, etc., it must weaken the Church greatly when this work is all left to one. I may not be easy to locate the blame, but it is certainly strange when so much if prescribed for elders, in the New Testament and in the Book of Order, that so little is accepted as sufficient by the congregation and the elders together.

Installation.—On Sunday Rev. John S. Thomas was installed as pastor of the Pike Presbyterian Church. Rev. Geo. W. McMillan preached the installation sermon and propounded the constitutional questions. Elder James H. Moore, of Burgaw, and Rev. P. C. Morton, of this city, also participated in the service. Rev. Mr. Thomas now has the pastoral care of churches at Pike, Burgaw, Mt. Williams, Hopewell, Topsail, Keith and Maple Hill.

Reidsville.—Next Sunday, July 3rd, will mark the twentieth anniversary of Rev. D. I. Craig's ministry in Reidsville, N. C. The day will be specially observed. Rev. E. W. Smith, D. D., will be with the pastor.

Bethel, Orange Presbytery.—After their elections, some time before, the following officers were ordained and installed in this Church, on the 12th inst., viz: Ruling Elders, J. W. Summers and J. D. A. Clapp; Deacons, J. C. Browning and W. R. Denny. The Church now has seven Elders and eight Deacons.

Buffalo, Orange Presbytery.—On the 3rd Sabbath of May, this Church elected the following additional Deacons, viz: J. W. Alexander, J. A. May, and Charles Field. They will be ordained and installed at an early day.

Mt. Airy.—Rev. J. A. Paisley was installed Pastor of this church, on the 4th Sabbath of May, by Rev. J. McL. Seabrook. Brother Paisley begins his ministry in the Mt. Airy Church, under the most encouraging circumstances—dearly beloved by his own flock, and highly esteemed by the people in the town generally. Some persons go to hear him preach, who have not been in a church for several years. Brother Paisley is the Pastor of the Madison Church also, dividing his time equally between the two. He is at present on a visit home, in Gurdon, Arkansas, his brother, a student in Columbia Seminary, supplying his churches for him.

Bible Society.—Many of your readers will be interested in this extract of a letter from Tampa, Fla., just received in reference to an important work among the soldiers:

"I wish you would understand that it is probable that more good is being done in the distribution of the Testaments than by any other single operation. The men are, for the most part, eager for them, and only a few, very few, will not take them. The first shipment of 5,000 to hand and almost gone. We sent 2,000 down to the transports, and the men scrambled to get them. Had we shipping facilities we could have used twice as many. I feel that if they will carry a Testament they will read it and God will use his Word. Many of the dear fellows are rough, ready and kind. On one occasion we had held a service and were ready to give out Testaments. The preacher who went with us had an armfull, and the men were about to crush him, when one called out: "Look out, boys! don't knock the parson down." We have evidence of the Lord's using the work on every hand. An officer has just said: "You men are doing a great deal of good and the kind you are doing will count for more with these men than preaching would."

In order that the American Bible Society may be able to respond to the many unexpected demands for Testaments for the army and navy, churches and individuals are urgently invited to send contributions to

WILLIAM FOULKE, Treasurer,
Bible House, New York, N. Y.

VIRGINIA.

Cumberland.—At a congregational meeting held at Brown's meeting house on the third Sunday in June, a committee was appointed to make an effort to secure a pastor for the Cumberland and Jamestown churches. It is desirable to obtain a good man for this field as soon as possible.

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ALABAMA.

Tuskegee, Ala.—At the late meeting of the South Alabama Presbytery, this church, of which Rev. C. O'N. Martindale is the pastor, reported for the year just closed four officers, seventy-four communicants, one infant baptism, $40 for foreign missions, $15 Assembly's home missions, $9 Synodical home missions, $6 negro evangelism, $2 invalid fund, $22 education, $7 publication, $4 Bible Society, $3 Presbyterial, $631 pastor's salary actually paid, $1,504 Congregational, and $11 miscellaneous. A most gracious revival has just been experienced by the people of the Lord here in a series of meetings for nine days (June 13–21) conducted by Rev. Jas. A. Bryan, pastor of the Third Presbyterian Church of Birmingham, four persons declaring themselves ready for the service of Christ, with fruits to follow. The whole church membership had its spirit life deepened, Christians of every denomination were uplifted to a higher plane of living in Christ, and abiding impressions for good were made upon the unsaved through the Word and Spirit of God we believe, with reason. Bro. Bryan is an indefatigable worker, a man of prayer, a man of Christlike character, a wonderfully consecrated soul-winner, a personal worker with needy sinners, and a leader of men to Christ, one who puts Jesus to the front and self in the background, a preacher faithful to the Gospel in its powerful simplicity. Pastor and people are deeply grateful to God for these great blessings and contact with such a man of God; and for his well being their united prayers ascend. The Word of the Lord Almighty will not return unto Him void, but accomplish His good will.

C. O'N. M.

Birmingham.—The ninth anniversary of Rev. J. A. Bryan's pastorate of the Third Church, Birmingham, recently was celebrated. There were addresses by different pastors of the city. During the nine years 205 persons have been received into this church by certificate, 405 on profession of faith in Jesus. The offerings of the church have amounted to $17,235.98.

SUNDAY SCHOOL LESSON.

Third Quarter—Lesson II, July 10, 1889.

[BY MISS MILDRED C. WATKINS.]

ELIJAH THE PROPHET.—I KINGS XVII:1-16.

GOLDEN TEXT.—"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.—I Kings xvii:16.

INTRODUCTORY REMARKS.—Seventy years have passed since the last lesson. Jeroboam having been promised ten tribes by God ought to have trusted the promise, but he was afraid for the Israelites to go up to the three great feasts at Jerusalem, lest their hearts be turned to Rehoboam, so he set up as symbols of Jehovah two calves at Dan and Bethel—the northern and southern extremities of his kingdom—and began idolatry. He has passed down in sacred history as the one "who made Israel to sin."

He was warned by a prophet; his one *good* son died as a special judgment; Nadab, his successor, reigned only two years before Baasha conspired against him, and slew "every one that breathed" of Jeroboam's house, so ending the second dynasty over Israel. Baasha too was warned of his wickedness, and after his reign of twenty-four years and the two year's reign of his son, the whole family was blotted out by a conspiring captain, Zimri. Zimri reigned only seven days, for the army, under their general, Omri, refused to accept his reign, choosing Omri instead and Zimri burnt himself up in the palace.

There followed a civil war between Omri and Tibri; Omri conquered and founded the next dynasty. He seems to have been a king of shrewd, worldly wisdom, for he chose Samaria as the capital, a very wise choice, was the first ruler of Israel to be friendly at all with Judah, and re-conquered Moab; but his apparent wisdom in allying himself with Phoenicia by marrying his son Ahab to the Zidonian princess Jezebel was stupendous folly; for never was there a much worse woman. She is the first supporter of religious persecution mentioned in history. She made Ahab introduce the worship of Baal and Astarte, the Tyrian gods, a degraded form of paganism, and killed many of God's prophets (religious teachers,) who probably opposed such worship.

The "Black Obelisk" of Assyria mentions Omri by name and the "Moabite Stone" mentions Omri, his son, and Mesha King of Moab, whom we find in II Kings iii:4.

During this period Judah had few Kings, for Asa, the third one, ruled forty years, and Jehoshaphat, his son, came to the throne about the same time as Ahab.

EXPLANATORY NOTES ON LESSON.—"Elijah the Tishbite who was of the inhabitants (sojourners) of Gilead." Abruptly does the great reformer appear upon the scene for we know nothing of his antecedents. His name means "God is Jehovah." He may have come from the Tishbe in Galilee, the family having moved to the mountain country of Gilead east of the Jordan or there may have been an unknown town of the same name in these "Highlands of Palestine."

Like John the Baptist, of whom he was the type, he had been trained by God Himself in the wild solitudes and wore the rough desert dress, a camel-skin tied on with a leather band. But he does not hesitate to face Ahab and his court and deliver God's ultimatum, because he knew himself God's servant and messenger as the words, "before whom I stand," show. Never was there more sublime audacity of faith than this one challenge to Ahab: "As certainly as the God of the Covenant, the true God of Israel liveth, there shall be no dew nor rain, until I, as God's ambassador, say so. If your gods are true gods let them open the heaven and bring rain."

In James v:17 we learn that Elijah had *prayed* earnestly and shut up the heaven, so that "according to my word" may mean "at my prayer."

Dew is far heavier and far more important in dry countries than with us; from May to October it is the only moisture of Palestine; coming on the winds from the Mediteranean it is heavily condensed every night.

Vs. 2–7. God recalls His ambassador and hides him by a little brook towards ("before") the Jordan; a ravine there suiting the account exactly. There are rocky sides pierced with numerous caves, and it is the home to-day of many ravens. Some scholars believe the Hebrew word means "Arabs" instead of "ravens," but whether God used the birds—as I believe He did—or the wild inhabitants of the neighborhood to provide him with daily food, Elijah had to trust God's immediate care for him. His faith must have been severely tested as he saw the brook gradually drying up before his eyes.

Vs. 8–16. Again a command comes to the prophet, this time to go into the very midst of Jezebel's country to a village between Tyre and Sidon; for there lived a widow whose heart God had moved upon. Elijah obeys promptly, though it must have been a dangerous journey through Ahab's dominions, and it must have puzzled him that he should be sent to one out of his own nation. He finds a poor woman picking up some sticks; to test her he asks for water, and she immediately goes to bring it, then for food. Her expression, "the Lord, thy God," implies that she had heard of the true God and recognized Elijah as His prophet. "Meal," is of course, some kind of flour; "barrel," an earthen jar in which grain was kept to protect from insects; "oil," olive oil, which took the place of our butter and lard; "cruse," probably earthenware bottle.

His request that she give him "*first*" all her food would have seemed cool selfishness, had he not added the promise of God, that her provisions would be made to last to the end of the drought, but her faith was magnificent.

PRACTICAL SUGGESTIONS.—The thought always with us, "The Lord God before whom I stand," will take away fear from our hearts, and will make us as strong to do our appointed part in life as Elijah was to do his. It was this that made Luther, Knox, every world's reformer what they were; it is this that will make us lowly ones today, true and honest and faithful in every relation of life.

God raises up His leaders when they are needed; when there is a Jezebel on the throne there is an Elijah being trained in the desert.

The tremendous possibilities in prayer. "Elijah was a man of like passions as we are."

God may call even His most active and needed servants to retirement; our "Cherith" may be a sick-room, but though our earthly comforts may seem drying up, He will ever provide.

"Seek first the kingdom of God and all these things will be added unto you;" the widow of Zarephath fed Elijah first.

Count up the many unfailing cruses.

"The handful of meal has comforted millions of God's saints;" God may strengthen the faith of others by the test he is putting on ours.

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother;
Love divine will fill thy storehouse
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two."

AMONG OUR EXCHANGES.

The Independent: "After this war is over let us have a union of Northern and Southern Presbyterians, of Northern and Southern Methodists."

Which war? *The Interior.*

The War of the Rebellion, of course. The Civil War was over long ago.

Admiral Dewey doubtless deserves honor from any and every college in the land. The practice of conferring the degree of LL.D. upon such a naval or military hero, however, as has lately been done by Princeton, seems to be one open to question. Yale, we believe, initiated the custom in the case of Commodore Goodrich, but he was one of her own graduates, and, besides, as the distinguished head at one time of the Naval War College, might perhaps be thought to have accomplished work coming within the broader scope of laws or affairs. But Admiral Dewey pretends to no academic culture in the narrower sense or special acquaintance with the subjects for which the degree of LL.D. is appropriate. The practice is really anomalous. What the colleges seem to be feeling after and really require, if they are to serve as registers of popular approval of brave deeds, is some kind of a degree of general merit which can be conferred, like the thanks of Congress, on occasions of extraordinary success, irrespective of academic associations.—*New York Observer.*

Some college gave Andrew Jackson na LL. D.once, whereupon "Old Hickory," with a grim smile, proceeded to draw upon his entire stock of Latin thus: "*Sic Semper Tyrannis. E Pluribus Unum. Multum in Parvo. Sine Die.*"

The Apostle Paul writing from Corinth to friends in Rome, said, "Whensoever I take my journey into Spain, I will come to you!" No doubt there were Christians then in Spain. Before the close of the fourth century the country was Christianized. What a history Spain has had! Romans, Vandals, Arabs, Saracens, Moors were in the succession for fourteen hundred years. The marriage of Ferdinand, of Aragon, and Isabella, of Castile, made a United Kingdom of Spain. That was Spain's most splendid century. Naples was conquered, the Arabs overthrown and America discovered. But the terrible Inquisition was established and the Jews banished. The land of chivalry and romantic literature and beautiful architecture is the land also of hatred, cruelty and greed. From the days of Philip and the persecution of Protestants, and the destruction of the Armada, Spain has declined, clinging to her ancient Catholicism, with its ignorance, and superstition, its bull fights and its monkish rule of her colonies.—*Central Presbyterian.*

Two powerful influences will co-operate to hold us to our duty. A moral motive which would determine nothing in any European nation, one alone excepted, acts powerfully upon Americans. The moral forces in our people will operate strongly—with intensity if obstacles appear—against abandoning the Philippines to a European power. The churches will stand solidly against it. They demand the restoration of their rights in missionary work in the Carolines and in all other islands held by the Spaniards. The genius of the people is for liberty. To abandon the Philippines would be to enslave seven millions of people. The other powerful influence is national pride and patriotism. We have not sought extra American territory. But when and where our flag of freedom is afloat that man will risk his reputation who hauls it down. The flag itself is only so much showy bunting. Its glory is in its significance—liberty, order, law, justice, with now the added and unique glory—unselfish philanthropy. The Malays are a weak people, the easy prey of a voracious and unprincipled power—but they are capable. Having freed them from the most cruel and rapacious civilized power on earth, the people of the United States will never permit their re-enslavement. That is a question which goes to the heart of national honor in its highest plane. America is to-day writing the proudest page in the history of any nation, a page on which is in process of the writing the highest achievement of Christian civilization. It will never be expunged—though it may be stained with heroic blood.—*The Interior.*

CONTRIBUTED ARTICLES.

(For the North Carolina Presbyterian.)

State of the Army.

A large army was encamped in the enemy's country. The only fighting was desultory skirmishing with the opposing forces, or occasional conflicts within the lines. Frequent reports reached the Government that the cause of delay was dissension in the camp. Orders were often issued that the dissension should cease. But from the different corps came the assurance that all were duly loyal, but they could not agree concerning the plan and purposes of the war. Each corps laid the blame upon the others. Under the circumstances, no decisive victory was to be expected.

A confidential agent was at length despatched by the Government, to ascertain the state of affairs. He found the army miserably disorganized. The different corps were encamped at a distance from one another, because experience had taught them that this was necessary to prevent mutual hostilities. Dissension was universal. Each body had its own theory of war and its methods, and was unwilling to act on any other. Some were found more strenuous than others for the requirements of military science. Some contended that the orders from home ought not to be strictly applied. They insisted that the organic form of the army was a matter of option. Some insisted upon ancient usage, whilst others were equally ardent for a close observance of instructions.

The agent found the patriotic spirit variously impeded in different camps. Several corps seemed earnestly anxious for a settlement of differences, and willing to listen to reason. They could admit that others were equally loyal with themselves. They would not question the official standing of officers in other bodies. They would fight under the orders of any commander acceptable to the Government. The regularity of commissions was a matter of less importance than a spirit of undying devotion to the cause. But they *must* act separately, until a general understanding could be effected. They encamped by themselves to avoid collisions. but disclaimed any contempt or animosity towards their compatriots.

On the other hand, the agent found one corps carefully intrenched and perfectly isolated. The spirit prevailing in it was one of warm devotion to the common cause, but the terms of enlistment in the ranks, were such that comradeship was denied to all other soldiers in the service. These terms implied that no man's loyalty could be conceded who failed to comply with them. The attitude of this corps was that of permanent protest against the rest of the army. It was inscribed on its banners that no citizen could be admitted in the ranks who disapproved of said terms, no matter how faithful a soldier he might be. No actual hostility to others seemed to exist, but simply zeal for the terms, on the ground that the Government required them. The result was, however, extremely injurious to the cause in which all were engaged. For multitudes of patriotic soldiers declared that the terms were not prescribed as stated, and that the highest authorities welcomed their services and paid their wages.

Another corps was encamped upon a distinct elevation, and within a triple circumvallation. It was still more isolated than that just described. The claim was that its officers alone, of all in the army, were duly commissioned by the government. These officers were completely separated from all others, and the flag floating over their headquarters bore the plain inscription, "This corps is the whole army." By this they meant that no other corps present had any true authority to serve the common cause. The ground of this claim was a theory concerning commissions unknown to other bodies, and undiscoverable in the instructions of the Government. The agent found this corps intractable. Their theory was not sustained by any convincing proof, and yet on the strength of it, they were willing to render the army inefficient and the war protracted beyond all calculation.

This was a strange spectacle. Concert of action, so essential to military success, was impossible, and all these soldiers knew it. One thing alone could relieve the situation, and that was *mutual recognition*. All admitted in private that the cause was sacred, and that the army was composed, in all its parts, of loyal subjects. The most illogical of all positions is a refusal to own one another as officers or soldiers of a loyal army, when actual observation reveals it. No theoretical proposition less certain than an axiom can justify such conduct in an army in the presence of the enemy. This is the army of the Lord, and they who expect fellowship with one another in heaven, ought logically to begin it *here below*.

SENEX.

A Question and a Suggestion.

The writer has had some experience with Home Mission work. It is a painful fact that much of our Home Mission work is of very slow growth, and much of it is entirely evanescent. Except in some favored spots where population and business have largely and rapidly increased, many of our home mission churches show very slow growth, very feeble life, and some *are not*.

A missionary, unusually gifted and fitted for his work, said: "Of two years hard work in Western Texas, at an expense of $2,000, hardly a vestige remains—only one little, sickly church."

Our missionary Synods actually show a falling off in membership some years. And on the whole, while the *percentages* of increase in membership are large, the actual growth is exceedingly small.

In many of our mission fields nearer home, after an encouraging start, the churches seem to come to an ominous standstill or even to retrograde.

What is the matter?

It is not from lack of efficiency on the part of the ministry.

The Home Missionaries of our churches are, not only a consecrated set of men, but also well equipped for their work, and in preaching ability, rank far ahead of the kind of preachers usually heard in Mission work. I venture to say, there never was so much good gospel preaching heard in our pulpits as is heard to-day.

It is not because the gospel has lost its power. It is still "the power of God and the wisdom of God to them that believe." The same truths that made such men as Calvin and Knox and Cranmer, and spread with such holy rapidity and power over Europe, are preached to-day and will make such men again.

Is it not because we have failed to teach as well as to preach? We have failed to plant that right arm of the church, *Christian mission schools*, by the church door. Preaching consists largely of persuasion and exhortation, and is necessarily occasional and spasmodic.

It is instructive to examine a few passages of Scripture on this point. Matt. iv: 23, "Jesus went about Galilee *teaching* in their Synagogues." When the multitudes came out of Jerusalem to arrest him, he said: "I sat daily with you *teaching* in the temple, and ye laid no hold on me," Matt. xxvi: 55. The fierce charge again him at his trial was; "He stirreth up the people, *teaching* throughout all Jewry." The great commission, Matt. xxviii: 19-20. Go ye therefore and *teach* all nations—"*Teaching* them to observe all things whatsoever I have commanded you."

We read further that the apostles went everywhere *teaching* the people in Antioch, in Corinth, in Rome. Again we read in Eph. iv:2 of *a divine order of teachers* under the control of the church. This teaching was *not* the once-a-week, thirty minutes *Sunday school teaching*. It was not the *spasmodic, protracted meeting*, for it continued for years at one place, and when laid down by one man was taken up by another.

Preaching in the Apostolic Church was far more like our modern teaching than our present preaching is.

Our *first suggestion* is this: *The lack of permanency and progress in our Home Mission work is due to the fact that we have failed to plant the Christian school and school teacher by the side of the Christian chapel or mission church.* We have *preached* to the people, but have *not taught* them. This the Com. of Church and Christian Education proposed to do.

We do not ask the preacher to go into the school room. That is not his place. We put a godly man or woman in the community, who in the school and out of it, teaches the truth as it is in Jesus.

A few facts for the benefit of the people of Mecklenburg Presbytery.

An earnest and efficient Christian woman was put in charge of a school at Salem Church. A large enrollment was made. A term of seven months was held. Result. The pastor says that Salem Church and neighborhood have made more spiritual progress in that time than in all the years before—more progress than any schoolless point in the field.

Christian men write us from Salem Church: "If we must give up teacher or preacher, send us back the teacher, we believe far *more good is accomplished by the Christian school than by preaching once a month.*"

At Alton the work is older. A good school has been carried on here for several years. A complete revolution in the character of the community has taken place, as the officers of Union County testify. Thirty boys and girls have been inspired to seek a higher education. Homes have been brought to know what *morality* is.

THE SECOND SUGGESTION.

That this cause of Church and Christian Education be better supplied with money.

Last year 8000 Presbyterians in Mecklenburg Presbytery gave $167.00 to this cause, and beggarly as this sum was we were enabled to support two christian schools.

The schools are run on the principle of helping those who are willing to help themselves. The neighborhood is required to help and each pupil is charged tuition unless absolutely dependent. In most of the neighborhoods the public schools are practically worthless, and in some cases worse than worthless.

The Home Mission preacher preaches at certain points once a month perhaps, visits casually a few families and comes in touch with them.

The Christian teacher teaches every day, lives in the homes of the people, and teaches them every Sunday in the church. Which is likely to accomplish the most good?

In these schools the Bible is a daily textbook. The three R's and the catechisms are taught, and above all, the lessons of religion and morality that are not found in any textbook.

A splendid opportunity is given us of founding a school, well equipped in buildings, and with a most acceptable man on the ground, at Locust Level, Stanly County.

The sum of $300 is needed. Finally let me suggest that you write to the Rev. R. P. Smith, Gastonia, N. C., who is Presbytery's agent to raise this much needed $300, stating how much you will give between this and next April for this work.

A. A. LITTLE.

Shopton, N. C.

[We cordially endorse the views here presented. One reason for the success of our Synodical Mission Work is the emphasis it has put upon Christian Schools.

One reason for the small collections for this cause of Church and Christian Education is the taking of the collection in April, the month in which Ministerial Education is (rightly) given the pre-eminence. We hope the Synod will change the month for the former cause to March, at its next meeting.—ED.]

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

The Superintendent addressed the Second Church, Charlotte, on the third Sabbath in June, and the First Church, Wilmington, on the fourth Sabbath. As several members were absent from both churches, the result will be announced when they have had an opportunity to contribute.

Church Treasurers are urged to forward the June collections at once, either to the Superintendent or to the Presbyterial Treasurer. Do not delay.

The Invalid Fund—Collection in July.

If our young soldiers who have just now gone out for battle shall return in infirmity, even after the lapse of a few months, the people of the United States, through their government, will see that they shall be cared for.

Our church has Soldiers of the Cross, men who have served in the ministry for thirty to sixty years, who are now old, infirm and suffering for the lack of simple comforts, such as *abound* in the homes of thousands of our members. There are over one hundred widows of ministers, about twenty of them with young children, the others older, to whom some aid should be given. It would be an act of charity to aid some of these people, but when we consider that these old or deceased ministers thirty to fifty years ago, organized or served churches small then, strong now, (with pulpits filled to-day by younger men and the pews filled with younger members) and when we consider that they or their widows, having passed out of active life are still with us in declining years, making few or no new friends, it becomes clear that to aid them is more than a charity. It is *due* from God's people that the needs of those ministers and widows shall be reasonably provided for and that is all that our Assembly asks.

THAT YOU MAY SEE THE NEED.

See a few extracts from letters received from chairmen of different Presbyterial committees:

"Rev. — — for whose aid we ask $100 is over 80; has been a faithful, useful servant of the Master—has been working in the field and with two daughters has lived on less than $100 per year."

"Rev. — — and his wife both nearing 80 years, having buried all of their children, are dependent upon the Invalid Fund and the charity of the people among whom they live."

"Rev. Mr.—— dying with consumption needs all that we ask for him to keep him from lacking medicines and proper food. His wife necessarily spends the whole of her time in taking care of him."

"Mrs. — — is quite old, has been sick for a year—has no children, no estate whatever. The appropriation made for her is inadequate."

"Mrs. — — for whom we ask $100 is paralyzed, helpless as an infant, has also suffered greatly."

"Mrs. — — is very old and infirm—is not able to buy medicines and other necessities." This last is true of several of our old ministers—one of whom is unable to feed himself. One of the old widows cannot feed herself, one unable to put clothing upon herself.

Don't tell us harrowing stories, one replies. *They are true*; let that have your thought, your help. Last year the Assembly's Treasury received from our Church, Societies, &c., only $11,619 for this fund. The beneficiaries received only 65 cents on the dollar of the amounts Presbyteries asked for them and not a few were thereby left in distress.

Will you in July withhold, or will you *make a liberal contribution?* Place it in the Church collection or if more convenient send it directly to Mr. W. A. Powell, Treasurer, Atlanta, Ga., and he will place it to the credit of your Church, if you so request, but let it be a decidedly larger contribution than you gave last year.

J. N. CRAIG, Secretary.

Atlanta, Ga., June 13, 1898.

To Ladies' Aid, Young People's and other Societies and the Superintendents of and Teachers in Sabbath Schools.

DEAR FRIENDS:—Of the probably 1,500 societies in our churches only 24 gave last year (all told $162.69) to aid our old ministers, widows and orphans. Of our 2,000 Sabbath schools only 53 gave (all told $197.19) to this cause. Many of you are now enjoying privileges in churches which some of these old ministers organized, or served when the church was small and weak. You will read the above article and do better this year, will you not? One lady and her society last year distributed envelopes and leaflets, (which we will send on your call) and more than trebled the contribution of that church. If any others will give such help, drop me a card, saying how many envelopes and leaflets you can use. Be sure to have your society and your Sabbath school make a contribution.

J. N. CRAIG, Atlanta, Ga.

FOREIGN MISSIONS.

[For the North Carolina Presbyterian.]

Our African Neighbors—The General Situation.

In a territory extending from Lulwaburg on the east to Bena Bendi on the west, and from Lusambo to the Portuguese line—a country as large as Missouri, with a river of the size of that from which the State takes its name—are three chiefs of unusual importance—Lukengu, Dombi and Kalamba. Lukengu is the head of the Bakuba, of about 75,000 people; Dombi lives at the base of the western part of the Baluba, the most numerous tribe of all the Congo; Kalamba, the most powerful of all, is a refugee from State wars, at the head of the Baschilange, a tribe of about 150,000. The present Lukengu is a successor to Old Lukengu, whom Mr. Sheppard knew. He is a cruel and murderous tyrant, against whom the Government intends to make an expedition soon. Mess. Sheppard and Morrison tried to get to him, but had to come back. Dombi is a magnificent specimen of manhood—the finest I have ever seen—at whose town, near Wissmann Falls, my station of the Mission was founded in 1897. He is hospitable, generous, intelligent, of about 40 years old, with a most interesting family. He has been my constant friend. Kalamba is a son of Kalamba the elder, who died last year. Old Kalamba was a very great chief indeed. He accompanied Major Von Wissmann to Stanley Pool in canoes. His influence was once paramount. The State tried to subdue him, and so he withdrew and founded his present town, about 150 miles or more southwest of Darebo. The young man, now reigning, is as yet an unknown quantity. His town is reported to be of enormous size—for an African town—about 20,000 inhabitants.

The old Kalamba once caught a State officer and threw pepper in his eyes. The Baschilange are certainly the most warlike people in this District. A great many are armed with guns. They have been, in the past, great helpers to the Portuguese in the slave trade. But they are also an extremely intelligent, good-humored and vivacious people, and readily accept the Gospel. We have a number in our church at Dombi; and quite a good number work for me, and accompany me on the road. When will the Gospel go to Kalamba?

Surrounding the District are very terrible tribes. To the east are the Batetela, the worst in Africa—brave, fierce, strong, cannibals, who on several occasions have revolted and killed State officers, and are still utterly unconquered. North are the Bassongo Meno, from whom no white man has yet returned. Dreadful tales are rumored about them? To the west are the Bachilele, the most murderous and vindictive I know. To the southwest are the Bachopo, slave-traders, all armed with guns and possessed of powder, sworn enemies to the State, and yet ancient allies of the Portuguese.

So are we hemmed in on all sides. But still the good work goes on, and the borders of the Kingdom are extended. For if God be with us, who can stand against us?

SAMUEL PHILLIPS VERNER.

Westminster League Column.

SUNDAY, JULY 3rd.—TOPIC:—"*Abraham the Friend of God.*" A Bible Study. Gen. xvii.

In ten generations after the flood mankind had again become corrupt and forgetful of God, and had relapsed into idolatry. Yet God would not again destroy the earth for man's sake. For the safety of the Church, and for the preservation of true religion He adopts another expedient,—the choice of a single family, which He makes the repository of the truth, from which the promised "seed of the woman" is to spring and which should meanwhile preserve the knowledge and worship of the true God. The person on whom the choice fell was Abram (whose name was afterwards changed to Abraham), the Son of Terah, of the line of Shem, whose native place was Ur of the Chaldees. Henceforth the Bible tells the story of this one man only and of his family. Nothing else is accorded save as it bears some relation to this family. Three important events in the history of Abraham will be noted.

1. *His Call.* Read Gen. xii:1-5. By the author of Hebrews emphasis is laid upon his signal faith in God. "He went out not knowing whither he went." He did not know what country was to be given him. He had simply the call of God and the promise: "Unto a land that I will show thee."

(1.) Some people wish always to see whither they are going before they will follow Christ. If they could foresee the issue they would gladly follow. But we should not trouble ourselves to know whither we are to be led, if God holds us by the hand. His guidance is always safe and we will wisely go where He leads without asking any questions.

(2.) In the call of Abraham we have an apt illustration of conversion. Conversion is a severance of wordly ties. It may not be a literal leaving of home and kindred and friends, and a going out into a strange land, but spiritually it is. If we would follow Christ we must cut loose from the world. We cannot go to Canaan without leaving Ur.

(3) In the promise made to Abraham there are six distinct elements. They contain a lower and a higher blessing.

"I will make of thee a great nation." This will compensate for the loss of his country. To escape from its defiling influence was itself a benefit, but to be made himself the head of a chosen nation was a double blessing.

"And I will bless thee." God's benediction is enough, but what is good without His blessing, and what is bad if His blessing accompanies it?

"And make thy name great." This was to compensate him for his father's house. Such honor God would put upon his name as to make it celebrated and far-famed.

"And thou shalt be a blessing." A blessing in thyself and a source of blessing to others. The proviso has been abundantly fulfilled, for all the true blessedness which the world possesses now or shall hereafter possess, is owing instrumentally to Abraham and his family. Through him and them we have the Church, the Bible, the Saviour and the Gospel.

"I will bless them that bless Thee," etc. The church is God's. Her friends are His, her enemies are His also, and no weapon that is formed against her shall prosper.

"And in Thee shall all the families of the earth be blessed." This promise is Messianic. It looks to the world-wide benefits of redemption, which should come through Christ, the seed of Abraham

2. *Abraham pleading for Sodom and Gomorrah.* Gen. xviii. He was humble. He was reverent. He was unselfish. His prayer was definite. He was persevering. His prayer was progressive.

The more God granted the more he asked. He showed his growing faith in God by constantly enlarging his request.

3. The most significant event in the life of Abraham is the story of *his offering up of his son, Isaac.* Gen. xxii.

(1.) Note the difficulties Abraham overcame in this act of obedience. It seemed directly against an antecedent law of God forbidding murder.

It contravened the promptings of natural affection.

God gave him no reason for it.

It seemed directly to antagonize the promise.

How should he ever look Sarah in the face again?

What would the Egyptians and the Canaanites say?

(2.) Note his obedience. It was prompt. It was unquestioning. It was uncomplaining. It was deliberate in its preparations. It was calm and submissive. It was self-sacrificing. It was persevering. The reason is found in Hebrews xi:17-19.

(3.) The rewards of his faith.

(4) We have a typical representation of God's greatest gift—the gift of His own Son to be our Saviour.

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Mutual Recognition. One of our older ministers contributes an excellent article entitled "State of the Army." It is easy to recognize the divisions of the Church of Christ. The pity is not so much that there should be divisions, but that there should be so little unity. Our Lord's prayer, "that they all may be one" yet awaits its answer, upon any rational theory of interpretation. And so much of energy and money is wasted in the conflict as to which corps shall occupy ground that is practically won—while a great part of the world remains in undisputed possession of the enemy. It would be an easy matter to predict defeat for the American army on Cuban soil, if there were in it the same divisive principles that are at present characteristic of the Church of Christ.

But one of the first steps toward unity is mutual recognition, and the Presbyterian Church in its very creed, freely accords recognition to other Churches. In the first chapter of the Book of Church Order we read: "The members of this visible Church Catholic, are all those persons in every nation, together with their children, who make profession of the holy religion of Christ and of submission to its laws." Leave the children out, and our Baptist brethren cannot accept this definition because the most of these persons have not been immersed. Again the Book says: "This scriptural doctrine of Presbytery is necessary to the perfection of the order of the visible Church, *but is not essential to its existence.*" Substitute Episcopacy for Presbytery, and the Episcopal Church is unwilling to accept this platform. And it is for this reason that the Lambeth Articles proposing a union of Christendom "on the basis of the Historic Episcopate" was so ridiculous as to take away all dignity from the pose of fraternity and liberality.

We rejoice however in the Declaration of Principles of the Reformed Episcopal Church, in which occurs the following: "This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: *First.* That the Church of Christ exists only in one order or form of ecclesiastical polity."

Other Churches practically recognize the membership and ministry of their sister Churches though they have not such articles in their creeds.

We preached not long ago in an Episcopal Church, and in returning hearty thanks for the courtesy, we were informed that the church *had not yet been consecrated.* If that is a way out of the customary proscription of Christian ministers, would not all consecration ceremonies better be indefinitely postponed?

A Great Man Gone. The news of the death of Dr. John L. Girardeau, late Professor in Columbia Seminary, will be read with the universal feeling that the Church has lost one of her noblest and most gifted saints. The funeral services were conducted in the Second Church, Columbia, by Rev. J. R. Howerton, D. D., his pupil and devoted friend. Dr. Howerton will furnish an interesting sketch of his life for our next issue.

Union Seminary and the Old Buildings. A correspondent in the last issue of this paper says: "The offer of the Seminary to sell its property to the College was respectfully declined on the ground that the price asked was too high." We understand that the Board of Trustees of the Seminary agreed to dispose of the buildings at the price of $20,000, payable in bonds of Hampden-Sidney College bearing 5 per cent. interest. This would amout to a rental of $1,000 a year.

Union Seminary was so named because of the union of the Synods of North Carolina and Virginia in its support. The removal of the Seminary from Hampden-Sidney to Virginia was strongly contested by the friends of Hampden-Sidney College in the Synod of Virginia, and was decided by a close vote, while in North Carolina the vote for removal was nearly unanimous. North Carolina has its own Presbyterian College, but what Davidson is to North Carolina, Hampden-Sidney is to Virginia.

An institution like Union Seminary is largely dependent for patronage and endowment upon the good will of its constituency. While it is the business of the trustees to consider the interests of the Seminary it will be a great mistake to alienate the friends of the College. The two institutions have been closely allied for many years and each has helped the other. We believed that the removal of the Seminary was necessary, but the same reasons for removal do not apply to the College. And we are convinced that the transfer of the old buildings to the College at a nominal price, would be a good business investment. Any disposal of them that would injure the College would react injuriously upon the Seminary. Goodwill is excellent capital.

Believing that we know something of the sentiments of Union's constituency in Virginia, we respectfully submit this suggestion to those charged with the disposal of the buildings—and for the sake of the Seminary.

One Disadvantage of Infallibility. Says the *Catholic Telegraph:* "Why are the alleged cruelties of the Spanish Inquisition resurrected from their grave of three hundred years ago and flaunted in the face of American Catholics to-day? What have they to do with it? Persecution purely for conscience' sake forms no part of Catholic doctrine and is abhorrent to the maternal heart of the Church. The Spanish Inquisition in its origin and prosecution was entirely the creation and work of the State. It is true that ecclesiastics were connected with its proceedings; but only in a theological sense. They neither inflicted nor recommended the tortures to which those adjudged guilty were subjected. On the contrary, the influence of the clergy was for the most part exercised in behalf of clemency; the execution of the sentence of the tribunal was exclusively confided to the officials of state."

We are not surprised at the restiveness of our contemporary under the general study of Spanish history that has been revived by the war. The facts brought to remembrance, we freely admit are opposed to the spirit of American Catholicism. But the burden of odium cannot be shifted by a denial of the facts of history. That the Spanish Inquisition was "entirely the creation and work of the State," is very far from the truth. Pope Innocent VIII. confirmed Torquemada as Inquisitor-General of Spain, and Torquemada in his cruelty became as famous as Innocent in his lust. So the attempt was made by Cardinal Gibbons to deny the Pope's responsibility for the massacre of St. Bartholomew—when there is extant the medal that was struck off to commemorate that horrible crime, and contemporary records prove Papal complicity and complaisance. "Only in a theological sense" is good.

There are two Romish tenets that we believe American Catholics would be glad to deny. One of them is the doctrine of papal infallibility. The other is the boasted unity of the Church in all ages and lands. The one makes the church of to-day the endorser of all the infamous crimes that stained the history of the dark ages, and even of succeeding centuries. The other makes the enlightened Catholicism of America responsible for the crimes of Romanism in Brazil and the Philippines. In the former country the licentiousness of the priests has driven men of character and intelligence into open infidelity. In the Philippines, the friars are as disreputable a set as ever lived, and the native Islanders have revolted against their tyranny and cruelty and shameless debauchery.

By the side of Catholicism in Latin countries to-day, and especially in semi-civilized regions, American Catholicism is eminently respectable and evangelical. The influence of Protestant America, with its free institutions and educational facilities is much more marked upon Catholicism than the influence of Catholicism upon America. But as long as it identifies itself with Rome by these two doctrines, it must share the odium of a voluntary connection with the infallible and unchanging Church, "the mother of abominations, drunken with the blood of the saints."

Burn the First Letter. When you feel the need of writing a stinging letter to some one who richly deserves rebuke, write it. Say just what you think and say it as effectively as you can. The man who resents having a bill sent to him yet who is not mad enough to pay it, ought to know of his meanness. The man who has misunderstood you and written you a harsh and unjust communication ought to learn a lesson in charity.

The man who wants to know why his manuscript was edited ought to realize the kindness that kept him from being made a laughing-stock. And so, as the truth ought to be told as plainly as possible, be as candid as you please, and if there are any weapons of sarcasm or ridicule convenient use them.

Then burn the letter, and begin another. If you have never tried the experiment you can have no idea of the delightful feeling of relief that comes when your burdened mind is freed. You are conscious now of the ability to demolish your adversary and a feeling of magnamity succeeds. You are sorry for the little fellow and then perhaps he was not altogether to blame. Then there is an old text somewhere, about "speaking the truth in love" that echoes in the heart. You can send the second letter, and the paper that is wasted on the first will be more than paid for in the long run.

We commend this plan especially to our brethren of the quill. It is well known that all the best editors are yet unrecognized by the world, and their field of usefulness is limited to the criticism of poorly edited papers. Be gentle. Be courteous. Burn the first letter.

The chief glory of Presbyterianism is that it preaches a pure Gospel and has a passion for saving souls. While its system of theology is complex and it has done much profound thinking, yet its preaching is simple and practical, addressed to the common people and laying hold of the conscience and life. It has everywhere produced a type of character that is recognized by its solid righteousness and practical beneficence. Its granite rock has grown green and velvety with verdure and bloomed into flowers. It is active along every line of service. It has able scholars in its colleges and seminaries, earnest ministers in its pulpits, a host of workers in its churches and Sunday schools, and missionaries in every quarter of the globe. Great wealth has been entrusted to it, which it has poured forth in generous benefactions. It knows what is going on up in the high places of speculative thought and, is not a stranger down in the slums of great cities. It is conservative in the things that can not be shaken and progressive in the things that grow. It has a history starred with illustrious names and splendid achievements. It is not a dead or dying or medieval Church, but is intensely alive and modern, and in these last days is just beginning to develop its latent life and power. Its gifted women are coming to the front, and its young people are pouring into its field with amazing freshness and force. It is loyal to its own church, and yet is loving towards all other churches, and recognizes itself as only one member of the one body of Christ.—*Presbyterian Banner.*

We do not begrudge any honors heaped upon Lieutenant Hobson; but we do not like to see heroism rated as a rarity—like the appearance of a fine comet. Heroes are as thick as stars on a frosty night. Gather a dozen intelligent men anywhere and let the occasion come, and the hero will be there. Is it a drowning man or woman; is it a child in a burning building; is it a slender girl whose coolness and courage must save the lives of her companions—as at a recent great fire in this city—give the opportunity anywhere and the hero will strip and act in one minute. Don't talk as if Hobson were the only hero in America. There are a million as good.—*Interior.*

Don't you fret. There'll be some Northern heroes before the war is over, we are sure, to take their places beside Bagley and Hobson and Blue.

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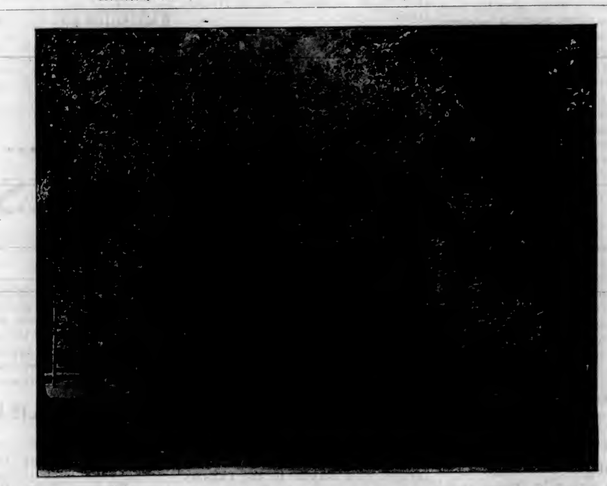
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Far across the sea,
We can send this message,
Jesus died for thee.

If ourselves we may not
To those dark lands go,
We can still through others
Preach the Christ we know.

So our light, though feeble,
For our Lord may shine,
Guiding some poor sinner
In the path divine.

Let us then united
For the Master work,
And by nothing daunted,
Not a duty shirk.

For we have His promise,
Whether we stay or go,
"Lo I'm with you always,
My blessing to bestow."

MRS. E. C. MURRAY.

Mebane, N. C.

—Christian Observer.

Glad We Haven't Any Waste Basket.

ST. PAUL'S, N. C., June 24, 1898.

DEAR PRESBYTERIAN :—Aunt Sis has just finished reading the story in the PRESBYTERIAN to us. Aunt Crittie and myself are spending a while here with relatives. Annie, Eoline and myself have lots of fun playing. We had a fine time riding a bicycle yesterday. This is my first letter to your paper. I am glad that you haven't any waste basket.

Your little friend,

ANNIE MCLAUCHLIN.

Wants the Prizes.

ST. PAUL'S, N. C., June 24th, '98.

DEAR PRESBYTERIAN:—I am staying with Eoline Shaw. One of my brothers died in Wilmington last week We all went to Mr. Parhams yesterday evening. We had a long race after the calves yesterday morning. I am so glad that Mrs. McKelway is better and hope she will write again soon. I miss her letters so much. Annie, Eoline and myself have such a nice time playing in our playhouse. I hope I can be able to get the prizes that yon talk about in the PRESBYTERIAN to the children.

ANNIE L. MCGEACHY.

A Five Year Old.

SHARON, N. C., June 21st.

DEAR PRESBYTERIAN:—I am a little girl 5 years old, can neither read nor write, but I can sing like a little lark, know several choir tunes, learn them from my papa and mama, we have preachen every Sabbath, I go to Sabbath school and say my little questions. Mr. C. T. Thompson is our dear pastor, I do love him; everybody likes him, they can't help it, he is so good, God bless him. Guess I had better stop writing behind the door and somebody may catch me.

Yours, &c.,

LITTLE MILDRED LEE ELLIOTT.

Just Over the Mumps.

CHARLOTTE, N. C., June 5, 1898.

DEAR PRESBYTERIAN:—I am six years old and I will be seven years old on the 18th of August. I am just over the mumps. This is my first letter, and please put this in the paper.

JEANNETTE DORRITER.

Learning the Catechism.

XENIA, Duplin Co., N. C., May, '98.

DEAR PRESBYTERIAN :—This is my first letter. I am a little girl 12 years old. I have one sister and four brothers. I go to Sunday School. Uncle Sam is our Superintendent. I am learning the Shorter Catechism and picking strawberries. I have already made $1.60.

Your friend,

MARY A. NEWTON.

Trying to Build a Church.

CHARLOTTE, N. C., June 5, 1898.

DEAR PRESBYTERIAN:—I am a little boy eight years of age. My father is a preacher, and is trying to build a church. This is my first letter and hope you will put it in the paper. I have the mumps, and I didnt go to Sunday school. Your unknown friend,

JAMES DORRITER.

Loves to Help.

OAK FOREST, N. C., June 20, 1898.

DEAR PRESBYTERIAN:—I am a little boy eight years old. I have two brothers and one sister. My oldest bud is in Texas. The other one is in Statesville. Mamma and I are going to Morganton to see Aunt Cilla Summers some time soon.

I wish some of the little boys was here to go hunting with me. I have a gun that will shoot bullets. I liked to have killed one of mamma's chickens with it the other day. Papa told me to shoot at it. He didn't think I could hit it, but I did.

Do any of the little boys help their mammas? I love to help in the garden. My mamma has had green cucumbers two weeks. I will be glad when all the fruit gets ripe. We have a large orchard. We have some ripe peaches.

There was a dog at our house a good while ago, and we thought it was a mad dog, but I don't reckon it was. We thought it bit my dog, and I put him up and he hasn't gone mad yet.

I saw a little letter in the PRESBYTERIAN from Gordon Foster in Tennessee. I have a uncle, Hugh Foster, in Tennessee.

My papa was raised in Wilkes County, N. C., close to the big Yadkin river.

I will close hoping to see my letter in print.

Your little unknown friend,

RHOID FOSTER.

Another Prize Seeker.

ST. PAUL'S, N. C., June 24, 1898.

DEAR PRESBYTERIAN :—Mama has just got through reading the story. Annie McLauchlin and aunt Crittie Johnson are staying with us this week. Annie and mama and myself went to Uncle John David's yesterday morning and stayed all day. Annie McGeachy came back with us. We have fine times in our playhouse, making mud pies. I am taking music from cousin Minnie Shaw. Will McEachern is over here now. Mama is busy gathering plums to can. I am so glad to hear that Mrs. McKelway is better, I haven't heard from her in a long time, I do hope she is well. We miss her so much in the PRESBYTERIAN. When I say my prayers at night, I always ask God to make her well so she can talk to us again. I haven't learned all, the one hundred and thirty-ninth Psalm. But I am learning it. I am going to try to get the prize you offer in the PRESBYTERIAN for getting the Shorter Catechism. I will stop by telling you my name is

EOLINE P. SHAW.

Please get it right this time, you have it wrong every time. But I reckon I am to blame. Don't write good.

Laddie and Lassie.

A TRUE STORY BY LILLIE R. WILSON.

They were two of the dearest children in Brooklyn; pretty, too; he, with his tangled golden curls falling in confusion over a chubby, dirty face, out of which looked two solemn blue eyes; and she, with nut-brown hair, but the same dark blue eyes.

They were a happy-go-lucky pair of twins, their general behaviour contrasting strangely with the gravity of their countenances and rendering any thought of their early death on account of superfluous goodness entirely out of the question.

They were not remarkable in any way, being no brighter than other children, but one always had a warm spot in her heart for these engaging little sinners who thought the whole world had been made for their especial divertisement. Both enjoyed to the full their life, but they had moments of serious thought when they tried to solve with their seven-year-old brains that old, sorrowful problem of life.

Their parents always looked grave when the twins began to ponder, for they knew a reaction must certainly follow and the twins be unusually mischievous for days afterwards.

To-day, Mrs. Kendall was more concerned than was her custom, for she was listening to a debate held by the two upon the subject of God, and she knew from sad experience that a theological discussion was the worst possible kind for the twins to have.

She had taught them a hymn to sing to their father the next Sunday, and Laddie had taken objections to the lines:

"Not till earth and not till heaven pass away."

"How can heaven pass away?" he asked. "I don't like that hymn, mamma. Where does God go when heaven passes away?"

"There is no God there," Lassie said, sagely. "God goes, too."

"Nonsense," Laddie made contemptuous reply. "God can't go. He is everlasting."

"Then heaven is, too," positively. "Can't have God without heaven."

"Children, stop," Mrs. Kendall interposed, checking Laddie's reply. "I will tell you the story of Christian," and in a low voice she told them the story of Christian's journey to the Celestial City, so bright and beautiful.

The twins listened with bated breath until she had finished, then Lassie cried eagerly:

"Can we find the Celestial City, mamsie?"

"Some day," her mother answered, without further explanation, fearing another theological discussion.

"Now, run and play."

The two, hand-in-hand, passed out of the room, out of the house, not to play, but to find the Celestial City.

Through one busy throughfare after another the two children hastened, but no beautiful city like that of their mother's description dawned upon their view. Tired, hot and dirty, they paused on Fulton street to rest for a moment, and as they stopped, a

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little dog fully as tired and hungry, came up to Laddie who, with childish tenderness, stooped to pet him.

"Come across, Lassie," he said, as he raised his head, and the two scampered over the street, the dog following after them.

Just as they were crossing the trolley tracks a car came rushing upon them, frightening poor, timid Lassie and causing Laddie to turn instinctively to look at the dog, which, stunned by fright, was sitting motionless in the way of the approaching car.

"Get up," " Laddie cried, with a vigorous shove—and then he knew no more.

They carried Laddie into the store, Lassie and poor little dog, to save the life of which the boy had given his own, following.

It was too late to save him; the doctor saw at a glance that he had only a short time to live and lifted the little girl upon the bed with her brother. She put her arm around his neck and then lay perfectly still, the brown hair mingling with the gold.

They looked so lovely, lying thus, that the doctor's heart bled when he thought of the tender mother whose name was even now upon Laddie's lips, but who could hear it never more.

"Perhaps she is spared the grief of seeing him become a wicked, selfish man," the doctor thought, sadly; "but, oh, how much she will regret his dying far away from her. If—" he paused, for Laddie's voice broke in upon his thoughts.

"It has grown so dark, I did not know it was bed-time. Where is mamma? Lassie, did you kiss papa good-night ?"

The little girl's blue eyes were filled with tears. How much she guessed the doctor could not tell, but she answered, quietly: "We are not home, Laddie. Don't you remember we are pilgrims like Christian in search of the Celestial City ?"

"Are we there, Lassie ?"

"Almost, Laddie," the doctor answered, for the girl. "It is only a little way off."

"Are we going soon ?" the boy asked, wearily. "I am too tired to go to-night. I want to sleep. I ache so. Why do I ache ?" turning his large eyes upon the doctor, who made answer :

"You were knocked down by a car, Laddie, when you were trying to save your dog."

"Oh, yes, I remember now," eagerly, "and the dog, where is he ?"

"Here," and a second later the dog's cold muzzle was thrust against the child's cheek; then he, as well as Lassie, lay perfectly still.

The moments passed and Laddie grew weaker as each second fled. Presently, he turned to the doctor and said, in a faint, panting whisper: "I—I—feel—so tired—but I don't—sleep. What—is—the matter?"

"My boy," the doctor answered, and there were tears in the strong man's eyes as he smoothed the damp curls back from Laddie's brow, "my poor little fellow!"

"Can I go home?" the child pleaded. "I want mamma. I wish," with a feeble burst of tears, "we had not started to find the Celestial City."

"The Celestial City is Heaven," gravely, "you could not find it."

"But," panted the boy, "you said—I—was—almost there—"

"Yes, almost there, Laddie."

Then a sudden realization of the doctor's meaning came to the boy and the blue eyes grew dim with tears.

"You—mean—I—am—dying—that—I—am—going—to Heaven without—Lassie?"

At these words the doctor suddenly recollected the little maiden who had been lying so quiet with her face hidden in her brother's curls, her arm still around his neck, and he bent over her. Then he raised his head and said, simply:

"Lassie has gone before you,"

"Has she?" sleepily. "Then—I—don't—mind—going. Be—good to the dog—and—tell—"

He paused and the doctor bent his head to catch the low whisper:

"Tell—mamma—I—was—looking—"

He paused again; talking was a hard task now to the poor little fellow who only one short hour ago had been chattering to Lassie at the most rapid rate. Now she lay silent by his side, the shock and excitement having proved too much for her weak heart, and he was slowly passing from the world in which he had delighted for seven short years.

"I was—looking—for the—Celestial—City," he mumured, "and—"

The door opened; a tall, thin man entered, followed by a pale, dry-eyed woman, who hastened forward and fell by the bedside with an inarticulate cry.

"Mamma," said the boy, with a radiant smile of welcome, "the—Celestial—City—Lassie—and—I—"

The mother looked at the doctor's face for confirmation, while the father stroked the bright curls and laid a tender hand upon the tangled brown hair of his little daughter.

Mrs. Kendall made no outcry when she saw the truth in the doctor's eyes, but bent her head to kiss Laddie's quivering lips.

"Don't cry, mamma," as a drop fell upon his cheek, "we—are—sorry—we—ran—off. It's very—dark—good—night, papa—kiss—me—Lassie—Heaven—I am almost—"

Silence fell upon them all as Laddie's voice died away in a whisper; there was a short, sharp sob, a quick, convulsive struggle, and Laddie's life was ended; his "almost" became "quite," and he entered the Celestial City, where God wiped away the tears from his eyes.—*New York Observer.*

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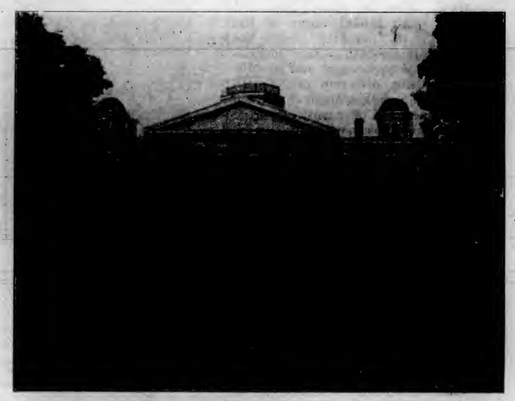
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MARRIAGES.

CRAIG-RATLIFFE.—In Wentworth, N. C., at the home of the bride's father, T. A. Ratliffe, Esq., June 22nd, 1898, by Rev. D. I. Craig, Mr. Jasper N. Craig and Miss Alberta Ratliffe, all of Rockingham county.

SMITH–ARMSTRONG.—June 22nd, 1898, at the home of the bride's brother, in Cumberland county, by Rev. Letcher Smith, brother of the groom, Rev. V. G. Smith, of Hartmonsville, W. Va., to Miss Virginia Quinton Armstrong, of Cumberland county, Va.

DEATHS.

STEVENSON.—At Fancy Hill, N. C., on June 14th, 1898, Miss Annie E. Stevenson, aged 50 years, 9 months and 9 days.

Quietly and patiently she suffered for many months, but the Comforter was with her and at His own good time God called her home at rest.

"Precious in the sight of the Lord is the death of his saints."—Ps. 116:15.

LEMON :—At her home near Lemon Springs, N. C., on June 22nd, 1898, just entering her seventy-first year, Mrs. Sarah Lemon. A good woman has gone to her reward.

FOUSHEE.—Lynnwood, N. C., June 16th, of cholera infantum, little Fred, infant son of Mr. and Mrs. J. G. Foushee, of Greensboro, N. C.

"By cool Siloam's shady rill,
How sweet the lily grows;
How sweet the breath beneath the hill
Of Sharon's dewy rose."

"By cool Siloam's shady rill,
The lily must decay;
The rose that blooms beneath the hill
Must shortly fade away."

"Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." Luke xviii:16.

We are called upon to warn our readers and all Christian people against the insidious literature published by the Seventh-Day Baptists at various places, especially Plainfield, N. J., and Battle Creek, Mich. They are joined, hand and hand, with infidel forces of the country in breaking down the Christian Sabbath. Any demonstration of wickedness and worldliness in the direction of Sabbath desecration makes them chuckle in great glee. They work to have fairs and expositions kept open on the Sabbath. They encourage the godless in their attacks on the Lord's Day, and deride every expression on the part of religious bodies, such as our General Assembly, in favor of the Sabbath. They believe in the observance of Saturday, and in a sense, have a right to observe it if they see fit, but their attacks on the Christian Sabbath and their methods savor of heathenism rather than anything else. The names of their papers, tracts and societies are calculated to deceive those who are not informed as to their operations. They are a people to be severely let alone and classed with the common enemies of what is most sacred. We have never seen anything more completely partaking of the spirit of the heathen Sanballat than a recent number of their paper, called the *Sabbath Recorder* which has for its purpose obviously the recording of the successes made by Sabbath desecrators in their ungodly opposition to the Christian Sabbath. —*Herald and Presbyter.*

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REVIEW OF CONTEMPORARIES.

Faith and Agnosticism.

The refusal of the New York Presbytery to give a license to preach to a graduate of the Union Theological Seminary because he confessed his doubt of the infallibility of the Bible, as, for example, the miracle of Jonah and the whale, was strictly in accordance with the doctrine of the Westminster Confession; but how does it harmonize with the practice of Presbyterian tribunals in refraining from punishing the same offence when committed by ordained ministers?

Dr. McGiffert, a professor of the Union Theological Seminary and a minister of the Presbyterian Church, published a book recently, in which he denied the paschal character of the Last Supper, and consequently its typical and sacramental quality, going to the very essence of the doctrine of the Atonement; but the Presbyterian General Assembly dodged the difficulty and the responsibility of considering his heresy. He pursues a theory of Biblical criticism which destroys the infallibility of the Scriptures, and substitutes for the reverence with which his profession of faith regards them, a purely secular and skeptical demand that they shall bear the test of human science and stand or fall by it. His pupil, rejected by the New York Presbytery on Monday, questions merely matters of general history not related to religion, but Dr. McGiffert overthrows a fundamental pillar of Christian faith without suffering punishment Practically he denies the whole authority of the Bible; yet he goes unharmed.

One of the members of the New York Presbytery, in explaining the attitude of its bare majority, said that while acceptance of the confession of faith is manifestly requisite in a Presbyterian minister, every individual has the right to dissent from the standards, but he should join some other denomination to exercise it. What denomination among those classed as orthodox rejects the infallibility of the Bible and treats the Scriptures as simply human productions and properly criticisable as such? The young man to whom the Presbytery refused a license to preach belongs properly in the ranks of agnostics, who believe nothing except what can be proved by scientific demonstration; and with him should go Dr. Briggs, Dr. McGiffert, and all of their school. Anywhere else they are out of their logical place. They cannot remain among the people of faith without sacrificing their moral and intellectual consistency.

The refusal to this young man of a license to preach, it seems, was carried by a majority of one only, or 26 to 25, showing that the disposition of the General Assembly to escape from dealing with the heresy of the new and fashionable school of Biblical criticism prevails extensively in the New York Presbytery also. If such timidity due to the discovery that Briggsism and McGiffertism are so general in the Presbyterian Church that they cannot be stamped out heroically without danger to its integrity? The very foundation upon which rests,

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the Westminster Confession, is assailed, yet the Church fears to come to the defence of its declared faith.

This would seem to indicate that the skeptical and scientific schools have obtained the mastery. At any rate, they have silenced their opponents, and can go on in the propagation of their subversive views without fear of discipline. Denial of the infallibility of the Bible, upon which alone the faith of Presbyterianism rests, is made permissible. It does not constitute heresy requiring ecclesiastical condemnation, but is a variety of opinion tolerated in the ministry and among theological teachers.—*New York Sun.*

So far as the great majority of the Church is concerned, the action of the Assembly is plain. It declares that the Assembly "sympathizes with the widespread belief that the utterances of Dr. McGiffert are inconsistent with the teachings of Scripture," and "stamps with its emphatic disapproval all the utterances in the book called to its attention by the Presbytery of Pittsburg, not in accordance with the Standards of our Church," and concluded by counseling Professor McGiffert "if he cannot conform his views to the Standards of the Church, then peaceably to withdraw from the Presbyterian ministry."

However critically other sentences in this action may be dissected, this final injunction cannot be misunderstood. Counsel to "conform one's views to the Standards" or leave the ministry means that the views are contrary to the Standards. It may be noted farther that the action of the Assembly does not necessarily prevent a trial. One of the papers which argue that it does, and that it means the toleration of all kinds of views, and is an admission that we were wrong in previous trials, has, singularly enough, on another page an elaborate article protesting against the same action as "unconstitutional, and oppressive," a "condemnation without trial," and "a most violent use of arbitrary power." It should not be lost sight of that the Assembly's action does not deprive Dr. Giffert or the Presbytery of New York of any right. If the former wishes a trial, he can ask it, and his Presbytery can give it. The beauty of the action is that it puts the onus on him. We shall know more in a year than we know now. If the Assembly's counsel is accepted by Dr. McGiffert, and understood by his friends as the Assembly intended it should be, all will be well. If, on the other hand, it is either interpreted as meaning the toleration of error or denounced as unconstitutional, the Church will feel that the method is not satisfactory, and be more favorable to the judicial process in cases of a a similar kind.—*Herald and Presbyter.*

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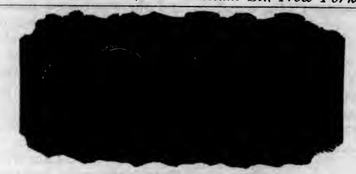
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THE WAR WITH SPAIN.

FRIDAY.—General Shafter sent word to Washington that the landing of his army near Santiago has been completed. Stray shots, which did no harm, were fired by the Spaniards as the troops left the ships.—A cablegram to Tomas Estrada Palma, head of the Cuban delegation to this country, states that in a fight between detachments of 250 Americans and Cubans one side and 250 Spaniards on the other, sixty Spaniards and two of the allies were killed.—Gen. Miles expects the first big fight in the vicinity of Santiago to occur within three days.—Premier Sagasta, according to a Madrid dispatch, states the Cadiz squadron is on the way to the Philipines.—The monitor Monadnock left San Francisco for Manila.

SATURDAY.—In an outpost attack by fewer than 1,000 cavalrymen and rough riders, within five miles of Santiago, twenty-two Americans were killed and about fifty wounded. The Spaniards were driven back to the city, leaving twelve dead, though their loss is is believed to be heavier.—The advance guard of the American army has occupied Juragua and is pushing on to Santiago. The Spaniards are generally falling back.— The American flag was raised from the top of the Altares mountains, back of Baiquiri, amid wild enthusiasm by the invading troops.—General Miles announces that he will soon leave for Santiago.—Another expedition for Santiago is expected to leave Tampa in a week or ten days.

MONDAY.—It develops that enthusiasm led the Rough Riders into a Spanish ambush, where the fight last Friday occurred. An official report states that twenty-two Americans were killed and between seventy and eighty ficers.—The Harvard left Newport News for Santiago with the Ninth Massachusetts and two battalions of the Thirty-fourth Michigan aboard.— Four thousand soldiers at San Francisco went abbard transports, and the third expedition is expected to leave to-day for the Philippines.—Admiral Camara's Cadiz squadron has arrived at the Suez canal.

TUESDAY.—General Shafter is moving up his troops preparatory to the final assault on Santiago.—Close inspection of the Spanish defenses at Santiago shows that they were constructed with great skill and labor. The lines of rifle pits give a great advantage against an attacking foe.—A special dispatch from Washington says that General Snyder's division, which includes the Fifth Maryland, has been ordered to leave Tampa Thursday to reinforce General Shafter.—Admiral Camara's squadron, at last reports, was still at the northern end of the Suez Canal.—The Iowa, Oregon, Newark, Dixie, Yosemite, Yankee and several colliers have been formed into a squadron to attack the coast of Spain.—The third Manila expedition, comprising 4,000 troops in four transports under General McArthur, left San Francisco yesterday afternoon.

WEDNESDAY.—General Lawton is convinced that over 20,000 Spaniards have arrived at Santiago within the last few days.—Nine barbed wire fences, 50 yards apart, have been stretched entirely around Santiago.—Admiral Camara and his fleet are still at Port Said.—While the St. Paul was off San Juan, Wednesday, she was attacked by a Spanish protected cruiser and the torpedo boat destroyer Terror. Three men were killed on the Terror and she was towed back to San Juan in a sinking condition. No injury to the St. Paul.—Gen. Merritt sails for the Philippines to-day. Immediately upon his arrival he will issue a proclamation announcing the establishment of a provisional government over the Philippines.—Shafter reports that the Yale arrived yesterday afternoon and that troops are now disembarking.—The United States troops are now within three miles of Santiago and a battle is momentarily expected.

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EDUCATIONAL NUMBER.

NORTH CAROLINA PRESBYTERIAN.

ESTABLISHED 1858. CHARLOTTE, N. C., JULY 7, 1898. VOL. XL—NO. 27.

Our Educational Institutions.

Davidson College has a deservedly high rank among the colleges of the South. There is an atmosphere of studiousness that envelopes the quiet little town and the standard set by the students themselves is a most excellent one. The course of study is exceptionally thorough, the faculty are all degree men of prominent Universities and the President has had almost a life-long experience in college work. It is hard to say too much of the moral influences that surround a boy at this Presbyterian College, while the social life of the town is refining and educative. And the advantages of the college are within the reach of those of moderate means.

The University, a sufficiently distinctive name to North Carolinians, has a strong hold upon the affections of our people,and it is winning new prestige under the direction of its gifted president, the ideal man for the place.

The University has the largest number of students in its history, and an able faculty of 38 instructors. It seems to have thrived upon the senseless oposition to our State Institutions from some quarters. The President and many of the Faculty are earnest Christian men, and the influence of the University is all on the side of a Christian Education. It has just added a course in Spanish to its curriculum.

Hampden-Sidney College begins its 123rd year in September. It has stood for nearly a century and a quarter for sound learning aided the by uplifting influences of a society that is without parallel for intelligence and refinement. The work of the literary societies is an education in itself. We trust that the old college will be as much a power in the promoting of Virginia Presbyterianism during its second century as during its first.

Washington and Lee University has recently raised its standard by cutting off the preparatory department, and making such requirements for entrance as lifts the university out of competition with preparatory schools, in their higher classes. President William L. Wilson has just completed the first year of his administration and his fine executive abilities backed by the distinguished scholarship of the faculty give promise of a bright future for this famous institution. One of the features which appeal to young men of ambition is the large number of valuable scholarships ranging from $50 to $500, which are the rewards of brains and industry. There is also generous provision for the sons of ministers and for candidates for the ministry.

Union Seminary, now of Richmond, Va., will begin the first session in its new buildings next October. There is no other Theological Seminary in America that offers better advantages and opportunities than old Union, especially to the Southern student. The reputation of its faculty is such as to inspire the highest confidence that the best work is done in the preparation of young men for the greatest of all callings.

Louisville Seminary has also taken high rank in a phenomenally short space of time. Its success has proved the need of such a Seminary in the West, and the names of the professors are a sure guarantee for thorough and scholarly instruction.

Columbia Seminary, representing the Synods of South Carolina, Georgia, Alabama and Florida, has recently strengthened its faculty by the addition of Rev. R. C. Reed, D. D., who takes the chair of Ecclesiastical History ;Rev. S. M. Smith, D. D., Lecturer on Homiletics, and Rev. Samuel C. Byrd, A. M., English Bible and Hebrew. We predict for it a new and successful era.

Among the schools of high grade that prepare their pupils for the colleges or for life, Bingham School, Asheville, N. C., enjoys the unique distinction of having been administered by Presbyterian elders for more than a century. With accommodations for 120 pupils, last year it had 119 on the roll, and it is prospering financially as well as doing the solid, faithful work for which the name of Bingham has been significant for so long. Major Bingham offers eleven scholarships at $250 each, to be given by the Congressmen and Senators from this State after a competitive examination, two to each of the nine Congressional districts and two to the State at large The high position that this famous school has taken should be a source of gratification to North Carolinians and especially to Presbyterians.

Bingham School, Orange County, near Mebane, occupies the beautiful and healthful home that has been well known for a century. Under the management of Preston Lewis Grey, B. L., son-in-law of Col. William Bingham, constant improvements are made and the number of students last session nearly doubled. The situation in the country removes the school from the temptations of drink and immorality. Of the nine members of the faculty, eight are college or university graduates, and besides the English, classical and business departments, there is a Bible course taught by Rev. E. C. Murray, D. D.

The Presbyterian High School of Rock Hill, S. C., partly under the control of Davidson College, is doing excellent work in the preparation of its students for the higher institutions. It has every advantage of accessibility and healthfulness of location, the discipline is firm, and the Bible is used as a text book.

The Randolph-Macon Academy for boys belongs to the educational system of Virginia Methodism that has been so successfully inaugurated by Randolph-Macon College.

Fredericksburg College, for both sexes, begins a new period of its history under private control. Its president is Rev. F. P. Ramsay, under whose energetic and conservative management the success of the institution is assured. It has a competent faculty, whose services are given free to the pupils of the Assembly's Home and the college has thus a claim upon Presbyterian patronage apart from its high merits.

Elon College is also for both sexes and is the property of the Christian Church, though non-sectarian in its curriculum. It has a faculty of eleven instructors, a good course of study and its advantages are offered at very low rates.

Whitsett Institute is a non-denominational, co-educational school which offers the advantages of seven courses of study at very low rates. Its popularity is shown by the fact that the number of its pupils has grown from 68 to 296 in the last ten years. It is in a healthful situation, and removed from the temptations of dissipation and extravagance.

For those desiring special courses, there is the North Carolina Medical College at Davidson, an institution which has won a name in a few years by the standing of its pupils; and the Medical Department of the University of North Carolina, with its well-equipped laboratories and dissecting hall.

The North Carolina College of Agriculture and Mechanical Arts is one of the very best institutions of its kind in the South, with a faculty of 23 experienced specialists; and the Charlotte Commercial College, offers a thorough business training and guarantees positions for its pupils.

The reader will notice this week the advertisement of the Mary Baldwin Seminary of Staunton, Virginia, one of the first colleges for women in the South, and one of long-standing reputation.

We believe that in this issue and the last we have answered the question where the best education may be obtained, and in so doing have conferred a favor upon many who have been pondering that problem. The NORTH CAROLINA PRESBYTERIAN would be unworthy of its name if it were not heartily in sympathy with every increase in our educational opportunities, recognizing that only in the graduation of a multitude of competent teachers, is there hope for the general diffusion of knowledge among all classes and sections of our State and country.

CONTRIBUTED ARTICLES.

(For the North Carolina Presbyterian.)

Church Property Sacred.

The Church, and all that pertains to it to-wit, the grounds "deeded" to it, "for religious purposes," and the church building, including all the additions thereto, are in the truest sense "holy" ground. If one thinks for a moment over the object for which the grounds and the church building, in its entirety, were "set apart," the conclusion is, without fear of a just contradiction, that for "religious purposes" alone is the property pertaining to it to be used.

Now, suppose a piece of ground has been "deeded over" by some good Christian person "for religious purposes," and a house of worship is erected upon same in due time, but in after years the church building is found to be too small for all the religious objects of the church, and those in authority in the same set the facts in the case before the congregation and it is decided, unanimously, to add sufficient accommodations to the old church building. The old building undergoes many changes in outward and inward appearances, and is added to as the needs require. But, before the aforesaid alterations are made, the committee in charge gets an architect to look at the old church and the grounds around it, so that in drawing up the new plans he can make "modern day," "up-to-date" specifications. Now permit the writer to specify some of the alterations that are made and adopted. The "church parlors" and the "church kitchen" are among the "new ideas" suggested and adopted. Now these two "extras" will enable the congregation from time to time, to have "church sociables" therein. Well, when the old church has been remodelled, some one suggests that a "church sociable" is necessary to strengthen "the ties that bind us together," in brotherly love, and now is the time to hold it. Even the session of the church thinks that is a "happy suggestion." Accordingly there is an announcement made from the pulpit, that on Tuesday night of the following week the ladies will give a "church sociable," in the "church parlors," on the aforesaid night from 8 to 11 o'clock, and all are invited to attend, and a very cordial invitation is also extended to "the strangers that may be in our midst" to attend. The "sociable" is held at the appointed time and the attendance is large, and all have a good time participating of the grand repast of ice cream, cakes, etc. Sometime after this first "church sociable" is held, some one discovers that there is not enough "sociality" among the members of the church, and the idea of another "church sociable" is suggested as necessary to strengthen "the ties that bind us" *in closer friendship*. So another one is held, with the usual "outlay" of ice cream, cakes, etc., and sad, but true, the same old lack of "sociality" is noticeable soon thereafter. And other "church sociables" are held with the same results. So the "panacea" must be in fault.

Perhaps, reader, you have arrived at the same conclusion that the writer has about all this, to-wit: that a place "deeded over," a place "set aside" with due religious services, for the worship of Almighty God, should never be used for any but religious purposes. Could anyone apply this expression to the "church sociables" held therein? No. Why? Because it is not a "religious" gathering, but a "social" one. But some think the "social gathering" is necessary to the spiritual growth of the Church. Is it not sanctioned by a large majority of the members of the Church? Yes, and permission is freely granted for the Church property to be used for that purpose. But is it not a disregard of the object for which the grounds were "deeded over" and the house of worship was erected, namely, "for religious purposes," that such a permission is given? Verily, it is. Not only so, it is a palpable disregard of the teachings of the Scriptures. Do you think, reader, that the temples of ancient times were erected as modern day churches are being done? No, you do not. Was not the temple a "most holy place?" You are bound to answer, yes. When Moses began to turn aside to see the great sight why the bush was not burnt, and as he was about to draw nigh unto it, the Lord said unto him: "Draw not nigh hither: put off the shoes from off thy feet; for the place whereon thou standest is holy ground." No less so are the church grounds and the church building, with all that pertains to it. Yet these "social gatherings" are allowed in many churches in our land, with the erroneous purpose of deriving a spiritual blessing to the church. But it does not and cannot bring about a spiritual blessing to it, for all such gatherings are not "religious," but purely "social." A social gathering is very good in its place, but its place is not in the church. Such gatherings in a church will tend to destroy the spirituality of it. Because it is contrary to the purpose for which the church was first instituted by God. It was instituted for a "holy convocation," where his people could "approach the mercy seat" and pour out their supplications unto Him in deep humility. The church building is no place for "gadding about." It is a place where God is to be worshipped "in spirit and in truth." If the church desires to grow spiritually she must not permit "social gatherings" within her walls. That would be expecting a blessing from God when a purely worldly, man-made-scheme had been tried to obtain spiritual results. The blessings of God can be obtained only by the use of spiritual weapons.

Our Saviour in cleansing the temple of "those that sold oxen and sheep and doves and the changers of money sitting," (John ii:14) taught the worshippers at the temple a great truth. It was being desecrated and the reproof was needed. It was not built for mercantile purposes. The spirit of true devotion was being destroyed by those who sold "oxen, sheep and doves and by the money changers."

Instead of praying they were bargaining. They were making money. They were undermining the power of religion. ("Church Sociables" will do the same thing.) True worship was out of the question where so much bargaining was being carried on. The temple was a type of the soul and of the Church. The foundation is Jesus Christ. The soul and the Church are made for the worship of God. The Church should not be desecrated by "Church Sociables." They will poison its religious life. The hope of the Church is in keeping "unspotted from the world." It is a Divine institution. Its author is God. The object for which he instituted it was "a holy convocation." If this object is perverted by a Church, it will, sooner or later, have to be cleansed of the evil, or its usefulness will be crippled. Those in authority in the Church should heed the admonition of our Saviour in his example of cleansing the temple of those that made it "a house of merchandise." Surely such can see that the Saviour was teaching the vast assembly of Jews at Jerusalem at that time that "his house is a house of prayer." Is it no less so now? I know not. Then let its walls with praise and prayer resound, instead of the "chatter of social gatherings."

P.

[Our correspondent has two distinct ideas in mind, the religious value of church sociables and the use of church property for gatherings that are not essentially religious. As to the first question the experience of others may differ from that of our correspondent. As to the second, Presbyterian church buildings are dedicated, not consecrated. There is nothing essentially holy about the building itself. But there is a power in sacred associations that should never be lost. The place where men have seen the Lord face to face, that has been hallowed with their Christian experience as their souls thrilled under the impact of God's truth—should never be used for less sacred purposes. Let the auditorium and the prayer-meeting room be preserved strictly for worship. Other rooms, such as church parlors, may be safely used for the purposes for which they were built.—Ed.]

[From our Asheville Correspondent.]

A Very Notable Religious Gathering on the Bingham School Grounds.

The many attractions of Asheville have led the College Department of the International Committee of the Young Men's Christian Associations to move the Southern Student Conference from Knoxville, Tenn., to the grounds of the Bingham School, which now becomes the headquarters of the Y. M. C. A. work for Southern colleges.

The purpose of the Conference is to deepen the religious, spiritual life of college men, to train them for leadership in organized Christian work among their fellow-students and to prepare them to become leaders in Bible classes in Southern institutions of learning. The Conference is modeled on Mr. Moody's Summer Conference at Northfield, and was attended by more than one hundred college men from fifty-seven colleges in ten states, and represented eight denominations, though the only way that denomination appeared at all was on the registry card, where there was a blank space for the denomination of each member. There were two normal classes for Bible study, very ably led and directed by Rev. Arthur J. Smith, of the First Presbyterian Church of Savannah, Ga., and Mr. H. B. Sharman, the International Committee's Y. M. C. A. Secretary in New York City, and the author of "Studies on the Life of Christ." The Bible teaching was deep, exhaustive, spiritual, and was pronounced by many who heard it to be the best ever heard among us. The meeting was moderated by the Rev. Dr. McBride, rector of the Episcopal Church, of Lexington, Va., who has a remarkable gift for work among young men. The platform meetings at 11 a. m. and 7:30 p. m. were addressed by Rev. Dr. Chester, our own secretary for foreign missions, by Robert E. Speer, the secretary for foreign missions of the Northern Presbyterian Church, by Rev. Dr. Vance, First Presbyterian Church of Nashville, Tenn., by Bishop Hendricks, of the M. E. Church South, and by Rev. Dr. Sampey, of the Baptist Theological Seminary in Louisville, Ky., (all of whom had made tours of personal observation and inspection of the foreign mission fields of their respective churches and spoke of what they had seen with their own eyes); by Rev. A. J. Smith and by F. S. Brockman, of New York, who is soon to go to the foreign field as a Y. M. C. A. College secretary. All the teachers were experts, the work was highly practical and very spiritual, the students were very much in earnest and got great help and inspiration. The *Lord Christ* manifested *Himself* and many had a clearer vision of His face than ever before and went away resolved to show their fellows in their various colleges that they "had seen the Lord." None of Mr. Moody's work is stronger and more germinant than his inauguration of these organized training schools for Christian effort among the students of our colleges, and those who have attended previous Conferences at Knoxville and at Northfield say they have seen no more earnestness in the student body, no more expert work done by leaders and teachers, and no clearer vision of the face of the Great Teacher Himself than at this year's conference on the grounds of Maj. Bingham's School.

A Christian.

What constitutes a Christian? An important and practical question. Being a Christian requires something more than a creed, however orthodox, as many evil spirits are very sound theologians; more than regularity in attendance upon God's ordinances, as none were ever more punctilious in outward observances than the Scribes and Pharisees whom the Saviour anathematized; more than mere attachment to the person, or the character, or the ministry of a preacher of righteousness, as Herod gladly listened to the ministrations of John the Baptist, yet received the severe judgment of God; more than a simple conviction of sin, as Felix trembled under a guilty conscience; and more than a legal repentance, as Judas mourned his crime and its consequences, yet died without mercy and salvation.

To be a Christian according to the gospel standard embraces as a prime requisite an acceptance of Christ's atonement as the sole ground of merit before God and as the only hope of salvation. This alone avails towards the sinner's justification. Paul so taught and felt. In atoning blood he washed and became clean. He looked to Calvary; not to self. In that bloody sacrifice he saw redemption for the guilty, and there alone. Hence, the deeds of the law as meritorious and saving he utterly repudiated, and gloried in the Cross of Christ. So all who would be Christians must pass through a similar experience. "Christ died for the ungodly." This is the gospel message. He relies upon it, makes it his own, becomes a Christian. He ignores his own righteousness, and clings to what Christ has done for him. His own strength is a broken reed; his goodness unavailing. He is a sinner saved by grace, hoping and trusting in Jesus as his only Saviour, and receiving at His hand pardon, peace, love, favor and blessing.

Nor can one be a Christian after the scriptural requirement without making the will of Christ the rule of his conduct. Paul's first question upon his acceptance of Jesus was, "Lord, what wilt thou have me to do?" Having embraced Christ as his priest, his next object was to receive Him as his King. He engaged in His service—"for me to live is Christ." Thought, feeling and activity were Christward. He obeyed His precepts, appropriated His promises to his spiritual good, heeded His warnings and advanced His interests. No man who rejects Christ's teaching and example deserves the name of Christian. "If any man have not the spirit of Christ, he is none of His." A Christ walk and conversation are indispensables.

A Christian embraces as another essential the love of Christ as the life's inspiration. Love to him must animate the soul and rouse to noble and heroic action. So was it with the early disciples and the Apostles, and so has it been among the active and devoted followers of the Crucified in all generations. As Paul said, "The love of Christ constraineth us." If this be wanting, Christianity loses its power. Without it a man's profession is vain and dead. Love must be controlling and operative—love to Christ's person, people, law and truth. "If any man love not the Lord Jesus Christ, let him be anathema maranatha;" accursed when the Lord cometh.

For making men Christians, *i. e.*, to rely upon Christ's atonement for salvation, accept his rule as a directory of conduct and yield to the force of his all-controlling love, the Gospel is admirably adapted. Millions have experienced its transforming operations. And so shall countless multitudes in coming periods.

This is a great and glorious accomplishment. The term Christian is most suggestive. It bespeaks honor and worth. It comprises resemblance to Christ in name, in nature and in blessedness. It is the loveliest and best of appellations—one in which the holiest, greatest, noblest and freest of spirits have gloried and who now shine as stars with increasing brilliance and beauty in heaven's firmanent throughout all eternity. It is a name whose glory is deathless, whose fame shall live when earthly titles and distinctions shall have been buried in oblivion. It is a name of nobility, of purity, of love and of exaltation.

To truly bear the name—to be all that it really imports—is worthy of the highest ambition and of the greatest effort of man. He who is a Christian is intimately and indissolubly united to Christ and linked to the Godhead. He is connected with all the good in heaven and on earth. God owns him as a son; angels minister unto him; and heaven awaits his coming. All things are his—life, death, things present and things to come. Blessed attainment! Honored all who have made it! Sad and awful the state of those who despise it!

"A Christian is the highest style of man;
And is there who the blessed cross wipes off
As a foul blot from his dishonored brow?
If angels tremble, 'tis at such a sight."

—*The Presbyterian.*

CORRESPONDENCE.

The Presbyterian College for Women, Columbia, S. C.

The commencement exercises of the Presbyterian College for Women have just closed one of the most encouraging and successful years in the history of the institution. High grade work has always been done at this College, but it is pleasing to note that the authorities have never been content with any present attainments. On the contrary, the work of one year lays the foundation for a higher course and better equipment for the succeeding year. Consequently the standard of the institution is one of the highest in the South. That this standard is not simply a nominal one is gratifyingly evident upon an investigation of the results as displayed in these closing days of the session. The most thorough instruction and the most satisfactory acquirements and progress were apparent in all departments.

It is needless to say that the Commencement week was a pleasant one to all—teachers, students, parents, friends and patrons. The Elocution Recital on Thursday night reflected great credit on Miss Badger, the head of that department, and the Annual Concert on Friday night gave evidence of the thorough and highly artistic training of Profs. Geiger and McMillan and of Miss Andrews. Miss Mary McRoberts' art exhibit was exceedingly choice and beautiful, particularly in the line of miniature work.

The baccalaureate sermon was preached from the pulpit of the First Church on Sabbath evening, June 12th, by the Rev. D. N. McLauchlin, (Dr Fair being prevented from coming by sickness) and from the text, "Who knoweth whether thou art come to the kingdom for such a time as this."—Esth. iv:14. This was one of the most forceful sermons of the kind it was ever our privilege to hear. The responsibility of such an occasion was felt by the preacher and he preached as one "sent," delivering himself as in God's stead.

Monday, the 13th, was commencement day. In the evening an entertaining programme was rendered by the school and an address delivered by Col. Alfred M. Waddell, of Wilmington, N. C. Col. Waddell spoke upon the Pre-Columbian History of America. This address was most interesting and instructive. The degree of Bachelor of Arts was conferred upon Miss Mary North Mills, of Camden, S. C., and the degree of Bachelor of Music upon Miss Agnes Corrinne Gray, of Danville, Va. Several cerrificates of graduation were bestowed in the various schools.

A pleasant reception in the spacious and elegant halls and parlors of the buildings closed the evening's delightful entertainment. As this scholastic year ends it will doubtless be of great interest to all who are concerned in high, thorough, Christian education to note the advancement of this pre-eminently Christian college. We, therefore, cull the following facts from President Pell's annual report. Attendance has increased 35 per cent. during the last two years. The College numbers eight departments: Preparatory, academic, collegiate, pre-medical, music, elocution, art and business. In these departments attention is called to the enlargement of courses. Of these, we would mention a course in Greek, in biological studies adapted especially to preliminary training for nurses and medical missionaries, pedagogics in music for the specific purpose of preparing music teachers. The standard of the regular curricula gives as full and thorough courses as may be had in male colleges. The equipment is the best in the history of the college. With twenty-one officers and teachers, additions to the library and laboratories, and with all comfortable and convenient appurtenances of a well furnished school for women this college is adequately equipped for another session.

To us there are several features of this school which are so important and attractive that we must call attention to them. The first is the Christian influence by both Christian instruction and example; second, its home-likeness, with home associations and conditions, restraints and encouragements, affection and confidence; third, the intimate relation of faculty and students, which secures the best possible instruction augmented by the culture of literary and social personal contact; fourth, the system of examinations by which the recitation is emphasized rather than a final test by examination, which so greatly relieves the nervous tension so detrimental to health; fifth, the presence of a lady resident physician, whose special work is to assume the mother's place in the care and preservation of the health of the students.

Among the many good institutions for women we are free to say that we believe there is none that surpasses this. Having seen and known the work of this College for Women, it affords us the greatest pleasure to call thus the attention of all Christian fathers and mothers to it.

An Editor.

Chatham, Va.—It was my privilege to spend a few days with Rev. G. W. Belk in Chatham, Va. He was in the midst of a glorious revival, and the Lord was with him. I want to say a few things about the work at Chatham that I hope will be helpful. Rev. G. W. Belk, the pastor, is a success in revival work, and knows how to reach the people. He has tact, wisdom, unction, and has accomplished a work in that field that I have never known surpassed. When Mr. Belk accepted a call to Chatham seven years ago there were just forty-five members enrolled, and one church building, a mission point.

The young pastor began to look out for new territory. He held a few services in a school house at Spring Garden. There was not a Presbyterian in the community. The Lord blessed the young preacher and now they have a handsome church house and one hundred and forty-five members enrolled, a magnificent high school and professor's house—all completed. Mr. Belk soon began to preach at a school house called Weal, not a Presbyterian in the community. The Lord gave him a great victory at this place, and now they have a beautiful church house and one hundred and thirty-five members enrolled.

Not long after Mr. Belk preached at a school house near Harpin Creek. He soon began a revival in that community. The Lord blessed his efforts, and a beautiful church house was soon erected, and sixty-five members enrolled. These three new churches have large, well-organized Sunday schools. Mr. Belk has now on his church roll ten times as many members as he started with seven years ago. A cosy manse has been erected in the best part of Chatham for the pastor and his interesting family. I have never known as much genuine work and development accomplished under the circumstances in so short a time. I don't know any other church that has made as fine a record.

Mr. Belk is a tireless worker, full of faith and the Holy Ghost. He is a fine preacher, ornate, fluent and eloquent. He has a magnificent delivery; his sentences are rythmic and periodic; his diction and logic accurate; and his knowledge of the Bible marvellous.

As a Gospel preacher you will seldom find his equal. He is social, genial, entertaining, and knows how to visit his people. I need not say that his people love him. I have never known a church to stand by the pastor like the church at Chatham stands by Mr. Belk. The old mother church of Chatham has on her roll many true men and women.

They are delighted with the great work their pastor has accomplished, and rejoice with him in the spread of Christ's Kingdom. May the blessings of God continue to rest upon this faithful pastor and his people.

Visitor.

Warm Springs.—Rev. W. R. Brown, of Louisville, Ky., preached at this church on Sunday last very acceptably, while the pastor, Rev. Wm. C. White, preached at a mission point 11 miles away.

Warm and Hot Springs Valley.—There are now in the Valley the following ministers: Rev. J. C. Garritt, of China, Rev. W. R. Brown, D. D., of Louisville, Ky., Rev. Willis G. Craig, D. D., of McCormick Theological Seminary, Chicago; Rev. Wm. N. Scott, D. D., of Galveston, Texas, with his family, besides the pastor, Rev. Wm. C. White, and Rev. R. E. Vinson, who is helping in the work at Hot Springs. Rev. J. H. Dunham, of Mt. Holly, N. J., and Rev. Wm. M. Paxton, of Princeton Seminary, have recently been here. Rev. L. H. Blanton, D. D., may be here later. Others are expected. As good rates of board may be had the number will increase. It may be to the advantage of those coming to let the pastor know in advance. He will be glad to aid them.

Mark's Creek Church.—On Friday before the 4th Sabbath in May, Rev. M. N. McIver was installed pastor of Mark's Creek Church. Rev. A. N. Ferguson preached, presided and proposed the constitutional questions, and Rev. W. R. Coppedge delivered charges to the pastor and people.

CHURCH NEWS.

Elder and Deacons' Institute—Fayetteville Presbytery.

PROGRAMME.

RED SPRINGS, N. C., July 29—August 5.

Friday, 8:00 p. m.—"The Church and its Authority," Rev. J. M. Rose, D. D

Saturday—(Preparation Day)—9:15 a. m.—Prayer and Praise Service, M. I. Morgan; 10:00 a. m., "The Unrest of the World," Rev. H. G. Hill, D. D.; 11:00 a. m., "The Unrest of the Church," Rev. D. N. McLauchlin; 3:00 p. m., Praise Service; 3:15 p. m., "The Bible the Word of God," Rev. T. R. English, D. D.; 4:15 p. m.—Sermon—Neh. 1:4, Rev. D. N. McLauchlin; 8:00 p. m., Praise Service, 8:15 p. m., Sermon—"Personal Responsibility," Rev. J. M. Rose, D. D.

Sunday—(Consecration Day)—9:15 a. m.—Prayer and Praise Service, George Warburton; 10:00 a. m., Bible Reading—"Consecration," Rev. M. D. McNeill; 11:00 a m., "A Closer Walk with God," Rev. J. M. Rose, D. D.; 3:00 p. m., Praise Service; 3:15 p. m., Children's Sermon, Rev. D. N. McLauchlin; 4:15 p. m., "Heavenly Pattern for Earthly Life," Rev. H. Craig; 8:00 p. m. Praise Service; 8:15 p. m., "Rest for the People of God," Rev. T. R. English, D. D.

Monday—(Church Workers.)—9:15 a. m., Prayer and Praise service, Judge McIver; 10:00 a. m., Bible Study: The New Testament Elder—His Warrant, Qualifications and Duties, Rev. W. B. Arrowood; 11:00 a. m., The Elder of To-day—His Privileges, Powers and Difficulties, Rev. D. N. McLauchlin; 3:00 p. m., Prayer and Praise Service; 3:15 p. m., Studies in Acts (1), Rev. T. R. English, D. D.; 4:15 p. m., The Four Gospels, Rev. M. D. McNeill; 8:00 p. m., Praise Service; 8:15 p. m., "Be Filled with the Spirit," Rev. J. M. Rose, D. D.

Tuesday—(Church Workers.)—9:15 a. m., Prayer and Praise Service, J. M. McIver; 10:00 a. m., Bible Study: The New Testament Deacon, Rev. D. N. McLauchlin; 11:00 a. m., The Good Soldier of Christ; Rev. A. J. McKelway; 3:00 p. m., Praise Service, 3:15 p. m., Studies in Acts (2)., Rev. T. R. English, D. D.; 4:15 p. m., "The Church in Working Clothes," Rev. C. H. Dobbs, Jr.; 8:00 p. m., Praise Service; 8:15 p. m., Jesus Christ Our King, Rev. J. M. Rose, D. D.

Wednesday—(Sunday School Day.)—9:15 a. m., Prayer and Praise Service, A F. Patterson; 10:00 a. m., Sunday School Work, Rev. D. N. McLauchlin; 11:00 a. m., Sunday School Conference, Revs. R. W. Alexander, J. S. Black, H. T. Graham; 3:00 p. m., Praise Service; 3:15 p. m., Epistle to the Galatians, Rev. T. R. English, D. D.; 4:15 p. m., Church and Christian Education, Rev. P. R. Law; 8:00 p. m., Praise Service; 8:15 p. m., Young People's Work, Rev. H. T. Graham.

Thursday—(Church Work.)—9:15 a. m., Prayer and Praise Service, C. H. Cox; 10:00 a. m., Synodical Missions, Rev. A. J. McKelway; 11:00 a. m., Foreign Missions, Rev. W. B. Arrowood; 3:00 p. m., Praise Service; 3:15 p. m., First Epistle to Timothy, Rev. T. R. English; 4:15 p. m., Presbyterial Missions, Rev. H. G. Hill, D. D.; 8:00 p. m., Praise Service; 8:15 p. m., Church Members Responsible for Church Growth, Rev. D. N McLauchlin.

Friday—("Final Triumph of Christ's Kingdom.") 9:15 a. m., Prayer and Praise Service, R. M. Prior; 10:00 a m., "Thy Kingdom Come;" Rev. J. M. Rose, D. D.; 10:00 a. m., John 6:37, Rev. T. R. English, D. D.; 3:00 p. m., Praise Service; 3:15 p. m., Final Perseverance of the Saints, Rev. D. N. McLauchlin; 4:15 p. m., Bible Reading: The Promises, Rev. C. H. Dobbs, Jr.; 8:00 p m., Praise Service; 8:15 p. m., "Lo! I Am with You Alway," Rev. H. G. Hill, D. D.

Bible Society.

New York, July 1.—The American Bible Society has received the annual report of its Agency in the Levant, one of the earliest organized and one of the most important, as relates to present work, of its world-wide agencies. Three countries are comprised within the boundaries of the Agency, Bulgaria, Turkey, and Egypt. Its general depots are at Constantinople, Beirut and Alexander. The total issues through these depots have been 79,204 Bibles, Testaments and parts of the Bible. The total issues of the Agency for the last forty years amount to 1,600,983 copies. The total distribution during the last year in Bulgaria, Turkey and Egypt has been 59,258 Bibles, Testaments, and parts of the Bible. The Agency has employed fifteen men, who have been engaged exclusively in this work, and twenty-three men, who have combined other business with this, in all, thirty-eight men. It has assisted correspondents to employ forty-nine men, who have combined with Bible distribution other work connected with the missions.

The work throughout Turkey, both in the European and Asiatic provinces, has been carried on with scarcely less difficulty than last year. The political conditions, though less disturbing in the interior of the country, have been such as to prevent or greatly retard the development of a normal state of things. In Constantinople and the villages on the European side of the Bosphorus, the colporteur force has consisted of four men, one American and three Greeks. They have been able to traverse the streets and market places without serious molestation, and under all the circumstances have displayed remarkable pluck. The sales have been much conditioned by the increasing poverty. This has been especially true of the Armenians, who formerly were the best purchasers of Scriptures in the city.

NORTH CAROLINA.

Charlotte, Graham Street.—Sunday's Communion service at Graham Street Presbyterian Church marked a stage of real progress in the work of that church. There was present a large congregation, of which seventy-five per cent. were communicants. One person was received into the church, which makes thirteen since last Communion, six by certificate and seven by profession of faith.

First Church.—There were two additions to the First Presbyterian Church on Sunday, and the quarterly Communion services were held.

Dr. Howerton is preaching this week at North Side Chapel, one of the points in which Candidate George Atkinson is laboring this summer.

Second Church.—The regular Communion services will be held at the Second Presbyterian Church on Sunday next.

The first anniversary of the Sabbath school of the Westminster Church was observed with an appropriate service July 3rd. The report of secretary and treasurer showed a steady growth since organization. Attendance has grown until the school averages 80 in attendance, and besides being self-supporting has contributed toward payment of furniture, rent and foreign missions.

A library of over 100 volumes has been placed in the school by the efforts of one of the teachers, Miss Addie Williams, and she has been mainly instrumental in raising funds for the new organ that is now used by the school and church. The Church has an enthusiastic corps of teachers.

Rev. J. W. Stagg, D. D., and Rev. J. R. Howerton, D. D., made short talks, praising the efforts and results of the work. The pastor of the Church, Rev. J. A. Dorritee, is superintendent of the school, and in his remarks thanked the teachers and officers for their faithful assistance in making the school a success.

God has placed his seal upon this work, one of the strongest evidences of His favor being the organization of the Westminster Church, which was effected November 28th, 1897, with a membership of 57, and now has 103 enrolled members, 16 being added at the communion service Sunday, July 3d, three of these by profession of their faith, the balance by letter.

All the services of the church are well attended, so much so that the place of worship is too small, but the people are looking forward to the time when they will have their own house of worship. Brick are already on the ground, and plans are made and part of the work contracted for, and workmen will begin work Wednesday, July 6th, to lay the foundation for a building to cost about $10,000

May God's blessing continually follow this people so that there may be a live church in the southern end of this fair city.

Fayetteville, N. C.—Rev. Jas R. Graham, Jr., of Tsing Kiang Pa, China. has lately been on a visit to his brother, the pastor of this church. The fact that he was accompanied by his wife and children gave added pleasure to the visit. Mr. Graham preached on Sunday morning, June 12th, on mission work in China, presenting in a quiet, earnest and impressive manner the nature of the work, its methods, difficulties, obstacles, its encouragement and its great and growing needs. To him the work of the missionary is a joyous privilege to be gladly embraced for Jesus' sake, not a hardship and a weary burden from which men should shrink. The perils, trials and hardships attendant upon the work of a missionary in some parts of China, (of his own share of which he modestly forbore to speak, but which some of his auditors happened to know, he had been several times called to face and overcome with that quiet courage and fidelity so characteristic of the man) all these things, in his judgment, are not worthy to be compared with the glorious privilege of "preaching among the Gentiles the unsearchable riches of Christ."

On Tuesday afternoon the monthly meeting of the Ladies Missionary Society was held and was addressed by Mrs. Graham, who told of woman's work for women in that far away land. She charmed her audience with her earnest, graphic presentation of various features of the work to which her own life has been so joyously given. And the interesting feature of the meeting was that Mrs. Graham was dressed in the quaint and curious costume of a Chinese lady, which few, if any, of the ladies had ever seen before.

On the following Sunday afternoon she talked to the Children's Society (and to quite a number of ladies also) about that feature of the work that would especially interest them, and was listened to with delighted attention by all preset. Her two little girls, dressed in Chinese costume, gave intense pleasure by singing in clear, sweet tones several Chinese hymns, while the oddly picturesque dress of Chinese children which they wore was a source of curious and unending interest to all.

The Home Mission Committee of Mecklenburg Presbytery met in Charlotte Monday. The trustees of the Jennie Johnson legacy of $2,000 were instructed to pay it over to Westminster Church when needed. The chairman was instructed to secure the deed for the church lot at Bessemer City. The chairman was also directed to inform the churches of their indebtedness and to pay out the money in hand *pro rata*.

Jackson Springs.—On Wednesday before the 4th Sabbath in June Rev. W. R. Coppedge was installed pastor of Jackson Springs church (Fayetteville Presbytery.)

Rev. A. N. Fergerson preached, presided and proposed the constitutional questions; Rev K. M. McIntyre charged the pastor and Rev. C. H. Dobbs, Jr., charged the people.

The congregations here during the summer months are especially large, in consequence of the many visitors that resort here for the benefit of the notable mineral water that flows from the rock, hard by the church.

Bethel.—Rev. R. W. Alexander was installed pastor of Bethel church last Saturday. Rev. P. R. Law presided, preached the sermon, and charged the people and Rev. W. B. Arrowood charged the pastor. Mr. Alexander begins his pastorate under very promising conditions. It is a large and important church and has within its bounds Raeford Institute, a flourishing school for boys and girls, and the manse is located near this school.

Tarboro.—Children's Day was observed at Tarboro church. There were speeches in which some of the Sabbath school participated and an address to them by the pastor. A collection amounting to $6.26 was taken for foreign missions.

VIRGINIA.

Lexington Presbytery.—Adjourned meeting at Basic City, Va., June 26th, 1898.

Rev. R. L. Brown was ordained and installed as pastor, by a commission.

Rev. A. M. Fraser, D. D., Rev. A. R. Cocke, D. D., and Rev. W. L. Bailey, and Elder Dr. J. B. Winston.

Licentiate W. E. Hudson was received from Abingdon Presbytery and given work at Tygart's Valley and Mingo.

Rev. A. N. Lambert was dismissed to the Presbytery of Potosi.

WM. C. WHITE, S. C.

New Monmouth Church, Va.—The last Sabbath of June was observed as Children's Day at this church. The Children's Day exercise was used as recommended by the General Assembly, and the occasion was one of special interest. The church was filled almost to overflowing. The day was also observed as *Baptismal Day*, according to the pastor's usual custom. *Seven* young children were dedicated to God in the ordinance of Christian baptism. The pastor, in his address to the children, earnestly enforced the lessons to be learned from the example of the little captive Hebrew maid, who was instrumental in the recovery of Naaman, the Syrian, from his leprosy. (ii Kings, v chap.)

Alexandria, Va.—Sunday, July 3d, the pastor announced the names of three as having been received into the church by the session, two on profession of faith and one by letter. Rev. J. Ernest Thacker preached out at Camp Alger one night last week, at which service there were between thirty and forty professions of faith in Christ.

Dr. Girardeau.

To these facts concerning the life of Dr. Girardeau published in the *Columbia State*, we subjoin a sketch, from the pen of his friend and pupil, Rev. J. R. Howerton, D. D.

"Dr. John L. Girardeau was born on James' Island, St. Andrew's Parish, South Carolina, November 14th, 1825, and was therefore at his death in his seventy-third year. Graduating at eighteen with the first honor at the college of Charleston, he entered the Theological Seminary at Columbia, S. C., and finished the course there in 1848. Ministering as licentiate at Wappetaw, he was ordained and installed pastor at Wilton Church, Colleton County, in 1850. After three years he removed to Charleston, where he was earnestly engaged in mission work among the negroes.

This work was continued from 1854 until 1861, when he became chaplain of the 23d regiment of South Carolina Infantry, C. S. A. He was captured at Sailor's Creek in Virginia, and held a prisoner of war for three months on Johnston's Island. Returning to Charleston he became pastor of the Zion Presbyterian Church in that city. In 1876 he was elected to the chair of Systematic Theology in Columbia Seminary. After a time he resigned this professorship, and for one year was pastor of the Second church in Columbia. Again called, he returned to his professorship in the Seminary which he held until 1895, when he again retired, and ceased from active labor.

He was of direct descent from Pierre Girardeau, of the Province of Poitou, France, whose son John was one of the great company of Huguenots who fled from France upon the revocation of the Edict of Nantes in 1865."

Dr. Girardeau was a man of most intense convictions. In this respect he impressed me above all men I have ever known in my life. He not only believed, but believed earnestly, and with intense earnestness. Faith with him was an intuition. The great verities were to him self-evident. He would have gone to the martyr's stake, not only for the fundamental articles of his creed, but for any, even the least on which he had thoroughly made up his mind. This intensity of conviction would not leave him content with believing as he did himself, but compelled him to use all his powers to make others believe as he did. Truth, in his judgment was absolute, not relative, and just as important to others as to himself. It was this intensity of conviction that gave him such power over his students. It was as if his creed had been cast in letters of iron, then heated to white heat, and branded upon the minds and hearts of his student. It was indeed difficult to resist him. One felt that truth alone could cause such positive and intense conviction. One reason for this was that he not only studied every question profoundly, but prayed over it, sometimes all night long without rising from his knees, with all the agony of a singularly earnest nature. One felt almost as if he had no right to differ with him on any question, unless he had studied and prayed over it as Dr. Girardeau himself had done. He not only prayed for light for himself, but if he had failed by ordinary argument to convince a student, he would spend the night in prayer for that student, that he might be led to what he believed to be the truth.

He was a thorough Calvinist, though recoiling from the harsh statements of supralapsarianism. Some have thought that his theory of the will was uncalvinistic, but whether he has proved his theory to be true or not, he has proved it to be confessional and Calvinistic.

Intensely Calvinistic and orthodox as he was, he was no mere traditionalist. He fought in the intellectual arena for every article of his creed. He had met the intellectual giants, not only of opposing theological systems, but of rationalism and infidelity. Only those who have seen his library and read his marginal notes can have any idea of the depth and extent of his studies.

He was not what is popularly called a liberal man. He was too intensely earnest for that. It is easy to be liberal when one has no very earnest convictions about anything. The liberality of Voltaire and Frederick was very cheap. Dr. Girardeau believed that the destiny of immortal souls depended on the truths of the Gospel, and could have no intellectual toleration for those who denied them.

And yet he was liberal in another way. He did distinguish between the essential and non-essential articles in his creed. He believed that by a happy inconsistency a man might be in error about important doctrines, and, yet be sound on essential things. He could have used the words of his favorite teacher, John Owen, "I am slow to judge the state of a man's heart by the errors of his head."

He fought Arminianism at every opportunity, but loved the Methodist Church and people.

As a preacher, after having heard the most eminent in our church, it is my deliberate judgment that he was the best of them all. He was not at his best before audiences of preachers. He overestimated the intelligence of his hearers, and dwelt too much on metaphysical and theological subtleties. But when preaching to common people, he was simply grand. He could be so plain that any child could understand. I once heard a strolling negro musician who had heard him in Charleston, say, "De nigger dat can't understand dat man aint got sense 'nough to know whar de sun rise an' set." And yet he could make his hearers listen even when they could not understand a word he said. I once overheard a conversation between two college students after hearing one of his profound sermons: "Say, wasn't that a fine sermon?" "Grand! But did you understand it?"

"Not a bit. But it was a fine sermon just the same."

He had that thing, magnetism or whatever you please to call it, that never failed to take his audience captive. He never had to gauge the flight of his eloquence by the sympathy of his audience. They always followed him. No old time Methodist ever preached with more fire and enthusiasm. One stranger once said to another after hearing him preach.

"What kind of a preacher is he?"

"Oh, anybody can see he is an old-fashioned Methodist, but he is pretty strongly tinctured with Calvinism, isn't he?"

Some thought it a mistake for such a preacher to go to a theological chair. I cannot think so. He has made far better preachers out of many men than they could ever have been had they studied under any one else. A college mate who went to a Northern seminary, once said to me: "I wish I could have been taught theology as I am expected to preach it." My answer was, "You made a mistake in not coming to Columbia to Dr. Girardeau."

Any student might interrupt him, ask questions, state difficulties or offer objections and always be sure of courteous hearing and patient response. He made his students welcome in his study at any hour of day or night.

He was a deeply spiritual man, and somewhat inclined to mysticism. But his walk was close with God, and he led his students to a closer walk with Him.

He was as humble as a child. Almost the last thing I ever heard him say was "I could preach to the negroes. That's about all I was ever fit for, but I could do that."

Dr. Girardeau himself has gone to his rest, but for many years he will preach through those students who owe to him, under God, what they are.

The Church's Hour and Opportunity.

The opportune moment calls for opportune action. Our Lord, who had waited for the time, watched for His hour. When it came, the hour of all time, as He set His face to go up to Jerusalem to meet the supreme opportunity, it is recorded that He awed and even terrified his disciples by the awful earnestness of His determination as He strode on before them. So, ever, in the Christian view of the world, timeliness counts for everything.

The fact, already noted, that the addresses made at the Winona Assembly were characterized by extraordinary vision, pertinence and power, need occasion no surprise. The fact is that during the past few weeks a number of events have taken place in the wider field of contemporary history which have had the effect to tremendously startle and waken and widen the common thought. Mr. Stead some time ago in one of his character-studies spoke of Mr. Cecial Rhodes, of South Africa, "as a man who thinks in continents." However that may be in regard to that scheming, imperial statesman, it is certain that to-day all round the world there are not a few persons who have begun to "think in continents" as never before. Not America only, but Europe and large portions of Asia have got what may be termed a new consciousness. Along with the newly-wakened self-consciousness, there is also a kind of surprised consciousness of the world itself, of which we are but parts.

The effect of the war, so unselfishly and so boldly waged for the rescue of Cuba from its "insufferable conditions," has struck the alarm bell of the world and set people to thinking. It has signalled the hour for a new alignment of the Christian forces of the country, rather of the whole Anglo-American order of civilization, wherever there are those who have at heart the uplifting of men into the following and redeeming fellowship of the Son of Man. These days, we may be sure, will hereafter be accounted great days in human history. It is a wise church which knows the time. Any Christian life, in high or in humble place, will now be endowed with telling power, "age on ages telling," which shall be quick to fall into line with the divine timeliness as to the next things to be done. With such a case as we are in just now we are the last people to be caught either napping or trifling. As for the churches of America, they are either decadent and dying affairs or else, morally speaking, they are clearing their decks for action, determined, for one thing, that this shiftless and treacherous policy of everlasting "retrenchment" along all our missionary lines shall be ended. The lesson of how to do things, which Dewey has taught the world, will not soon be forgotten.

Instantly the issues of the war shall have opened the way for it, there will be in Cuba and in the Philippines a new field for missions, and Christian education, of the most inspiring opportunity. Then, too, great China, as every one perceives, is on the eve of its most fateful crisis. Whether the present dynasty goes up or goes down, or more haply is moved by God's all-overbrooding Spirit to go forward, under the light and leading of the Christian gospel, it is clear that a new era is at hand that is to change the conditions of life among the nearly four hundred millions in that long-belated empire. Although China has lately been spoken of by Lord Salisbury as one of the "dying nations," it may be exactly the other way—the hour for its resurrection. It may rather turn out to be but another instance of the springing and germinant fulfilment of our Lord's saying: "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

Sought or unsought, willing or unwilling, the American Republic is out in the open—the most conspicuous of all the world-powers. The character of its churches and other Christian organizations, is being tested as never before.—*The Interior.*

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent,
Charlotte, N. C.

The Superintendent paid a visit to Southport, Brunswick County, last week to see this important field for himself. Southport is one of the old towns of the State, now about a hundred years of age, and its population is between 1200 and 1500. It is situated at the mouth of the Cape Fear, the southernmost town in the State, and it possesses an added interest now from the proximity of Fort Caswell, which has recently been improved as a fortification at immense cost and will be permanently occupied by United States troops. Almost their only opportunity of hearing the Gospel will be through the Southport ministers.

While this population has been gathering through a hundred years and the town has been growing in importance as a shipping port, our Church has done nothing for its evangelization. Only within the last few months has any Presbyterian work been done there. A church of seven members was recently organized. But the outlook before it now is exceedingly bright. There are many people who have been waiting for the Presbyterian Church to represent the Calvinism in which they believed. Moreover the community has been disgusted with the excesses of the Lynchites and our Church has been so absolutety free from these perfectionist doctrines that it is attracting the sober and sensible people of the town. The Superintendent preached in the pavilion, rented for the occasion, to a large congregation on Friday night. Among the auditors were three sailors from the torpedo boats Gwin and Talbot. In Brunswick County there are now 65 Presbyterians where there were only the members of one family five years ago.

Rev. W. M. Shaw is the efficient evangelist of Brunswick County. He preaches on the average fifteen times during the month, and has opened some new points since he went there in January. New Hope and Shallotte are both the centre of evangelization for the country round about them, and a zealous, active membership is accomplishing much in the Lord's work.

A letter from one of our missionaries says: "Tell the Church that a wide door and effectual is open in this section. I find people without Bibles and no ability to read them if they had them. One township in this county is especially needy, four registered stills on the public road, the majority of the people non-church goers, no church easily accessible to many of the people. The papers say that twenty-five murdered men are buried in three graveyards. Citizens say that more than that can be counted. I am making an effort to secure a young man and his wife to locate there to build and equip a school."

The Superintendent presented the cause to the good people of St. Andrew's Church on Sunday. The subscription has not all been made up yet, but it is hoped that it will reach that of last year.

Church Treasurers are again begged not to keep the money for the June collection in their hands, but to forward it at once, either to the Presbyterial Treasurers or to the Superintendent, who is Treasurer of this fund.

Our church in Yancey is finished all but windows and doors. I must have some money before I order these.

We had service in new church yesterday—large crowd out. School begins next Monday.

Yours,
L. A. McLAURIN.

[For the North Carolina Presbyterian.]

Christian Schools.

Allow me to emphasize the value of these schools in missionary work as presented in your last issue by Rev. A. A. Little. We have only to look back over the history of our Scotch Irish people in Western New York, Pennsylvania, Virginia, the Carolinas and elsewhere to see indisputable proof of the *immense* value of this work for which Mr. Little pleads. An example or two is enough to show what we mean. Look at the work of the Rev. Dr. John McElhenny, in what is now West Virginia. Dr. McElhenny was in every sense of the word a *powerful* man. He had a gigantic physical frame, capable of almost any amount of endurance; a mind strong, clear as noon day, a profound conviction of the truth of every word in *the Book*, a piety that permeated every fibre of his nature. His location was Lewisburg, W. Va., but he rode and preached all over perhaps a half dozen counties, under the trees, in private houses, school houses—anywhere and everywhere. I can never forget his visit to my father's home and the horseback ride of myself, (then a little boy) and my sisters with him fourteen miles, when he was on one of his tours. In Lewisburg he founded a central school, and said in his later days that he scarcely knew whether his ministry or his christian school was the superior agency for good. He entered into his rest some years ago, when he was about ninety years of age. *All over* that country today the Christian religion, as held by Presbyterians, is a power in the lives of hundreds of stalwart Christian people of the third generation, the result of Dr. McElhenny's school in large degree, and his grave is a venerable mecca, visited by many who know him only through his works which follow him. After a time, in the next adjoining county of Pocahontas, an Academy was established, with Rev Mitchell. D. Dunlap as principal. He also preached at numerous points. These schools were conducted on Christian principles, the teaching of God's word being a part of the daily work, accompanied with prayer. That county of Pocahontas, still without a railroad, has improved steadily and vastly all through the years, and we may perhaps safely say that one half of its merit to-day is the result of the work of that academy, and the same is true in other places which were in Dr. McElhenny's field. North Carolina can show similar histories. The preacher must be there and stay there, preaching at his points once a month, more or less as he can, visiting homes and doing pastoral work, but the devoted Christian *teacher*, teaching the Bible and our catechisms, with Christian example and influence, being with the pupils six hours per day, five days in the week, as well as in the Sabbath School, is the man or woman who largely *moulds the character* of the young. Wherever these schools were maintained by our fathers, there are now Christian Presbyterian neighborhoods with churches, with character and all else that is necessarily implied. And now allow me a word of application in behalf of the

GENERAL ASSEMBLY'S SCHOOLS IN THE INDIAN TERRITORY.

The Indians draw money from different sources and have neighborhood schools for a few months of the year for Indian children, but there need not be, generally there is not any religious instruction. Thousands of poor white children are in the Territory, and as they have no "rights," they have no public schools, and perhaps the majority of them have no schools at all. The land belongs to the whole tribe or nation of Indians, just as the air belongs to all. But the day is universally believed to be very near at hand, when the land will be allotted, each Indian receiving a certain number of acres, (possibly a thousand or twelve hundred) as his personal property, with the privilege after a few years of selling it. In the dawn of that day these poor white children, then grown, will purchase land, and their statehood will follow.

Our Assembly now has two High Schools of the very best, in character, and from eight to ten neighborhood schools, with a total enrolment last year of about 650 pupils, in which our religion is daily taught, the Bible and our catechisms being in daily use. The Assembly asks all Sabbath schools to contribute to this work on the *fifth Sabbaths*, one of which will occur July 31st.

Let the Presbyterians of North Carolina push their Christian schools to the very *ut-most* of their ability. Let every Sabbath school in the State contribute liberally on the fifth Sabbath, July 31st, for the support and extension of our Assembly's schools in the Territory, and they will do to-day, in their own grand State and in the Territory, a work which will go down through the ages, as must go the work of Dr. McElhenny and Mr. Dunlap, and many scores of others; transforming communities, sowing seed which will bear fruit for Christ from generation to generation, we may safely say until the end of time. Nowhere else can God's people do more good with a dollar or with *many* dollars.

J. N. CRAIG.

Invalid Fund—Its Decrease.

ATLANTA, GA., June 20, '98.

Looking over some figures to-day, I noted twenty town and city churches, located in eleven widely separated Presbyteries and saw that their contributions to the Invalid Fund in the year 1890-'91, amounted all told to $3,031, and that last year those same churches contributed $1,319, a falling off in 20 prominent churches of over 56 per cent., $1,712 all told. If pastor or members expect to be absent in July can you not so arrange as not to fail in your increased contribution to this cause this year. A faithful response to this call from every church and every member is necessary to rescue this cause, Yours sincerely,

J. N. CRAIG, Sec.

Home Missions—Lexington Presbytery.

The following resolution was passed and the appointments made:

That protracted services be held in each one of the Home Mission churchs between this and the next Spring meeting, at such time as shall be most convenient to the minister and pastor of the church. That the plan become a standing rule of the Presbytery and that these meetings for the ensuing year be conducted as follows:

Massanutten, Rev. A. R. Cocke, D. D.; Glenville, Rev. C. S. Lingamfelter; Coal Valley, Rev. W. H. Wilson; Woodville, Rev. Chas. D. Gilkeson; Beverly, Rev. A. M. Fraser, D. D.; Broadway, Rev. Carr Moore; Woodland, Rev. L. H. Paul; Westminster, Rev. John Ruff; Lebanon, Rev. J. M. Wells; Goshen, Rev. J. A. Quarles, D. D.; Sutton, Rev. Wm. E. Hudson; Burnsville, Rev. H. G. Richardson; Bridgewater, Rev. J. E. Booker; Dayton, Rev. J. N. Vandevanter; Greenwood, Rev. C. W. Trawick; Falling Spring Valley, Rev. W. W. Carson; Mountain Grove, Rev. W. A. Hall; Belington, Rev. J. Spencer Smith; Basic City, Rev. Thornton Whaling, D. D.; Beulah, Rev. R. A. Lapsley; Stony Run, Rev. G. W. Finley, D. D.; Pickens, Rev. W. C. Hagin; Upper Glade, Rev. Holmes Ralston.

FOREIGN MISSIONS.

Foreign Mission Receipts for June.

Receipts for Foreign Missions for the month of June were $16,216.52, *a loss* as compared with last June of $617.05. The losses in regular contributions for the first quarter of the new fiscal year ending to-day amount to $3,587-97, taking up all but $1,412 of the special $5,000 donation with which our fiscal year began. And so we are heading straight for another "crisis," the thing of all others, both for the interest of our own and of other Church causes, we most desire to avoid.

S. H. CHESTER, Secretary.

SUNDAY SCHOOL LESSON.

Third Quarter—Lesson III, July 17, 1898.

[BY MISS MILDRED C. WATKINS.]

ELIJAH ON CARMEL.—I. KINGS XVIII: 30.

GOLDEN TEXT.—"And when all the people saw it, they fell on their faces: and they said, the Lord, he is the God; the Lord, he is the God.—I. Kings xviii: 39.

LESSON SURROUNDINGS.—

INTERVENING EVENTS.—While Elijah was staying in Zerephath "many days," or until the end of the three and a half years of drouth, the widow's son died and he restored the child to life, the *first* miracle of raising from the dead.

Ahab sent to search for Elijah to all the neighboring nations, determined to slay him, but when the intrepid prophet saw God's punishment had brought the people to think what had brough the famine upon them, he went to present himself before Ahab. The King with Obadiah (the steward of the palace and a pious man) had gone out to seek for grass for the horses and mules. Elijah meets Obadiah and tells him to go tell his master, "Behold Elijah is here.', Ahab is utterly cowed before Elijah, though at first he tries to accuse him of having brought the trouble upon Israel, and obeys the order of the the prophet to bring together the people and the idolatrous priests to Mt. Carmel. Jezebel would not permit the 400 priests of Astarte, who were of her household to go, but the 450 of Baal's priests came.

Elijah, after asking the crucial question: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him," prepared a supreme test to prove which was the real God, that there be two altars with sacrifices laid on them, Baal's priests to pray to him, Elijah to pray to God, and "the God that answereth by fire let him be God."

Since Baal was the god of fire, or sun-god, it appealed to the fair-mindedness of those who believed in Baal; and Elijah allowed the votaries to go through their rites from morning till noon in silence; at noon he uttered the well known sarcasms; "Cry aloud; for he is a god," etc., working them up to such a frenzy that "they leaped on the altar and cut themselves;" but at 3 o'clock, the usual time for the regular evening burnt offering, Elijah steps forward and *they* give up, defeated.

PLACE.—Mt. Carmel, 40 miles south of Tyre, is a ridge 12 miles long, from whose top nearly all Ahab's kingdom was visible to the east, the Mediterranean being to the west. There is on it a natural plateau 1,000 feet above the plain of Esdraleon, still called by the Arabs El Murakhah, "The Sacrifice," where a great multitude could meet, and with a perennial spring only 100 yards distant, and this is almost certainly the spot.

TIME.—In the autumn, the middle of the afternoon, 13th year of Ahab's reign, about middle of ninth century, B. C. It is the 9th year of Jehosaphat's reign in Judah, and the time of a great religious reformation there.

EXPLANATORY NOTES.—Vs. 30-35. "Repaired the altar of the Lord that was broken down." Probably some of the reverent who had not worshipped Baal had built this altar, and it had been thrown down by the command of Ahab and Jezebel, for though it was irregular to erect an altar to God except at Jerusalem, we judge from this verse and chapter xix-10, that the still faithful ones of Israel had erected altars to God in different places. He puts 12 stones to remind them of their past history, and of the fact that they should not be separated in worship if divided politically.

"Unto whom the word of the Lord came," refers to Genesis xxxii, 24-30; Jacob having wrestled with an angel at Peniel was called "Israel," or "a prince that prevails with God."

"Two measures of seed," nearly six gallons, the trench being dug as deep as some 6 gallon vessel familiar to the writer and people of that time.

"Barrels—water-jars of a capacity of several gallons.

Elijah was determined that all should see there was no chance of trickery, such as was often used by the heathen—and has been used by the Roman Catholics—to work pretended miracles. He wishes God's almighty power fully manifested.

Vs. 36 and 37.—Elijah's prayer was grandly brief, reverent and fervid; his only plea is that the God of the covenant, the God of their fathers, would make known Himself, as the same in power, that these waiting People might be turned back to Him. He wishes for no glory himself but that the people may know that God alone brought the famine, and that it was God who had brought them around facing the right direction ("turned their heart back again.")

Vs. 38-40. At the prophet's call the Lord abundantly answered, the fire that fell devouring not only the sacrifice—the *required test*—consuming the stones and surrounding water. The people convinced—for the time—prostrated themselves in awe, crying: Jehovah is God." It is singular that their cry was about the name of the prophet, "Eli-Joh hu,"—"My God, He is Jehovah."

Elijah's slaying the 450 prophets of Baal was stern but just; for, according to the laws of Moses any one who incited to idolatry must be ruthlessly slain; it was a righteous execution of those who were bringing destruction on the whole nation.

PRACTICAL LESSONS.—We must decide the question whether we shall belong to God alone; one Elijah who has decided is more of a power than the thousand who compromise and "walk lamely" between two opinions.

The mighty force a man can wield who lives near enough to God to offer efficient prayer. (James v:17-18.) "One and God make a majority," therefore put yourself in line with God, not against Him.

Remember to "attempt great things for God and expect great things from God."

"It is in vain to build altars and heap fuel upon them, unless we pray they will remain cold." God's fire is needed in each individual heart and in each church.

"Lord, I have laid my heart upon Thy altar,
But cannot get the wood to burn,
* * *
"'Tis all I have—smoke, failure, foiled endeavor,
Coldness and doubt and palsied lack,
Such as I have, I send Thee; perfect Giver,
Send thou Thy lightning back."

—*George McDonald.*

Westminster League Column.

[CONDUCTED BY REV. JOHN M. ROSE, D. D.]

SUNDAY, JULY 10th. Topic:—*The Four Courts in the Presbyterian Church.* (The pastor's monthly lecture.)

The Church is governed by various courts in regular gradation. These courts have jurisdiction over distinct parts of the whole, the last being a final court of general review and control. Among the distinctive features of a Presbyterian Church government not the least important is this gradation of courts of review and control. The ends sought are local self-government and a true and central authority. Expediency determines the number of these courts. The principle requires at least one appellate court.

In our Church these Courts are four in number, and are called the Session, the Presbytery, the Synod and the General Assembly.

The session consists of the Pastor and the Ruling Elders of a given congregation, and exercises jurisdiction over a single Church. It is charged with maintaining the spiritual government of such invidual Church. The duties of the Session are defined in paragraph 67, "Book of Church Order."

The Presbytery consists of all the ministers and one ruling elder from each church within a certain district. It is the bond of union between all the churches, and has jurisdiction over "what is common to the ministers, sessions and churches within such prescribed district." See its powers defined in paragraph 77, "Book of Church Order."

The Synod consists of all the ministers and one ruling elder from each church in a district comprising at least three Presbyteries. As a general rule, for the sake of convenience, the territorial limits of our Synods are the same as those of our States—as the Synod of North Carolina, the Synod of South Carolina, etc. See its powers defined in par. 84; "Book of Church Order."

The General Assembly is the highest court of the church, and represents in one body all the churches thereof. It constitutes the bond of union, peace, and correspondence among all its congregations and courts. It has jurisdiction over such matters as concern the whole church. Its members are called "commissioners." Each Presbytery, unless it has more than twenty-four ministerial members appoints as commissioners one minister and one ruling elder. See its powers defined in par. 90, "Book of Church Order."

These several courts are all Presbyteries as being composed exclusively of Presbyters. They are all "one in nature, constituted of the same elements, possessed inherently of the same kind of rights and powers, and differing only as the Constitution may provide." The jurisdiction of each is limited by the express provisions of the Constitution. "Although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are subject to the review and control of the higher courts in regular gradation." Each court is required to record all its transactions. The minutes of the Sessions are reviewed by the Presbytery, those of the Presbyteries by the Synod, and those of the Synods by the General Assembly. "These courts are not separate and independent tribunals; but they have a mutual relation, and every act of jurisdiction is the act of the whole church, performed by it through the appropriate organ."

There are three things very important, respecting which our young people should be faithfully instructed:

(1) These several courts of our Church are altogether distinct from the civil magistracy. They have no jurisdiction in civil and political affairs. Their authority is in all respects moral or spiritual. They are to handle or conclude nothing but that which is ecclesiastical.

(2) The jurisdiction of Church Courts is only ministerial and declarative. They are not legislative bodies. They can declare only what the law of Christ teaches. Their jurisdiction relates exclusively to the doctrines and precepts of Christ, to the order of the Church, and to the exercise of discipline.

(3) The exercise of ecclesiastical power has the divine sanction, when in conformity with the statutes enacted by the Law giver. Disobedience is disobedience to Christ. It is as much the people's duty to obey as it is the duty of the Courts of the Church to govern. The obligations co-exist and are mutually dependent The one cannot exist without the other. Not to obey is lawlessness. Church government becomes anarchy. To illustrate: If the Courts of the Church have testified that certain forms of worldly amusement are, according to the law of Christ, practices which tend to the iujury of the peace, purity and progress of the Church, then if any member of the Presbyterian Church participates in these things, or aids and abets others in doing them, it is lawlessness pure and simple. The decrees and determinations of our Church Courts, "if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in His Word."

See Conf. Faith. Chap. xxxi, Sec. II.

In Honor of the President.

President McKinley has been given the unique distinction of having a number of a woman's magazine named for him and prepared in his honor. The July issue of *The Ladies' Home Journal* is called "The President's Number." It shows the President on horseback on the cover, with the President's new "fighting flag" flying over him; a new march by Victor Herbert is called "The President's March;" the State Department has allowed the magazine to make a direct photograph of the original parchment of the Declaration of Independence, while the President's own friends and intimates have combined to tell some twenty new and unpublished stories and anecdotes about him which show him in a manner not before done. The cover is printed in the National colors.

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Catholic Chaplains. Cardinal Gibbons called on the President last week and gave out the following to the Associated Press, which scattered it broadcast :

"I was most cordially received by the President and had quite a lengthy interview with him. I set forth to him the great number of Catholic young men who are now in the army and navy fighting and ready at any moment to defend their country, and how comparatively few Catholic chaplains there are with the army to look after their special religious welfare. My interview was most satisfactory but I cannot give any details as to how many or what particular Catholic chaplains will be sent to the soldiers."

This was "given out." Interviews of such a character are not granted without a purpose. With the permission of His Eminence we should like to read between the lines for him. Here is what we see : "Inasmuch as the course of events has not been the most favorable lately to the interests of the Catholic Church, some of those events being the egregious blunders of the Pope in his attempted mediation between America and Spain, the folly of that New York priest who advised his parishioners to take up arms in behalf of Spain, my own failure to make an impression in Baltimore in favor of that great Christian nation, my brother Ireland's fatal intermeddling in Washington, the Pope's prostration after the battle of Manila though he had kept his health while 200,000 of his Cuban subjects had been murdered by violence and starvation, the diabolical slanders of Americans by the Archbishop of Manila, the recent proclamation of a holy war by a Spanish Archbishop, the interception of traitorous correspondence from Southern California, and above all the bright light that has been turned upon Catholic rule in East and West Indies, with the revival of the study of Spanish Catholic history from the days of St. Torquemada down—inasmuch as these things have had an unfortunate effect which even the universal proclamation in our pulpits of Catholic patriotism has not been able to destroy, I will hie me to Washington and there demand the appointment of more Catholic chaplains to minister to the *great number* of Catholic soldiers. I do not hope to secure the appointment of many chaplains, and it is nobody's business how many Catholic soldiers there are, but the end justifies the means, and the President is a heretic with whom faith need not be kept, and I'll just let the papers of the country know of my interview, and especially of that *great number* of Catholic soldiers."

Is not this about what to expect from a man who asserts that the Catholic Church had no part in the massacre of St. Bartholomew "save to weep over its unhappy victims?"

Our Presbyterian Heroes. George Alfred Townsend has put on record the remark, "When I wish to find the grave of an officer in the Revolutionary Army, I go to a Presbyterian graveyard and there I find it." After having played the part that we did in the Revolutionary War and in achieving the liberties of America, we Presbyterians could afford to let others carry on the good work of preserving those liberties and sharing them with other nations. But it seems that this is not to be. Andrew Jackson, the hero of the war of 1812, was a Presbyterian. Admiral Sampson, who just gave the American people a Fourth of July present of some magnitude, is a member of a Presbyterian church in Washington. While Admiral Dewey, who in his absence at the Antipodes, has been claimed by the Catholic and Episcopal Churches proves to be antipodal to his supposed church-relations also, if the *United Presbyterian* is correct. It says:

"He was reared as an orthodox Congregationalist, but has long been a member of the Presbyterian Church. On being assigned to command in the Pacific he removed his church relation to the neighborhood of San Francisco, and became a member of the Presbyterian church at Vallejo, the nearest to the naval station on Mare Island, which church is under the pastoral care of Rev. Theodore F. Burnham. In this church Admiral Dewey was elected to the office of ruling elder, the duties of which he has faithfully discharged, when permitted to be at home."

The opponents of Calvinism are all willing to admit that it develops *strong* men, the inference being that strength is opposed to gentleness. Well, strength is a good quality for a soldier; and it is indispensable to the good soldier of Christ.

Our Crowded Asylums. The following is from an excellent editorial in the *Charlotte Observer* of recent date. We commend the facts to the attention of our readers.

"Dr. P. L. Murphy, has said in his quarterly report to the Board that this institution now is not only full but crowded beyond the point of doing good work, and that there is necessity for the rejection of all but the most promising cases. This statement is one which it is hoped will be heeded by the physicians, county authorities and people generally of this Hospital district. There are outside of this institution, in the district, a great many people who ought undoubtedly be init and who are not there only because there is not room for them. Under the terms of its creation it is designed primarily for the care and treatment of acute cases of insanity, or such as hold out some hope of beneficial results from expert treatment. For a person who becomes suddenly violently insane there is always room; there must be or else the institution would have been entirely perverted from its original purposes; but in the counties—cared for at their homes or confined in the poor houses—are many chronic incurable cases of insanity, epileptics, idiots, imbeciles, feeble-minded persons whose maladies are steadily progressive. It would be a blessing to such families and a help to such counties to be relieved of the care of these unfortunates, and it would be a happiness to the Hospital authorities to relieve them; but it cannot be done under the law, and if it could be, it could not be done without doing the gravest injustice to society and individuals, in filling the institution with cases which hold out no hope of cure, which will be a charge upon the public until they die, to the exclusion of cases which, after prompt treatment under favorable conditions could most probably be cured.

It is a misfortune that there is not room in the institution for all the chronic incurable cases of insanity in the district—for all the epileptics, idiots and imbeciles who are a care to their families, a charge upon the counties, and oftentimes, when going at large, a menace or a nuisance to their respective communities. But there is not such room; there is not even room for many cases of insanity which might possibly be cured if admitted; and in the face of the failure of the State, Superintendent Murphy and the management generally can do no more than use their wisest discrimination and discretion in the reception of cases, having no other purpose in the discharge of their trust than to subserve the best interests of society.

We have learned on good authority that while there is room in the wards for only 600 patients, if they are to be properly cared for, there are now within the building 900, and there are many more applications that have to be refused, as the law provides for the admission first of those who have a chance of being cured.

The State should by all means provide a larger equipment for these unfortunates. Any man blessed with reason should be grateful enough to God for that gift to let his gratitude take the active form of benevolence. Let the Christian men of this district see to it, that the candidates for the Legislature for whom they vote, declare themselves in favor of ample appriations for this most humane charity. There are several other questions that could better be undecided than this one of taking proper care of the imbeciles and the insane. Their condition in the poor-houses and sometimes the jails, is pitiable. Let something else be undone rather than that they should suffer needlessly.—For the good name of the State, and in the name of Him who said: "Inasmuch as ye have done it unto the least of these ye have done it unto Me."

THE *Wilmington Messenger* corrects *Rambler* as to his recent statement that North Carolina gave the first soldier's life in battle in the civil war. It says that Henry Wyatt was born in Virginia and that it wrote a column article the other day to prove it. *Rambler* ought to read the *Messenger*. It is well up on North Carolina history.

Charles Dudley Warner, in the *Outlook*, tells the story of his encounter with a bear last summer. Brought into close quarters, some very serious thoughts quite overwhelmed him. "As I was cocking my gun, I made a hasty and unsatisfactory review of my whole life. The sins came out uncommonly strong. I recollected a newspaper subscription I had delayed paying, years and years ago, until both editor and newspaper were dead, and which now never could be paid to all eternity!" That is a warning that ought not to be neglected. It may set some people to thinking of bears and unpaid subscriptions. We shall be awfully sorry if a bear shall come out of the mountains and devour any of our friends this summer.—*Central Presbyterian.*

There are bears in North Carolina too, and a great many subscribers to the NORTH CAROLINA PRESBYTERIAN who ———, but we shall bear with them awhile longer.

TAKAMATSU, JAPAN.—Please note the permanent change in my address from Nagoya to Sanuki Province, Takamatsu, or rather the reverse of this according to the English order. We are the only missionaries of any denomination in this entire province of over 656,000, according to the census of ten years ago, and there are not more than a dozen Christians in the whole province. My brother is to move here in the fall.

Very sincerely yours,
W. C. BUCHANAN.

"THE PRAYER OF MOSES, THE MAN OF GOD."

[TRANSLATED FROM THE HEBREW.]

[For the NORTH CAROLINA PRESBYTERIAN.]

Lord, Thou has been our refuge,
Our resting-place, our home,
Through all the generations
That swiftly go and come.
Before the birth of mountains,
Or earth by man was trod,
Thou art, from everlasting
To everlasting, God.

But man from native frailty
To native dust returns ;
His changing, shifting pageant,
Thine eye serene discerns.
For Thou art still eternal,
All time is naught to Thee,
A thousand years pass swiftly
As dreamers' moments flee.

As with a mountain torrent
Thou sweepest men away ;
Like sleep, they quickly vanish,
Like grass, they live a day ;
Though fair the morning promise,
And bright the early sky,
Their strength and beauty blasted,
They fade and droop and die.

Thine anger doth consume us,
Thy dreadful wrath dismays,
Our sins—in vain we hide them
From Thy all-searching gaze.
Beneath Thy just displeasure
We spend our days of grief,
A sigh of weary anguish
Our life is—sad and brief.

Our days of earthly sojourn
Are three-score years and ten,
And though we pass the limit
That bounds the life of men,
Yet is their strength but sorrow,
In vain the toilsome fray,
The cord at last is severed,
And we have flown away.

The power of Thine anger
Who knoweth ? Oh ! may we,
Even as thy wrath is boundless,
So deeply reverence Thee.
Teach us our days to number,
These fleeting days of pain,
And may we, thinking on them,
A heart of wisdom gain.

How long, O great Jehovah,
Shall we thy people die ?
Return in loving-kindness,
With mercy satisfy.
Oh ! send us joy and gladness,
From sorrow grant surcease,
And may these long afflictions
Work out abiding peace.

Grant unto us, Thy servants,
Thy finished work to see ;
Reveal unto our children
Thy glorious majesty ;
The beauty of Jehovah
On heart and mind impress,
And crown our earthly labors
With endless usefulness.

M.

REVIEW OF CONTEMPORARIES.

The action of the Presbyterian Board of Foreign Missions, in proposing a conference with similar boards carried on by the Congregational, Baptist, Protestant Episcopal and Reformed (Dutch) Churches, relative to missionary work in the Philippines, Cuba and Porto Rico, will undoubtedly have the hearty approval of the majority of our people. It is less important that there should be a Presbyterian missionary at Manila a day ahead of his Methodist or Baptist brethren than that resources and men should be placed where they will do the most effective work. The duty of American Christians to the people of these islands is imperative; that the proposed conference will be beneficial to those in darkness and to those who can send the light, there is little doubt. Our Board is to be commended for the conservative and truly Christian spirit shown in this effort to bring all Christian workers on foreign fields into closer relation with one another.—*New York Observer.*

A Problem.

There is food for thought in the report which came a week ago from Manila that Governor General Augusti was ready and anxious to surrender to Admiral Dewey, but was forbidden to do so by the archbishop of Manila. The question rose naturally to the lips of Americans: What has the archbishop to say about it? Is not the Governor General the authority? If he says fight, can he not fight? Or if he says surrender, can he not surrender? It seems not.

Another suggestive bit of news concerns the capture of a cathedral, which, singularly as it would seem to Americans, was a regular fortress, built and armed to stand either assault or siege.

In the same line is the statement of a writer who did business on one of the islands that the government of the island was in the hands of an order of monks, who collected the taxes and administered the laws, and inflicted pains and penalties equal to those of the Inquisition alike for civil and ecclesiastical offenses. The truth is that the government of the Philippines has been largely farmed out to religious orders. In many islands the seats of government are monasteries, and the real officials are priests. The Philippines are a standing argument against the union of Church and State. No more oppressive government can be found than that under which they have groaned. Our war for humanity has brought us larger responsibilities than we anticipated. We demanded a free government for Cuba, and can demand nothing less for the Spanish islands of the Pacific. The question what we shall do with the empire gained for us by Admiral Dewey's fleet involves very considerable difficulty. Shall we keep it? Shall we sell it to Great Britain? Shall we establish a protectorate? It is perhaps too early to say. We know, however, what we can not do. We can not give it back to the religious and civil and financial slavery under which it has so long suffered. God has certainly placed upon us the responsibility of securing to the Philippines a free government, a government under which the mass of the people will not be compelled to pay taxes equal to one-half their wages, as is now the case in some islands, and under which Protestant public worship will not be prohibited, as it now is throughout all the islands. Whatever we do, the Philippines from now on must have civil and religious liberty, together with an administrative system which shall make such taxation as that with which they have been cursed forever impossible.—*Herald and Presbyter.*

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CHILDREN'S DEPARTMENT.

We hope to have a letter from Mrs. McKelway next week. In the meantime a friend sends us the following:

DEAR LITTLE FOLKS:—Allow me to come in, and tell you a story about a little girl that I know, and the story has a good lesson in it for me and I trust you may find a lesson in it too. Well, the story begins with telling you of a brother and sister, who were spending the summer at their grandfather's, where were very large porches, and the children delighted in making believe that they were keeping house, and entertaining much company. Of course this caused them much work and worry, after the manner of grown up people, for there were a great many dolls to be dressed, tables and seats to be arranged, and the feast to be prepared.

The afternoon that I wish to speak of now, had been unusually warm and oppressive, and the children were almost tired out with their play, when the wind began to blow and there were signs of an approaching storm. Little Hattie, the housekeeper, said, "Buddie, it is getting cool now, and I'll go in and get some blankets and pillows and play that it is night and go to sleep." Their laughter and fun reached us in the house, and we knew they, were enjoying themselves to the fullest extent. The sky grew almost as black as night; the trees were bending and writhing under the fury of the gale. The children drew their blankets tighter around them and laughed louder than before. Suddenlya crash came; trees and fences were falling down, the cistern was unroofed, and the children felt that help was needed, they knew that they were powerless to do anything against such mighty odds. Little Hattie rushed into the house exclaiming, "We need you, Uncle Gabriel! we need you! we need you *now*, for the trees and everyfing is blowing away, and we need you, come on quick?" This uncle was the most powerful one that she could call on at that time, so placing her little hand in his strong one, she led him to the scene of the disaster, trusting that he could so something to stay the work of destruction. How often these words of the dear baby have come into my mind, and they lead me more and more to realize the truth, that we all, both small and great, need the help of one more powerful than ourselves at all times. Yes, we need our most gracious Heavenly Father to help us in the little as well as the great things of this life. We need Him to help us control our tempers, and keep us from flying into storms of passion that are more destructive in their work than this storm to which we refer. Your mammas can tell you about this ugly storm, how it robs the soul of so much sweet peace and enjoyment—how it mars the beautiful face and leaves such ugly lines in its place.

Children have you not often felt that there are times when the strong and willing hands of father and mother are powerless to do anything? They cannot stay the hand of death; they cannot protect when the lightning flashes keenest, and the mighty thunders roll, and in the dark and silent watches of the night when sleep, through fear, will not come to the little eyelids, of these things most children have great fear; but they need not, if they will only put their little hands in the strong ones of the dear Saviour and say, "We need you now, stay ever near us so, that no matter what may come, we may be securely sheltered in thy loving arms." Yes, this Friend sticketh closer than a brother, and loves us more tenderly than a father and mother do.

If this does not find its way into the waste basket that you all dread so much, I may come again some time.

Lovingly,
AMANDA TAYLOR.

THE CHILDREN'S LETTERS.

On the Roll of Honor.

NEVIN, N. C., JUNE 28, 1898.

DEAR PRESBYTERIAN:—I am a little girl eleven years old. I go to Sunday school every Sunday. We have a very large Sunday school. Our pastor's name is Rev. Jonas Barclay. I have recited both the Child's and the Shorter Catechism. I got a Testament for reciting the Child's Catechism and a Bible for reciting the Shorter Catechism. I have a sweet little sister, her name is Margaret. Hoping to see this in print, I will close.

Your little friend,
MAUDE HUNTER.

Wrote it Himself.

WILMINGTON, N. C., June 27, '98.

DEAR PRESBYTERIAN:—I am a little boy eight years old. I had a canary bird but he got away. I would like to have a dog but papa and mamma don't like dogs and cats. I wrote this letter myself.

ALEXANDER SPRUNT.

Grandfather Mountain.

IRON AND LITHIA SPRINGS, June 24, '98

DEAR PRESBYTERIAN:—I am with my grandma up here in the mountains. We have the Iron and Lithia springs very near the hotel. We think that the water is splendid. We have a very fine view. We can see Grandfather Mountain. All around us are nothing but mountains. About six miles north from us are two little towns, and about three miles west from us is another little village. Apples are just coming in and cherries are nearly all gone. There are so many sweet little birds around here. At night it sounds so lonesome when the whippoorwills get to singing, though it is very sweet, sometimes they come after we have gone to bed and sit by our window and sing so sweetly.

Your little friend,
BESSIE SCOTT.

A Birthday Party.

FAYETTEVILLE, N. C.

DEAR PRESBYTERIAN:—I am sorry Ruth is sick, I hope she is better now. My birthday is the twenty-eighth of June, and I will be five years old. I am going to have a party and have cake and ice cream. I want you to come to my party. I have twelve little biddies and three kittens, and a cat named Coalie. I want to see you very much.

With love,
DOUGLAS SOUTHERLAND,
Thursday afternoon.

A Baby Fox.

SMITHFIELD, N. C., June 27, 1898.

DEAR PRESBYTERIAN:—As I love so well to read the children's letters every week, and have not written to you, thought I would do so. I will tell all the children who write that Mr. McKelway was our first Presbyterian preacher here, and we all loved him too, but he went away too quick. Mr. McMurray was our next and staid with us five years, and I did love his children, especially John. We have no preacher now, but we look for Mr. Hines to come by the 3rd Sunday in July. I owned a baby fox this spring and was going to tame him, but he scratched a hole in the ground and got away. Well this letter is already 122 words long so I will write some more next time if this one gets printed. I am only 12 years old, and can't say much like my papa can with just a few words.

Your friend, HENRY E. GRAVES.

Lives With a Friend But Boards at Home.

MOORESVILLE, N. C., July 4th, 1898.

DEAR PRESBYTERIAN:—So many of the little boys and girls are writing nice letters to you, I thought I would write one too. I am glad you don't have a waste basket, for then I would be afraid to try. Ross Johnson is my very best friend and I live up there and board at home. We play all day long and don't want to stop when the sun goes down. I go to Sabbath School, Mrs. Wharey is our teacher. I went to Charlotte the 20th of May. We are going to build a new church. The ground has been cleared off. If you publish this I'll send you another letter.

Your little friend,
C. ERNEST MILLS.

A Brother in the War.

MAXTON, N. C., July 2, 1898.

DEAR PRESBYTERIAN:—I am a little boy eight years old. I go to Sunday school most every Sunday. Mr G. B. Patterson is our superintendent and Dr. Hill is our pastor. I love them both very much. Miss Annie Lizzie Patterson is my teacher. I am studying the Shorter Catechism. I have got five brothers and three sisters. I have got one brother in the war; he is at Raleigh yet. I will stop, hoping to see my letter in print.

Your little unknown friend,
LACY MCKINNON MCKENZIE.

Dr. Wharey Looks ..... So Funny.

MOORESVILLE, N. C., July 4, '98.

DEAR PRESBYTERIAN:—Dr. Wharey shaved off his whiskers and he does look so funny. I am a little girl six years old and I help mamma sometimes. My grandma Lathan is spending the summer with us. Ernest sold some war badges and Papa paid him for selling them. I'm going to school next year. We have a nice time playing. Please put my letter in your paper. I hope Mrs. McKelway will soon be able to write us some more about "Little Sister."

Your little friend,
CLARA MILLS.

How the "Happy Helpers" Made Their Money.

Not long ago I had a nice letter from a lady whom I have never seen, and who is president of a little mission band in Georgia, asking me to tell her society something more about the "Happy Helpers," and how they made their missionary money. She said, too, that she wanted to write to the "dear missionary teacher" in Korea, and she thought if the children had a little letter from her all to themselves it would make them feel more as if they really had a part in helping to carry on the blessed work of sending the gospel to the heathen. Now, children, you may have some little friends who do not know much about the missionaries, and what they are doing, so talk to them about it, and tell them what a nice little missionary magazine you have, and see if you cannot get them to read it and love it as you do.

Of course I answered that letter from Georgia right away, and that reminded me of my promise to tell you something more about the "Happy Helpers." You see I am taking it for granted that you all read the letter in the March number of your magazine telling about the "missionary teacher" and the society she organized. You remember I told you about the quilt they made, and do you know I would not be one bit surprised if that very quilt is not over in Korea this minute! Now would it not be funny if those children really and truly did make a "missionary quilt?" But they did lots of things besides making that quilt. Some of the large girls crocheted the daintiest little doll-baby shoes and sold them for twenty and thirty cents a pair; some of them made little fancy pin cushions to be carried in the vest pocket, and sold them to the gentlemen at five and ten cents a piece, and they nearly always found a customer when they told what the money was for. One little sister and brother would take it by turns in minding the baby for their mamma in the afternoons when school was out, and she paid them five cents a week. (And right here, children, I want to tell you a little secret, and it is this: If your mammas are really and truly interested in this great work, they can help you so much in finding out ways to make your money.) One boy, whose papa had a nice orchard used to carry apples and peaches to the train and sell them; and, of course, they all had their "missionary hens," and sold the eggs or chickens; and some of the mammas paid their little girls two cents a dozen for gathering all the eggs every day, and the little boys five cents a barrel for picking up chips. Another thing the girls did was to make iron holders out of scraps of worsted and cotton batting, working them around the edges with bright colored thread, and putting a nice loop to hang them up by. They are so convenient to have by the work table, so that mamma would not have to stop to look for something to pick the iron up with when she is making you a little coat or dress, and wants to make the seams look smooth and nice.

Now you will see that these little workers believed in making their missionary money, and more than that some of them really gave up things that they had their hearts very much set upon. I remember one little girl who had four guineas that were her especial pets. But those same guineas were considered a nuisance by the other members of the family, particularly about five o'clock in the morning, when they waked up everybody in the house, from the grandmother to the baby, with their incessant "pot rack," "pot rack." But nothing could induce the little girl to give up her pets, until it was suggested to her to sell them for missionary money. This she consented to at once, and put every cent that they brought—

one dollar and a half—into her mite box. I hope that some of you may be helped and encouraged by what I have written as to how this little society worked and made their pennies to help send the message of salvation to the nations that know not God.

The other night when I was ready for prayer meeting my little boy asked me: "Mamma, will you take me to prayer meeting with you some pretty, sunny night?" Now, children, I suspect you will laugh when you read this, and it did sound funny, but somehow the words kept ringing through my head—a "sunny night," and I thought of the poor, poor heathen who are groping about in such utter darkness, and that when the light of the glorious gospel shines into their souls it will indeed be for them a "sunny night."

Dear children, are you doing all that you can to hasten this glad time? Mr. Rankin has kindly given me permission to write you a little letter every now and then, and I feel sure that you will be interested in what I am going to write you about next time, but you must wait and see what it is. With love, your friend.—*Lois Anderson McIver, in Children's Missionary.*

Gulf, N. C., May 4, 1898.

Willie and the Apple Tree.

BY E. PAYSON HAMMOND.

The apple tree was so full of apples that Willie thought there would be no harm in having one, but when he reached out to take it, he thought he heard God speaking to him, and he found that what he was doing was known in heaven.

Willie found that God knew what he was doing. As I walked in the door of Mr. Richard Smith's house in Cincinnatti, he pointed down to a wire and said:

"Do you know what that is?"

"Indeed I don't."

"Well, then, come up stairs and I will show you."

By the head of his bed was a bell and wires very near it. He called to his son:

"Dick, open that window."

Rattle, rattle, rattle went that bell.

"Why, who rang the bell?" I asked.

He did not answer, but told Dick to go down and open the outside door. Just as he was opening the door, rattle, rattle went the bell again. I found there were telegraph wires from every window and outside door all over the house, so that no burglar could open one of these without ringing the bell. Now let us watch a burglar. It is a dark night; the stars have all gone to sleep; the clouds have covered up the moon's face, and perhaps she is gone to sleep too; but the wicked house-breaker is not asleep; his eyes are wide open, and he is determined to have some of Mr. Smith's money, and so, with his soft shoes and his pockets full of all sorts of keys, around to the back of Mr. Smith's house he goes, so quietly that the great, shaggy dog, Jock, does not wake up and drive him off. With his false keys he soon turns the lock, but he does it so quietly that no one hears him. He says to himself, "I am all right; I have got the door unlocked. I'll soon have his money. I will move so softly that he will not wake up." And so he begins to open the door gently, but when he gets it open only a little way, one of those wires, which are fastened to every door, is pushed in and the electricity is let out. The telegraph is at work, and rattle, rattle goes the bell at the head of the bed. Down flies Mr. Smith and catches the thief and holds him fast. The burglar is so taken by surprise that he can hardly speak; but he asks, "How did you know I was here? I thought I opened the door so that nobody heard me."

"Yes, but the news flew to me on a little wire; and you hadn't the door half open before I knew that some one was breaking into my house. And now I am going to give you to that policeman and he will drag you away to the lock-up."

Did you ever think of it my young friend? There are telegraph wires reaching up to where God dwells. Every wicked thought you have ever had, every unkind word you have ever spoken, and every sinful act of yours has been telegraphed to heaven, and God's recording angel has written them all down in his great book, and on the last great day, when all shall stand before God, it shall be opened. What will you do in that day, when you see all those things written down against you? I am afraid that, like the man who "had not on the wedding garment," you will be speechless. Yes, I know you will, if you don't find some way to get these sins blotted out. A great many wrong things which you have done and forgotten all about are in that book. God has not forgotten one of them. Did you ever read these words in the last verse of the last chapter of Ecclesiastes? "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

I would not trouble you with these words about your sins if I had not words of comfort for you, about what the Lord Jesus has done for you. He has seen all those wrong things that you have thought and said and done, and when God asked, "How can I save that child who has broken so many of my good laws?" I can hear Jesus say, "Father, I will suffer and bleed and die, so that every child that will trust in Me can, for My sake, have all his sins forgiven. I will go with My bloody hand and blot out all these charges against them. Wilt thou, then, O my Father, for My sake forgive them?" How ready God was to say, "Yes, I will forgive all who will trust in Thee." And so the dear Savior suffered a cruel death on the cross that you, my friend, might have your sins forgiven. Don't you think your heart has been very hard not to love him?—*Herald and Presbyter.*

His Brother's Keeper.

Two dogs are still held in pleasant recollection in Melrose, Mass. One was a shaggy, lumbering, elephantine Newfoundland named Major, the other a sleek, wiry little black-and-tan called Kikie. Both Major and Kikie have long since passed to their reward, but the story of their friendship is still told by those who knew them.

A few hundred yards from the home of the woman who owned the dogs was a railroad crossing. Kikie had the bad habit of rushing down the street to this crossing whenever he heard the whistle of an approaching train. He would then dash along beside the cars and bark furiously. Many a time he has been punished for it, but the roar of a train was always too much for his good resolutions.

One day—the pitcher that goes too often to the well, you know—some portion of the flying train struck him. He fell into the ditch beside the track, and there he lay till old Major's barking attracted the attention of a passing friend.

The little dog was taken home, his wounds dressed, and his battered frame nursed back to health. During his convalescence Major was always with him, and doubtless often said: "I told you so," and "I hope this will teach you a lesson."

But, alas, for Major's hopes. Kikie no sooner out of doors again than he resumed his dangerous habit. Major, however, had apparently made up his mind that moral suasion was useless, and physical force must be employed.

The next time Kikie started for the crossing Major followed. The little dog was light and quick motioned, and got into his stride, as the horsemen say, in the first few yards. Major, on the other hand, was heavy and slow at the start, and before he was under full headway Kikie was fifty yards ahead.

But there was a conscious rectitude and stern resolve and the force of a moral principle in Major's gait. He doubled himself up and let himself out in a way that was good to see, and he overtook Kikie within ten yards of the crossing.

With one blow of his paw he batted his small friend over, placed his great foot on the little dog's chest, held him down while the train rushed by.

Kikie lay perfectly still. When the last car had passed old Major removed his paw with a bark and a growl which said plainly as speech: "There, you little fool! Can't you learn anything? Do you want to get hit by the cars again?" and Kikie got up and followed Major home with his tail between his legs.

Many a time all this was repeated to the delight of those who saw it. Kikie never failed to get the best start, but Major always caught him before the crossing was reached, always knocked him over and held him down till the whole train was safely past. Kikie never learned wisdom but Major never gave him up as "past reformation."—*Youth's Companion.*

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To spend the afternoon;
And I can stay to supper
If you will have it soon.

II.
Don't go to any bovver
'Cause you've got company:
Some pie and 'serves and cookies
Is good enough for me

III.
I'd hate to be a nuifance
Like some folks is, you know,
And want such lots of cooking
Just everywheres they go.

IV.
But I'm not like those peoples,
So give me what you've got;
But if you *should* have chicken,
I fink I'd eat a lot!

—*Babyland.*

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MARRIAGES.

JOHNSTON-BROWN.—Married at the Presbyterian Church, Tarboro, N. C., on the 15th of June, by Rev. J. B. Morton, Mr. Clarence A. Johnston and Miss Cora Lee Brown.

LOVELACE-HORNE—At Spencer, N. C., June 28, at home of bride's parents, by Rev. John Wakefield, Mr. C. L. Lovelace and Miss Rosa M. Horne.

SHIELDS-McILWAIN.—At 2 o'clock yesterday evening at the home of the bride's parents, Esquire and Mrs. D. P. Shields, near town, Miss Della A. Shileds was united in marriage to Rev. J. R. McIlwain, of King's Mountain. Rev. M. McG. Shields, of Gastonia, brother of the bride, assisted by Rev. Chas. Holt Dobbs, performed the ceremony. Quite a number of the relatives and friends of the contracting parties were in attentance. After receiving the congratulations of their many friends the happy couple departed on the 4 o'clock train for Pensacola, Fla., where they will make their future home.

OBITUARY.

MR. WILLIAM McQUEEN—The death of Mr. William McQueen, which occurred recently at his home in Plainview, N. C., has called forth many expressions of high regard for the deceased as well as sympathy for the bereaved and sorrowing family. Mr. McQueen was born at Rockfish, in Cumberland County, N. C., in the year 1845. His early life was spent quietly in his native place. In the year 1872, he removed to Plainview, in Robeson County, where he spent several years in business with his brother, Mr. Archibald McQueen. This firm of A and W. McQueen carried on a very extensive business in general merchandise and naval stores. By their enterprise, also, the Alma & Little Rock R. R. was built through to Plainview. In the year 1878, on the 27th day of March, Mr. William McQueen was very happily married to Miss Ida Carmichael, of Marion County S. C.

After the business at Plainview was closed Mr. McQueen removed to Red Springs, N. C., and thence to Georgia, where he again engaged in business, dealing in Merchandise, Naval Stores and Lumber.

The last four years of his life were spent at his home in Plainview. By reason of failing health he was not able to engage actively in business, but with his usual energy he attended to considerable work on his farm, which exertion probably hastened his death. Mr. McQueen was a remarkably kind and indulgent husband and father, and in his busiest times never forgot the attentions to his wife and children, which made his home one of the happiest in the land.

Mr. McQueen was attentive to his church, being regular in attendance on public worship, and a liberal supporter of all church work. He became a member of the church during a series of revival services conducted by Rev. A. McQueen in Philadelphus Church, and during his long residence in Plainview, was in connection with Ashpole Church as an interested and liberal member.

MR. WM. R. HOLLAND was born on the 14th day of September, 1819, and died June 3, 1898 On the 14th day of October, 1847, when 28 years of age, he was happily married to Miss Rebecca Wilson, of Gaston County, with whom he lived for forty-one years, her death occurring on the 21st day of July, 1888. Mr. Holland leaves only one child surviving him, Mrs P. I. Linebergher. He was a man of great activity and up to a short while before his death would take long walks that might well have daunted a younger man.

Industrious frugal and methodical his own life demonstrates the truth of the advice he was accustomed to give young men. While a very great man he had in him a kind of humor and an appreciation of the human which made him an enjoyable companion. Uniting with the Presbyterian church early in life, he was for many years a member and also an Elder in Olney Church, Gaston County, and up to the time the infirmities of age began to press upon him, was a constant attendant upon divine services, taking great interest in matters affecting his church. He delighted in attending the services of Presbytery, was many times a delegate and always took a lively interest in the proceedings even when he could no longer attend them. His life was one of the many that for over 100 years has made Olney Church a strong tower of Presbyterianism. in this part of the county. But one by one the old landmarks are passing away—the elders are giving up service upon earth to take up service in heaven. Let us hope that as one by one God calls them to that higher service the places made vacant here will be filled by those who will make Olney Church in the coming century what it has been in the past. PASTOR.

COBB.—Died at the home of Judge Howard, in Tarboro, N. C., June 21st, "little Job," infant son of Mr. Job Cobb and Mrs. Alice Howard Cobb.

DAVIDSON.—Died at her home in Mecklenburg County, North Carolina, June 30th, 1898, Mrs. Minnie Caldwell Davidson, wife of Mr. Jno. Springs Davidson. She was a faithful member of Hopewell Presbyterian Church, of lovely Christian character, displaying in her home the traits of gentleness, patience and affection. She leaves a household deeply grieved but submissive to God's will. D B. S.

STIMSON.—Died in Statesville, N. C, June 25th, 1898, Mr. E. B. Stimson, in the 78th year of his age, an honored and faithful elder of the Statesville Church. He had held the office of ruling elder for 48 years. He was devoted to his Master and diligent in His service.

Lines on the Death of Ruling Elder, E. B. Stimson.

The lampadrome of life is run,
The battle's fought, the victory won;
The cross he bore is now laid down
To wear the conqueror's fadeless crown.

He chose the straight and narrow way,
And walked with God from day to day;
He knew no sacrifice too great—
His was to labor and to wait.

What tho' his body's 'neath the sod!
His "life was hid with Christ in God;"
The Master whom he reverenced *here*
Will own and crown him "over *there*."

His kindly face we'll see no more
Until we reach the other shore;
Then he and we shall meet again,
Removed from toil and care and pain.

We thank God for His noble life
With all the Christian virtues rife;
A life of faith, and zeal, and love,
Whose treasures were laid up above.

—*H. D. Lequeux.*

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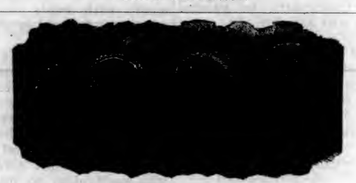
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Spaniards are our "enemies" today. We are at war with them, not only in the ordinary sense that our fleets and armies are arrayed, or soon will be, against each other, but in the far profounder sense that our conception of human rights, our methods of conserving them, and in short, all our ideals, are sharply inimical. Both they and we call ourselves Christian nations; but it is well-nigh incredible that such opposite types of religion can exist under the same name and the same fundamental charter. Spain has put tradition and human authority in the place of the Bible, and a priesthood in the place of Jesus. The result has been bigotry instead of diffused intelligence; slavery of mind, cruelest of all slavery, instead of civil and religious freedom. The differences between Spaniards and ourselves that have led to armed conflict are not superficial, but profound. But we must go deeper yet, and below all the differences, to find things in common—things that make us "neighbors" still, although we are "enemies." Such things there are: our common humanity, our common sonship of the one Father, our common capacity to sin and suffer, to be redeemed and blessed. And very especially the wretchedness of Spain makes her our "neighbor" in the Lord's own sense. Her poverty, her internal discords, her unholy pride, more cruel to herself than to any one else; the unnumbered bitter fruits of the long centuries during which she has been stubbornly sowing ignorance and bigotry and oppression—how pitiable they render her to-day. She is robbed and wounded and dying; smitten not by aliens, bnt by the members of her own household, whom she has goaded, like the bulls that afford her inhuman sport, to madness and desperation.

To love these "enemies" is intelligently and actively to pity them. This we do. What American would stay his hand from ministering to the man wounded and suffering because he is a Spaniard? Rather we would help him the more promptly and joyfully. This much of Christ's spirit we have thoroughly learned. There is no fear that Spanish prisoners of war will be starved, or harshly treated, or even taunted. We are at war to relieve the Cubans; but the Spaniards of that island will share equally in any relief that we can afford. There is no shadow of fear that our warfare will be barbarous or our victories ungenerous. Our Christian civilization has made us humane. In all overt ways we shall treat our Spanish "enemies" as "neighbors."

The question of national concern, however, is: How shall we treat ourselves in this novel situation and in the face of this novel duty of loving our "enemies?" They will not suffer in person or fortune more than the exigencies of war imperatively demand; shall we suffer needlessly in our Christian character? Shall we relapse from a civilized to a barbarous temper? Shall we throw away our hardly cultivated good will, filling its place with suspicion and enmity. It all depends on whether or not we hold ourselves to the lofty purpose of righting grievous wrongs and helping an oppressed race to that freedom which we believe to be the universal birthright of man. We must banish thoughts of revenge. "Remember the Maine" must not be our battle-cry; not because that hideous wrong should not be righted—it should be, and shall be—but because revenge is a barbarous battle-cry; because the blows that it inspires fall indiscriminately and, most of all, because it kills all Christian love of the hearts that cherish it. That love does not demand that we make war feebly; that we stifle our patriotism in apologizing for the vigor of our national conduct; that we belittle by a breath the righteousness and the majesty of our cause; that we feel the faintest touch of indifference as to which flag finally floats over the cruelly oppressed and the dust of the starved and otherwise murdered Cubans. But it does demand that we leave vengeance to God, while we strike only for righteousness and freedom, pitying the sorrows and loving the persons of those "neighbors," whom for a time we are most reluctantly obliged to count and call our "enemies."—*Dr. Hamlin in the Independent.*

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CLIPPINGS.

The Historic Episcopate.

BY REV. H. T. MILLER.

The historic chain is pretty lengthy, and the links are not of equal strength, and whether the links have grown thin by constant chafing on the bottom is a question worthy of regard. We are asked to admit its antiquity, but we are prompt to confess that it is rather small for its age.

The taking of the census is a necessary part of civilization, and the Church is prone to count heads, but the *Church Review* thinks it would have been better to have locked up in the desks of bishops the number of people than of letting the world know how far short the Church of England comes when compared with theo ther Churches in point of numbers.

The grand total of the English-speaking population of the British Isles, the United States, the colonies and heathen lands are in round numbers upwards of twenty millions of communicants, whereas the membership of the Anglican Church is but a little over three millions.

Men may be too anxious to count heads; the true sign of success is not heads, but hearts all alive. Gideon had to send many back before he got down to hard-pan, but if men will count, let them have fair figures for good arguments, and if the Presbyterian Church can quote four millions let us be thankful for the number, and pray for increase of grace as well as numerical strength.—*Presbyterian.*

An American Catholic who lately died left by will $4,000 to pay for masses to be said for the benefit of his soul, in other words, for release from purgatory. In the same will he left $1,000 to pay for masses for his mother, who had died some years previous. This raises a half dozen curious and important questions. Was his mother nearly through purgatory? If so, did she need the $1,000 to be spent in masses? If she was coming through without cash, would the money expedite the process? Did he leave four times as much for his own needs because he was four times as wicked or because his mother was four times as good? Or does it cost more, on general principles, to get a man out of the fire than to secure the release of a woman? As comparatively few Catholics are worth $4,000, what is the fate of those not able to put up the gold? On the whole are such bequests likely to benefit or to damn a Church?—*Interior.*

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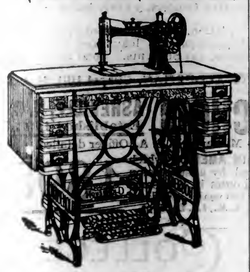
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The New York Presbytery spent five hours on Monday in examining two young men from Union Seminary, who desired to be licensed to preach the Gospel. One of the candidates was successful in his examination, but the other failed in theology. The examination was unusually severe and prolonged. A few members of the Presbytery improved the opportunity to show their long-suffering brethren that whatever views these young men held, there was no doubt as to the orthodoxy of those already in the ministry. The man who failed was presented for licensure by his pastor, who spoke in the highest terms of his transparent honesty and of his reverence for the Scriptures. He was loved by all who heard his examination, but his views on inspiration, the authority of the Pentateuch, Isaiah, and much of the New Testament and the future of those dying impenitent accorded better with the ideas held by Dr. Briggs, Lyman Abbot and German rationalists than by the majority of the ministers in the Presbyterian Church. Why a private conference with three members of the Presbytery should be necessary after such a searching examination, was not apparent to all of the presbyters. Several of the men, who favored his licensure denied that they held the views which he did, but they thought that he was so good, he could not go wrong. To have licensed him, with his agnostic views on many questions and his professed uncertainty about a much larger number would have been little less than disloyalty to the Standards, which every presbyter has sworn to defend and honor. To refer the matter to a committee, with months of uncertainty before the candidate, and the extreme probability of a repetition of Monday's proceedings seemed altogether unnecessary and a resort to tactics rather than meeting the issue squarely.—*New York Observer.*

The Assembly at Winona set a good example of "resorting to tactics rather than meeting the issue squarely."

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The War With Spain.

FRIDAY.—General Shafter, it is reported, will attack Santiago from four directions, so as to cut off possible escape by the Spaniards.—There was an unconfirmed rumor in Madrid last night that a battle had taken place at Santiago and had resulted in favor of the Spaniards.—General Wheeler, in his report on the fighting at Laquasinas, praises Colonel Wood, Lieutenant-Colonel Roosevelt and other officers.—Admiral Camara has been notified that he must stop taking coal at Port Said, and must leave.—Commodore Watson has arrived off Santiago, preparatory fo starting for Spain with his squadron.

SATURDAY.—The American army attacked Santiago and captured a number of its outer defenses. General Shafter cables that more than 400 of his men were killed or wounded. The battle will be resumed to-day.—General Shafter is preparing to cut off retreat, should the Spaniards attempt such a move.—A dispatch received in Madrid stated that American warships bombarded Manzanillo, but retired with one vessel injured by the return fire.—Premier Sagasta says the Spanish government cannot treat for peace at present.—General Aguinaldo is said to have arrested two of his chief associates because he feared they were organizing a party against him. The release of one was obtained by Consul Williams.—The first Manila expedition had not arrived there when a Japanese cruiser left for Hong Kong last Tuesday.—Admiral Dewey sent a cable message to Washington that he had in no way committed the government to a policy in the Philippines.—Camara's fleet went outside of Port Said harbor yesterday to coal from its own colliers.—Troops and ships at Cadiz joined in a two days' sham battle against a target representing an American bombarding squadron.

MONDAY.—The Casualties of the Americans in Friday's fight are estimated at 1,000; Gen. Shafter telegraphed Friday night to Washington for a hospital ship and forty more medical officers.—Fighting at Santiago was resumed yesterday; no other advices received; American losses were very heavy; no decisive results indicated.—A Spanish steamer and a sloop captured off Manzanillo were brought into Key West yesterday by the Hornet.—A report from Siboney says that Cervera's fleet was destroyed yesterday by a portion of Sampson's fleet. No report yet from Sampson.—The United States troops have arrived at Manila. On June 30th, the fleet captured the Spanish Governor of the Ladrone Islands and carried him, with the Spanish soldiers, on to Manilla.—Shafter has battled before Santiago. His losses are heavy. More men are needed to take the city. Siboney was taken on July 2nd and 2,000 Spanish soldiers captured.

TUESDAY.—Admiral Sampson cabled to Washington that Cervera's entire fleet had been destroyed; Cervera and about 1,300 others were made prisoners. The American fleet lost one man killed and the Spaniards lost several hundred.—General Shafter was allowed until noon to-day for the removal of the women and children from Santiago, preparatory to shelling the city.—The foreign press is almost a unit in advising that Spain should sue for peace.—Admiral Dewey was reported to have planned an attack for yesterday on Manila by land and sea.—The Spanish gunboat Leyte surrendered to the McCulloch in Manila bay.—Spain is said to have ceded a coaling station to Germany in the Philippines before the present war.

WEDNESDAY.—Shafter has twice demanded the surrender of Santiago but each time he received a refusal.—Sampson has entered the inner harbor of Santiago. After silencing the forts he will remove the mines and then proceed to bombard the city.—Shafter's losses, killed and wounded, now amount to 1,800.—Camara's fleet is now passing through the Suez Canal.—The government seems determined to send Commodore Watson to Spain. He is expected to start this week.—On June, 29th, 3,800 men left Tampa to reinforce Shafter. Several regiments will embark from Charleston to-morrow for Santiago.

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CONTENTS.

	PAGE.
Chant of the New Union, Poem	1
Selections	1
CORRESPONDENCE: Tidings From Our Travelers. *P. H. H.*	2-3
CONTRIBUTED ARTICLES: The Novelty Club: *Leigh*	3
Honey Out of the Rock: *Dr. Cuyler*	7
CHURCH NEWS	4-5
Letter from Chautauqua	5
HOME MISSION DEPARTMENT	6
WESTMINSTER LEAGUE DEPARTMENT	7
EDITORALS: Church and State. The God of Battles. A Dying Nation	8
Sunday School Lesson	9
CHILDREN'S DEPARTMENT	10-11
Marriages and Deaths	12-13
Among Our Exchanges	14-15
News of the Week	16

CHANT OF THE NEW UNION.

Blood of the North
To the blood of the South—
Are we the same blood?
Though in strife parted—born of one mother;
Now, as the forge-fires flame o'er the land,
Wake in a new love—brother to brother;
Lift we a loving-cup, hand clasped in hand.
Draining the same draught, though it be red;
Shouting the same cry, wherever led,
Drink to our Union!
Yes—
Now the same blood!

Sword of the North
To the Sword of the South—
Lift we the same sword?
Thrust in our hands for the vengeance of God.
Clasp we its hafts in the battles of Right,
Where Murder and Famine and Rapine have trod,
We lift to annihilate—righteous our might.
Wave we on high, heaven kissing the brand
That its gleam may be seen in a faint, stricken land.
Strike for our Union!
Yes—
Now the same sword!

Flag of the North
To the Flag of the South—
Float we the same flag?
Hallowed star-spangled one, calm, pure, and regal,
Lead us to reap where the harvest is sown.
Follow the scream of our cloud-circling eagle,
Burst from its cage, its war-pinions new-grown;
Spread and unfurl to tell victory's story,
Symbol of justice, symbol of glory.
Wave for the Union!
Yes—
Now the same flag!

Prayer of the North
To the Prayer of the South—
Breathe we the same prayer?
Death to oppression—succor to pain—
E'en through our vows shrill shrieks fill the air;
Rise! that they may not our hearts rive again.
Sheathe not! but strike for a nation's despair!
Lift the sword-cross as once God's soldier prayed,
Pray as the Knights of a holy Crusade.
Pray for our Union!
Yes—
Now the same prayer!

—*Edmund Russell in McClure's Magazine.*

When the day is over and the work is done it will be soon enough to judge the government of the Eternal.

There are two methods of government. One by compulsion and one by allurement. And it is a proof of the Divine wisdom and goodness, that at every step in life, we are invited, not threatened. Prizes are continually held before our eyes, and we are strengthened to endure by the joy set before us. So we are helped up the steep way that leadeth to the stars, ever refreshed with a new hope, ever discovering a new horizon.

Nothing surely can be a sorer cross than the alienation of one whom we love, whom we trust, whom once we made our confidant. How one longs for the shining of the sun and the dispersion of the cloud. Like ships that start on the great voyage together and lose sight of one another in the fog, what can friends do but feel their way with caution and patience lest there be collision and disaster, till at the final sunrise they cast anchor side by side in the fair haven of peace, and see one another face to face.

It is a shallow optimism that would take a rose-colored view of the world, whose moan ought ever to be in our ears. It is an inexcusable pessimism that denies the progress of the race, with the centuries. To-day there are wars at a time and in places; once it was war at all times and everywhere. To-day a massacre fires our blood; once it was an ordinary event. To-day the poor are at least helped; once they were left to perish. The agony of one age is the birth of a better life for its child, and every martyr gains some good for those following. The day breaks slowly and the sun as yet hardly pierces through the banks of black clouds, but the East is glowing and the darkness is past.

Adversity will be helpless to deprive a man of the love of wife and child, but by a blessed law of human hearts will only make him dearer. Does a woman think less of her husband because he has been worsted in the battle and sent out of the lists wounded? She is so fashioned by God that she will claim her knight before the people and glory in him and lavish hitherto unknown riches of love on him and be prouder of him than if he had come off victor over all opponents. Why? For a woman's reason; because he is not strong and successful; because he has failed and therefore has need of sympathy and comfort and confidence. For another reason: because he failed for her so that every wound has become an evidence of his devotion, a claim on his loyalty. What a love is that which God hath placed in the heart of a woman—so magnanimous, so ungrudging, so forgiving, so steadfast.

Before trying to find reasons for the divine action it is always well enough to remind ourselves how little we know about anything and how very unlikely it is that we shall know much more till we get the after look. We are the victims of the present and the imperfect. Seeing only processes, not ends. Understanding only a part, not the whole. We should never have imagined this fair earth had it been given us to see fire and water laboring like blind and chaotic forces at its making, and it is at least as impossible to anticipate what gracious products of human character may result from what seems in our day the confused and senseless agonies of life. Each generation lives amid the machinery that is making souls and the individual must be patient when he fails to understand its whirling wheels and sharp-edged tools. The past with its golden record of conspicuous successes corrects our hasty judgment; the future with its incalculable possibilities bids us hope.

IAN MCLAREN.

As scientific discoveries come only to those who bend their minds that way; as nature will not reveal herself to those who do not bow with the homage of patient, reverential labor before her shrine, so is it also with religious discovery, the discovery of God and His Christ. Upon them who are careless and incurious, as also upon them who, although deeply thinking, do not think in the Christian plane of thought, the inspiration, the flash, of the Gospel light will not burst. But let a man only bend his mind that way, let him work and toil to penetrate the secrets of the Gospel with an assiduity equal to that with which he labors in the workshops of Nature; and he will find that his discoveries in religion will not be less plenteous, though perhaps less communicable, than his discoveries in science. He will also find that the borderland between religion and science is not a barren ridge between hostile tribes, but a fruitful stream into which the waters of both territories flow, and by which both alike are mutually enriched. In the end religion will prove as necessary to the perfection of science as we have seen faith to be necessary to the enlargement and consummation of knowledge.

JOHN W. DIGGLE.

To every careful and earnest student of the Bible the scheme of creation and redemption, as presented therein, has neither the aspect of a series of fortuitous occurrences, nor of a spontaneous evolution, and rather appears as the development of a great plan running through all the ages of the earth's existence, and culminating in new heavens and a new earth, with their appropriate inhabitants. This is so obvious, and has been so often dilated on in different ways, that I may here be content merely to sketch its general features in so far as they are parallel with the history of the world as we gather it from other sources, and to point out some portions of the analogy of nature and revelation which impress themselves more strongly at the present day than was possible formerly. In the first chapter of Genesis we find a chaos "without form and void," developed by one advance after another, till it blossoms in the garden of the Lord, with man in God's image as its happy inhabitant. So in the history of God's chosen people, the childless pair who migrated from Ur of the Chaldees expand into several nations, and ultimately constitute the nucleus of the empire of David and Solomon. Christ Himself compares His kingdom to a grain of mustard seed, which grows to be a tree, and we see the early stages of this growth portrayed in the spread in the apostolic ages of Christianity throughout the Roman empire. So in the bold imagery of the Apocalypse there appears the great scroll of destiny with its seven seals, waiting to be unrolled to display successive pictures of the future of the world and of the kingdom of Christ.

J. WILLIAM DAWSON.

CORRESPONDENCE.

Tidings From Our Travelers.

Leaving Smyrna about sunset, we passed Mitylene in the night and Tenedos in the morning and by noon were off the plain of Troy and entering the Dardanelles. We had a vivid and for a while painful realization of the swiftness of the current that sets outward through the straits, for in lowering a boat a rope slipped and two of the sailors were washed away. Many boats were afloat ready to board the steamer, and no time was lost in beginning the pursuit, but before they were taken up they looked like mere specks, so far had they drifted. Happily a good wetting for the sailors and doubtless a good sum paid out by the steamer were the worst results. It was a little above this point that Leander for love and Byron for glory swam the straits, and the feat has been repeated by others since. Here too Xerxes built his bridge of boats and wept that in a hundred years his great host that was crossing before his eyes would be dead. Early the next morning all were on board eager for the first view of Constantinople. Soon Stephano and other towns are passed to the left and Chalcedon to the right. Then the Seven Towers are seen, that mark the southeast angle of the city walls, and for five miles we follow the line of the sea-wall with the Mosque of Sultan Ahmed, Saint Sophia and the Seraglio buildings looming up conspicuous. Sentore now appears to the Asiatic side. Then Seraglio Point is passed, the Golden Horn opens to the left and across it Galata with its ancient Genoese tower, and Pera—the new foreign city above. The Golden Horn itself is crowded with shipping and alive with moving boats, while on before us stretches the Bosphorus toward the Black Sea. We anchor at the mouth of the Golden Horn and land at Galata. After passing the custom house we drive to our hotel at Pera.

This first general view of the city opens the eyes to its great significance as a life time of reading could not do. Where two continents face each other and where two great seas meet there must needs be a great city. The precise point was fixed by the Golden Horn, a long narrow estuary opening westward just where the Bosphorus enters the Sea of Marmora, giving a secure and protected harbor. That it should be not only a great center of trade but the seat of empire was inevitable from its capability of defense. The Bosphorus and the Dardanelles (the ancient Hellespont) are so narrow at places that the passage of a hostile fleet from either direction would be impossible when forces were at all equal, while they are sufficiently wide to check a land force from the Asiatic side.

Here then Byzantium grew into wealth and power for centuries until the genius of Constantine made it the metropolis of the world. Here for eleven hundred years the Eastern empire had its capital, preserving ancient learning and art and civilization nearly a thousand years after western Europe had been flooded with barbarism, and only fell when western Europe was ripe to receive its treasures, and when a new world was about to be discovered where humanity could work out afresh the problems of civilization. Then Stamboul succeeded Constantinople, first with immense wealth and power, then with decay and disintegration. But misgovernment and stagnation have not sufficed to destroy the greatness of this city, and what Moslems waited for for eight hundred years Russia has coveted for a century and all Europe watches with jealous eyes. Enter it from the Dardanelles and the Sea of Marmora, sail up the Bosphorus to the fortifications on the Black Sea, climb the Galata tower and survey the city—or rather the three cities in every direction, row up the Golden Horn with a vast city arrayed before you on either hand, look down the Golden Horn from the cemetery at Eyub—where the first Mahomet's standard-bearer fell eight hundred years before Mahomet II conquered what Mahomet I coveted—and you will understand it all. Whatever the future holds this must always be a great city, and play a great part in the world's history.

Of the empire of the Cæsars there are only a few remains. The Hippodrome of Constantine exists only as an open plaza marked by some of the ancient monuments that stood in its arena. The bronze column representing three twisted serpents, brought by Constantine from Delphi, on which are engraved the names of the Greek cities that resisted Persian invasion, the obelisk of Thothmes III brought by Theodosius from Heliopolis and erected on four bronze cubes resting on a sculptured foundation, and the "Colossus" built by masonry in imitation of the obelisk and once covered with metal plates, are all that are left to tell the tales of splendor and of blood that the spot recalls.

Near by, marking the site of the Forum stands the porphyry column of Constantine at the foot of which impartial proclamations were read. Blackened and scarred by lightning and fire, and only held together by bands of bronze it is a significant emblem of the empire which has succeeded the ancient empire it survives and commemorates.

But the great monument of Constantinople is Saint Sophia. Shorn of much of its beauty by time—for the Turk keeps nothing in repair—stripped of its Christian symbolism and marred by blotches of Moslem barbaric taste, it is still and must always be, while it stands, one of the greatest churches ever reared in Christendom, while some great authorities give it the first place. It has been imitated by every mosque in Constantinople, but while some have a more imposing exterior—for the structural problems involved in its plan were new when it was built—its interior has never been approached.

The distinguishing feature of Byzantine architecture is the curved line—the dome, the round arch and the circular or oval wall. As Saint Sophia is the epoch making building of that style, some detailed account of it may be interesting. Four central piers, forming a square, sustain as many arches on which rests a vast dome. Two pairs of smaller piers to the east and west elongate the square into an octagon, and these extensions are covered by half domes fitting against the east and west arches. But while the structural outline of the building is an octagon, no octagon appears, for at the four corners are recessed circular alcoves covered with small half domes that open into the larger half domes, and a similar recess in the centre of the east side joins the apse. Around three sides of this central nave runs a broad corridor, that to the west joining the vestibule, opening into the church by the Porta Basilica, or royal door opposite the apse, and by smaller doors into the north and south corridors which form the aisles. Above the vestibule and aisles are great galleries, and all is roofed with a series of small domes, above which windows open into the main church on the north and south, filling the arches beneath the dome. The nave or main church is outlined between the piers by great columns. On each side a row of four columns of verd antique from the temple of Diana at Ephesus carry six similar columns in the galleries; and in the four corner recesses as many pairs of red porphyry columns from the Temple of the Sun at Baalbec carry groups of similar columns arranged in curved lines in the gallery. A line of columns over the Porta Basilica in the west gallery faces the apse and completes the outline. If you can carry this ensemble in mind add this: that the walls are everywhere inlaid with the rarest marbles and the vaulted ceilings encrusted with mosaic, and you have some conception of Saint Sophia, and may feel like condoning Justinian's pride when he entered the completed building and exclaimed: "Solomon, I have surpassed thee." High up on one of the walls is the print of the bloody hand of the conqueror as he rode in over the heaped up bodies of the slain as they had taken refuge in their great church, and making his mark on the wall, exclaimed: "There is no God but God, and Mahomet is the prophet of God." But four and a half centuries have not sufficed to destroy the evidence that this church was built for Christ and Him crucified. For beneath the repeated gildings the cross shows everywhere in the ceiling when the light falls aslant, and the form and face of the Saviour blessing the people still shows in the dome of the apse. Some day Islam must acknowledge as Rome once acknowledged—in fact if not in word, "O Galilean, Thou hast conquered."

The great pageant of Constantinople is the Selamlik or weekly salutation of the sultan as he goes to public prayer at Friday noon. Except at certain annual feasts it is the only occasion on which the sultan shows himself outside the grounds of the Yildiz Kiosk, and the mosque was built by the present sultan a short distance from the entrance gate of the palace. Through the kindness of the American minister we had places in the civil office just opposite the mosque, but as there were many German and English tourists in the city we went early to secure good positions, and found a German party already there, about two hours before the time. But the time did not drag heavily. In less than half an hour the cavalry began to come from their barracks and close up all the street of approach that none without tickets should have access, while the great body of the cavalry were massed in a large open arena below the mosque. Then armies of carts drove through the approaches to the mosque scattering fresh gravel which was well sprinkled and swept smooth; and up to the time of the sultan's arrival the sweepers with their large brooms obliterated the tracks of the arriving carriages and horses. Meanwhile heavy columns of infantry were massing in the streets and in the court of the mosque. Carriages with outriders came from the palace with the ladies of the imperial family in masses of gauzy silk, and drove into the court where the horses were removed, the ladies still sitting in the carriages. A little prince in a great carriage alone, with tiny pages walking on each side drove to a side door ready to enter when his father arrived, while the older princes on superb horses, were drawn up in line, and the high officers of the empire continued the line up to the door of the mosque, facing the direction from which the sultan was to come, while amid all the splendor of official rank the green turban of the descendants of the prophet gave free access to the poorest. When all is in readiness a bugle is heard from the hill above, the muezzin begins the call to prayer from the minaret, a bugle answers from below, the band from above plays a strain, the troops give one hoarse cheer and the band from below replies to the band above, the bands intermingle, the troops give another cheer, the heavily gilt carriage of the sultan, with Osman Pasha facing him draws into the open space, surrounded by a crescent shaped bodyguard, the troops salute, the officers bow, bow low, and bow again, the wierd quavering cry of the muezzin still chants out the refrain that "God is great. There is no God but God. Mahomet is the prophet of God," and the successor of Mahomet enters the house of prayer, followed by the friends and high officers while the whole building is surrounded by a solid cordon of soldiers. It was a splendid pageant and the culminating effect of all the arrangements was very striking. It displayed a military despotism in its strength and in its weakness. Its strength because the whole of these thousand troops, representing a vaster army and a great empire, were at the bidding of one man and united in doing him homage. Its weakness, because without such a guard he dares not go outside of his palace walls, and even within them knows that he lives from day to day at the mercy of the powerful clique that can dethrone or destroy him. Within a narrow area his will is absolute and his lightest whim is law. Let him transgress those limits and he is done for.

As the procession came out of the mosque the Sultan was facing us—this time in a different carriage which he drove himself. I had a long full look into the face of this man whose cunning has baffled European diplomacy and whose remorseless policy has massacred sixty or eighty thousand of his most industrious subjects. It is a pale, careworn, unhappy face, with an outward expression of dullness that veils, but does not wholly conceal the astuteness and subtlety in which he is without doubt a past master.

It seems strange to walk through this city and see it clean, well ordered and with an outward coating of civilization, and think that only two years ago eight thousand of its people were shot down or knocked in the head in three days. I walked alone one afternoon all through Stamboul—the most distinctly Mahometan city, where I did not meet a solitary European (in one sense of the word), and I was far safer from molestation or interference of any kind than I would have been in similar streets of New York. The people seem inoffensive, and were they disposed to be otherwise, the soldiers that are everywhere present are an effective police. Even in the massacres only one European was killed and he by mistake. The massacres were without doubt a stroke of state policy inspired from the Yildiz Kiosk, and the softas (theological students) even more than the soldiers were the executioners. When the ambassadors finally got together the third day and informed the Sultan that they must stop, they ceased all over the city within an hour.

Since the massacres, one of the beauties of Constantinople is gone—the kaleidoscopic variety of native costumes. Except for the pervading Turkish uniform, with now and then the dignified dress of a Moslem, Greek or Armenian priest, or the gorgeous array of the cavass of some consulate or hotel, there is little variety from the dull monotony of cheap European dress with the inevitable Turkish fez.

Two things—besides many that I have mentioned—no visitor should miss. Besides much else of interest in the museum, the gem and glory of the collection is the Alexander sarcophagos. If it was really Alexander's it is a mystery how it came to be found at Sidon. If it was not it is a still greater mystery, perhaps, how any one else should have such a sarcophagos. The relief on the sides show Alexander in battle with the Persians, and Alexander hunting wild beasts. It is the most perfect specimen of the Greek painted sculpture that has been yet discovered, and gives an entirely new idea of the outside possibilities of the combination of those arts. In composition, modeling and execution the sculpture is unsurpassed, while the delicacy of the tinting gives it an exquisite beauty like nothing else I have seen.

The other is the trip up the Bosphorus, with long lines of white palaces coming down to the water's edge, gardens and parks sweeping up the valleys and climbing the hillsides, showing masses of the "red-bud" melting into the fresh green of spring, and the purple of wisteria and lilac bringing back sweet pictures of southern homes, the castles of Europe and Asia frowning across the narrow space where Darius built his bridge of boats, and Robert College above like a great spiritual light-house, and beyond the summer palaces of princes and pashas and the summer homes of foreign embassadors, while up and down fly local craft of all kinds and the larger vessels that carry the Black Sea trade.

Two of us made a special trip later to Robert College and enjoyed meeting Dr. Washburn and several of the professors, and seeing the work of this great institution. When liberty comes to those nationalities as it has already come to Bulgaria the great value of this work will be seen. Some years ago Dr. Washburn was in Sophia and the resident graduates had a photograph taken with him and his wife. In that picture he pointed out to us the prime ministers of Bulgaria and several other ministers, the leader of the opposition, the chief justice and several other judges, two of the chief officers of the army, the mayor of Sophia, the president of the chief male and the chief female school, Protestant ministers and other persons of influence. In other words the success of Bulgaria is the success of Robert college. It is for this liberalizing and elevating influence of the college that the sultan dislikes it and dislikes Americans. I know, too, from a direct source that he does not like the present war—the parallel is too suggestive. For the same reason others like it. I have heard it again and again —"If only Europe would do the same for us."

P. H. H.

[We publish this interesting letter that was overlooked in the series. The last paragraph will be read with special attention. We are glad to welcome "Our Travelers" home again.—ED.]

CONTRIBUTED ARTICLES.

(For the North Carolina Presbyterian.)

The Novelty Club.

A sultry June day was just closing, and its fiery pulsations were still felt in the twilight that was closing over the town of Barbara. On the wide front porch of the Adrian home the whole family were gathered in what saucy Donna called picturesque confusion. Rupert Adrian, the oldest, had appropriated the cushioned settee with little Norma, his eight year old sister, perched beside him. Donna, a dark-eyed, fifteen year old girl, monopolized the hammock while Noel, the younger son, sat near his mother. He had claimed and kept the place of comforter to her ever since her husband's death three years before.

"Whew, Mamma," he was saying, "Won't it be hot at church to-morrow?" "Perhaps"—Mamma was beginning when Rupert raised his languid head. "This is to give notice that I don't propose going to church to-morrow." "Nor I," seconded Donna. "Nor I" chimed in Noel, though with a relenting glance at his mother. "Nor I" piped up Norma, "if sister and Rupert don't."

"Children!" exclaimed Mrs. Adrian, rather sternly.

"Mamma," said Rupert, rising slowly and standing resolutely in front of his mother, "we have talked this matter over among ourselves before, and we've concluded this is as good a time to break it off as any. There's nothing *new* in going to church; the prayers and hymns, the reading and sermons are always the same." "The same old things," echoed Donna. "Ever since I can remember," added Noel, with the air of Methusaleh; and Norma nodding approval, summed up with, "*We* don't like old things."

Mrs. Adrian paused a moment, she realized that this was a critical moment in her household. To assert her authority and be obeyed would be easy, but was there no better way? Could she make them see that they ought to go to church and why? It was worth trying. "What do you mean exactly, by the same things, Rupert," she asked, finally.

"Oh, you know," was the careless answer, "about the fall and the gospel and growing in grace, and all the rest, and we pray for the same things always and sing the same verses, and as Norma says, I should like a change."

"I see," said Mrs. Adrian reflectively. "You are progressive young folks with up-to-date ideas, and you must have novelty in everything. Is that it?"

"That's it," cried all the Adrians with one accord.

"Well then," pursued Mrs. Adrian, "since you are all agreed, suppose we organize ourselves into a Novelty club and eschew everything old and primitive; let us have *everything* improved, cultured and advanced."

"Glorious!" exclaimed Donna, "just the thing," decided the rest, but the more sagacious Noel cast a dubious glance at his mother's tranquil features.

"We will begin our new arrangements tomorrow morning," she continued. "I think I can have everything ready for our first experiment by that time."

But not another word could her children extract from her that night. When the breakfast bell rang the next morning, Mrs. Adrian, who had risen early, was seated quietly in her usual place and wished the young folks a smiling "good morning" as she watched the astonished glances they bestowed on the repast. Instead of the juicy steak, oatmeal, fruit, crisp bread, rich milk and golden honey, the board presented nothing but a large dish of puffs filled with whipped cream, which had been prepared for the Sunday desert, with another of salmon salad, while their mother poured some chocolate into the breakfast cups.

A moment they stood speechless then there was a simultaneous call for "breakfast," which was followed by a giggle from Noel, as he took his seat. "I don't see the joke," observed Rupert rather sullenly "any more than I do the breakfast."

'Son," said Mrs. Adrian, "this is the best I could do on so short a notice. Now I need not remind you that bread in all its shapes has been known since the time of the ancient Egyptians, and as you are reading Homer you cannot fail to remember the steaks consumed by his heroes. As for milk—" The calm matter of fact tones in which his mother made these extraordinary remarks astounded the boy more than ever.

"Mamma" he interrupted, "what in the name of wonder can you mean? Of course people have always eaten bread and meat and milk. That's —" "Just what I was remarking," resumed Mrs. Adrian immovably, "and you are now let us see, seventeen years old. You have been eating bread, meat, and other old-fashioned viands all this while. So now, as this is the first meeting of the Novelly Club it was necessary that you should have a change; and I have selected the most modern edibles the house afforded. For dinner I hope to do better with bouillon, croquettes, souffle, and—" There was a suppressed groan all round the table and a wail from Norma of "where's the honey?"

"My child," expostulated Mrs. Adrian, "you have had honey all your life and it is one of the most primitive —." "Mother," said Donna, coaxingly; "we don't want new things to *eat*. We are all accustomed to these old things you speak of, and you know you always told us that we needed them to make us live and grow strong. *These* things," glancing at the despised dishes, "are only for—for *amusement*."

"And who told you Donna, Rupert," said their mother in her gravest voice, "that your religion was an amusement either. Religion is a life, and devotion is the food of it. Those words of which you spoke so lightly last evening as the same old things—the blessed gospel and all its offers—what are they but the Bread of Life and the Water of Life offered to your souls; and the truths of the Bible, are they not called the milk and the meat by which we are to grow strong in Christian life? When you lean, parched with thirst, over our beautiful spring do you say, It is old, the same old, old water? No, you drink with as much avidity as if it had but gushed up for the first time; you even think with delight that here the Indian warrior perhaps has drunk, and the red deer quenched its thirst. And so let us go humbly to God's house to have our souls fed, thinking of the untold millions of perishing ones who have been nourished by the Living Bread, and the Living Water."

Mrs. Adrian's lips trembled as she ceased. She touched a tiny bell and presently a wholesome, appetizing repast was set before them. It is presumed that many useful truths were also assimilated during the meal, for unwonted silence reigned. At its close they passed quietly out, but Rupert lingered a moment. "I am sorry, Mamma," he said, "I was quite wrong. You think I am in fault myself." "I think," said Mrs. Adrian, smiling, "that the blessing is on the 'hungry and thirsty,' and that my boy hasn't been that."

"And is that my fault, mamma?" Mrs. Adrian pointed to the neglected puffs. "Would you have been ready for breakfast if you had eaten of those? And on the other hand, suppose you had no appetite, could you not take a tonic which would make you ravenous?"

Rupert looked down. He thought of the idle literature which too often consumed his Sabbath morning, of his neglected Bible. "I understand you mamma. You think I need the advice of the Great Physician, do you not?" She pressed his hand in silence and he went out.

So it came to pass that the Adrian pew was full and not empty, on that and succeeding Sabbaths, and that Sunday afternoon became a time of Bible study in the Adrian home; nor was anything more heard of the sameness of its teachings.

Noel pondering afterwards over the affair, mused: "And so the Novelty Club adjourned *sine die*, after just one meeting. What a pity! it was such fun."

LEIGH.

CHURCH NEWS.

ELDERS AND DEACONS CONVENTION.

The people of Sugar Creek will give the Elders and Deacons Convention a very cordial welcome on the 16th of August, and hope that all, who possibly can, will attend. In order that ample arrangement may be made for the reception and entertainment of the members of the Convention, all delegates thereto will please send their names to the undersigned, and whether they will come by railroad or private conveyance. All delegates coming by railroad can be met in Charlotte or Derita.

Very respectfully, T. J. ALLISON,
311 N. Tryon Street, Charlotte, N. C.

July 12, 1898.

NORTH CAROLINA.

Fayetteville Presbytery.—The Elders' and Deacons' Institute of Fayetteville Presbytery will begin at Red Springs, July 29th, 1898, and continue one week.

A large tabernacle capable of holding 2000 people will give ample accommodations to the large crowds which, as heretofore, are expected to gather there.

Two large hotels will furnish entertainment at reduced rates, one dollar a day being charged if the guest remains three or four days.

Health-giving mineral waters of excellent quality will furnish the appetiser for the physical man, while the spiritual and intellectual man is being fed.

Red Springs is on the Bennettsville branch of the C. F. & Y. V. R. R., 24 miles south of Fayetteville and 12 miles north of Maxton.

Here is the site of Red Springs Seminary, and an opportunity will be given to see the excellent buildings and equipment of this institution, which by its merit has grown in favor with such marvelous rapidity, and in the brief space of two years has taken its place in the front rank of educational institutions for girls in the South.

An interesting and instructive programme has been prepared with able speakers to present the various subjects.

A choir has been organized under the direction of an able leader which guarantees good music for the occasion.

We would earnestly urge all the elders and deacons in Fayetteville Presbytery to attend these exercises provided especially for them. Where all cannot come, will not each church see to it that a representative attends from each of its board, of elders and deacons.

Church officers and ministers of other Presbyteries and of all denominations are most cordially invited to attend and enjoy this rich, social, intellectual and spiritual feast with us. HECTOR MCLEAN,
Ch. Institute Com.

Laurinburg, N. C., July 7th, 1898.

Second Church, Charlotte.—The communion service at the Second Presbyterian Church last Sunday was largely attended, nearly every seat in the church being taken. There have been twenty-one additions since the last communion.

Installation.—Rev. J. F. Pharr, formerly of McDonnough, Ga., was installed as pastor of Bethpage and Gilwood churches in Concord Presbytery on Sabbath, July 10th. It was a matter of great regret to all that Dr. W. W. Pharr, a former beloved pastor of Bethpage, was not able to be present to assist in the services. In his absence the pleasant duty was performed by ruling elder C. R. White and Rev. W. C. Alexander of Concord.

SOUTH CAROLINA,

Rock Hill.—Convention of Elders and Deacons of Bethel Presbytery at Rock Hill, S. C., to be held with First Presbyterian Church, July 27, 28, 1898.

PROGRAMME:

WEDNESDAY, July 27th.—11 a. m., Sermon, Rev. Jno. W. Stagg, D. D., Charlotte, N. C.; 12 m., Address, The Holy Spirit—His Influence and Power in the Church, Rev. A. J. McKelway, Charlotte, N. C.; 12:20 p. m., Address of Welcome, W. J. Roddey, Rock Hill, S. C.; 12:30 p. m., Enrollment, and Organization; Recess

Addresses.—2:30 p. m., the New Testament Elder—Warrant, Qualification and Duties, W. F Stevenson, Cheraw, S. C.; the Session and its Confidential Relations, J. A. Watson, Yorkville, S. C.; the Session and Reports to Presbytery, the Stated Clerk of Presbytery; 8:30 p. m., the Pastoral Office of the Ruling Elder, A. P. Brown, Heath Spring, S. C.; the Relation of the Session to the Baptized Non-Communicants, Rev. J. A. Dorritee, Charlotte, N. C.; the Spirit of Presbyterianism, Rev. Jno. W. Stagg, D. D., Charlotte, N. C.

THURSDAY, JULY 28TH.—9 a. m., The Spirituality of the Deacon Office, C. E. Spencer, Yorkville, S. C.; The Relation of the Deacons' to the Duration and Success of the Pastorate, Rev. S. H. Hay, Clover, S. C.; The Necessity of Concerted Action on the Part of the Deacons, J. W. Ardrey, Fort Mill, S. C. 3.30 p. m., The Characteristics of a Successful Treasurer, George Allen, Raleigh, N. C.; The Necessity of Business System in the Deacon's Work, J. A. Shurley, Old Point, S. C. 8.30 p. m., The Catholicity of Presbyterianism, Rev. A. J. McKelway, Charlotte, N. C.

Each session will be introduced with a song and prayer service.

We have been very fortunate in securing Rev. J. A. Dorritee to conduct our song service.

The convention of Elders and Deacons at Pleasant Grove Church will be held on August 10th and 11th.

Bethel, Presbytery.—At a *pro re nata* meeting of Bethel Presbytery at Lancaster, S. C., on the 7th, Presbytery dissolved the pastoral relation existing between Rev. C. W. Humphreys, D. D., and the churches of Lancaster and Douglas.

For the present Dr. Humphreys may be addressed at Lancaster. He is a man of extraordinary ability and should not long be without a field of active labor.

STATED CLERK.

Rock Hill, S. C.

VIRGINIA.

Lynchburg, Va.—The services at Bethesda church on Sunday, July 3rd, were very interesting. Rev. T. M. McCorkle, pastor of the Third Church, moderated the session, and the following officers were ordained and installed: Elders, Wyatt S. Powell and Howell F. Wood. Deacons, H. H. Glass and John G. Tucker. The sacrament of the Lord's Supper was then administered, the new officers serving.

The church seems to be in a flourishing condition. Mr. W. C. Underwood, the pastor elect, is preaching very acceptably to the people.

At the Third Church Rev. T. M. McCorkle has been assisted in a meeting for a week or two by Mr. Underwood and Rev. F. T. McFaden.

Cross Keys, Rockingham Co.—Rev. G. L. Brown, pastor of the Massanutta churches, has just closed a series of meetings. The preaching was done by Rev. J. L. Mauzy, of the Seminary. Mr. Mauzy is a young man of more than ordinary ability, and the manner in which he presents the plan of salvation touches the hearts of all his hearers. Although at this season of the year people were very busy, great interest was manifested and a full house was in attendance at all of the services. Seventeen souls were led to accept their Saviour through his gentle and loving ministry. The church was greatly revived and all unite in fervent prayers for the continued success of this young brother, who is called of God to lead his erring brothers to the Saviour.—*Central Presbyterian.*

Alexandria, Va.—Three others united with this church, of which Rev. J. Ernest Thacker is pastor, last Sunday, July 10th.

GEORGIA.

Another Evangelist.—A few Presbyterians in Atlanta, anxious to evnagelize Georgia, as individuals, subscribed enough to enable the Synodical Committee to do so. There are 137 counties in the State, and forty-four of these have not a Presbyterian Church in them.

Royston.—This beautiful house of worship was dedicated on June 5th, the Rev. R. L. Telford, of Lewisburg, W. Va., leading in the prayer of dedication, the Rev. Dr. J. B. Mack preaching the sermon. The house is unique in its structure, being square instead of oblong, which places the people nearer the preacher and gives a larger seating capacity.

Church building seems to be a characteristic of the Synod of Georgia. There are about 216 churches in the Synod. Of these only about 200 have houses of worship; and of these over fifty, or fully one-fourth, have been built in the past eight years.—*Central Presbyterian.*

Atlanta Presbytery granted licenses to preach to J. W. Stokes and J. A. Clotfelter, after a thorough examination. Initial steps were also taken to the licensure of W. C. Young and Howard Askew.—*Atlanta Presbyterian*

KENTUCKY.

Stamford.—We have just closed a twelve days meeting. W.R. Gales, evangelist, did the preaching Christians were revived and strengthened, and seven Sabbath School children and one adult joined the church. This makes twelve additions since April 1st, Rev. S. M. Rankin is pastor.

TENNESSEE.

New Bethel.—"Rev. J. O. Sullivan, the evangelist of Nashville Synod, began a protracted meeting at New Bethel Church, Afton, June 12, and continued twelve days. Notwithstanding the fact that this was a busy time among our farmers, and that much of the time Mr. Sullivan was very unwell, the meeting was quite a success. The preacher presented the truth with great power and force. The members of the Church were much revived and strengthened in the work of grace. Eleven of our young people joined the Church on profession of their faith in Christ; others will join yet. Rev. J. G. McFerrin, evangelist of Holston Presbytery, came to Mr. Sullivan's assistance during the last days of the meeting and did some good and acceptable preaching. This Church has not been supplied with regular ministration, for some time. A congregational meeting was held June 22, and Rev. R. F. King was called to supply the Church one half his time. Mr. B. L. Ford was elected Deacon, and W. E. Latture and L. F. King were chosen Trustees of the Church property.—*Christian Observer.*

ALABAMA.

Tuskegee—A most gracious revival has lately been experienced by the people of the Lord here in a series of meetings for nine days (June 13-21) conducted by Rev. Jas. A. Bryan, pastor of the Third Presbyterian Church of Birmingham, four persons declaring themready for the service of Christ, with fruits to follow. The whole church members hip hadits spirit life deepened, Christians of every denomination were uplifted to a higher plane of living in Christ, and abiding impressions for good were made upon the unsaved through the Word and Spirit of God, we believe, with reason. Brother Bryan is an indefatigable worker, a man of prayer, and a man of Christlike character.

Birmingham.—The ninth anniversary of Rev. J. A. Bryan's pastorate of the Third Church, Birmingham, was recently celebrated. There were addresses by different pastors of the city. During the nine years 205 persons have been received into this church by certificate, 405 on profession of faith in Jesus.

Central Church Montgomery.—Rev. Neal L. Anderson has just closed a week's preaching at the Mission of the Central Church. This work is located in the most populous residence portion of the city, and is the only Presbyterian Mission of the city limits.

The attendance was greatly diminished by the constant rains during the first of the week, but increased steadily, and great interest was manifested in the preaching, which was directed principally to the members of the church.

Mr. F. C. Shepard the Superintendent of the Mission School is General Freight Agent of the Louisville and Nashville R. R., and in spite of his large responsibilities and pressing claims of his business interests is prompt, faithful and earnest to a marked degree.

It is earnestly hoped that a Third Presbyterian Church will one day be the outcome of the work being done at this school.—*Southern Presbyterian.*

MISSISSIPPI.

Starkville, Miss.—The recent commencement of the State Agricultural College, was marked with special interest owing to the fact that a large class of graduates had been awarded their diplomas several weeks ago and that most of them were in the army. They enlisted as privates, but their military training fits them for honorable positions in the service. It is known throughout the land that Stephen D. Lee, the president of the college, was a major general in the Confederate cause, and that now his manly vigor and abilities point him out as a worthy representative of Southern chivalry and patriotism. He has indicated his readiness to obey the call of his country in any suitable place.

Rev. James I. Vance, D. D., pastor of the First Presbyterian Church, Nashville, Tenn., preached the commencement sermon, June 26th.

At night he also preached a sermon for the Young Men's Christian Association of the college. Much was expected from Dr. Vance. In the twenty years of the history of the institution our church had furnished such men as Drs. Giradeau, Wm. H. Leavell, and T. D. Witherspoon. It is enough to say that Dr. Vance fully met expectations as he set forth the claims and characteristics of royal manhood, basing his counsels on the word of the Lord.

LOUISIANA.

Rev. Dr. W. D. Morton.—Our readers, we believe like to hear of the work of our brother, as much as we, and we trust he will pardon us if we give them the following extract from a letter just received: "After holding pleasant, profitable and fruitful services at Little Plains and Baker missions, near Baton Rouge, fostered and supplied by Rev. R. F. Patterson, I went to Woodville, Miss., where we have been graciously blessed by the Holy Spirit. This point has monthly services conducted by Rev. F. W. Lewis, of Clinton, La., whose clear expositions of the Scripture lessons in the Southwestern Presbyterian are now instructing its readers.

The weather during the Woodville services (June 23 to 29) was very wet, and the roads were muddy, yet there are some devoted spirits in the little church there. One of the elders who superintends the Sunday school, drives ten miles every Sabbath to discharge this sacred duty. He and his devoted wife were present at almost every service, day and night, often driving home in mud and rain after the night service. The Lord heard our prayers and fixed the desires of the people upon his service. There were six persons, chiefly heads of families, brought into the church, increasing its numbers twenty-five per cent.

They are all much encouraged and strengthened and continue their work with bright hopes of a wider usefulness.

I begin work to-day (July 1) seven miles from Baton Rouge, with Dr. J. Y. Allison, at his Grace mission."—*Southwestern Presbyterian.*

TEXAS.

Willis.—Rev. G. W. Story visited and preached for us on Thursday, June 30th, 8 o'clock p. m. A good interest is manifest here and we are increasing in influence. Our Sabbath school which began with very few members has within the two or three months of its existence grown in interest and numbers. We enroll about thirty names now. If we had a house of worship, we would secure membership and become a power for great good here.

Fort Worth.—Sunday morning, July 3rd, the communion of the Lord's Supper was celebrated at the Broadway Presbyterian Church. The pastor, Rev. Junius B. French, called the names of fourte en persons who had been received by the session into full membership of the Church since the previous communion service. Six of these were received upon profession of faith and to five, baptism was publicly administered.

Most of the 350 members were present, and the entire service was encouraging and edifying. There have been forty-six additions to this church since January.

Every summer during the past eight years the pastor has taken a vacation of one or two months, but this year he has decided to remain and occupy the pulpit without intermission through the heated term.

ARKANSAS.

Fort Smith.—The church at Fort Smith, Ark., is about to begin the erection of a new house of worship on Twelfth Street, and is about to complete a chapel on Third Street. This chapel will give a permanent and commodious home to a Mission Sunday school and Industrial school which has been in successful operation for about six years. The lot was given by Mr. Josiah Foster, and will be called the Logan Foster Memorial Chapel, in memory of a dear little child recently deceased. The church Sunday school (the building is on Eighth Street) is usually pronounced by visitors the most perfect they have ever seen. It has a regular curriculum, and classes advance from year to year.

The Presbytery of Washburn is steadily growing—*Southern Presbyterian.*

Mr. William M. Scott, a recent graduate of the Southwestern Presbyterian University, and a licentiate of Arkansas Presbytery, has been dismissed by that Presbytery to unite with the Presbytery of Nashville, having received a call from the church at Smyrna, Tennessee. J. I. NORRIS, S. C.

Little Rock First Presbyterian Church—Sunday, 3rd inst., was the sacramental service. Twenty members were received into the church. The congregations are remarkably good for this time of the year. The pastor has been absent a week conducting a meeting in Malvern.

NORTHERN PRESBYTERIAN.

Philadelphia, Pa.—On Sabbath, June 26, eighteen persons united with Tabor Church, eight on profession, ten by letter.

With simple, but impressive, ceremonies, the corner stone of the new Calvary Church at Wyncote was laid on last Saturday afternoon. The pastor, the Rev. Carlos T. Chester, trowel in hand, cemented the stone in its place in the wall, and then offered up a prayer for the future of the sacred edifice and its congregation. Rev. Richard Montgomery, of Ashbourne, made an address, in which he reviewed the history of the old church at Wyncote, and spoke of the work to be carried on in the new edifice. The exercises concluded with the singing of a hymn by those present. The new structure will be built entirely of graystone, and will have a tall steeple at its southeastern end. It promises to be one of the finest churches in the vicinity of Philadelphia.—*Presbyterian.*

MISSOURI.

St. Joseph.—The First is one of the strongest churches of the Southern Assembly connection in Northwestern Missouri. The Rev. Dr. Trenholm, is pastor. He is encouraged with many expressions of divine favor in his work. At a recent communion service sixteen united. The Ladies Missionary Society and other departments of church work are well represented. The Third church, the Rev. T. D. Roberts pastor, has entered upon the fifth year of the present pastorate. His consecration, fidelity and perseverance bear constant fruit. Revival meetings held in January and February resulted in twenty-three accessions on profession. During the last year twenty-five children were baptized. His church accommodates a large region round about in the Northwestern part of the city. Many young people attend and the opportunity for good work and growth is excellent. Westminster enjoys a steady growth, accessions at every communion. All benevolent lines are well sustained. The Rev. Henry Bullard, D.D., has been in charge of this work thirty years. He has so endeared himself to the people that nothing but words of affection and commendation are heard when his name is mentioned. The Rev. Dr. Sherwood now in the eighty-ninth year of his age, so long a useful and active member of the Presbytery, continues to make his home in the city and worships regularly in this church.—*Interior.*

KANSAS.

Nip and Tuck.—This is a no-name neighborhood, lying about half way between Lyndon and Osage City, in Osage County, which has been "dubbed" as above for want of a more dignified name. A few Presbyterian families, which belong to our churches in Lyndon and Osage City, reside in this locality. About 50 per cent. of the people are either Swedenborgians or infidels. Into this community Mr. William Baird, the faithful Sunday school missionary of Emporia Presbytery, came a few weeks ago and opened up a Presbyterian Sabbath school. By much labor and faithful house-to-house visitation he succeeded in establishing a school of 60 members, with a good superintendent. This effort will no doubt soon grow into a Presbyterian church.—*Herald and Presbyter.*

WISCONSIN.

Waukesha.—The Rev. A. A. Kiehle, D. D., of Calvary Church, Milwaukee, preached the baccalaureate sermon before the students of Carroll College, June 19, in the Presbyterian church, from the text found in Exodus iv: 17. Professor Towner, of Chicago, has been here in the interest of the Moody Bible Institute and interesting the people in the distribution of good books among the camps of the army and ships of the navy. The annual meeting of the board of trustees of Carroll College was held June 23, in the college building at 1:30 p. m. There is much interest in the recent gift of $50,000 made by Mr. and Mrs. Ralph Voorhees, of New Jersey, and strong efforts are made by President Rankin and the trustees to secure the other $50,000 upon which this is conditioned, before the first of October next. Over $8,000 has been subscribed, and already a new spirit and interest is manifested by the people of Waukesha and the friends of Carroll from abroad.—*Interior.*

LUTHERAN.

Charlotte, N. C.—Rev. Robert C. Holland, D. D., was installed Sunday as pastor of St. Mark's Church, Charlotte. He begins his pastorate under the happiest auspices, and we welcome him among us.

[For the North Carolina Presbyterian.]

Letter From Chautauqua.

CHAUTAUQUA, N. Y., July, 1898.

In Western New York, near the Pennsylvania line, and a few hours ride from the booming cataract of Niagara, are the placid waters of Chautauqua Lake, the highest navigable body in the United States. Around the lake a number of summer resorts have sprung up, and of these the Chautauqua Assembly Grounds form the most interesting environment for the literary or the studious.

Writing from this point it will, perhaps, be well to give some of the remarkable features in regard to this summer town. The Chautauqua Assembly was opened in 1874, and has made rapid strides in its advancement. For about two months in each year (July and August), a number of lecturers are employed to give the assembled guests, the benefit of their research.

Programs are posted for the day each morning, and one can then decide as to what he desires to attend. There are about seventy lecturers each summer, many of them men of remarkable ability. Among the names on the programs for preceding ye ars are: Joseph Cook, Edward Eggleston, Henry Drummond, Gen. Gordon, John Temple Graves, ex-President Hayes, and President McKinley. An effort is made to be liberal in the selection of speakers. Some come from the North, some come from the South and other sstill come from abroad to do their part in entertaining or instructing. Nor is any one religious denomination given control, but every Sunday a sermon is preached in the amphitheater by a different minister than the one on the preceeding, and of a different denomination.

But the platform is not the only interesting feature of Chatauqua. There are other means of imparting instruction in the form of numerous clubs and classes and the college of Liberal Arts. Lessons are given in various departments from swimming and bicycle riding to Greek and Hebrew.

But a description of this peculiar institution would be incomplete without a word in regard to the moral and religious side, and particularly the observance of the Sabbath. On this day the gates are closed, and no one is allowed to enter or to depart. The steamers which ply the lakes each day and bring so many guests to the grounds, go on their rounds as usual but they do not stop at this Christian community. At nine the bell rings for Bible study, at eleven comes the weekly sermon, at three is Sunday school, for young and old known as the Assembly Convocation, at five come the vesper service in the "Hall in the Grove." Here for an hour the reverent worship is conducted. Bishop Vincent, our beloved chancellor, is sometimes present and gives us in a few simple words, lessons which inspire one with lofty motives and a high ideal of life. It is difficult for one who has not heard him to realize his power.

In the evening there is a sacred song service and at ten the chimes ring out inviting us to quiet slumbers.

Time and space will not permit a full description of the many interesting features here, but I must not close without a word in connection with the plans for the little ones. Every morning at half past eight the children gather in the children's temple and listen to biblical instruction which is made very interesting and instructive. There are entertainments given and papers and magazines distributed. One of the very pleasant recollections of the writer was the delightful hour spent each morning in the boys and girls class.

A kindergarten is conducted for over a month, and during the busy August season the teachers have not room for the pupils.

Having thus briefly introduced to you the Chatauqua summer resort, I shall endeavor in my next letter to say something of the lectures of the season of '98. E. S. MORTON.

HOME MISSION DEPARTMENT.

Rev. A. J. McKelway, Superintendent,
Charlotte, N. C.

The Superintendent presented the cause at Steel Creek on Sunday to the largest country congregation in our Southern Church. It is always pleasant to go to Steel Creek, see a Sunday School of some 400 pupils, and hear the grand congregational singing. With comparatively small expenses this large and prosperous church has a magnificent opportunity for missionary work at home and abroad. Bro. Little is striving successfully to cultivate the grace of liberality. The result of the offering Sunday has not yet been ascertained.

In the afternoon a preaching service was held at Freeland's Chapel, where a good congregation assembled in the brick chapel that was erected by the community. It is a union chapel and the A. R. P. brethren have their Bible Songs in use. The meter may halt a little, but the hymns are certainly better than most of the doggerel that fills our "revival" and Sunday School hymn books.

What We See and Hear.

That is, what we have seen and heard since the last account we gave of our efforts. Since the glorious meeting we were permitted to hold, of which Bro. D. has already told you, we have been traveling over the field, seeing and hearing. We have traveled over one county and part of another. In one very destitute region we attempted to hold another week or ten day's meeting, and made our appointment, but on going to the little house in which we were to preach we found not a living soul to hear us. We continued to visit and advertise our meeting until the next appointed hour, when the writer went to preach for them, Bro. D. having gone to another valley and Bro. S. being unwell, but again there was not a single person present.

Imagine our feelings after holding such a meeting on Ivy. It is only fair to say for the people, however, that they were busily engaged working their corn and harvesting their wheat. You may also see a reason in this that in our house-to-house visiting, we found, in succession, many families of eight to twelve children, and not a single professing Christian, heard a woman calling on God to *damn her own* infant child, heard mere children swearing, heard *a thirteen year old girl* say that she *never heard* of *Jesus Christ* and did not know who he was, heard a mother of a large family, of which not one could read, say that her *soul would die with her body*, and that there would be "*no more of me after this life.*" We heard some say, "Preachers are no better'n anybody else" and when we understood that the only one who attempted to minister to their spiritual needs regularly, belonged to a local sect, imbibed freely, and had two living wives, we could hardly blame them for having such an opinion.

We saw about ten miles square of territory without a single church building and only two small half rotten school houses. We saw in fine, hundreds of our brothers living in sin and doing so without ever having heard of the Truth at all perhaps, certainly not in its purity. This is not all, nor will all suffer to be told.

There is another side to the picture. In our travels we saw many excellent people who were trying to walk in the light, and while we traveled for a whole week without seeing a single Presbyterian, we found those who were descended from Presbyterians, and were themselves anxious to hear the *gospel* preached. They were not members of our church simply and only because they have had no opportunity. We have visited a number of very promising fields. With the exception of some trouble we had finding lodging one night, the people have opened their doors to us and received us willingly and gladly.

We would like to say something of the excellent work being done by the daughter of one of our aged ministers, but will save that for another time.

R. S. E.

[For the North Carolina Presbyterian.]

Christian Schools Again.

In 1869, Rev. Isaac J. Long of South Carolina went west of the Missisippi River on an inspection tour. He was enthused by the outlook, returned to South Carolina and moved immediately to Batesville, Ark. He made full proof of his ministry and began at once a school for both sexes, taking pupils from the third Reader or less up to the Senior college course. He introduced the Bible as a daily text book, beginning with its "In the Beginning" and going steadily through, and was *so far as I know the first* man to make this use of the Bible in a Christian school. A few years ago, after faithful service Dr. Long passed to his reward. Before me lies the last catalogue of "Arkansas College," the outcome of Dr. Long's work. From its *graduates* thirty odd men have gone into the ministry, and perhaps no less than ten or twelve others, not full graduates, have gone into the ministry of our own and other denominations. A number of his Bible taught students are teachers and in all the walks of educated life. Many young people of the second generation have grown up in Christian homes in Arkansas taught by their mothers and fathers in the Christian religion as their mothers and fathers were taught in Dr. Long's school. This will go *on*. Now the College is still weak and struggling, but it has some endowment, a good faculty of five and an enrollment last year of one hundred and eight students. It will yet no doubt become, as it deserves to be, a well endowed Institution, builded as Colleges generally are, upon the bones of its founder. What has been, is being, will be done for our master's cause by that school can never be told until "the Books shall be opened"—but it is only one more of the many encouragements we have to plant and sustain Christian schools.

J. N. C.

The Invalid Fund.

Notices as to the needs of this fund arrested attention and brought some generous donations so that two weeks ago we stated that the receipts for this year were on the increase. On last Sabbath, the first Sabbath of July, collections were taken in many Churches and these are reaching the treasury. We looked over the list just now and it is the same old story. Some Churches have given as last year, some have done better and others are *falling off!* Here are eight Churches which last year contributed $133, which now have given $83, a falling off of $50, nearly 38 per cent.

Secretaries do not like to write, our people do not like to read of a "crisis." There is no crisis here. It is a plain, straight forward case. Say nothing about the past. This is a business statement—business condensed; compressed. If many other Churches are to follow in the foot steps of the above eight it will be equivalent to sending out to these old ministers, widows, orphans this message: "We, the contributors, one hundred thousand of us, at least, having many comforts, are asked to give $20,000 to provide reasonable but only moderate comforts for you in your old age, infirmity, widowhood, orphanage. We will contribute a little over half of that sum. We are *very sorry*, but you will have to wend your way through this year, if you live so long, with about half of the moderate comforts which you need and deserve to have"

Pastors, Church members, ask the Lord how He will have you to *present the cause* and how He will have you give to it, so that we may all hear from Him, "Well Done." Then act. This is the last call for the July collection.

Yours sincerely, J. N. Craig, Sec.

SELECTED.

Complementary Characters.

It is a happy fact that in the kingdom of grace as in that of nature, life phases itself in a great variety of types. While there is a certain sameness to the working of natural laws, various contributing causes and interfering circumstances yet avail to produce a multiplicity of phenomena and products fairly bewildering in their diversified qualities. No two blades of grass, and no two leaves anywhere, are identically the same. No two billows of ocean roll shoreward in exactly the same fashion, and no two snowflakes are the perfect counterparts one of the other.

Not only is this so, but it is best that it should be so. Variety we say is the spice of life. It is more; it affords life a finer dignity and a more attractive beauty. Both nature and grace abhor monotony. Diversity of type and action, on the other hand, lend zest, picturesqueness and fresh interest to life, as the excellence of one variety of body or spirit contrastly sets off and accentuates the charms and capacities of other varieties.

In the life of the Church, as well as in that of the world at large, this diversity of gifts and callings contributes to the efficiency and dignity of the whole society. No one individual can usurp the functions of all the other members, but each factor is honored in proportion as it intelligently co-operates with its fellow factors. One character properly supplements another. None excel in all things; each in some point requires assistance from some other individual.

Unfortunately, however, there is frequently exhibited by many a tendency to pick at other workers, and to subject their schemes to the scrutiny of a minute and captious criticism. Even believers do not escape temptation to such pettiness. The Twelve Disciples were not wholly harmonious in their ambitions and actions. Martha at Bethany found fault with Mary, and Paul and Barnabas fell out one with the other. These were all good people, with the exception of Judas, but they failed at times to allow sufficient lee way to the peculiarities of others. They forgot the law of diversity in the kingdoms of nature and grace, and sought to compel other spirits to conform to that law of uniformity which practically they identified with their own standard of duty.

As a matter of fact, all types are needed in the Kingdom of God. Martha must be there, with her practicality, her energy, her zeal, her outwardness of sympathy, and Mary, too, with her receptivity, her reflectiveness, her depth of feeling, her inwardness of introspective vision. Matthew is wanted for his business aptitudes, Thomas for his courage, Peter for his fire, and John for his insight and mediating qualities. Paul, of course, is in demand, nor can Barnabas, who may not have monopolized the fault in the incident of their separation, be spared. All types are needed for the conduct of the great causes of redemption. One character is providentially designed to be the complement, if not the counterpart, of another. Only by such supplementary efficiency and cooperative action can the cause of Christ be carried forward with vigor and success.

Mutual suspicions and jealous bickerings halt the columns of the Church's advance, while the spirit of harmony and intelligent union plants the banners of the Cross far ahead on sin's surrendered ramparts. The equivalent of that uniformity of type for which we may not look among the followers of the Lord is, however, for all practical purposes, supplied by a oneness in the personal devotion of all to their common Master. There is the great unifying principle. As all come closer to Christ, all at the same time draw closer one to another, just as the radii of a circle, the nearer they approach to the centre, come the nearer together each to each. What is desired is not uniformity, but union. And true union, amid infinite diversity, is secured through spiritual oneness with Jesus Christ.—*N. Y. Observer.*

Brooklyn, July 7th, '98.

Dear Bro. McKelway:—Before I run away for an "outing," I send you *this* article for your good "Presbyterian"

Yours for the old faith,

Theo. L. Cuyler.

Honey Out of the Rock.

The traveller through the wildest regions of ancient Palestine was sometimes surprised by coming upon a thrifty olive tree growing on the scanty earth that covers the flinty rocks. Or in the clefts of the rocks he would find a busy colony of bees; and the comb would be dripping with the delicious outflow of wild honey! All the more welcome to him would be this liquid sweetness because found in an *unexpected place.* Bare, bald, bleak rocks may furnish a perch for eagles, or a nestling-place for wild conies; but golden wheat never waves over them, nor does the vine mantle their rough cheeks with purple clusters. Yet out of these very rocks came the luscious honey-comb; and out of their crevices grew the fruitful olive tree! To these facts the song of Moses refers—in the book of Deuteronomy—when he says that the Lord's people shall "suck honey out of the rock, and oil out of the flinty rock."

Beautifully does this fact in natural history illustrate how the Christian often finds *rich blessings in unexpected quarters.* No season may be so honey-yielding and oil-producing as the flinty days of adversity. At such times his religion is more prized, and the things of earth lose their lustre. When earthly cisterns dry up, and earthly treasures vanish, the soul finds in Jesus a truer possession and a sweeter satisfaction. The honey-comb does not fail. All precious graces—the godly contentment—the sense of assurance in the Beloved—fellowship with the Comforter—hopes of Heaven—all these flow forth from the inward union with Him who is the fount-head of the life everlasting. A believer with the Bible in his hand, and the Saviour in his heart can, even in the seasons of sharpest trial, draw "honey from the rock."

How wonderfully God discovers to His people their perennial comforts and consolations in the flinty places of sore troubles and bereavements! Do we lose our property? Then we go up to our Divine treasure-keeper, and inquire after our soul's investments and find that they are all safe. Do our fair-weather friends drop away in the dark days of adversity? Then we draw up closer to Him who saith, "I will never forsake thee." Do we bury up under the turf the darling of our crib, or the sweet-voiced wife that filled home with heart melodies, or the dear old mother whose arm-chair was next in sacredness to our family-altar? Then our thoughts fasten more closely on that Homestead beyond the clouds into which the spoiler never enters. The unseen things become visible. Christ becomes nearer and infinitely dearer. Prayer takes stronger hold on the promises. Faith has a clearer vision; and life becomes more disentangled from the harrassing worries and absorptions of worldliness. Probably we were very loath to be driven away into these rock regions of trial. We prayed to be kept out of them; for there is not a living Christian—even the best of them—who covets affliction. But when we were forced into the flinty places of adversity or bereavement, how delicious was the honey which faith drew out of the rock!

What a happy thing it is for us that we cannot choose our own lot! What awful blunders we make when we think that the most desirable places are the rich alluvials of abounding prosperity—and the best days are the cloudless days, and the best air is the soft vernal air of worldly success and popularity! Do we ever ask God for a hurricane? Yet many a hurricane of trial has driven a sinner to Calvary, and many a backsliding Christian back to his forsaken posts of duty. Do we thank God for a deluge? Yet stubborn hearts have been softened and barren lives been made fruitful by such down pours. Very much of the choicest, purest, deepest and strongest portions of a Christian's character have been engendered in these seasons when worldly friends were pitying him or condoling with him. If angels could speak they would congratulate him.

He who orders our pathway into regions of trial conceals the honey-comb for us in the rocks, and makes the oil olive to grow out of the flinty clefts. My fellow-pilgrim, instead of listening to the murmurs of unbelief, listen to the music of the promises; instead of complaining at a hard lot, seek for the honey that lies hidden within it. Selfishness chooses velvet paths, and flowery meads; but where Jesus puts you, He goes there with you. He can make desert-places blossom with roses. This life will look very different when you study its geography from another world. As you look back upon it from the realms of glory, no portion of your earthly pilgrimage will appear to have yielded such unexpected mercies and benefits as those days of trial when you drew honey out of the rock, and oil out of the flinty rocks.

Winning a Soul.

It is a wise thing to win a soul, because of the rapidity with which soul-saving accumulates. Sow a seed in the ground, and it will bear thirty; each of those will bear thirty; and each of those, thirty; so that in three generations you can almost count a million. It is impossible to estimate the result of the winning of one soul. The immediate outcome may be but a struggling blade or ear, but ultimately from the full corn in the ear, when sown again in other souls, will come harvests that shall shake like Lebanon.

There was a year in the little church at Blantyre when but one convert was welcomed to the Lord's table, but that lad was David Livingstone, and as he was sown in the soil of his much-loved Africa, he has become the seed germ of that mighty in-gathering of souls which is being garnered into the heavenly storehouse.

A young Sunday school teacher, a poor seamstress, one Sunday, gave to a rough street arab a shilling to induce him to go to a Sunday school. That boy, Amos Sutton, was converted, went to work as a missionary among the Telegus, and after twenty-five years ten thousand converts were won in a single year.

There is no work so enormously productive of good results as the turning of a sinner from the error of his ways and winning one soul for God.—*F. B. Meyer.*

Westminster League Department.

[conducted by rev. john m. rose, d. d.]

Sunday, July 17th. Topic:—*Augustine.* (A Biographical Study.) Ps. vii.

A quotation from Dr. Charles Hodge will suffice to show why Presbyterians are deeply interested in the history of the life and works of Augustine, one of the great fathers of the early church. "Such is the great scheme of doctrine known in history as the Pauline, Augustinian, or Calvinistic, taught, as we believe, in the Scriptures, developed by Augustine, formally sanctioned by the Latin Church, adhered to by the witnesses of the truth during the Middle Ages, repudiated by the Church of Rome in the council of Trent, revived in that church by the Jansenits, adopted by all the Reformers, incorporated in the creeds of the Protestant churches of Switzerland, of the Palatinate, of France, Holland, England and Scotland, and unfolded in the standards framed by the Westminster Assembly, the common representative of Presbyterians in Europe and America. It is a historical fact that this scheme of doctrine has been the moving power in the church; that largely to it are to be referred the intellectual vigor and spiritual life of the heroes and confessors who have been raised up in the course of ages; that it has been the fruitful source of good works, of civil and religious liberty and of human progress."—*Hodge.*

"Altogether the greatest man in religious history, from Paul to Calvin, was Aurelius Augustine, commonly called St. Augustine, who flourished during the latter part of the fifth centuries. 'Paul begat Augustine, and Augustine begat Calvin,' said a celebrated infidel writer, and it is true. Augustine elaborated the great doctrines of salvation by free grace, set forth by all writers of the inspired word, notably by the Apostle to the Gentiles, and advocated powerfully that theology which was afterwards systematically stated by John Calvin who was practically his pupil, though separated from him by a thousand years. This theology has been variously termed Pauline, Augustinian, Calvinistic, or Presbyterian." *In The People's History of Presbyterianism.*"

Aurelius Augustine was born Nov. 13th, A. D., 354 at Tagaste, an obscure village in Numidia in Northern Africa. His parentage was humble. His father, Patricius, was a pagan at the time of his son's birth. "His mother, Monica, was not only a Christian, but a woman of the most elevated, tender, and devoted piety, whose patient prayerfulness for both her husband and son (at length crowned with success in both cases) and whose affectionate and beautiful enthusiasm, have passed into a touching type of womanly saintliness for all ages." "Her almost romantic devotion to her son has gone into history as the symbol of maternal affection. Notwithstanding all his mother's admonitions and prayers, he grew up without any profession of Christian piety or any devotion to Christian principles. On the contrary he was wicked and sensual and dissipated. His father, designing him for some one of the learned professions, sent him to Carthage to pursue his studies. Here he acquired a taste for reading and especially for rhetoric, in which he soon became distinguished as a teacher and lecturer. At the age of 20 he had read and mastered nearly all the liberal sciences as they were then taught. He continued however to follow his vicious course of life. "He was restless, debauched, and unprincipled." He lived successively at his native place, at Carthage, at Rome, and at Milan. The prayers of his pious mother followed him.

At Milan the eloquence of Ambrose attracted him to attend public worship. The discourses of this able, faithful, and pious preacher, made a deep impression upon his mind and awakened his conscience. His mother's prayers were at length answered, and at the age of 33 he became a Christian. His mother dying soon after, he sold his estate, and devoted the proceeds to charitable purposes. In company with a few devoted young men he lived the life of a recluse for a period of three years, during which he devoted himself to the study of scientific and metaphysical subjects.

At the end of this period he was ordained, and a few years after became the bishop of Hippo.

From this date he set himself for the defense of the gospel, and became the admiration of the Christian world. He was indefatigable in preaching, writing, combatting error and vice, and infusing life and spirituality into the Church. His writings are so numerous that even their titles cannot be here enumerated. "His life-work may be said to have been mainly drawn out by his controversy with Pelagius." He may well be called the "Ancestor of the Reformation," though he lived ten centuries before it. The Reformers found the doctrines of grace set forth most ably by this great Church father, "a man whom the papacy had canonized."

"In preaching these doctrines, as a war measure they made much use of the name of Augustine. They were thus turning the biggest gun of Roman Catholicism against itself. Reformation theology was little more than revived Augustinianism."

Amply were his mother's love and prayers rewarded, "for his name stands among the highest in the world's catalogue of theologians."

His death occurred in the year 430, at the age of seventy-six.

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Church and State. The last number of the *Biblical Recorder* is an Educational Number, and contains an editorial on the progress of the cause of Christian Education. With a part of the editorial we are in hearty accord. The Presbyterian Church in North Carolina has witnessed a great revival of interest in the cause of Church Education in the last few years, and its institutions under Presbyterian control are worthy in all respects of the generous support they are receiving. But we differ *in toto* with our contemporary in its attitude towards our State institutions. Says the *Recorder*:

"There are hundreds of pastors in our own churches and thousands of laymen, and also hundreds of Methodist pastors and thousands of laymen, and many Presbyterians and others miscellaneously who now are convinced that Christ must be first in education, who perceive that the cause of Christian education is not the cause of any one denomination or any one college, but that it is the cause of Christ Himself, and being the cause of Christ, it is the cause of the human race. These same people are convinced, of course, that the State's policy is inimical not only to the Christian institutions and the Christian denominations, but to the interests of the State herself, since education which does not place Christ first is false and dangerous. This is the first point of progress."

There is no "of course" about the second statement. We have never heard of the "many Presbyterians" who are convinced that the State's policy is inimical to Christian institutions and Christian denominations. To maintain that proposition is to maintain that ignorance is better for Christianity than enlightenment. Presbyterians will have to re-write their history to accept that. And when we recall that the University and the Normal are under the control of Christian men, who are deeply interested in the religious welfare of their pupils the proposition becomes not only indefensible but absurd. We have no desire to question the sincerity of the leaders of opinion of the opposite party. But the *Recorder* refers to *President* Taylor among the Baptists and we know the position of *President* Kilgo among the Methodists. It is unfortunate for their cause that their positions should preclude the universal acceptance of their disinterestedness. And we shall not be surprised to learn that the Methodist and Baptist ministers do not represent the people of their denominations on this question.

There is no compulsory attendance upon State institutions. Parents can send their children where they please. And if the State erects an educational system and the people support it by their patronage, it is the concern of the people and the State and not of any Church or Churches as such. Anything else is ecclesiastical tyranny.

We have tried in vain to reconcile the attitude of our Baptist brethren on this question of State aid to higher education, which is purely a political question, with the historic attitude of their denomination as to the separation of Church and State. The statement is boldly made by the *Recorder* that "the followers of Christ will continue to try to elect representatives who will represent them in the General Assembly, that we shall continue to protest to the General Assembly, etc." That is mixing Church and State with a vengeance, and in the way most dangerous to our free institutions, the effort to control votes by a religious denomination. Presbyterians may not talk as much as our Baptist brethren do about the separation of Church and State. But a motion on either side of this controversy introduced in the Synod of North Carolina would be tabled with a swiftness conducive to cerebral vertiginousness.

Apropos of the "progress" that this opposition to State aid is making, the *Recorder* says:

"It is true that State appropriations have increased rather than decreased; that the enrollments in State institutions have also increased."

That reminds us of a story: A and B were engaged in an eating match. After the contest had proceeded for some time R hazarded the opinion that B would win. When asked the reason for his statement he said, "Because A is only two geese and a turkey ahead of him." We do not mean to intimate that B stands for Baptists or A for Aid, or R for Recorder.

The God of Battles. The great naval victory at Santiago following that of Manila, both won at the cost of a single American life, and both so far-reaching in their consequences, have inevitably directed the thoughts of men to the over-ruling power of God. One of the most impressive scenes of the last victory was that on the deck of the battleship Texas. Captain Philip summoned his men and with bared head declared "I want to make public acknowledgment that I believe in God the Father Almighty." And with lifted hats officers and men offered silent thanks to God.

President McKinley's proclamation asking for public thanksgiving in the churches is worthy of preservation.

At this time when to the yet fresh remembrance of the unprecedented success which attended the operation of the United States fleet in the bay of Manila on the first day of May, last, are added the tidings of the no less glorious achievements of the naval and military arms of our beloved country at Santiago de Cuba, it is fitting that we should pause, and staying the feeling of exultation that so naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the throne of divine grace and give devout praise to God, who holdeth the nations in the hollow of His hand, and worketh upon them the marvels of His high will, and who has thus far vouchsafed to us the light of His face and led our brave soldiers and seamen to victory.

Over against the denunciation of cynics and infidels we set the Bible doctrine of providence. It is not permitted us to say that the fallen Spaniards were worse than their conquerors. Christ's teaching with regard to the slaughter of the Galileans by Pilate is pertinent here. There is no respect of persons with God and one lesson of the Spanish defeat is: "Except ye repent ye shall all likewise perish." Nor should we confound providence with miracle, and say that other victories must be bloodless to prove the Divine favor.

But taking the larger view of God's purposes, as already made known in history, and remembering the story of cruelty and oppression that was the occasion of the war, and the difference between America and Spain in all that makes for civilization and liberty and righteousness and peace—then to doubt that God is on our side is to doubt the truth of the revelation He has given us of Himself. We believe that God will bring great and lasting good out of this war, and that its issue will be on the side of humanity in its highest and truest interests. It were worth a million lives to sound the death-knell of the oppression of a weaker people by a stronger, to declare that among nations as among men might shall no more make right. We join our prayer with those that ascended from thousands of pulpits on last Sunday, to the God of Battles, ascribing all praise to Him and beseeching His continued favor. May peace speedily be restored, and may it bear on its white wings the blessings of a Christian Civilization to the uttermost ends of the earth.

Is France a "Dying Nation"? A few months ago a crowded bazaar in Paris caught fire and many lives were lost. The women who escaped from the building had tales to tell and wounds to show of the barbarity of the men, who disregarded all the claims of the weaker upon the stronger and fought the helpless and defenceless in their selfish desire to save their own lives. Last week the French steamer La Bourgogne was lost at sea. The same heart-rending tales were told of the murderous brutality of the sailors who managed to escape at the cost of the passengers' lives, some of whom were murdered before they found a watery grave. Out of 200 women passengers only one was saved. This is a terrible indictment of French character. He who saveth his life shall lose it. A nation dies at the heart. If there is a nation to-day without a religion, France is that nation. Protestantism was murdered and exiled long ago, and is just beginning the work anew. Romanism has no hold upon the intelligent portion of the people. The union of that religion with education will produce infidelity as surely as its union with ignorance breeds superstition. France is an example of the first, as Spain is of the second result. And the cruel deception of the poor Spanish soldiers with tales of American barbarity, and these stories of selfish cruelty that come from France, can all be traced to the Jesuitical principle that the end justifies the means. There is no nation so strong that the poison of that principle cannot slay it at last.

What is Business?

What is it to be business-like? As the American world stands to-day it means, very often, to be shrewd and cunning. What is the business man? He is, in many men's minds, the wide-awake fellow who has discovered a way of getting much more than he earns. What is business? As very often understood among us, it is the art of juggling money out of your neighbor's pocket into your own. There is a world in which to earn your bread by honest and continuous labor is not to be business-like—is not even to be "in business." In that world, to take advantage of opportunities, to conceal what you may have learned, and to trade upon your knowledge, is business. Misleading, even, if secrecy can not otherwise be obtained; that is business. In short, in that world to be business-like is to be unscrupulous. A lover of fine art may continue to hope that its devotees will not too rapidly become business men in that sense.—*From "A Field of Art," in the July Scribner's.*

SUNDAY SCHOOL LESSON.

Third Quarter. Lesson iv., July 24, 1898.

Elijah's flight and encouragement. I Kings xix:1-16.

GOLDEN TEXT.—Rest in the Lord and wait patiently for Him. Ps. xxxvii:7.

CONNECTING INCIDENTS. — Directly after the thrilling contest on Mt. Carmel, Elijah told Ahab: "Get thee up, eat and drink, for there is a sound of abundance of rain," but he himself withdrew to the top of the mountain to plead with God for that very rain which only his listening faith could hear in the distance, for not a cloud flecked the sky. The prophet threw himself on the ground, his face between his knees, and seven times did he send his servant to look towards the sea; six times did he return and report there was nothing but at last he saw "a little cloud like a man's hand."

IN the East even the smallest cloud presages rain, if rising as this did from the sea, and the servant is ordered to bid Ahab to get down to his home lest the rain stop him.

Soon "the heaven was black with clouds and wind and there was a great rain," and Ahab speeds before the storm but his royal horses are outstripped by a man who runs before him from Carmel to the entrance of Jezreel—a distance of at least thirty miles—and that runner was Elijah himself. His object probably was to show Ahab that he had no intention of being disloyal to him as a King, for putting himself in the position of an outrunner was making himself Ahab's attendant, or servant, but perhaps stronger than this was the desire to work a reformation in the court itself, in the very palace.

EXPLANATORY NOTES.—Vs. 1 3. When Ahab, who again and again in sacred history shows himself a weak, irresolute, almost childish creature, told his imperious willed wife Jezebel of the events that had happened that day, the violent queen, far from being convinced or repentant swore to punish Elijah. We can imagine the stormy scene that must have occurred between her and the king, and Ahab seems to have been more frightened by her rage than by God's display of almighty power; for he evidently let her take what measure she pleased.

Elijah had stayed on the outside of the city; Jezebel sends word that she would kill him in twenty-four hours as he killed Baal's prophets, using a common oath of that time, by which she called upon the gods to slay her if she did not keep her threat.

And the man who had, as Moody says, "locked the rain doors of heaven and kept the key," who had faced the king and court and people and subdued them, who had trusted God with sublime trust, *is frightened and runs*, becoming more and more panic-stricken with every step, for though he is in Judah under the good Jehosaphat, at the extreme town 95 miles from Jezreel, he does not feel safe. He leaves his servant here—did he distrust even his servant?—a servant whom an interesting *tradition* identifies as the widow's son from Zarephath, and "no other than the prophet Jonah." And this was at a time when he was needed to continue the good work of reformation just begun through his means! Some think this plight a prudent withdrawal from danger; but the rest of the story hardly bears such a theory out, and neither sacred history nor secular history show it right or wise for a religious leader—in this case the *only* religious leader—to flee in the greatest time of need, in a crisis where all eyes are turned toward him. Unfortunately it is not hard to find the causes of this sudden change, for too many of God's servants have proved how easy it was to fall when they thought they stood.

There was of course the dreadful disappointment in finding Ahab, who had seemed conviced, gone back to his wife's influence, in finding the queen not awed, but a thousand times more hostile. in finding no one by his side in the contest though all had shouted for Jehovah a few hours ago; and there was too the physical reaction after such an intense strain. Left to himself he is indeed "subject to like passions as we are."

V. 4.—Wishing to be alone he goes into the "Wilderness" south of Judah, and there sitting under a uniper tree, a common bush of the desert, begged for death, saying in substance: "It has all been a failure after all, my prayers, the drought, the miracle, nothing has done any good. My fathers died without reforming others, and I have failed as they did."

Vs. 5-16.—God is very tender with His overwrought, heart-sick, despairing, broken-down servant; instead of sharply rebuking him He lets him sleep and even sends an angel to cook him bread and give him water, and when the exhausted one had slept enough again an angel touches him gently, this time to start him on his journey to Horeb, or Sinai, two hundred miles to the southwest. Sustained by the miraculous food and drink he fears not to be in the desert alone and there where so many associations tended to fill his mind with thoughts of God and His everlasting covenant, he is taught by God Himself the answer to discouragement.

The question, "What doest thou here, Elijah?" conveys a covert reproof, for surely there was need of the prophet amongst his backslidden nation. The reply gives a glimpse into the man's innermost thoughts: he believed himself the only one who had any zeal for God, the only one who could do any good, and therefore it would have been an awful calamity for him to have been killed, and so in his zeal for the Lord's cause he had fled for his life. Rather inconsistent, running from death and yet praying for it!

He is shown an object lesson: a tornado, an earthquake, fearful lightning pass before him, yet he knows that they are not God's agents, but his presence in the highest sense? but there came that "sound of soft stillness," and a wrapping his mantle in reverent awe over his face, he awaits God's word.

He had been taught that not alone visible, miraculous manifestations of God's power converted people and built them up but invisible, gradual forces are building up characters, churches and nations.

After repeating the former question—which is answered as before—God gives Elijah three things to do: After returning home, he is to go to Damascus of Syria and annoint Benhadad's officer, Hazael, king over the country and Jehu king over Israel, and make Elisha prophet. [Hazael was the means of punishing Israel, and Jehu rooted out Ahab s family and the worship of Baal, while Elisha took up Elijah's work with a double portion of his spirit. In point of fact, Jehu was annointed in Elisha's time (II. Kings ix) nor did Hazael become king until after Elijah's ascension (II. Kings viii), but God comforts him with the assurance (vs. 17) that the wicked people would be punished by these two kings, and others would be converted by means of Elisha. He also lets him know that there are 7,000 still faithful to Jehovah (vs. 18). Elijah accepted the comfort and returned to his own country where he found Elisha plowing and throws his mantle on him. From that day, whatever other trials he may have had to encounter, he always had a sympathizing like-minded friend with him, and we judge from various incidents that he saw improvement in the religious state of Israel and knew he had judged too much by visible *immediate* results.

ADDITIONAL THOUGHTS.—How much Elijah would have lost if God had heard his prayer and granted it: he asked death, God had planned translation. How weak the strongest when left to himself.

How easy to mistake results and be either "exalted above measure" or despairingly afraid and trustless.

God's pitiful gentleness with our infirmities, and his tender care for our tired bodies and their common needs.

An angel *cooked cakes* for one of God's servants; any work is glorious that God gives us to do.

Could we answer the question, "What doest thou here?" as we would like to answer God?

"The kingdom of God cometh not with observation * * * for lo! the kingdom of God is within you."

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7:45 a. m., Daily, arrive Fayetteville 10:55 a. m., Sanford 12:32 p. m., Greensboro 3 p. m., Walnut Cove 4:29 p. m., Mt. Airy 6:25 p. m.

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CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

DEAR LITTLE FOLKS:—Did you ever feel as if you had jumped from one month clear over the next and into the third? If you have ever been ill, for a few weeks even, you know what I mean. It seems to me that I got up one morning away back in May and took a long start and a big jump and landed in the first week in July.

Now there is very little for me to tell you about that time, from May to July, because it seemed to me I hardly did anything but hold a thermometer in my mouth and let the doctor feel my pulse. Really, somebody was always feeling my pulse, till it almost made me quarrel. I'm sure Mr. Pouts was there, sometimes, but I was "'shamed" for anybody to know it. Have you ever met Mr. Pouts? The only other thing I did much of was not to have anything to eat. Did anybody ever do you that way? Well, you need not want anyone to treat you so, it is so dreadful. Just think of drinking things and swallowing raw——, but never mind, I shall not tell you what—only that by the time I was well there were seventy-five or more of them gone! But when once I could see out of the window, then, children, there were some beautiful pictures for me to look at. Some of you have never seen the mountains and some of you see these same pictures every day. The mountains and the clouds did all sorts of lovely things to entertain me, and one day, after a big pouring rain, what do you think God set up in the sky, just opposite my window? Why, a rainbow, and a double rainbow, too!

Open your Bibles and read what God said when he told Noah He would set that Bow in the clouds. Isn't it a beautiful thought that every time we see the Rainbow, God Himself has, with His own hands, put it there to make us remember His covenant with us? You know "the folks say" that if you run to the end of the Rainbow and dig you will find a bag of gold. Did you ever try to find it? Only a few days ago I heard a gentleman say that when he was a little boy he ran 'till his legs were tired, trying to get to the end of the Rainbow. But, children, the curious thing is that there are so many grown up people running after bags of gold under the ends of Rainbows. They run and fight each other and trample on each other, and fall and die as they run, but *never* find the end of the Bow. But there *is* gold, in it, rich treasure—and if you dig in the right place you will find it. Have I not already told you *where to look?*

Before I am done I want to thank you for the many sweet messages that have come to me during the past month. God has been very good to me and there are many, oh *so* many, things for which I must always be thanking Him, and among His greatest and most precious gifts to me I count the love of my "dear little folks."

CHILDREN'S LETTERS.

To Surprise Papa and Ma.

STOVALL, N. C., July 5, 1898.

DEAR PRESBYTERIAN:—I am staying with my Grandma Davis, who is alone. She hears my lessons, catechisms, and is teaching me to make letters and figures. I hope it won't be long before I can write you a letter without help from my grandma. I am seven years old, but have never been to school. I have a little brother two years old named Willie. I love to go to Sunday School. My teacher is Miss Lizzie Wilson. Our preacher is Mr. Walker. We are always glad to see and have him with us. Please put this in as a surprise to papa and ma. Best wishes.

From your little friend,
ANNE A. GREGORY.

Chinese Dresses.

FAYETTEVILLE, N. C., July 5, '98.

DEAR PRESBYTERIAN:—I am a little girl nine years old. My birthday comes on Christmas day. I enjoy reading the children's letters very much. Our school closed on the 8th of June. The closing exercises were very pretty and required a great deal of practice by the children. I am in the primary department, Miss Fannie Wood is our teacher, we love her very much. She has gone home to spend the summer. I take music lessons and played at our concert. I have two sisters, Mattie May is eleven years old, her health has been very bad all of her life; she can't go to school and run like I can. Lonise is three and a half years old, she can sing nearly all of our Sunday School hymns. I will close by asking the children a question. Where are boys and girls mentioned in the Bible? Your little friend,

ROSALIE SMITH.

We Hope So Too.

LUMBER BRIDGE, N. C., July 5, 1898.

DEAR PRESBYTERIAN:—This is my first letter to your paper. I am a little girl 6 years old. I have four brothers living and two dead, and two sisters dead. One of my brothers is sick with fever. I hope he will soon be well again. Mr. Law is our pastor and we all like him very much. I will close, hoping to see my letter in print.

Your little unknown friend,
CARRIE LENA SHAW.

A Little Mite-Box.

HOLTON, N. C., July 8, 1898.

DEAR PRESBYTERIAN:—As I love so well to read the children's letters and have never written one to you I thought I would do so. Mr. McKelway gave us a sermon last winter and I liked him very much. I have a hen and ten little chickens this summer to make money for my mite box. As there are already 65 words in my letter I will close hoping to see my letters in print.

With much love,
ANNIE LITTLE.

P. S.—I hope Mrs. McKelway is better.

A Question.

GIBSON, N. C., June 30, 1898.

DEAR PRESBYTERIAN:—I am a little girl nine years old. My birthday comes on Christmas day. I enjoy reading the children's letters very much. Our school closed on the 8th of June. The closing exercises were very pretty and required a great deal of practice by the children. I am in the primary department, Miss Fannie Wood is our teacher, we love her very much. She has gone home to spend the summer. I take music lessons and played at our concert. I have two sisters, Mattie May is eleven years old, her health has been very bad all of her life; she can't go to school and run like I can. Lonise is three and a half years old, she can sing nearly all of our Sunday School hymns. I will close by asking the children a question. Where are boys and girls mentioned in the Bible? Your little friend,

ROSALIE SMITH.

A Widow's Home.

Once a good many years ago, there was a dear good woman, who had an humble little cottage in a large city. Her husband was dead, and she had only two little children, one a boy named Ted, the other a girl named Nan.

Ted and Nan were as neat and bright as the richest children, and perhaps happier.

The mother had to take in sewing and raise things for the market. Ted had a nice little wagon to take the things to market in.

Nan helped her mother and did the house keeping while her mother was hurrying to get sewing done at a certain time.

Ted came from the post office one evening with a letter for him. He could not read it so mamma read it for him. Can you guess what it was? I know you can't so I will have to tell you. It was an invitation to Nan, Ted and Mamma to spend a week at Uncle Ted's country home.

A cab drove up to the waiting room and a woman and two children got out.

When the train drew up at the country station, the children were delighted to see uncle Ted, who was there with his horses and carriage to meet them. While their mother and uncle were busy talking, the children were laughing and talking about the lovely country, the large fields of grain with their rich full heads drooping and waving at them as they passed. Then the large pastures with cattle grazing in them, the dear little calves and lambs jumping and running about.

Then came uncle Ted's farm. They were near the house, when the carriage stopped at the front gate. Ted and Nan were the first ones out.

Next day after they arrived at uncle Ted's the children were carried all around and showed the fields, which they so delighted in seeing.

Once they were out in the large orchard alone gathering large ripe apples, and Nan came very near stepping on something in the grass, and as she looked down she saw a pretty bird with its wing broken so that it couldn't fly away. It was afraid that Nan would step on it, but Nan took it up in her little white apron and called Ted to come and look at it, and they decided to go on back to the house to dress the bird's broken wing.

They ran home across the large fields as fast as they could. When they reached the house Mamma and Uncle Ted came out to see what the children were coming back so early for; when Nan told how she found the bird they were quite amused, but dressed the bird's broken wing, then put it in a cage.

The children fed and watched the bird until its wing got well, then the children turned it loose, they were so happy to see it well again and able to fly.

The days flew by rapidly to the children and mamma too, they were sorry to leave, but were so fond of home that they left quite happy.

Uncle Ted was sorry to see them go, but was so good to them; he slipped into mama's hand as she left a good sum of money to send the children to school.

Two years later Nan was crossing the street and a cab came along and would have run over her had it not been for a little bird frightening the horses and they jumped to one side, and Nan was saved.

Ted grew up to be a very handsome young man; he enjoyed college life, studied hard, and accomplished a great deal in one year.

After Ted finished school he tried at several places to get a position but wasn't successful. A crowd was skating one day and Ted saw an elderly man fall, and he ran and helped him up. Ted was so kind to him that the old man got him a nice position. They are now very comfortable.

Ted's mother was not able to sew any more.

It wasn't necessary for them to work, since Ted had such a nice position. Therefore we learn from this little story the Golden Rule, "Do unto others as you would have them do unto you."

NELLIE ELLIOT.

Linden, N. C., July 4, 1898.

The Story of Quicksilver Bob.

At the time that our war for independence was going on there was a queer little boy growing up in Lancaster, Pa. He was always trying to make things. When quite small he learned to draw pictures. The pictures he sold to the gunsmiths to paint on their guns. They made the guns sell well, for everybody likes pictures. There were a number of gun shops in Lancaster and this boy, whose name, by the way, was Robert, visited them very often. He was always asking questions and finding out how things were made. He was but twelve years old when he made an air gun. Indeed, he had so many ideas in his head that he sometimes neglected his lessons. One morning he was late at school, and when the teacher asked him the cause of his tardiness, he showed him a lead pencil.

"I stopped at the shop to make it," he said. "It is the best one I ever used."

It proved so, indeed, and soon the other pupils had Robert making lead pencils for them all.

In some of his work Robert wanted some quicksilver to use, and so he went to his friends, the gunsmiths, to get it, but he would not tell what he wanted to do with it. The gunsmiths used to call him "Quicksilver Bob" after this.

In those days they nsed to celebrate the Fourth of July by lighting candles and setting them in the windows at night. One year, however, tallow was scarce, and the town folks decided they could not afford to light up their windows on the Fourth. Quicksilver Bob went to work and made something which was like our modern sky-rocket. Some of the older folks asked him what he was making.

"Well," answered Bob, "you won't let us burn our candles on Independence Day, so I am going to send mine into the sky."

One day Bob and another boy went fishing with a man in a flat boat. The man made the two boys do all the rowing and pushing, and it was hard work for them.

"There is an easier way to propel a boat than by poling," said Bob to his companion, as they walked home at night; "I know there is, and I will find it out."

The next day he whittled out the model of a tiny paddle-wheel. Then he made a larger paddle-wheel and set it up in the fishing boat. The wheel was turned with a crank, and the boys found it much easier than rowing.

When Quicksilver Bob was seventeen years old he went to Philadelphia, and became a miniature painter. But he was always mingling mechanical pursuits with artistic ones. His whole life was spent in making curious and useful mechanical appliances. He went to England after a while, and became a civil engineer. During his residence abroad he devised an improved mill for sawing marble, for which he received a vote of thanks and an honorary medal from the British Society for the Promotion of Arts and Commerce. He also patented machines for spinning flax and making ropes, and invented an excavator for scooping out the channels of canals and aqueducts.

But although so busy, Quicksilver Bob had not forgotten the idea of a paddle-wheel by which a boat could be propelled. He had made himself familiar with the principles of the steam engine, and thought, by applying this power to a boat, a great improvement might be made in navigation. Other men had tried it and failed, but Quicksilver Bob was not going to fail.

He had made the acquaintance of Robert R. Livingstone, United States Minister to France, who was interested in steam navigation, and who promised to provide funds for the experiment and to contract for the introduction of the new method, if successful, into the United States. The inventor accordingly returned to America, in 1806, and at once set to work constructing a working model of his intended boat. At the same time he began building a vessel of large size, which he named the "Clermont," after the country seat of his patron, Livingstone.

All sorts of difficulties were placed in his way. Nobody believed that his boat would go, and all sorts of disasters were predicted. But they did not know the power of steam, and Quicksilver Bob did. He was not mistaken. The "Clermont" was launched one fine day, and made its trip from New York to Albany at the rate of five miles an hour. It seemed a wonderful thing, and indeed it was, for it completely did away with the old order of things. In a few years there were steamboats on all the large rivers, then on the great lakes, and after a while they crossed the ocean.

And now you know that Quicksilver Bob was Robert Fulton; and I hope you will not forget that the "Clermont" was the first steamboat ever built, and that it made its first voyage in 1807.—*Sabbath School Visitor.*

Gladstone as a Boy.

John Gladstone, the father of the great statesman of Great Britain, wished that his children should exercise their judgment by stating the why and wherefore of every opinion they offered, and a college friend of William's, who visited him during the summer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything." They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet the next day. It was always perfectly good-humored, but curious to a stranger because of the care which all of the disputants took to advance no propositions, even to the prospects of a rain, rashly.

One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when the father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved, because it was a trespasser in the drawing-room, a common enemy and a danger there, it was found that the insect had crawled from under the handerchief and was flying away with a sniggering sort of buzz, as if to mock them all.

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered; but when he had done this, crossed the room and hammered a nail into the opposite wall. He was asked why he did this.

"Aweel, miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opeenion."

The family generally did come round to William's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feint as much as a straight thrust, never failed to encourage him by saying, "Hear, hear! Well said! Well put, Willie!" if the young debater bore himself well in the encounter.—*Presbyterian Banner.*

A Little Bird Tells

It's strange how little boys' mothers
Can find it all out that they do,
If a fellow does anything naughty,
Or says anything that's not true!
They'll look at you just for a moment,
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now, where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of crows;
If his voice is as hoarse as a raven's,
Or clear as the ringing bells,
I know not; but this I am sure of—
A little bird tells.

The moment you think a thing wicked,
The moment you do a thing bad,
Or angry, or sullen, or hateful,
Get ugly or stupid, or mad,
Or tease a dear brother or sister—
That instant your sentence he knells,
And the whole to mamma in a minute
The little bird tells.

You may be in the depths of the closet,
Where nobody sees but a mouse;
You may be all alone in the cellar;
You may be on the top of the house;
You may be in the dark and in silence,
Or out in the woods and the dells—
No matter! Wherever it happens,
The little bird tells!

And the only contrivance to stop him
Is just to be sure what you say—
Sure of your facts and your fancies,
Sure of your work and your play;
Be honest, be brave, and be kindly,
Be gentle and loving as well,
And then you can laugh at the stories
The little birds tell.

—*Great Thoughts.*

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MARRIAGES.

HASTY-McAULEY. — Married, in Rockingham, 26th ult., by Rev. M. N. McIver, Mr. John Hasty to Miss Mary McAuley.

OBITUARY.

JOHN McALLISTER McSWAIN.—Born October 20, 1876, died June 26, 1898. The news of young McSwain's death will fall with the suddenness of a thunder stroke upon his classmates and college fellows. He was the picture of health and strength and manly vigor and his death emphasizes anew the truth of the old proverb—it is always the unexpected that happens. As the class of '98 gathered around the college rostrum to receive their diplomas little more than two weeks ago, had the phantom of death suddenly appeared and claimed the right of choice not one would have guessed as his victim the name of him who has fallen.

Although unwell during the whole of commencement week, he did not take to his bed until the Saturday after graduation. Symptoms of typhoid fever speedily developed, but no fear was entertained as to his condition until the morning of Sunday the twenty-sixth. He then suddenly became much worse, and after noon sank into a stupor from which he never rallied. He passed away peacefully just before nine o'clock Sunday night.

The deceased was born at Riverside, on the Cape Fear river, in Cumberland Couty, on the twelfth of October, 1876, where he lived up to two years ago, when the family moved to Wade, N. C. His early education was conducted by his uncle, Rev. D S. MacAllister. He then attended for one year the Military School at Fayetteville, in which town he had a host of friends.

Prepared for college under the able instruction and thorough drill of Col. A. R. Banks, of Rock Hill, he entered the Soph class in the fall of '95, and soon gave abundant evidence that he had a vigorous mind and was a most capable student. On reaching the elective stage in his course, he chose the scientific department. In this field of study he made such fine progress that Dr. Martin selected him for one of his assistants in chemistry for the session just closed. At the end of the term he took charge of the drug store, whose management Dr. Dupuy had been forced to resign on account of failing health. Here he had planned to work preparatory to taking up the profession of medicine, in which choice of professions he was following an honored father and also an older half brother. Had God seen fit to spare his life, his success would in all probability have been marked. As a tribute to his memory, let it be said, he was a child of the covenant, a young man of strong filial affection, and a kind, warm-hearted, generous fellow, whose death all who knew him will lament.

The cutting off of any young life in the morning of its promise is always sad and it is peculiarly sad and distressing when such a life closes just as the young man, after years of preparation at school and college, is taking his place among his fellows equipped and ready for noble service and usefulness in the world, thus leaving behind loved ones and friends to mourn what, humanly speaking, seems an untimely end. And yet there is unspeakable comfort to those who bury their youthful dead in the thought as presented by his pastor in his sermon only a week before his death, a sermon almost prophetic in its anticipation of the sadness in all hearts now, that if we accept the teachings of God's Word a life of usefulness on earth seemingly ended in the very day of its bud and bloom, is not ended at all, but transferred to a different and nobler sphere of action. No doubt it was such a thought as this that solaced Young McSwain's heart-broken mother as she stood, with heroic calmness at his dying bedside yesterday evening and with a Christian fortitude that was as wonderful as it was beautiful, saw her only son and child pass away from earth.

RESOLUTIONS.

WHEREAS: God in His inscrutable purpose has seen fit to lay His hand heavily upon us, and take from our midst our dear friend and classmate, John McAllister McSwain, we, the surviving members of the class of '98, in token of our love and appreciation of him living, and of our grief for him removed, desire to offer the following resolutions:

First, That, in him we deeply mourn the loss of one who was a faithful student, a true friend, and a noble Christian gentleman.

Second, That, our heart goes out in sincerest sympathy to the members of the grief-stricken household.

Third, That, while as young men we mourn the loss of a comrade worthy and true, we recognize that the God who has done this is also the loving Father of us all, and we bow in submission to His will, believing that our friend has been taken from a sphere of honor and usefulness on earth, that he may occupy a place of greater honor and usefulness in the home of our Father and the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

Fourth, That a copy of these resolutions be sent to the family of the deceased, the *Lumberton Robesonian* and the *Davidson College Magazine*.

W. G. PERRY,
H. V. ALLEN,
J. R. ROSS,
S. H. HINES,
T. H. WATKINS,
Committee.

Davidson College, N. C., June 27th, 1898.

PERKINS.—Died at Starkville, Miss., July 6, 1898, Mr. David E. Perkins, aged 27 years. During his protracted sickness he became a communing member of the Presbyterian Church, and his life and death were radiant with hope and peace.

WILSON.—After a painful illness of about ten days, Mrs. Emma Dunlop Wilson, died at the home of her parents, Burlington, N. C., June 10, 1898, leaving a husband and two little boys. The youngest, six months old, though seemingly well when the mother was buried, was called to join her the following Monday night. Confidently believing that mother and babe are with their Redeemer, "we mourn not as those who have no hope."

PETER NELSON COBLE, of Richmond County, N. C., entered into rest June 23rd, 1898, aged 58 years. For years he was a great sufferer, but was sustained by great grace, so that without a murmer he patiently awaited the time of his departure. Brother Coble was a member of Gibson Church, and is the first of that noble little band to enter into the presence of the King.

W. B. A.

Laurinburg, N. C., July 7th, 1898.

WAUGH.—At her home near Statesville, N. C., on June 19th, 1898, Mrs. Mary Ann Waugh entered into rest, aged seventy-three years, four months and two days. She suffered much in her last sickness, but in it all she recognized the hand of a loving God leading her and was willing to submit to His will. She will be missed at old Concord church, where she was a member and a faithful attendant for fifty-seven years. (II Tim. iv:7, 8.)

CANSLER.—At King's Mountain, N. C., July 2, 1898, Richard Thomas Cansler, aged 67 years, 2 months, 4 days. He was buried at Stanley, July 3. He was a good and upright man, "Precious in the sight of the Lord is the death of his saints." Funeral service conducted by Rev. F. L. Higdon, in the presence of a large assembly of relatives and friends.

WISEMAN.—On Thursday, June 23, 1898, from an attack of peritonitis so severe as to cause death in a few hours. Cora B. Wiseman, daughter of Jacob and Margaret Potter Wiseman, passed to her reward. She was a member of New Providence Presbyterian Church for 3 years, having accepted Christ at the age of 15.

She was a special favorite, both at home and among her many friends, whose sympathies deep and sincere are extended to the bereaved family.

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1. Hinduism, in Moses' day monotheistic and moral, degenerated into polytheism and gross forms of idolatry with three hundred and thirty million deities It invented a system of caste that binds humanity with fetters of iron and prevents all genuine progress. Its temples are habitations of cruelty and unspeakable lust. Its priests, ignorant, vile, "wallow in a mire of voluptuous pastime." The wail of its weary centuries, with their pilgrimages, penances, tortures, immolations, Juggernauts, widow's woes and childhood's tears, are enough to break the heart of the civilized world.

2. China's religion, Confucianism, is but a "desert of blank indifference," the "weary sigh of hopeless pessimism." Its ancient form knows no outward radiant light and no spirit of life within. The mass of the people are an easy prey to idolatry. The image of the devil is the national emblem. Demonology enters every phase of Chinese life. The ignorance and quackery of the priests hold the masses in slavery.

3. Buddhism is to-day a mixture of fetishism and demonism. It deludes its votaries as a moral guilt, sears the conscience and deifies selfishness. It knows no love, compassion, gratitude, reverence, nor fear of punishment for evil deeds; only a grovelling terror of evil spirits.

4. Mohammedanism has a like fruitage of cruelty and woe. It settles like a pall upon its wide domains; forbids free thought, intelligence, progress, and human brotherhood. Tenderness, love, purity are not its product.

5. Heathenism with its superstitions, its idolatries, its ignorance of God, reigns, wherever found in unrelieved darkness. Africa and the islands of the sea reveal its terrific gloom.

6. Romanism exalts the Church and priesthood until the Bible is closed and sealed, and God in His redeeming love is utterly forgotten or ignored. Here also the masses are bound hand and foot. Spain and the countries ruled by her blighting power are exponents of the falsity of this creed.

7. In all these systems and in every other human religion man is left to himself.

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*Christian Endeavor Topic for July 13.—Acts xvii:22–31.

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AMONG OUR EXCHANGES.

There are church members who might be styled "floaters," owing, in great part, to a change of residence. These persons, being practically disconnected from their usual house of worship, often fail to bring their letters to the church nearest to their present location, and thus are of little value to either. This sometimes results from a sort of sentiment; the excuse given is, that they do not wish to give up their old church home, where, perhaps, their fathers long worshipped. The more frequent answer to requests for a transfer is the uncertainty of residence in the new locality, it being somewhat of an experiment, they say, and have not fully made up their minds as to what they will do in the matter. Another cause for this state of affairs is the action of pastors from whose churches these "floaters" have gone, in persuading them to continue their membership in their old church. Unless there should be some good reason for this, it is frequently unwise and unfair. Its effect upon the members is not helpful, but otherwise, unsettling them in their church connections, and giving them an opportunity so often taken advantage of, to do no work in one place and but little in the other. Hence, it is that especially in our suburbs we find so many of these persons, who virtually give allegiance to no church, are of no real value to any, neglect stated worship and thus begin to take the down grade. While there is no law of the church to prevent this, and to locate members, Christian duty should be higher law in effecting it. Every active Christian moving to a new neighborhood will seek to ally himself or herself with a congregation of their own faith, if such there is near by, and to help to sustain its services and promote its interests. Those pastors who would continue their absentees on the church rolls are generally found in congregations which, by the fluctuations of time and the change in surroundings, are weakening both in membership and material resources. It is better for them to accept the inevitable, bid Godspeed to their departing parishioners as they enter upon new fields of labor, and seek out and draw in the many unchurched in their immediate neighborhood, and thus, while strengthening themselves, are preaching the Gospel to them that are without.—*Herald and Presbyter.*

Emanuel's Church.---"Historical Tangle" About It.

This church at Lincolnton was organized about 1787 on a lot in the centre of the town, deeded to trustees for the Dutch Lutherans and Dutch Presbyterians. [A correspondent of] the NORTH CAROLINA PRESBYTERIAN, and the *Reformed Church Corinthian* have been discussing the disappearance of the name from the rolls of their respective denominations.

During the early part of this century Presbyterian ministers preached here in the absence of a Reformed pastor, and in the thirties a decree of the court construed the deed as conveying the property to the Lutheran and Reformed churches. The Presbyterians then organized and built a brick church in another part of the town and occupied it about the year 1837, leaving the name Emanuel with the old church and lot, where they had worshipped and where their dead were buried. The Old White Church as it has been called since, was occupied by the Lutherans and Reformed people and by the Baptists and others until it was destroyed a few years ago. The Lutherans have recently erected a beautiful house of worship on the old site and the marble corner-stone bears this inscription: "Emanuel's E. L. Church 1787-1895."

The Reformed Church still holds an interest in the lot, but have no organization known as Emanuel's Church. When Mecklenburg Presbytery was set up in 1869 out of Concord Presbytery the Presbyterians here were enrolled as a unit of the new Presbytery under the name of the Lincolnton Church and not Emanuel's Church. We have never been able to find the date of the organization and how and when the name was changed; and brother Allison, pastor at Sugar Creek, with the help of the Stated Clerk of Concord Presbytery, has been searching the records with like results. All of the first Presbyterian families here have passed away and none are left to explain all the facts attending the early settlement. As the church did not seem to have had a separate and distinct church life before the members united to build a house of worship of their own in 1837, it has taken that as its approximate birthday.

The Synod of N. C., met here in 1839, during the pastorate of Rev. Albertus L. Watts and the church has been without a regular minister only for a short time since 1837.—*Our Monthly Bulletin.*

BUFFALO LITHIA WATER

SPRINGS Nos. 1 and 2.

In Diseases of Women and Children, Nervous Dyspepsia, Malarial Cachexia, Uric Acid Diathesis, Bright's Disease, Renal Calculi, etc., etc.

Dr. Wm. T. Howard, *Baltimore, Professor of Diseases of Women and Children in the University of Maryland.* In a communication on the Therapeutic value of the then "Buffalo Spring," now Buffalo Lithia Spring No. 1, compares it with the far famed White Sulphur Springs in Greenbrier County, Va., and adds the following:

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases, and more especially to the Cachexia and Sequelæ incident to Malarious Fevers in all their grades and varieties, to certain forms of Atonic Dyspepsia and all the affections peculiar to women that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg County, Virginia."

Dr. John H. Tucker, *of Henderson, N. C., Ex-president of the Medical Society of North Carolina, Member of the American Medical Association, says:* "The BUFFALO LITHIA WATER Spring No. 1 is that of a decided action of the tonic character upon the nervous system. Nervous Dyspepsia, with its train of distressing symptoms, is promptly and permanently relieved by it. In many of the diseases peculiar to women I prescribe this Water with almost the same confidence that I do Quinine in Chills and Fever. I have observed marked beneficial results from its use in the disorders of Teething Infants. I have sent many patients of this class to the Springs for the use of this water, and without exception, they have returned to me cured or greatly benefited."

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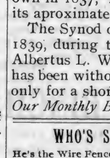
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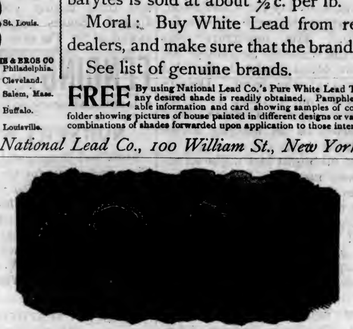
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THE WAR WITH SPAIN.

FRIDAY. — Lieutenant Hobson and the seven brave seamen who have been held in confinement at Santiago are free at last, having been exchanged at 4 o'clock this afternoon. The army went wild with enthusiasm when they entered the American camp. Hobson says he and his companions in captivity were well treated by the Spaniards. — General Miles left Washington to-day for Charleston, S. C., where he will embark for Santiago. His departure was against the wish of Secretary Alger, but Miles insisted that his place was at the front. Despite his love for show there is great confidence in him.—German ships are reported to be landing stores near Manila under cover of night. —About midnight last night an attempt was made to block the entrance to the harbor of Santiago by sinking theMercedes in the channel. The battleships Massachusetts and Texas sunk the Mercedes before she reached the desired place.—The American losses in the fight before Santiago have been reported officially to be 141 killed and 1,014 wounded, not including General Wheeler's division.—Aguinaldo, the insurgent leader, has proclaimed a Republic in Philippines, with himself as provisional president.

SATURDAY.—The published plan that Commodore Watson would be sent to bombard the coast towns of Spain has had the desired effect. Camara's fleet has turned and left Suez for Cadiz.—Gen. Miles and 1200 troops left Charleston today for Santiago, 4000 now on the way to Charleston from Chicamauga will embark early next week.—A Spanish privateer is reported to be hovering off the coast of British Columbia waiting for gold laden vessels from the Klondike region.—Shafter has strengthened his position and is ready to commence a general assault. Great pressure is being exerted to force Linares to yield.

MONDAY.—After a truce of a week firing was resumed yesterday before Santiago. The Spanish guns were soon silenced. Three Americans were wounded. Gen. Toral's offer to surrender conditionally was refused by Shafter and a general assault is expected to-morrow.—Gen. Pando is said to have halted 20 miles from Santiago, believing the city was sure to fall, and did not join Gen. Linares forces.—The Porto Rico expedition has been planned to begin as soon as Santiago falls.—The auxiliary cruiser St. Louis has arrived at Portsmouth, N. H., with Admiral Cervera, 53 Spanish officers and 638 Spanish sailors as prisoners.

TUESDAY. — General Miles arrived off Santiago on the Yale and had conferences with Admiral Sampson and General Shafter. General Shafter has suspicions that a large part of the Spanish forces have deserted Santiago and are in flight westward.—Bombarding the city over the hills of Aguadores from the fleet was tried Sunday afternoon, and again yesterday, but was successful.—Including reinforcements, Shafter has 23,000 men with him able to fight.—Sagasta tendered the resignation of the Spanish ministry to the Queen Regent and advised her to form a military cabinet.—Senor Du Bosc and Lieutenant Carranza have at last been expelled from Canada.

WEDNESDAY. — The Spanish forces at Santiago yesterday maintained a spirited fire for a short time.—General Shafter made a third and final demand for the surrender of the city and was refused. His lines extend entirely around Santiago and everything is ready for the final assault.—The Danish authorities have prevented our vessels from taking coal which the United States government has stored at St. Thomas.

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CONTENTS.

	PAGE.
Penitence and Sorrow (Poem)	1
Notes and Selection	1
CORRESPONDENCE: General Assembly and Entertainments: *W.* A Sister to the Boys. Seminary Building for Home and School: *Daniel Blain.* Washington Letter. Is it Bare Permission?	2
CONTRIBUTED ARTICLES: United Presbyterians' Mistake: *N. K. Smith.* Impure Air: *K. S. Tracy, M. D.* What we See and Hear: *K. S. E.*	3
CHURCH NEWS	4-5
Do you help your pastor? *W. P. M.*	5
HOME MISSIONS: Evangelistic work in Synod of Mississippi *W. D. Morton, D. D.* Church and School. *J. J Howell.*	
FOREIGN MISSIONS: Wanted a Missionary for Africa. *S. H. Chester, D. D.* Foreign Mission Committee Notes	
Westminster League. *J. M Rose, D. D*	7
Peaceful living in troubled times	
Poem	
EDITORIALS	8
Sunday School Department. *Miss Mildred Watkins*	9
CHILDREN'S DEPARTMENT	10-11
Marriages and Obituaries	12
Wit and Wisdom	13
Among our Exchanges	14-15
War with Spain	16

[For the North Carolina Presbyterian.]

Penitence and Sorrow.

Stay thy gentle feet
O Thou Blessed One;
Do not leave me desolate;
What is life, if thou be gone?

Oft' I've slighted Thee,
Broken many a vow:
Weak and guilty though I be,
Do not Saviour, leave me now.

Can this wayward heart
Boast its love to Thee?
Friend of sinful man Thou art,
Plead I then Thy love for me.

Keep me by Thy side,
Thro' temptation's strife,
Let Thy gentle wisdom guide
Thro' the shadows of this life.

O Thou Blessed One,
With that hand of Thine
Hold me till the end shall come,
I'm too weak to hold to Thine.

—*Cal. Steele.*

Pope Leo is failing in health, but he hopes to live long enough to be the instrument of peace with Spain. He begins at the wrong end of the drama He had nothing to say when his beloved Spain was redder with Christian blood than the Turk—when she was the Lucretia Borgia of the nations—and when his influence might have stayed her crimes and saved her from ruin. He did not attend to his own business, and will not be allowed to meddle with ours.—*The Interior.*

"Think and Thank," was the motto of the family crest of Sir William Montefiore, the lamented philanthropist. The two words are derived from the same root, and are really but two spellings of the same word. To thank is to think, and all we need, in order to be thankful, is to be thoughtful. Then our blessings will swarm around us, and astonish us with their number and variety and richness. "Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee; If I would declare and speak of them, they are more than can be numbered."

The worst things of one age or nation often resemble the best things of another. The livery of an English footman outshines the royal robes of King Pomarre. A modern shopkeeper's house is as well furnished as the house of a considerable merchant in Anne's reign. Very plain people now wear finer cloth than Beau Fielding or Beau Edgeworth could have procured in Queen Anne's reign. We would rather trust to the apothecary of a modern village than to the physician of a large town in Anne's reign. A modern boarding-school miss could tell the most learned professor of Anne's reign some things in geography, astronomy and chemistry, which would surprise him. The tail is now where the head was some generations ago. But the head and the tail still keep their distance. MACAULEY.

With us modern name-words have been long ago discharged of all meaning, and speech has lost a distinct element of colour, since a man's name is no longer a picture but a number. With the ancients a name had life and individuality, it told a story, it gave pledges of character, it was a title of honor. Round it gathered attractions. Perhaps it marks the deliverance of a soul escaping from its meaner self and rising to its height; when Jacob the supplanter becomes Israel the "Soldier," or "Prince of God;" or it is the revelation of the deeper character hitherto hidden and unsuspected, when Simon, the son of Jonas, is changed into Simon Peter; or it is the celebration of an excellency that has long been recognized and loved, when that good Levite Joses is named afresh by the apostles, "Barnabas, the son of consolation;" or it celebrates the beginning of a great career, when Saul of Tarsus, Pharisee and persecutor, becomes Paul, saint and apostle. The Bible names are chapters in the history of the soul; they are a living and heart-stirring evangel, and of them all the chief beyond compare is that of Jesus. This word is as a spring of water which never runneth dry, and round which the flowers are ever blooming. JOHN WATSON.

Here is what Seneca wrote to a mother who had lost her son: "That prejudice which encourages so long a period of mourning carries us farther than is required by nature. See how vehement lamentation is among the dumb animals—meanwhile, how very short! When cows lose their progeny they mourn only a day or two; mares do not carry on their course of blundering and folly any longer. After a ferocious beast has thoroughly run down every trace of her cubs, prowled through the entire forest, and returned a few times to her lair, pillaged by the hunter, her furious grief is quick to die away. A bird will hover around her devastated nest with deafening cries, but she becomes calm again in a little while, and resumes her ordinary flight. No animals make long lamentation for their young; man is alone in loving to nourish his grief, and to afflict himself, and it is not because of what he experiences, but because he has made up his mind to be afflicted."

After reading this, open the Gospel and recognize what you owe to Jesus Christ.

There is nothing that will so thoroughly test our devotion to the person of Christ as the fact and grace of self-denial. It is a supreme grace. It is the flower that comes out of the budding of faith—the nourishing fruit that crowns the blossoming of love. It is not so much the first grace after which others follow, as the consummation of all, refreshing and strengthening them, as the sunlight and shower from above do the flowers on the earth. We believe in Christ so far as to acknowledge Him the Saviour, love Him with a good degree of reverence and respect, obey Him where our own dominant desires are not crossed, and yet, in all reserve the largest respect for self; we may stop just where faith and love and obedience demand endurance. Who of us has not found it easy, who of us has not counted it best, to believe, to love and obey, where and when it cost nothing? Now, it is the law of Christianity that it is to cost—in the nature of the case it must costs; in the very outlay it demands we reach its perfection and glory. The seed suffers itself to be buried, to die in its grave, that we may have the stock, and the bud gives itself away that the flower may expand in beauty. Self-denial cost, it wastes, it whips, it bruises and tears the flesh, and causes our weakness to cry out; but when human nature has passed through its school and furnace, it comes out resplendent in the image of Christ.

CORRESPONDENCE.

[For the North Carolina Presbyterian.]

The General Assembly and Entertainments.

The members of Brazos Presbytery and no doubt many others are greatly indebted to the Committee on Bills and Overtures and to the Assembly for its reply, and especially for the enunciation of the far-reaching authority of the session of the local church. We are especially grateful as Dr. Alexander is now Stated Clerk and will not fail to make a note of it and get out a new edition of the *Digest* for the future guidance of all Sessions, Presbyteries and General Assemblies. There is however one great drawback and this is that the reply of the assembly is bare and bald congregationalism precisely in so far as it is *true*.

That the assembly did not mean this, nor the usually clear headed chairman of the Committee on Bills and Overtures, no one will deny. This is not the first instance of an Assembly evading an important question in which Presbyterian order was involved. W.

GIDDINGS, TEXAS.

The Seminary Buildings for the Home and School.

Now that the Hampden-Sydney College has declined to take the Seminary buildings, the disposition to be made of them is an open question. What shall be done with this splendid educational "plant" to use the modern phrase?

As an humble suggestion toward solving this question, I would propose turning over this fine property to the General Assembly for its "Home and School," now located at Fredericksburg. What could be better? The Seminary buildings are large, well constructed, well arranged, and will doubtless afford all the room and facilities needed by the Home and School for many years to come without alteration or addition. As to location, that cannot well be improved upon. Its healthfulness is well proven, and the social, educational and religious surroundings are of the best. The crowning advantage, which of all others the Home and School needs, is the contiguity of Hampden-Sydney College to the Seminary buildings. The school would be a feeder to the college and the college would afford the best educational advantages to the school.

As to the terms of transfer, let them be very liberal and easy. After the refusal of the college to take the buildings at the extremely low price at which they were offered it is evident that they cannot be sold at anything like their real value. They might be permitted to go to the Assembly for what it can get for the buildings occupied by the Home and School in Fredericksburg, or, better still, they might be donated to the Assembly outright as the permanent home of this noble charity. But questions of detail can wait on the decision of the main proposition which is hereby submitted in the hope that it may be deemed worthy of consideration by the Synods of Virginia and North Carolina at their annual meetings the coming fall, or by the Board of Trustees if they have power to act upon the question.

DANIEL BLAIN.

(From our Regular Correspondent.)

Washington Letter.

"Blessed are the peace-makers." Only a Christian nation could have responded with the unanimity that the American people did to the Proclamation of their Christian President asking that they return thanks to God for the victories vouchsafed our arms and pray for peace. Now, let those who doubt the efficacy of prayer mark how quickly the united prayers of the American people were followed by the resignation of the Spanish ministry, which is generally regarded as the first step toward peace. Verily, the prayers of the righteous do accomplish much. Thanksgiving and prayer was a special feature of the services in every church in Washington on Sunday, The following beautiful hymn was composed by Rev. Kemper Bocock, pastor of Grace Church, especially for the thanksgiving services:

"God bless our brotherhood
For all Thy children's good
On every shore!
Lord of both land and sea,
Hear us from heaven, as we
Lift up our hearts to Thee,
Forever more!

"On Thy command we wait,
Thou who hast made us great
And made us one!
Thou who dost give success,
Guide us in righteousness!
Grant us the world to bless!
Thy will be done!

"From the oppressor's hand
May we, in every land,
Give sweet release!
And when, with honor bright,
We shall have brought the light
Into the darkest night,
Grant us Thy peace?"

The convention of the National Educational Association, just ended, is considered by those who attended to have been one of the most successful in the history of the Association, and when its reports are all in print they will form a document of value to all who are interested in any of the numerous branches of educational work. The close affinity between religion and education was never more markedly shown than during the week of the convention. Churches were placed at the disposal of the Educational Association, and distinguished educators occupied, by special invitation, a number of Washington pulpits. President McKinley regretted that important and pressing duties prevented his giving the attention to the convention that his interest in the subject prompted him to give. He could not take the four or five hours that would have been necessary for him to receive the twenty-odd thousand persons in attendance upon the convention, but he took time enough to hold a reception to the officers of the association and the members of the committees of the convention. Ex-President Greenwood, of the Educational Association, made the introductions to President McKinley. Los Angeles, Cal., was chosen as the meeting place of next year's convention.

The introduction of Bible readings in the public schools was the interesting subject discussed at a meeting of educators, arranged by Mrs. Elizabeth Blanchard Cook, President of the Woman's Educational Union, of Chicago. Dr. Tennis S. Hamlin, of this city, opened the meeting with prayer, and read a number of letters from prominent men, some endorsing the Bible as a necessary adjunct to the course of study in the public schools, and others favoring the reading of selected portions of the scriptures in the schools. Mrs. Cook made a plea in favor of nationalizing her union for the purpose of agitating this matter. Dr. Hamlin said he thought the National Society of Religious Education, which has headquarters in Washington, had taken up the work of Bible readings in the public schools and that it was amply able to take care of the matter without the help of any other organization. Dr. J. E. Gilbert, Secretary of the National Society of Religious Education, made a few remarks, saying that his society had the subject under discussion in hand and had already done much to advance the movement, and that he thought it was better prepared to handle it than any other organization. Although no vote was taken, it seemed to be the sense of the meeting that the matter could be safely left in the hands of the Society of Religious Education.

The American members of the Commission charged by the law providing for the annexation of Hawaii—Senators Cullom and Morgan, and Representative Hitt—with the duty of recommending to Congress a form of government for Hawaii are in Washington and have held several informal conferences to discuss the matter, but they have no idea of deciding upon anything until they have consulted their two Hawaiian colleagues on the commission, and carefully informed themselves of everything bearing on the question. The American commissioners will start for Hawaii about the first of August, and they hope to have their report ready when Congress meets in December.

WASHINGTON, D. C.

Is It Bare Permission?

In I King's xvi: 2, the Lord reproves Baasha for making Israel to sin by this reminder. "I exalted thee out of the dust and made thee prince over my people Israel." Was this a case of bare permission, or did God actively as well as by suffrance make Baasha king? Dr. Adam Clark struggles with this difficulty, for the plain language of this scripture tends towards the tenets of Calvanistics theology.

See what he suggests as a parallel, viz.:

"In the course of my providence I suffered thee to become king" the italics being his. He removes all doubt as to his view by immediately adding "For it is impossible that God should make a rebel, a traitor and a murderer, king over his people, or over any people." The inquiry justly forces itself on our minds. Does the substitute suggested by Dr. Clarke make that appeal to the king's moral sense which was evidently intended? If we test the matter by reading the verse with this form of expression in the place of the inspired one, the admonition is so weakened that we wonder at its being given in this serious connection. It assumes this shape "I exalted thee out of the dust," i. e. I suffered thee to be exalted "I made thee to be prince over my people," ie, I suffered thee to become king. Can any one adopt such a feeble notion of the solemn message sent against Baasha? To satisfy the mind we must recognize the divine purpose and hand in the enthronement of that monarch. It is not necessary to impute to the Lord the authorship of the sins that marred Baasha's reign.

Peter had no hesitation in charging the Jews with slaying the Lord Jesus with wicked hands, while He declared that He was delivered by the determinate counsel of God.

The closing comment of the distinguished divine states a fact that should annul the view he himself has given.

He says, "God is ever represented in scripture as doing those things which, in the course of His providence, He permits to be done." Does the Lord constantly set forth in His word the things He permits in this providential government of the world, as things done by himself. He surely aims to impress us with His intimate relation to the events that make up the history of mankind, and of the spiritual kingdom. If as Dr. Clark writes, "God is ever represented in scripture as doing those things," we must regard as eminently biblical our confessional statement of providence, "God the great Creator of all things, doth uphold, direct, dispose, and govorn all creatures, actions, and things, from the greatest even to the least, by His most wise and holy providence."

A Sister to the Boys.

We have a young apple tree, which, before the usual growth had been attained, was so heavily loaded with apples that it bent over and would have broken down if not stayed. A rope was fastened in its middle in the top, and the ends carried at a right angle with each other and fastened to stakes. It was a "criss-cross" of the rope, so that it would resist the wind from any quarter. There is just such a criss-cross of the chain of affection in a family, which holds it securely and in unity. There is where the family is naturally and rightly united, a bond between the father and the daughter, and between the mother and the son, which has the difference from the other bonds, and the added strength, which comes of different natures. The father as a manly man has the sense of a protector of his daughter; and the mother as a womanly woman, has a sense of the protection of her son—either present, if he be grown, or anticipatory, if he is yet a child. And that is the finest position a boy or a young man, or man of any age, can be called to—that of protector and support of his mother, It brings out self-appreciation of his own manliness, besides gratifying the purest of affections.

The bond between brother and sister is not nearly so strong as that between mother and son or between father and daughter, It is a remove further apart, and thus leaves space for selfishness to come in. The boys may care more for popularity with other girls than for the good opinion of their sisters; and the sisters may prefer other young men to their brothers. There are plenty of occasions which tend to disturb and lower the ideal relation of a sister to her brother—and I am inclined to think they come mostly from his side. It is natural that they should, because he is stronger, less sensitive, and as much ruder as he is more stalwart. The sister should take this into the account and make allowances for it. It will help if she remembers that Brother Jim is a boy with a boy's nature, and that she must not expect too much of him.

But if her brother is a little fellow she loves him both from the filial and from the maternal side of her nature. If he be older, there comes a three-fold tie. The filial love abides, and to this is added regard for him as a protector, and pride in him. A sister is very proud of a fine brother. It gives her many advantages to have one—especially over the other girls. I need not explain that—all the girls understand it. It is a white plume in a boy's cap, also, to have a lovely sister.

The sisters are apt to find all this out for themselves. All they need to be told is how to make the best use of their prizes, and keep them securely, not only in youth, but all through life. Like everything else that is worth having, it requires self-sacrifice. She wishes to make a first-class man of him for his own sake, because she loves him; and she desires to make a first-rate brother of him for her own sake, and because she wishes always to love him, and depend upon him should occasion require. All this is, it may be dimly, in her consciousness, it needs only to be clearly defined. Her own intuitions will tell her more and better what she should do to promote this end than we can tell her; but a few hints may afford clues in possible bewilderment.

She should care for his clothing. Do not leave that to mother, nor even let her do it. She should do his mending, darning, general tidying, without his asking it. She should make herself responsible for his personal appearance. This is the best thing for her and a good thing for him. This attention should extend to his room, little personal effects—everything that is specially his. She has a finer instinct of the appropriate than he, therefore she should make herself responsible, as far as may be, for his deportment. Boys are awkward, and they know it, and it adds to their embarrassment, and they are glad enough to have suggestions from their sisters. The sister should trim and polish her brother up in his address and manners.

She knows little girls a great deal better than he does. She ought to be perfectly just and fair to other girls, and not permit pique or jealousy to provoke her to do them a wrong. But there is no glamor about a girl in another girl's eyes. She sees her in a light which is not dimmed with rosiness. If a brother be sensible he will be influenced by his sister's judgment, and she ought to try to guard him against wrong estimates of other girls. She knows the difference between the genuine and the counterfeit and she ought to post him in the art of disillusion.

The sister is naturally more devout than the brother. Her religious instincts are finer and her conscience more acute. She should try to make a Christian of him if he shows no interest in spiritual life. It would extend this article too far to go into this part of her duty. It is so much a matter of individual tact, good judgment, and sense, and there is such a variety of natures and of circumstances, that no specific rules will apply. If the sister is anxious for her brother's spiritual welfare, she will find ways of reaching his heart and conscience.—*The Interior*.

CONTRIBUTED ARTICLES.

The "United Presbyterian" Mistaken!

In a late issue of your paper, in writing of "Our Presbyterian Heroes," you say, "if the *United Presbyterian* is correct, Admiral Dewey is a Presbyterian," and. then, follows your quotation from the latter paper to this effect "that Dewey was an orthodox Congregationalist, but has long been a Presbyterian, and became a member of the Presbyterian church at Vallejo, Cal., near the Naval Station, of which Rev. Theodore F. Burnham is pastor." Now it happens—and I am sorry it is so—that the *United Presbyterian* is not "correct." I have a letter of July 9th from Brother Burnham, who has been pastor at Vallejo for six years, and is also the Superintendent of the Naval Union. He says that Dewey is an Episcopalian but attended his church years ago. And adds the pleasant statement: "We can claim Sampson and Watson, both of whom are Presbyterians, The latter formally an elder at St. John's, San Francisco. They were regular attendants when here." How glad we are to know them as Christians, with Dewey and Hobson, and that *our* Presbyterian naval officers had not forgotten the art of attending regularly at church. Such men everywhere are men of worth and power.

Fraternally,

N. KEFF. SMITH.

Elizabethtown, Ky., July 14, 1898.

Impure Air.

Air contaminated by the products of respiration and by bodily emanations (perspiration, etc.) contains substances which have been ejected from human bodies as useless and injurious. What all systems reject cannot be healthy for any, and it is found that long-continued exposure in an atmosphere laden with these impurities produces anaemia, general debility and poor nutrition—conditions likely to result in the development of scrofula and consumption. It is believed, too, that typhus fever may originate in this manner, while, when such poisons are inhaled in a more concentrated form, as in the famous Black Hole of Calcutta, nausea, vertigo, convulsions and even death are produced.

The air is at certain times and places contagious, organic matters are thrown off and the bodily emanations of diseased persons.

In certain diseases, commonly known as contagious, organic matters are thrown off by the lungs and skin of the sick, which tend to reproduce these diseases in the bodies of other persons. The exact nature of these poisons is in most cases unknown, but they are generally believed to be living microscopic organisms (bacteria, bacilli, micrococci, etc.), which multiply their kind in the blood of the person who has inhaled them.

Of such diseases the dangerous ones are smallpox, measles, scarlet fever, typhus fever and diphtheria and their contagious quality is marked very nearly in the order in which they are here mentioned.

The less harmful of these diseases are whooping-cough, chicken-pox, mumps and German measles.

There is strong evidence that consumption is contagious, though not as markedly so as the diseases above enumerated.

The air may be contaminated by the products of the decomposition of the excreta of healthy persons.

The contents of cesspools, privy vaults and sewers are generally composed of discharges from the bowels and kidneys, various matters washed off from the bodies of animals and from culinary and household utensils and dissolved soap, constituting a mixture which rapidly decomposes and affords a fine soil for the nourishment and propagation of microscopic organisms.

Air contaminated in this way, popularly known as sewer gas, contains sulphide of ammonium and sulphureted hydrogen (which cause the characteristic odor of rotten eggs), carbureted hydrogen, nitrogen and carbonic acid (odorless) and certain undetermined organic matters.

Of these gases, sulphureted hydrogen and carbonic acid are very poisonous and when they are inhaled in concentrated form, produce almost immediate unconsciousness and often death. When less concentrated sewer air may cause nausea and vomiting, followed by a low fever which sometimes kills, and, if not, results in a tedious convalescence. As a rule it is so largely diluted that it produces no immediate effects, excepting the discomfort due to offensive odor and the mental anxiety resulting therefrom.

The effects usually attributed to the continued breathing of diluted sewer air are general malaise, loss of appetite, anaemia, impaired nutrition and therefore diminished power of resistance to attacks of disease which are not directly attributable to sewer air poisoning. It is doubtful whether these effects are due to the constant introduction of sewer air in minute quantities into the blood or to the inhalation of particles of organic matter floating in such a contaminated atmosphere.

The greatest danger, however, in the breathing of sewer air is that of inhaling with it the living particles (bacilli, etc.) contained or developed in the excreta of diseased persons.

The diseases believed to be propagated by excreta are cholera, typhoid fever and dysentery. The discharges both from the mouth (stomach) and bowels are known to be poisonous.

It is believed by some that the poisons of typhoid fever and diphtheria may be developed *de novo* by the decomposition of the mixtures found in cesspools and sewers.

There also seems to be a connection, imperfectly understood, between bad drainage and malarial fevers and perhaps cerebro-spinal meningitis.

Air may be contaminated by the products of organic decomposition rising from the ground and drawn into the house through furnace flues, etc. R. S. TRACY, M. D.

What We See and Hear.

It is a great temptation to sum all the "seen" into one word this time and class it as *mud* and then classify the "heard" under the patter of falling rain. Sickness in Brother Smith's family is still keeping him at home. We have an appointment here for a ten days' meeting, beginning last night, but the rain promises to interfere if not prevent attendance. Bro. White will not be here until Saturday, leaving the writer alone with the work. He spent most of last week on the head waters of the Pigeon, where he thinks there is room for, and ought to be two more Presbyterian churches. We preached in Waynesville Sunday and from thence we came to Webster.

The work being done by the lady of whom we spoke last week, will occupy the remainder of our space. She lives near the northern boundary of Haywood County and her work has been gathering the little ones among her neighbors into her home on the Sabbath and teaching them the Catechism. In some cases she goes to their homes to teach it. We were amazed when conducted by her to a number of houses where we heard the children recite the whole or parts of the Catechism without a blunder, some of whom were hardly old enough to talk, while some she has had first to teach the *alphabet*. She began with a few children but now the class has grown to an almost unmanageable size, and larger ones, even grown young men have sought to be instructed in the *Catechism*, and in one case, the parents have expressed a desire to study it. Most of these people have heard more or less of preaching, but before this work began, knew nothing of what it meant to be indoctrinated with the great truths of the Bible. This is planting *Presbyterianism*. Many of our people when separated from the Presbyterian Church as this good lady is, drift into some other Church, while she thinks our doctrine is not only worth *keeping* but giving to others also, and some day you will see a church in that section as the fruit of her labors. As to which is the better course for our scattered members, we will let the reader decide. R. S. E.

CHURCH NEWS.

NORTH CAROLINA.

Elders' and Deacons' Institute.—The undersigned local committee of the Elders' and Deacons' Institute, beg leave to call your attention to the next annual session of the Institute, to be held at Red Springs from July 29th to 5th day of August, 1898.

Reduced rates on railroads throughout this section have been secured and the following reduced rates have ben arranged at hotels for all who attend the Institute as follows:

HOTEL TOWNSEND.

One day, $2; two days, $1.50 per day, three days, $1.25 per day; four days, $1.05 per day; five days or more, $1 per day.

RED SPRINGS HOTEL.

One day, $1.50; two days, $1.25 per day; three or more days, $1 per day.

Ample accommodations are provided for all who may attend and every attention will be paid to the comfort of guests.

A. T. McCallum, Chairman,
M. McKinnon,
L. H. McKinnon, } Committee.

CONCORD PRESBYTERY.

Dear Brethren:—Please give attention to a few plain statements of mortifying facts. At the last regular meeting of our Presbytery the Home Mission Committee reported that for lack of funds not one cent of the $200.00 appropriated to the erection of the China Grove Church building had been paid. Whereupon Presbytery resolved that an additional appropriation be made to our only church building in Yancey County, and that all our churches be urged to take a special collection on the 5th Sabbath of May, 1898, for the purpose of raising the much needed $300.00.

Your "humble servant" sent special gentle reminders of this action of Presbytery to you all.

Now would you believe it—the proceeds of that collection foot up the paltry sum of $12.50? Of which amount—one small check—to my certain knowledge paid about one-half.

Brethren, shall we live on at this poor dying rate? Shall it be told in Gath and published in Askelon that Concord Presbytery will not pay an honest debt?

By order of the committee you recently elected to manage the Home Mission work, I am instructed to write and lay before you this matter in which our good name as a church of Christ is involved, and ask that a strenuous effort be made in all our churches on the fifth Sabbath in July to liquidate this debt.

Faithfully yours,
C. A. Munson,
Lenoir, N. C. Ch'm'n. H. M. Com.

Charlotte.—Rev. W. A. Wynne, pastor of Graham Street Presbyterian Church is now engaged in holding a meeting in Brick Row, one of the missions of his church There have been a goodly number manifesting an interest in their soul salvation. Mr. Wynne, with his strong common sense and his forcible preaching, is proving himself the right man for the work.

The foundation of Westminister Presbyterian Church is nearing completion. When the church is completed it will be a building of no mean proportions and presenting an appearance the equal of any church in the city. Rev. Mr. Dorritee has a strong hold upon the affections of his people.

First Church.—Rev. J. R. Howerton, D. D., pastor of the First Presbyterian Church, Charlotte, is spending part of his vacation in the mountains of East Tennessee. Last Sunday Rev. T. M. Lowry occupied the pulpit of the First church, and preached two sermons of excellency and power.

Steel Creek.—Rev. A. A. Little, after a month's absence, resumes his work at Steel Creek. Mr. Little is one of the most popular and efficient pastors this large church has ever had.

Waxhaw, N. C.—Rev. Hugh W. Hoon, pastor of the Waxhaw Church, has been compelled, by trouble with his eyes, to take a rest. He will be at his father's home in Mercer, Pa, during the months of July and August. In his absence his pulpit will be filled by Rev. John Howie, lately licensed by Brooklyn Presbytery.

Waynesville.—Rev. Frank Hunt has been dismissed to Asheville Presbytery and goes this week to Waynesville, to take charge of the church there. Correspondents will note change of address from Sanford, Florida. Mr. Hunt was once pastor of Graham Street Church, Charlotte, and we are glad to welcome him to North Carolina again.

Wilmington.—The Rev. P. H. Hoge, D. D., has returned from his tour to the Holy Land and Europe. He conducted services in his church last Sunday. Dr. Hoge's friends are all rejoiced to see him home again. He had a very interesting pilgrimage and was much benefited by his trip abroad. The warm welcome this popular pastor is receiving on all sides is evidence of the place he holds in the affections of the people.

Southside Church.—Rev. James M. Holladay, of Blacksburg, Va., takes charge of the important work at Southside Church, Asheville, this week. We welcome Brother Holladay to our Synod.

Oxford.—We had a most pleasant and impressive service in the old Grassy Creek Presbyterian Church, at Stovall, N. C., at our regular annual appointment there on the 2nd Sabbath in this month.

Three persons were received into the church on confession of faith in Christ.

Mr. Addison Stanfield Hines was ordained as deacon in the church. He enters upon the work with great earnestness, and will doubtless make a splendid deacon.

On Monday two of our girls, Misses Martha Sarah Moseley and Rachel Augusta Moseley recited the Shorter Catechism.

We feel that we have cause for encouragement in the work of this church and in the field generally.

Greensboro.—We are glad to state that Mr. Gillespie's salary is paid up to date lacking only about $15.00. We trust some of the subscribers will make up this balance at once. A great work of grace is going on in his field of which we will give a full account later.

Salisbury.—Dr. Rumple and wife are spending their vacation at blowing Rock. This beautiful resort is Dr. Rumple's favorite place for recreation and rest.

Tarboro, N. C.—Rev. J. B. Morton will spend several weeks with his family at Chautanqua, N. Y., where he goes for a much needed rest.

Asheville.—Rev. Dr. R. F. Campbell, of the First Church, Asheville, N. C., with his family, has gone to Staten Island, for rest; and after a short stay there, will go to Lexington, Va., returning home about the first of August.

Rev. A. D. McClure, of Wilmington, N. C., will supply the First Church, Asheville, in the absence of the pastor.

ALABAMA.

Montgomery.—Rev. N. L. Anderson, pastor of the Central Church, has had the pleasure and privilege of working among the soldiers at Miama, during the past two weeks. He was the honored bearer, to the Alabama Volunteers, of the gift of $125 worth of Bibles and Testaments from the Alabama Bible Society, of Montgomery.

ARKANSAS.

Little Rock, Arkansas.—The congregation of the First Church, in August, 1895, called the Rev. S. G. Miller, of Greenville, Miss., to the pastorate. We can scarcely realize that it has been three years since he came to us. The time seems short, and yet much has been accomplished by the church under his leadership. There are many good results of his work among us which cannot be tabulated. The church has grown and developed, not only in numbers, but in many of the graces of the Spirit. There are no divisions, discords or jealousies among us, but, on the contrary, a spirit of unity, concord and harmony prevails. The spirit of service is manifest among the entire membership, which is truly inspiring and refreshing.

Little Rock (Second Church).—A duly certified call from Prytania Street Church of New Orleans, for the pastoral services of Rev. Samuel Semple, pastor of this church, is in the hands of the Stated Clerk of the Presbytery, and an adjourned meeting of the Presbytery will soon be held, at which it shall be determined whether or not the call shall be placed in his hands. The New Orleans brethren are earnestly pressing their call, and this church is equally eager to retain its able young pastor.—*Christian Observer.*

GEORGIA.

Decatur.—The members of Decatur Church provided a most enjoyable entertainment on Friday evening of last week, for the pastor, Rev. J. G. Patton and family, at which a large attendance of young and old met and and enjoyed the reunion of pastor and people, after about three months absence of the pastor in the Holy Land. The trip to the Holy Land greatly improved the health of the pastor, and he has furnished several of his lectures which have proven very edifying and enjoyable.

Cartersville.—Rev. E. M. Craig, of Cuthbert, Ga., has received a hearty call to the church at Cartersville, and has signified his purpose to accept it, and the Presbytery of Macon was convened to take action on this and other matters; it was called to meet in the First Ghurch, Macon, on the 14th of July.

KENTUCKY.

Resignation of Dr. Whitsitt.—Dr. William H. Whitsitt has resigned the presidency of the Southern Baptist Theological Seminary, to take effect at the close of 1898-'99 sessions, in the hope of putting an end to the controversy between his friends and his opponents growing out of certain publications in which he expressed views on a point of church history in which many members of his church did not agree with him.

SOUTH CAROLINA.

Huguenot Church, Charleston.—The Huguenot Church of Charleston has been the recipient of the gift of $2,000 from a generous lady of Philadelphia. The donation so acceptable in itself, is made more so by the circumstances of its bestowal. A plan has been formulated and is being carried out to place this shrine of sacred memories upon an abiding foundation by securing for it an adequate endowment. Its vested funds were greatly impaired by the war, like most vested funds elsewhere, and it has been thought that the church, as the only remaining one in the United States which represents the forms and faith of the French Protestantism which has leavened American life and character for more than two hundred years, should be placed beyond all the contingencies which could menace its perpetuity. To this end a committee of the corporation has addressed an appeal and sent a brief history of the church to Huguenots elsewhere.

MISSISSIPPI.

At Jackson.—A new Presbyterian church is to be erected, Called the West Jackson Church. It will probably cost $1,750.

Yazoo City.—There were eleven additions to this church last Sabbath. Nine of these were on profession of faith. Eighteen members have been received on profession of faith since January.

Rev. B. A. Pendleton, of Lookout Mountain, Tenn., has been called to the pastorate of Second Church, Meridian, Miss. He has accepted the call, and has begun the work in his new field.

Presbytery of Central Mississippi.—Adjourned meeting July 5th, 1898. R. W. Hines was dismissed to Fayetteville Presbytery.

F. E. Maddox, at his own request, had his name dropped from the roll of ministers.

Candidate J C. Tims was dismissed to the Presbytery of Macon.

Candidate W. Thoburn was received from the Presbytery of Nashville.

Candidates W. Thorburn and J. W. Cobb were licensed to preach the Gospel.

J. W. Cobb was permitted to supply until the fall meeting of Presbytery the churches of Winona, Carrollton and Teoc.

C. E. Cunningham, S. C.

TEXAS.

Cameron.—Since the hope of the church is the young this church has a bright prospect for the future. From the infant class, taught by Mrs. Megher, to the Bible class, the school is well manned.

President Sampson is to spend two Sabbaths each in Galveston and Corpus Christi. Young men in these places who desire to attend college would do well to have a talk with him.

Application has been filed with the Moderator of the Presbytery of Brazos for the dissolution of the pastoral relation between Rev. G. W. Story and the Hardy Street Church of Houston.

The Presbytery of Central Texas will meet in Mexia, Thursday, Sept. 22, 1898, at 8 p. m.

This will be a very important meeting. Among other things the following are to be considered:

1. The adoption of a manual for the guidance of the Presbytery.
2. The revision of the Standing Rules.
3. The consideration of the overture from the Corsicana Church to raise a central fund to defray the

expenses of representatives to Presbytery by an assessment on each church.

Pastors and Supplies will please ascertain what the wishes of the several sessions are in regard to this matter.

M. C. Hutton, S. C.

TENNESSEE.

First Church, Memphis.—Dr. W. H. Neel was installed pastor of this church on Sunday evening, June 19, by a commission of the Presbytery of Memphis. Dr. N. M. Woods presided, Rev. S. J. Foster preached the sermon, Dr. McF. Alexander charged the pastor, and Rev. J. H. Lumpkin charged the people. The service was largely attended and deeply impressive. At the quarterly communion on Sunday, July 3, sixteen new members were welcomed into the church, five of them being received on examination, and eleven on certificate.

Lookout Mountain Church, situated on the historic and picturesque mountain whose name it bears is now being acceptably supplied by Mr. Wallace Clift, of Louisville Seminary. The people are delighted to know that he will remain with them until the Seminary opens. Rev. B. A. Pendleton left to take charge of the Second Church in Meridian, Miss. The church building on Lookout Mountain is now nearly completed, and will be a neat and elegant stone structure. Some liberal-hearted Presbyterian can put money to a good use by aiding in finishing this church, the only house of worship on the place where people resort from all sections of the land.

Nashville.—Rev. A. L. Phillips, D. D., has been engaged by the First Church as supply during Dr. Vance's vacation.

VIRGINIA.

Salem.—Rev. H. C. V. Campbell and family have gone to Berkeley Springs, W. Va., where Mr. Campbell will take a month's vacation. During his absence, Rev. Joseph A. Vance, of Baltimore, will occupy his pulpit.

Staunton.—The Treasurer's report of the First Church, Staunton, for the past thirteen years, is a pamphlet of far more than local interest. We hope to make some valuable extracts from its pages in an early issue.

Lexington Presbytery held an adjourned meeting at Basic City on June 25. Licentiate Robert L. Brown was ordained and installed pastor of the Basic City Church Rev. A. N. Lambert was dismissed to Potosi Presbytery, Synod of Missouri.

Chatham Hill.—Rev. J. B. Bittinger received five new members on profession of faith in Jesus Christ, at Chatham Hill Church, Smyth County, the third Sunday of June. A new church is in course of erection there, and the people are much revived.

Seven Mile Ford.—At the communion service at Seven Mile Ford Church on the fourth Sunday of June, Rev. J. B. Bittinger, the pastor, was assisted two days by Rev. C. Preston, of Bristol, Va. It was a good and enjoyable meeting.

Second Church, Bristol.—Rev. J. B. Bittinger, of Rich Valley, assisted Rev. C. Preston, pastor of this church, at the quarterly communion the first Sabbath of July. A three day's service was much enjoyed, and Mr. Bittinger's sermons were strong and helpful.

Rev B. E. Wallace, of Belle Haven, may be addressed at Wilmington, N. C., from July 12 to August 4.

Olivet Sunday School (New Kent County) enjoyed an outing at Belle Isle last week, the occasion being marked by the presence of their old pastor, Rev. Jas. A. Waddell, now past eighty years of age, who served the church twenty-five years ago, and their present pastor, Rev. W. J. King.

Home Missions, Lexington Presbytery.—The following resolution was passed and the appointments made: "That protracted services be held in each one of the Home Mission churches between this and the next spring meeting, at such time as shall be most convenient to the minister and pastor of the church."—*Christian Observer.*

Grace Street.—During the absence of the pastor, the Rev. T. M. Lowry, of Shelby, N. C., will occupy the pulpit of Grace Street Presbyterian Church, Richmond, Va. Any church is fortunate in having Mr. Lowry as a supply.

Dr. Hoge's Condition Improved.—A dispatch to the Baltimore *Sun*, from Greenbrier, White Sulphur Springs, W. Va., says Rev. Dr. Moses D. Hoge has rallied and is much better. His daughter is now with him. His physician thinks he will get up and about again soon.

The Rev L. A. McLean is taking a vacation from evangelistic work, to recuperate, and is preaching for Dr. Munkland, while he is off on vacation.

His address is now 2,100 Druid Hill Ave., Baltimore, Md.

Lynchburg, Va.—Rev. Geo. E. Henderlite, of Brazil, made an interesting and instructive address at Westminster Church, Sunday, July 17th, concerning the mission field in which he has been laboring.

At West End Church the congregation voted to expend about $500 in repairing the building recently bought from the Baptists.

The removal to the new location will be be made as soon as the repairs are finished.

The name chosen by the congregation is "Floyd Street Presbyterian Church."

The article published recently on Manila and the Romanists, was sent us by a valued correspondent and before reading the letter accompanying the article we gave it to the printers with his initials attached. We learn that the article was copied from one published in the *North China Gazette*, by Henry Norman and our correspondent wishes us to state this fact.

It is reported at one time that the Pope is out of his mind, and the next, at his old business of meddling in the civil affairs of nations, as if he and the Vatican were an integral part of the governments of the world. If he would give up the figment of civil authority or stop those Spanish liars from compromising him, and submit to the inevitable, which is, that he is a part of that government whose great head said it was "not of this world," it would be better both for his heart and head. The latest is that he is negotiating again, or Rampoli is trying to get the Papal Church to the front in the business of civil diplomacy. It is no worse for him than it would be for a Methodist, Presbyterian or Baptist church. This is a country without a Pope; it came into existence in bloody protest against ecclesiastical and political oppression. Our Catholic citizens have the respect of the nation working in a common cause with their fellow citizens, and are worthy of all esteem. But foreign potentates must keep out, and especially those whose business it is to take care of the souls of men.—*The Presbyterian.*

The Presbyterian seems to be at a loss to find what is ailing the old fellow; probably the most charitable way of looking at the matter is, that the old man is in his second childhood and must ride his hobby-horse.

Do You Help Your Pastor?

Do you help your pastor? He needs your help. There are many ways in which you can help him, if you will only try.

You can pray for him. It will help him if your prayers are honest, and it will help him to help you, You will find yourself listening to his preaching with a more appreciative spirit, and a readier disposition to receive the word at his mouth. You will be better prepared to sympathize with him in his trials, and appreciate the difficulties that lie in his pathway. You will enjoy his ministry more in his pastoral visits, and he will feel more at home in your house, and have a better hold upon your children, if you pray for him daily. If you pray for him you will not be likely to criticize him harshly, especially in the presence of your children. You will be kinder to him, more neighborly. There are many people who rarely or never think of doing a pastor a neighborly kindness. Do these people pray for him?

You can visit him and his family. Not once in a great while, as a matter of formality, but frequently and as a matter of preference. He and his family have social tastes, and need companionship. If the people do not visit them, they will feel isolated, and not feel at home among the people, as they have a right to feel, and as they must feel, in order to do the greatest amount of good. "Know them that are over you in the Lord, and admonish you," says the word. How can a church member properly become acquainted with his pastor if he never sees him at home? There can be no such thing as Christian intimacy between pastor and people if they do not make his house a common meeting place. The pastor's parlor should be a rallying point, and the intercourse with each other in the home of the man of God to whom they would all render honor and love for his work's sake, ought to be a common bond between the people, while it serves to make the pastor feel himself more closely identified with them. The relationship between a pastor and his flock is not a mere business relation, the ends of which are met when he performs certain duties and receives therefor the stipulated salary. If it is anything, it is pre-eminently a social relation, and no church is treating their pastor right if they do not give him a cordial recognition in all their social enjoyments. If there is a gathering of young people, he and his wife, of all others in the community, should be honored with an invitation to be present. If this is not done, the pastor and his wife are separated from the social life of the young people, and this makes it much more difficult for them to influence these young people for good.

You can ask others to come and hear him preach. Of course, it will be useless to do this if you do not attend his services regularly yourself; but this is written to those who are trying to be consistent Christians. Do not take it for granted that others will attend church services as a matter of course. In these degenerate days, most people need to be urged to attend church. This is peculiarly true of the unconverted, and far too much the case even with professing Christians. If all who would help their pastor would take pains to give a cordial invitation during the week to as many friends and acquaintances as they may meet to attend the services the following Sunday, our Sunday congregations would be much larger.

You can help to make the atmosphere of your church warm and social. People like to go where they are cordially welcomed. Every member of a church ought to consider himself a member of the welcoming committee, and make it a point to exchange greetings cordially with as many of those whom he sees at church as possible. Especially, let a warm welcome be extended to the poor and the outcast. The poor should be made to feel that their poverty is not counted as a reproach, and the sinfullest should be made to feel that the heart of the church is warm toward them. Do not wait before speaking to others until after you have exchanged greetings with your relatives and special friends, but let it be your first object after the service to speak a word of greeting to those who stand most in need of it. Do not wait for an introduction to strangers. A welcome in the church extended to a stranger is not likely to be accounted as equivalent to an introduction in society; it pledges you to Christian kindness, and to that only—the kindness which you are bound to render if you will live up to the precept. Do good unto all men. Every church ought to resolve itself into a handshaking society as soon as the service is over, and see that nobody leaves the house of God with out being made to feel that his presence in the sacred building has been noted with pleasure., and that his coming again is desired.

And, most of all, can you help your pastor by trying earnestly to be a true Christian. Endeavor to realize that you are an epistle of Christ, known and read of all men, and see to it that the Divine handwriting shows itself in your character. Your life will thus be a most impressive testimonial to the truth of the gospel which your minister preaches, and will go far toward convincing gainsayers, and influencing men to repent of sin, and follow Christ. Eloquent preaching is almost futile in the pulpit unless there is eloquent living among the members of the church; while, on the other hand, that pastor who feels himself buoyed up by the love and co operation of a few faithful witnesses for Christ, finds his confidence in the gospel always growing stronger and his power to save souls increasing.

W. P. M.

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent,
Charlotte, N. C.

Evangelistic Work in the Synod of Mississippi.

BY REV. W. D. MORTON, D. D.

From June 1st until the 6th, I continued services in assisting Rev. W. H. Perkins at Osyka. The congregations were good at night, and there was much seriousness and some renewals of confession of faith in Christ. Some alienations were healed, and the members were drawn more closely together. After a few days with my family. I began work in Louisiana Presbytery. I went to the Little Plains Church, eight miles northeast of Baton Rouge, in the charge of Rev. R. F. Patterson. Here we held services twice a day from the 10th until the 17th. This is a community which has been much neglected for many years, and the people have but little religious training. A few years since Mr. Patterson began holding monthly services there. A neat church has, through his earnest and self-denying efforts, been erected, and a small congregation organized. The people are greatly in need of systematic religious instruction and training. They came in large numbers to hear the Word, and listened with deep attention; many of them exhibited deep seriousness, although there was but one addition to the church and but one confession of faith in Christ. The seed was sown carefully, and Mr. Patterson is encouraged to hope that much good has been effected.

On the 17th of June we went to Baker, a new village on the Y. & M. V. Railroad, six miles north of Little Plains, another mission point in Rev. Mr. Patterson's charge. Here there is an interesting Sunday school, conducted by Dr. H. M. Young, an earnest and efficient elder in the Plains Church. We continued services at Baker from the 17th until the 22d, and here we found the people anxious to come and hear the Word of God. They manifested much seriousness, and came to church in numbers taxing the capacity of the building to accommodate them. There were some confessions of a desire to serve the Lord and cheering evidences of the deep influences of God's Holy Spirit were manifest in some individuals who attended.

On the 23d I went up to Woodville, the capital of Wilkinson County, Miss., to assist Rev. F. W. Lewis, of Clinton, La., who preaches here monthly. It is an old town where our church was once on firm ground, but became greatly depleted after the war. For some years it has been steadily gaining ground again. They have erected a neat and tasteful building, and have some devoted and consecrated spirits who earnestly sustain the work with labors and prayer. They give us their cordial support and co-operation. The weather was very unfavorable. Dark clouds and pouring rains intimidated many from coming to almost every night service, yet the God of Bethel stirred some earnest spirits to brave the exposure and discomforts of the way, and they came for miles out in the country. They sought the Lord in prayer, and He heard them and visited them with His gracious presence and converting grace. There was a deacon ordained and installed by Mr. Lewis and the writer with the session. Six persons, chiefly heads of families, were admitted into the church upon confession and renewal of confession of faith in Christ, and two infant children were presented for baptism. The church is greatly strengthened, and enters upon a new course of influence and of usefulness.

On June 30th I stopped at Baker, en route to Baton Rouge, and held a service for a full congregation which exhibited deep interest and appreciation.—*Southwestern Presbyterian.*

[For the North Carolina Presbyterian.]

I was very much interested in the article of Rev. A. A. Little in regard to the necessity of schools in our mission fields. Also the article of Dr. Craig. The necessity of the school in our mission fields cannot be too strongly emphasized. But a little experience in such a field has convinced me that the people stand sadly in need of teaching from the pulpit. Our doctrines are misunderstood and misrepresented. Not long since I had in my home two good Methodist brethren who assured me that they had always been taught to believe that Presbyterians believe and teach that the elect are to be saved no matter what they do and how they live; and that the non-elect were created to be damned and must be, no matter how anxious to escape. Such ideas are very plentiful in all our Home Mission work. We are accustomed to deny believing this and pass it by with the remark that it is all prejudice. It is lack of instruction as to what we believe. We cannot make much progress unless there is systematic instruction along this line. What is the best system of instruction? I believe that the best method is to make the sermon largely a Bible reading, and bring together your scripture texts read from the Bible, not quoted from memory. Do not be afraid of any of our doctrines. Let the people know what we believe and why we believe. On yesterday we tried to teach the doctrine of election and predestination as held by Presbyterians, and the Bible reading was my plan. I read such passages as Rom. viii: 28, 29, 30; Eph. i: 1-5, 11; Acts xiii: 48; I. Thess. i:3, 4, together with several others equally plain. My brethren may think it a mistake to come out so plainly in the mission field. Some of them perhaps would say, get a foothold and then teach these things, but I believe this is the quickest way to get a foothold. My opinion is that it would be a good idea to let the people know a month ahead what the subject will be at the next monthly visit. Some of them would study it. Now if any brother sees danger in coming out plainly and boldly on these so-called hard doctrines of our church in the Home Mission work, let him sound a note of warning.

J. J. HARRELL.

LAVONA, GA.

From the Assembly's central office in Atlanta we learn that contributions to the invalid fund up to date show a decided increase over last year. Earnest, vigorous effort on the part of *every* pastor, ladies' and young people's society and Sabbath school superintendents will make sure of the $20,000 asked by the Assembly. Let no one fail in July. Contributions from individuals sent to Mr. W. A. Powell, the Assembly's treasurer, Atlanta, Ga., will be appreciated.

Dr. William E. Boggs, Chancellor of the University of Georgia, is spending his vacation in evangelistic work in the army. He asks no salary and goes out under appointment from the General Assembly's Executive Committee of Home Missions which pays his expenses. He began his work Sabbath, July 3rd, at Chickamauga, where under burning heat and with dust almost beyond endurance he preached to attentive audiences, from the 50,000 men in that camp representing a dozen States. The ripe experience which Dr. Boggs gained as chaplain in Lee's immortal army well fits him for this present service.

Rev. William Black has recently held two meetings in Ashe County, one at Jefferson and the other at Ebenezer, assisting Rev. Eugene Gillespie. At Jefferson there were some 15 professions of faith and several reclamations. There were two additions by letter and two by profession and several others expect to join soon. The outlook here is bright and Brother Gillespie will soon have a most attractive church home for the little band. A collection was taken up for Synodical Missions amounting to $21.75.

At Ebenezer where the first Presbyterian church building in Ashe County was recently erected there was a large number of professions. Nine joined the church on profession and several others expect to join at Brother Gillespie's next appointment.

FOREIGN MISSIONS.

Wanted: A Missionary for Africa.

The Executive Committee of Foreign Missions has instructed the secretary to issue a call for a volunteer for the Congo Mission to be sent out this summer or fall if the way be clear.

Mr. Verner and Mr. Phipps have opened a new station at Dombi, fifty miles southwest of Luebo, and begun a promising work there. Mr. Verner, as the result partly of his arduous pioneer labors and partly of an accident, is now compelled to return home, and the need is imperative to send another white man as soon as possible, to carry on his work. The funds are not in the treasury to meet the expense, but it is hoped and believed that as soon as the man is found and known to be ready to go, some individual or group of individuals will be found to furnish the means.

The qualifications for the work are a consecrated life, a good fund of common sense, soundness in the faith, and a vigorous physique. Some experience in home mission work is desirable, and the ability to work harmoniously with others is indispensable.

Hoping for an early response from some one whom God shall call to the work, and from some others who will heed God's call to make his going possible.

Yours in the work,
Executive Committee of Foreign Missions,
S. H. CHESTER, Secretary.

Foreign Mission Committee Notes.

The Executive Committee of Foreign Missions met on Tuesday, July 12th. Miss Annie V. Patton, of Mexico, Mo., was appointed as a missionary to Japan, to be sent out when the way is clear.

A number of new applications was presented and referred to the committee on candidates, to be reported on later.

The Committee had a very interesting and pleasant visit from Misses Janet and Edith Houston, of the Mexico Mission. They brought encouraging news of the work in that field, especially the churches of Brownsville and Matamoras, which have recently become entirely self-supporting churches, paying the full salary of their pastor, Don Leandro Garzay Mora.

Mr. Verner having been instructed to return home on account of his ill-health, the Secretary was instructed to publish a call for another white man to be sent to Africa this fall. The funds are not in the treasury to meet the expense of sending out this missionary; but it is hoped that as soon as the man is found who is willing and ready to go, some of the friends who are specially interested in that work will come forward and make it possible for him to be sent.

A letter from Mr. Baird, of Ceara, Brazil, reported two additions received recently in the church at that place.

An urgent call was presented from Tsing-Kiang-Pu station, in China, for a lady missionary to be sent to that station. The Committee was compelled to answer this call to the effect that the way would probably not be open to send out any one this year.

Other letters from China mentioned the need of more laborers, and spoke of the prevalence of famine and fever in the northern part of our mission field.

The Treasurer reported receipts for the month of June, of $16,216.52 being $617.05 less than those for June last year.

S. H. CHESTER, Secretary.

The outlook here is encouraging for the school work. The sentiment of the majority is in favor of Presbyterian teachers.

Those who have been here have gained the confidence of the people, and Mr. Davis' preaching is very acceptable to them. They seem to appreciate an educated ministry.

FANNIE B. MACPHERSON.
Barnardsville, Buncombe County, N. C.

Westminster League Department.

[CONDUCTED BY REV. JOHN M. ROSE, D. D.]

SUNDAY, July 24th. Topic:—RELIGIOUS EXPERIENCE. Ps. ciii.

Experience is knowledge acquired by long use. Religious experience is knowledge acquired as the result of personal experimental trial of the religion of Christ. Experience is the true test of religious truth. The enjoyment is the illumination. To experience the religion of Christ, we must not only be acquainted with its theory, but enjoy its power, subduing our corruptions, animating our affections and exciting us to duty.

Many of us can answer with the blind man who received his sight—"One thing I know, that, whereas I was blind, now I see." It is the testimony of experience. It is an argument no skeptic can answer.

A minister who visited a Christian woman in his charge, found her Bible marked here and there with the letters "T" and "P," and inquired of her the meaning. "Oh," said she, "those are the promises. Many of them, you see, I have tried, so I marked them 'T,' and many of them I have proved, and I know that they are true, so I have marked them 'P.'"

There are some things, especially in the depths of the religious life, which can be understood only by being experienced. "A hundred thousand tongues may discourse to you about the sweetness of honey; but you can never have such knowledge of it as by *taste*. So a world full of books may tell you wonders of the things of God in religion, but you can never understand them exactly but by the taste of experience.

The experience of no two persons is precisely alike in every feature. No two human faces are alike, yet all have the same features. So in religion all have the same general experience, though no two are exactly alike. God's works do not come from His hand like coin from the mint. No two leaves on the same tree are precisely alike; no two buds on one bush have the same unfolding. Expect not your religious experience to be the same as others have.

Ps. ciii. David had a varied religious experience. This psalm was written probably in his old age, after his experience of sin and its chastisement, and of God's infinite loving kindness.

The very fulness of his praiseful gratitude, and the clear sense he had of the frailty of life seem to indicate his weaker years.

"As in the lofty Alps some peaks rise above all others, so among even the inspired Psalms there are heights of song which overtop the rest. This one hundred and third Psalm has ever seemed to us to be the Monte Rosa of the divine chain of mountains of praise, glowing with a ruddier light than any of the rest. There is too much in the Psalm for a thousand pens to write; it is one of those all-comprehending Scriptures which is a Bible in itself."—*Spurgeon.*

This Psalm is a song of praise for the blessings its author had personally experienced' "which he wrote," says some one, "who carried out of himself as far as heaven." Infidelity has no songs, for it has nothing to sing about. It is songless because it is joyless, lifeless, hopeless. No hymns of joy arise from the heart of those who walk in the murky shadows of unbelief. What theme is there for song in a life full of trouble and a death which is an eternal sleep?

The Psalmist begins: "Bless the Lord, O my soul." "All that is within me"—all my noblest powers, my voice, my song, my grateful emotions, the love of my heart, my willing spirit and obedient life—"bless His holy name." "Forget not all his benefits." Forgetfulness is the secret spring of so much ingratitude. He blesses God for pardoned sin, which in the believer's experience, is one of the choicest boons of grace, for bodily healing, for divine protection and deliverance. "Redeemeth thy life." From his earliest days he was the child of providence. Many were the hair-breadth escapes and the wonderful deliverances which he experienced. "Who satisfieth thy mouth." "No man is ever filled to satisfaction but a believer, and only God Himself can satisfy even him. Many a worldling is satiated, but not one is satisfied."

Praise for God's manifold personal mercies. Vs. 1-5.

Praise for the blessings of the past. Vs. 6-7.

Praise for God's forgiving love. Vs. 8-12.

Praise for God's Fatherly love. Vs. 13-14.

Praise for God's enduring love. Vs. 15-18.

A call to praise. Vs. 19-22.

He closes on his key-note, "Bless the Lord, O my soul."

Religion ought to be an experience, not a mere form or a theory. If an experience it will excite grateful praise.

Peaceful Living in Troubled Times.

Under this caption the *Presbyterian Banner* speaks words appropriate and strong:

"The present year opened with signs of unbroken peace and unexampled prosperity. The long financial depression was passing, crops had been good, wheat was going up, and business was about to boom. There was a little patch of war cloud flecking our southern horizon, but no no one thought that it would amount to much. Suddenly the explosion of the Maine spread this cloud over our sky, and presently it grew dark, and began to lightning and thunder. War broke upon us, and we are now getting the first sprinkle of blood. Newspaper extras are flying fast, and the cry of the newsboy is ever in the air. The bulletin board always has its little knots of readers that sometimes thickens up and bulges out into the street. Already two hundred thousand men are at the front or on the way. Battles have been fought and victories won. Three of the most brilliant deeds of the century have already starred our flag with new glory. So far, however, we have been taking the matter lightly; we have been playing at war. But there is a serious side that we must now face. The business of breaking poor old Spain's bones and relaxing her death-grip from the western world is no child's play. There are upwards of a hundred thousand Spanish soldiers in Cuba; they are there to fight, and they will fight. Already they have shed some good American blood, and they will yet shed more. There are trying times before us. In thousands of homes all over our land there are anxious hearts. And we are not yet beyond the possibility of European complications that might involve us in a terrible conflict. Instead, then, of the peaceful, prosperous days that we anticipated, we are again plunged into the confusion and anxiety and waste of war.

How shall we live in these days! Are there any means of peaceful living in troubled times? One such means is found in exercising self-control as to the degree of attention and excitement concerning the war we permit to absorb and disturb us. We may so give ourselves up to this business as to be unfitted for everything else. The newspaper is ever at hand, the street is humming with war talk, and rumors and sensations are always buzzing around us. If we try to follow all the changes in this boiling mass of stuff, we shall live in a state of excitement and distraction bordering on delirium, and everything else will be crowded out of our minds. We must keep in touch with the general run of affairs, and at times excitement will rise high and our blood will boil. But ordinarily our interest can be kept within moderate bounds. The great mass of rumor that is floating around us is frothy and unprofitable, and it is needless and unhealthy for us to try to digest it. The war is only one current in the stream of attention, and must not be allowed to flood and swamp our life.

This suggests another means of peaceful living in troubled times; keeping right on with our work. After all, the war is only a bubble on the great bosom of the word. It will have its little day, and then melt down into the infinite deep. The great ocean of life and work and duty abides, and on its wideness we must float all our days. In the midst of and through all this noise and confusion of war, the home must be kept, the fields must be ploughed and planted, the factory must be run, the office must be opened, the ordinances of religion must be administered, and all the complicated affairs of life must be kept going. Here is our task: let us stick to it, and do it with our might. This will keep us from being swept off into the whirlpool of unhealthy excitement, and will hold us true to our star. This will bind our days into unity, and make every hour tell. This will relieve us from much unnecessary worry, and steady us into calmness and peace. Instead of attending to the war, let us attend to our work, and life will run smoothly and healthily in its normal channel. This is also the truest patriotism; for it is only as we do our work at home that our soldiers can do their work abroad, and thus bring final victory and peace. Work is always an effective cure for worry. When we are tried and troubled with thoughts and fears over the war, when burdened and bound in heart, let us bind ourselves to our task, and we shall be surprised how a busy hand will relieve a burdened heart, and we shall have peace.

The deepest means of peaceful living in every time is that faith that stays the heart on the Lord. War is only an angry wave on the sea of God's providence. The fiercest storm that ever sweeps over this sea drives no drop of water out of its appointed place. Even when war comes bursting out of the bosom of human passion and wickedness, it is still under the controlling purpose of God. This ruthless iron prow that splits and tramples the peaceful sea of life into foam and spray is yet guided by His hand. Underneath these angry waves lies the Rock of Ages. On this Rock in every troubled time we can cast our anchor and ride at peace. We cannot see and understand the full sweep of his purpose, but we know that it gathers up all things into his plan, and makes them work together for good. Out of this war will come righteousness and liberty and brotherhood. We may not know now, but we shall know hereafter. A German emperor once visited a city of his realm, and its citizens had kindled along the mountain brow overhanging their city a series of fires so arranged that they spelled the word Welcome. The men that lighted and fed those fires and stood in their scorching flames and heat could not read their meaning, because they could not bring them into relation. But those that stood at a distance on the plain below could grasp them in their connection, and the word Welcome greeted them as it gleamed and flashed along the mountain brow in letters of light. War has kindled its fires half way around the globe, and from Cuba to Manila the world has burst into flames. We cannot read the full meaning of these fires, for our vision is not broad enough to bring them into relation. But they are parts of one purpose, and spell out some mighty thought of God. These flames may burn and scorch us now, but some day this great semi-circle of fire will gird the globe with letters of light, and flash out its splendid meaning. What time we are perplexed and troubled, let us roll this great world-problem off upon the hidden purpose of God, and stay our hearts upon him, and he will give us peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

OUR FATHER, WHICH ART IN HEAVEN.

Earth-worn and weary, yet children still,
Claiming Thy love and tender care,
Trusting a wise, unerring will—
"Father"—life's burdens help us bear!

We faint beneath their heavy load—
Our human "strength" indeed is small—
Guide timid feet along the road,
Else they must falter, stray, or fall.

Clouds grow dark, but Heaven is near;
We walk by faith, beneath Thine eye;
The feeblest voice can reach the ear,
Bending to catch His children's cry.

"Father"—first link of golden chain
Lifting our hearts to "Home," above;
How could we plead for strength, in vain,
Encircled by Thine arms of love?

A.

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Taking Things Too Serious. The following note, on the celebration of the two hundred and fiftieth anniversary of the Westminster Assembly, by the Northern General Assembly appeared in an *Independent* of recent date:

"The Presbyterian General Assembly devoted a day to celebrate the two hundred and fiftieth anniversary of the Westminster Assembly. It was a famous Assembly in its day, and its work has been a great one, and yet we are not surprised that the *present-day Presbyterians should unite in rejoicing that it is two hundred and fifty years agone.*"

Now, there is unquestionably an element of wit in the turn which *The Independent* has seen fit to give its statement. But the trouble is,—*The Independent* being, as it were, a *semi-quasi* religious paper, or a paper of the "high moral idea" order—the trouble, we say, is that there is not a word of truth in its witty statement; and the writer of it, even while he penned the words, knew that his statement was false. He doubtless expected his readers to enjoy his little pleasantry and overlook his slander. Well, let us try to do so. He upon his part—being a representative of "high moral ideas"—would do well to remember that "Epaninondas never told a lie even in jest."—*The Religious Outlook.*

We are sorry *The Religious Outlook* takes this attempt at wit so seriously. When first reading it, in *The Independent*, we were reminded of Sydney Smith's reply, when requested by a fond mother, who believed her idiotic son had talent, to examine the boy and see if she were correct in her belief, the Rev. Sydney replied: "Madame, I have shaken the napkin but have not found the talent."

The Red Cross of The Nations. America has long stood in the thought of the world as the refuge and asylum for the oppressed of all the earth. That was a new mission for a nation to adopt and a noble one. Latterly the asylum has become somewhat crowded, and there was a recognized danger in unrestricted immigration, which had to be guarded. But the conscience of the people has never been quite satisfied with the immigration laws and the spirit of selfishness that they seemed to breathe. There was a distinct loss of self-respect with the loss of our traditional mission as a nation.

But with the declaration of this war with Spain a step was taken that makes America the defender of the oppressed in other lands. A new era is begun in the history of the world, and no nobler task was ever undertaken by a people. To stand for the rights of men, even at the cost of blood and treasure, to say to the governments of the world that cruelty and oppression will destroy in our eyes their right to rule over weaker peoples, is to make an appeal to the national conscience which we believe will be magnificently answered. The judgment may be sometimes wrong but the heart of this nation beats true to noble impulses for God and humanity.

And, supposing that this is to be our country's mission during the coming years what spirit is it but the spirit of Him who came to preach deliverance to the captive and the opening of the prison to them that are bound. And what better symbol of that mission than that which has already been taken as the badge of the greatest humane society of earth, the cross, stained as with the blood of the world's Deliverer? All hail, the new Crusade! All hail, the Red Cross of the Nations!

Hard Heads and Soft Hearts. One of our theological professors, possibly our greatest now living, remarked not long ago that the editor of the *Interior* evidently did not know what Calvinism was, and that if some one could only teach him, his prejudices against the system would disappear. Certainly a good deal of ammunition is wasted in the demolition of the men of straw that are set up in the *Interior's* office, and we are inclined to believe that if the real man could be introduced into the sanctum without a Calvinistic coat on, he would be welcomed as a long lost friend. As matters now stand it is something of an anomaly for a leading Presbyterian paper to be as anti-Calvinistic as the *Interior* is. For exmple:

"Dr. John L. Girardeau, of Columbia Theological Seminary, recently died at the age of seventy-three. He was a remarkable man—one of the great preachers of a former time—and had the peculiarity which was not unusual with men of a harsh and cold theology, of dwelling with surpassing eloquence and tenderness upon God's love for man. Many a time in the past we have heard such sermons from such theologians, and noticed that by none others were the divine passion so tenderly and movingly expressed. It seemed that tender hearts were making compensations for obdurate heads. Dr. Girardeau was, as his name implies, of Huguenot parentage, and was imbued with the warmth and vivacity of his Gallic blood. He was a charming man socially, had a keen appreciation of genuine humor, lived a happy and useful life, and died in peace with both worlds."

Now if Dr. Grey will only work out that problem of "tender hearts and obdurate heads" he may find the light. The trouble with a "harsh and cold theology" is generally with the critic rather than with the theologian. An imperfect idea of Gad is the band of Arminianism. Only those who believe in a harsh God are unwilling to trust Him with the management of His universe, in all its affairs, including the destiny of immortal souls. But when a man grasps the thought and makes it the pillar of his faith, that Infinite Love sits upon the Throne, fore-ordination and election and kindred doctrines lose their harshness. The declaration that God is Love is the key to Calvinism.

So that What Dr. Grey has observed in Dr. Girardeau, and "many such theologians," their "dwelling with supassing eloquence and tenderness upon God's love for man" is not an anomaly at all. It is simply the natural outcome of their faith in an Infinite God, all-wise, all-powerful, all-loving. The soft head in denying His infinite wisdom or power, and the hard heart in denying His infinite love will finally occupy the same ground. And as long as the hard head in acknowledging the first two attributes goes with the soft heart that glories in God's love, we prefer that combination to any other.

Dr. Dabney was another man whom Dr. Grey would have called a harsh theologian yet no one who ever heard his sermon from the text, "He shall come down like rain upon the mown grass," ever forgot it. And Paul has been accused of having a harsh theology, and it seems to us with as much reason in the accusation as in any that is made against our modern Calvinists; yet it is Paul who has left us the thirteenth chapter of First Corinthians, and it is Paul who declared that there was nothing in life or death, in earth or hell, that could separate him from the love of God. And when we can have such a vision of God's love as our Saviour had, we may be able to say with Him, even concerning the hiding of the Gospel from the minds of men, "I thank thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babies. Even so, Father, for so it seemed good in Thy sight."

Agnostic Discussion of Religious Themes. With the politics of the *New York Evening Post* in opposing the war with Spain and the policy of colonial expansion, this paper has nothing to do. But the mixing of politics and religion could hardly be more offensive than the *Post's* political appeal to infidelity. It sees in the President's recent message, calling upon the nation to acknowledge its God, "a vainglorious triumphing over a weak foe." We feel sure that no one else in America saw that in it. "If pray we must"—it sneers, "urgent subjects for prayer suggest themselves in the danger and temptations that follow the war."

"If pray we must." There is one theme on which the agnostic should be silent for very consistency's sake, and that theme is the Christian religion. He proclaims his ignorance of spiritual things and nobody is inclined to take issue with him. There are evidences of it enough in his own utterances and there is good scripture proof of it. But for self-proclaimed ignorance to pose as the teacher of those who believe and know, is as insulting as it is absurd.

We do not care to learn astronomy from the Rev. John Jasper, who believes that "the sun do move." For the same reason the "historian" who brands John Calvin as a murderer is not the man to teach the religious history of Europe.

And we feel sure, also, that the Christian people of America, at the call of a Christian President, would prefer to offer their thanksgiving to God for the spared lives of soldiers and sailors, without interruption or criticism by the *New York Evening Post.*

SUNDAY SCHOOL LESSON.

BY MILDRED CABELL WATKINS.

Third Quarter.—Lesson V., July 31, 1898.

NABOTH'S VINEYARD.—I KINGS XXI:4-16.

GOLDEN TEXT.—"Thou shalt not covet thy neighbor's house." EX. XX:17.

INTERVENING EVENTS.—During the four or five years after Elijah's flight to the desert, the prophet does not appear in the Bible, though it is plain that the reformation he began did not die out, for there is not only no more open persecution of God's prophets, but several times there is mention of their appearance at court of and their receiving a respectful and obedient hearing, and there are several "schools of the sons of the prophets" openly established.

In I Kings, xx, we have a most interesting account of two campaigns and two battles. Benhadad, the King of Syria, with thirty-two "kings" (petty chiefs) makes an unexpected march against Samaria. The helpless Ahab cowers in abject submission until Benhadad becoming more and more insolent in his demands, the elders and people urge Ahab to refuse his consent, and to the threats of Benhadad the terse proverb, "Let not him that girdith on his harness boast himself as he that putteth it off" is sarcastically hurled.

It is just as the Syrian army comes against the city that a "prophet of the Lord" arises and foretells that the city shall be saved by the hand of the young men, attendants upon the princes of the provinces. This little band of only 232, boldly went forth, "slew every one his man" and the enemy fled panic stricken. The same prophet warns that they will return in a year, as they do.

Believing, as all heathen, in local or tribal gods, the Syrians attribute their miraculous defeat to the fact that "the God of Israel is the God of the hills," and so they camp in the valley. Again God interposes for His people, and though they are a mere handful in comparison, they slay 100,000 of the foe, a falling wall killing thousands more.

Ahab, sinfully, because God wished Benhadad slain, spared Benhadad's life, (though he got back several cities taken from Omri) and was reproved by "one of the sons of the prophets," and told that he should forfeit his own life, a threat fulfilled a few years later when he was killed in battle by this same Benhadad.

EXPLANATORY NOTES.—In today's lesson we find Ahab in his palace at Jezreel—25 miles north of Samaria—on the spur of Mt. Gilboa, looking out over the beautiful view and noting a vineyard that would round off the palace grounds and make a good kitchen garden. He immediately offered Naboth, the owner, "another better vineyard or the worth in money;" but the sturdy Israelite loved his own ancestral possession, and mindful that God (Lev. xxv:23) had forbidden the people to sell their inherited lands, refused flatly to part with it, saying bluntly, it would be a sin.

Vs. 4.—The spoilt, discontented king sullenly went back to Samaria, and lying on his divan turned his back to all and would not eat, because he was disappointed in not getting a kitchen garden.

Vs. 5-7.—Never was there a weak person but a strong and wicked one stands near as tempter, and Jezebel is Ahab's tempter, as wicked as he is weak. She inquires the cause of his bad humor and he tells her, but does not give the reason for Naboth's refusal—his unwillingness to disobey God.

Jezebel, imbued with the Phoenician and Oriental idea that only the king and the aristocracy had the right to any land and that a ruler could do as he pleased to any subject, sneeringly asks her husband, "Are you really the king of Israel," but tells him to get up and eat, she will attend to the matter and get the vineyard.

Vs. 8-14.—Willing to obtain what he wished, though not so daring as his unscrupulous queen, he lets her have his "seal." Every document in the East is signed with a seal (it is said to be a capitol offence for a seal-maker to make two alike,) and the well known royal signet carries absolute authority with it. So few write in such countries that the seal must take the place of the name. Ahasuerus handed Haman over his seal, which meant, "Make any laws you please, my royal authority will be back of them."

Ahab's thus allowing Jezebel to do as she chose was counted by God the same as his committing the sin himself. Jezebel's letter has no concealment in it, no softening with words the crime she contemplates, but with brutal shamelessness she orders the elders and nobles of Jezreel to pretend that some awful wickedness had been discovered by them and that fearing the vengeance of the deity they had proclaimed a fast—usual in antiquity if any calamity portends.

Naboth must be set up in a conspicuous place to be tried and two worthless men ("sons of Belial" being equivalent to sons of worthlessness, Belial not being a proper name) bribed to swear they had heard him curse God and Ahab.

Lazy, idle wretches are always loitering around the places of justice (?) in the East ready to swear anything for the sake of a fee. The leading officials cringed at Jezebel's order and obeyed without protest.

The Law ordered stoning as the penalty for blasphemy; for "treason" Naboth's property was forfeited, and as we know from II Kings ix:26, his family was slain too.

Vs. 15 and 16.—Jezebel coolly informs her husband that he can have the vineyard, not telling the news by which it was acquired, and he, though he must have known there had been foul play, as she significantly reminds him that he need not pay any money now since the owner is dead, asks no question but goes down to take possession.

He does not enjoy it undisturbed; suddenly Elijah appears as grim and threatening as of old and pronounces on the cowering king the awful retribution that his family should be blotted out of existence by fearful deaths, Jezebel eaten by dogs, and his blood licked in the very spot where Naboth's blood was spilt.

LESSONS. How easily and how certainly weakness slides into wickedness.

The growth of the covetous thought into the abominable deed; covetousness the root of all evils.

"Ahab like many a modern man makes things uncomfortable at home because something has gone wrong outside;" don't imitate him.

A palace will not content an Ahab if he can't get somebody's kitchen garden, for contentment springs from within, not from *outward* circumstances.

Power of a wicked woman.

Sureness of retribution; read the sequel to this in II. Kings ix. and x.

God notes down all the "silent partners;" the man who rents out the saloon to the saloon keeper has shared the blood money and will share the punishment. Ahab got the vineyard, also the vengeance of God.

This man sold himself for a kitchen garden; do we sell ourselves for as low a price?

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CHILDREN'S DEPARTMENT.

[Conducted by Mrs. A. J. McKelway.]

Dear Little Folks: Talking about how many things we have to be thankful for, makes me think of something very sweet. A certain little boy said one day when his mama was teaching him a tiny bit of catechism. She asked the question, "Who made you?" and he answered promptly, "Dod," and, after thinking a little while, added, "Dod make teet tar (street car) too," then throwing his head back and looking up, he said, "Ta-ta, Dod." How many of us, I wonder, ever think to stop sometimes, in our work or in our play, and looking up, say "Ta-ta Dod," as the little baby boy did? And yet only think how much there is for each one of us to be thankful for. Sit down a minute and try to count God's mercies to you, my little friend. You can count your dolls and you can count your pretty dresses, or your pets or your *dearest* friends, but you can *never* count what God has given you, not if you try all your life-time here, and then "over there." Most of you have many of the blessings that we call *temporal*. Now you know that word, at least the sound of it, for we are all very apt to pray for "*temporal* blessings," but maybe you have not thought what the meaning is. Why just simply this—a thing that lasts only for a time. We need to thank our God every day for these things of course, and if only we *use* His gifts as He wants us to do, it is well to have them, but what are they all worth when we think of the "things that are *not* seen but *are* eternal? Whether the wise Heavenly Father has given to our little folks riches or poverty, sickness or health, whether he has let their fathers or mothers stay with them here or has taken them away, it will matter not at all some day, if only their little hearts are given into His keeping, and their little lives become one sweet song of thanksgiving and praise to Him "who doeth *all things* well."

CHILDREN'S LETTERS.

Another Contestant for the Prize.

Alma, N. C., July 1898.

Dear Presbyterian:—As I have not written to you in a long time, I thought I would write again. I go to Sunday School. I study the Intermediate Questions and the Shorter Catechism I am going to try for the prize that was offered in the Presbyterian. We have preaching at Milton twice a month. Mr. Fergusson and Mr. Mercer are our preachers. I am glad to hear that Mrs. McKelway is better. I joined the Missionary Society at Centre Church.

I will close by asking the little readers a question. Where in the Bible is the word "aunt" found?

With love to all,
Evelena McGirt.

A Catechism Pupil.

Charlotte, N. C., July 15, 1898.

Dear Presbyterian:—Mamma takes your paper. I enjoy reading the children's letters so much. I was 9 years old in May and Bubber was 6. I will enter the third grade next session at school. I go to the Second Presbyterian church Sunday school. Miss Maggie Rankin is my teacher. I love her very dearly. I am almost ready to recite the Catechism. I was invited to a little friend's birthday party yesterday. The table was beautifully decorated and had little candles burning all around it. We had a gay time. There were fifteen little girls present. I will answer Rosalie Smith's question. Boys and girls are found in the third chapter, third verse of Joel, and in the eighth chapter, fifth verse of Zachariah. Hoping to see my letter in print, I will close.

Your little friend,
Annadell Joyner.

A Brother in the Army.

Ivanhoe, Sampson County,
June 29, 1898.

Dear Presbyterian:—I am a little girl nine years old. I have been reading the little letters in your paper and enjoyed them so much that I thought I would write one too. I go to Sunday school almost every Sunday, and to preaching once a month. Our pastor is Rev. K. McDonald and Mrs. McDonald is my teacher. I love them very much. I have one grandma, four brothers and one sister. I have a brother in the army at Tampa. We will be glad when the war is over so he can come home. For fear my letter will be too long I will close.

Your little friend,
Mary J. Corbett.

A Soldier Brother.

Little River Academy,
July 13, 1898.

Dear Presbyterian: I am a little nine-years-old boy. I have two brothers and two sisters. My oldest brother is in the war; he is in the Second Infantry and belongs to the regular army. He is in Cuba now.

We have about an hundred little chickens. My colt is growing very fast and is gentle.

I am so glad that Mrs. McKelway is getting well, she writes such nice letters. I hope she will soon be well enough to write to us again. I will close hoping to see my letter in print.

Your little friend,
Henry Williams.

A First Letter.

Whitsett, N. C., July 12, 1898.

Dear Presbyterian: I am a little girl twelve years old and this is my first letter. I go to see my Aunt Mary nearly every week. I enjoy myself splendid. She always has something nice to eat. Sister Katie is staying with us. Papa and mama have gone to see grandma and grandpa and my aunt's little baby. Its mama died a few months ago. They live in Randolph County. I will close for this time, hoping to see my letter in print. I have another little sister. She has gone out there with mama and papa. I know she will write to me some time. Good-bye for this time. Excuse bad writing and pen.

Your little friend,
Elena Earl Foust.

A Birthday Letter.

Carthage, N. C., July 7, 1898.

Dear Presbyterian: It is my birthday and my little cousin is visiting me and we thought we would celebrate it by writing to the Presbyterian. I am twelve years old to-day, and my little cousin, May, has been staying with me all the week and we have been having a big time playing. I am just three weeks older than May. We are glad to hear that Mrs McKelway is better and hope she will be able to write to us again; we miss her letters so much. Our school will start Monday. My brother will teach. I am glad to start to school again.

We go to Sunday school every Sunday but not at the same place. We are both members of Union Church. Rev. M. D. McNeill preaches at Union. We like him very much. We went to hunt sweet gum yesterday and got a lot. We had a nice time sewing while it was raining. We will close by wishing the Presbyterian much success.

Your little friends,
Flora McQueen,
May Kelly.

A Week's Holiday.

Greensboro, N. C., July 15, '98.

Dear Presbyterian: — Papa takes your good paper and I enjoy reading the children's page so much. I hope Mrs. McKelway is better. Week before last my sister and brother and myself went down to McLeansville and spent the week. We had such a nice time. My aunt Sallie and my cousin, Mary Adger are coming next week and I know we will have a nice time. I will close. Your unknown friend,

Douglas Hendrix.

Coover's Lily.

"The teacher of the settlement in Coover's Alley was taken ill with a fever just when the ladies who had the little school in charge were beginning to hope that the seed sown in that barren ground might possibly spring up and bring forth something to cheer their hearts, and prove that their work was not altogether in vain. But now Miss Allen, who had worked hard to organize the little band at Coover's, had to leave the work, and no one had volunteered to take her place. Furthermore, there was no likelihood that any one could be induced to do so; and to tell the truth, it was not a pleasant outlook for one who had no sympathy, or had never come in contact with the poorest of the poor little waifs in Newton. So it was almost decided to close the doors of the schoolroom, when Julia White came to the rescue and offered her services until Miss Allen had recovered.

Such a departure on the part of a refined girl like Julia White, her friends said, was perfectly idiotic. Why, it was utterly absurd to think of teaching those heathenish little creatures; it was time and strength simply thrown away.

"Positively, Julia, they are nothing but horrid little animals," Lydia Benton asserted, "and to think of even trying to teach them to thread a needle or set a table!"

When the name of Julia White was enrolled among the King's Daughters, she pledged herself to his service; time, talent and money—the best of all she would consecrate to his work, and now, in taking up the broken thread of work at Coover's, she felt that it would be a privilege rather than an irksome task.

Her interest in the children had begun during a visit to the school a short time before, and she was touched by their great needs. Their faces and dress told more eloquently than words of the daily struggle with poverty, want, ill-treatment and hunger; so she determined to put forth every effort to make Miss Allen's little settlement a success, and the lives of the children happier, cleaner and brighter.

One day she told them the story of a brown root hidden in the ground all winter, and how when the springtime came it pushed its way up into the light, made friends with the sunshine and the soft, warm rains, and at last blossomed forth into a lovely flower. But the children seemed to have no idea of flowers, and took but little interest in the story, though, as a usual thing, Miss White held their close attention during her ten minutes' talk in the morning. "It may possibly be," she said, that they have never seen a flower." The next day she took a large white lily to the schoolroom and placed it on the desk, where all the children could see it, thinking it might awaken in their hearts a love for the beautiful and pure, which, if it ever existed, was fast becoming overgrown with sin.

Tug Jonson, a ragged boy of seven, was the first to see the flower. He made his way to the desk and stood there silently examining it, while the others gathered around, each one exclaiming at the same time and asking questions.

"Dast we smell it, teacher?" Tug asked at last, raising his squeaky voice above the rest.

"Certainly you may," Miss White answered, enjoying his enthusiasm.

"An' it won't bust up or anythin'?" he added, looking into the lily's cup with distrustful eyes, for his short life had not brought to him many lessons of trust, either in persons or things.

"Oh, no, it is as harmless as it is beautiful," and the teacher passed her hands over the leaves. "See, my boy?"

While they were stroking the leaves to see if the green paint would come off, and admiring the silent visitor, one of the older girls came running into the room, one of the most troublesome of all the school.

"It's Jin," they cried, beckoning to the newcomer; "Jin hain't saw it, have you, Jin?" Every child pointed a finger in the direction of the lily as Jin answered curtly, "Nope," and went forward to look at the flower, whose sweet-scented petals were spread before her wondering gaze. In all her life she had never seen a flower before; never touched a blossom or smelt the perfume of a rose, and now something of the beauty of the flower found its way in the heart of the child. She glanced from the spotless lily to her hands. They had not been washed that morning and were very dirty indeed, though she did not seem to be conscious of that fact when she entered the room. From her hands her eyes turned once more to the lily, then back to her hands. Suddenly she seemed to realize how unfit they were to touch the blossom, and as fast as her feet could carry her, she ran out of the room. In a short time she returned. Her face was fairly shining and her hands as clean as the soap and water provided for the children's use could make them. Then going up to the desk, she reverently touched the white lily petals, and pressing her lips against them, kissed them.

"And, Lydia," Julia White said to her friend, after telling her the story that evening, "My lily has fulfilled its mission and I have found a soul in Coover's Alley."—*X.*

A Boy's Essay on Honesty.

The class was told to write an essay on honesty. This was Jimmy Green's essay—"Some boys is honester than others, and there's no way to tell them apart unless you say you've left your knife some way, and watch them jump for it. The one that jumps last is the honestests one."—*Scottish American.*

A Lesson From Nature.

"Unto you; that fear my name, shall the Sun of righteousness arise with healing in his wings."

"The Lord God is a sun and shield."

Swift in her flight, earth circles
In endless course around the sun,
Whose life-giving rays do cause
The buds to bloom and bring forth abundantly,
Till the very air is redolent
With sunshine and with joy.
Alike, at noontide hour, or
In the solemn stillness of the night,
This glorious orb shines forth
In matchless splendor;
'Tis only that the world,
Turning on its own axis,
Feels the deepening shadows
And the midnight darkness.
Her returning steps are quickly greeted
By those cheering rays, unchanging and unchanged.
Thus God, our sun and shield,
Ever; "The same, yesterday, to-day and forever;"
Source of light, love and all-abounding mercy,
Centre of the universe
And author of all created good,
Naught of which withholdeth He from them
That walk uprightly.
But, to him, who in his daily round of duties,
Suffers every thought to revolve around himself,
There cometh hours of darkness and of woe,
Till, with contrite heart, he turns
To see the Son of righteousness
"Arise, with healing in His wings."

Perhaps our Church is as much in one extreme as the Northern Church on the other as to preaching on public questions. Many an evil goes unrebuked of the pulpit for fear of "preaching politics."

At the beginning of the resistance of our revolutionary forefathers to British oppression, very few expected or wished a separation from Great Britain, except Samuel Adams and a band of Presbyterians in and around Charlotte, N. C.; but as time progressed the demand for independence strengthened and widened, and the determination to secure it became invincible. When the civil war was first inaugurated there was no demand on the part of the North for the abolition of slavery. President Lincoln and the great party that elected him expressly disavowed any such purpose. Their only object was the preservation of the Union. But it at length became evident that the preservation of the Union with the continuance of slavery was impossible, and slavery was doomed. The hand of God was in this.

And to fully cement the restored Union, another manifestation of the workings of God's hand must be given. The United States has taken higher ground than any plane hitherto occupied by any other nation. It has determined to free the Cubans from the misrule, oppression and cruelty of centuries, and also from the horrors of present starvation, not for the extension of empire, whatever may be the result in the future, but purely upon the rights of humanity, setting an example to the nations, that a strong government should not be indifferent to the distress and misery inflicted by a tyrannical power upon a part of its people contiguous to our shores. Thus God is leading us to a higher plane.

And in taking up arms in behalf of the oppressed, our nation has accomplished great things for itself, for which we cannot be too thankful. God's hand is in it. For thirty-three years there has been a gradual restoration of good feeling between the people of the North and the South, but something was wanting to cement and weld the bands of national affection and confidence. This has been supplied. The first blaze of war melted all indifference and coldness. The nation became united as never before. The people of the two sections clasped with a common embrace, each vied with the other in the exhibition of the most ardent patriotism. Private soldiers, who had faced each other in many deadly conflicts, and officers high in command in opposing armies, now march under the old flag, while the many millions of both sections who remain at home are equally interested in the reports that come from land and sea. Out of the evils of war has come a great blessing to the United States, for which the thanks of the whole nation are due to God. Let us acknowledge His goodness to us during our whole history and seek His favor in all time to come.—*Presbyterian Banner.*

The question is sometimes raised, if the clergy and Church are to pronounce on political questions having moral issues, like this of saving Cuba and the Philippines from oppression, or like that of an honest currency, where are we to find a logical stopping-place? Dr. McPheeters, one of the chief leaders of the Southern Presbyterian Church, asks: "Is there any public question, great or small, that does not involve moral issues?" Possibly not; and if that appears to be the case to any preacher who is interested in public morality, then he ought to speak with freedom. If a preacher believes a body of men are governing the city in the way of protecting sin, then he has no escape from the duty of denouncing sin. For he is set, we believe, not to denounce abstract sin any more than concrete sin. If a liquor law in South Carolina is tyranny, or if it leads to drunkenness, then it should be opposed by the leaders of Christian opinion. But we are told that views of moral questions involved will differ; and that we shall have preachers speaking on both sides of a question. Well, what of that? Out of such conflict of view conviction is evolved. Some error, uttered for moral purposes, error in logic and application, and not in moral principles, is better than stagnant silence. "Speak aloud and spare not" should be the preacher's law to himself. And the preacher who has his eye open to the sins of his age, the sins of the public, will lose no force in bringing home the law of God and the Gospel of Christ to the individual conscience and heart. There is time for both. One involves the other.—*The Independent.*

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MARRIAGES.

BELL-WALL—June 29th, of Blacksburg, Va., by Rev. J. A. Holladay, Wm. Kinger Bell to Minnie Wall, all of Montgomery County, Va.

FULLER-DUDLEY — At Bennettsville, S. C., on Tuesday, July 12, 1898, at the home of the bride's mother, Mr. Henry B. Fuller to Miss Janie R. Dudley, Rev. C. E. Hodgin officiating.

Bennettsville, S. C., July 12, 1898.

JOHNSON-BROWN. — Married on 15th of June by Rev. J. B. Morton, in the Presbyterian Church at Tarboro, N. C., Mr. Clarence A. Johnson and Miss Cora Lee Brown, all of Tarboro, N. C.

SHUFORD-ZEARING—At Claremont College, July 14th, 1898, by Rev. J. Alston Ramsay, D. D., Mr. C. M. Shuford and Miss Elizabeth C. Zearing.

OBITUARY.

HOLLADAY.—July 6th, at the home of his grandfather, Mr. Davis Ayres, in Salem, Va., James Minor Holladay, Jr., son of Rev. and Mrs. J. M. Holladay, of Blacksburg, Va., aged six months and six days.

GILLESPIE.—Died at the home of his sister in Glenwood, Boston, on the 7th inst., Professor David G. Gillespie, in his fifty-ninth year.

The deceased has devoted thirty-five years conscientiously and successfully to teaching. He has, for many years, been a consistent member of the Presbyterian church at Tarboro, N. C. His end seemed to be hastened by the death of Sylvester, his only son, a dutiful and affectionate boy, also a member of the church at Tarboro.

Professor Gillespie was an earnest, faithful Christian. Never has the writer known one whose life was more silent in speaking well of himself or ill of another.

LATTA.—This, the senior elder of St. Andrew's Presbyterian Church, and one of the original members and founders of the Second Presbyterian Church in Wilmington, fell asleep in Jesus, Friday, July 1, 1898, about sunset. This was a fitting close to a long and useful life. His sunset here as a rising on this other and better world.

He was a man who carried his Christianity into business and all the relationships of life. He held positions of trust and responsibility and was true to them. He suffered much for many years and bore the suffering sweetly and patiently. He will be greatly missed in our church courts where he was faithful as a church member, trustee and ruling elder.

His family loved him as a devoted husband and father. Comrades in the civil war, associates in business and fellow Christians of all churches testify to his courage, fidelity and devotion. This whole community has suffered a great loss in his departure to be with Christ. A. D M.

McGEACHY.—St. Andrew's Presbyterian Church, Wilmington, N. C., suffered a great loss, and the people mourn, that this young man was called to be "present with the Lord," June 14, 1898 He was born near St. Paul's, Robeson County, June 8, 1875. He joined that church January 21, 1888, and was therein ordained a deacon, September 17, 1893. He came recently to Wilmington, but had not removed his membership.

He endeared himself greatly, and was a helper in the worship by his singing, having a good voice, well controlled. He was regular and attentive to his duties in the Sabbath school, which he joined soon after coming to the city. His friendships were formed and associates sought among Christians. He made many friends, especially of young men, and set a good example for young men coming from the country to take place promptly in church companionship and work.

His fine face, open, frank, manly and noble, won him ready welcome, and his gentle goodness, kindness, courtesy and modesty drew them firm and true to him. More knew him to love him and to trust him than are so bound to most men. There was mourning deep and great when he died, and deservedly. A. D. M.

BLACK.—On the 5th of June, 1898, at his home in Shelby, N. C., Mr. Calvin Black entered into the rest of Heaven, after several weeks of suffering. He was born in Robeson County, North Carolina, on the 31st of November, 1822. In his early manhood his life was that of a teacher; later on, he engaged in farming near Maxton, N. C., and in January, 1884, he moved to Shelby, N. C., where he engaged in the mercantile business.

His mortal remains were placed beside those of his beloved wife who preceded him many years to the heavenly home. He leaves one daughter and two sons—one, Rev. William Black, evangelist of the Synod of North Carolina—and many friends to mourn his departure.

Mr. Black was truly a good man. Many years ago he joined the Philadelphia Church. It was in this congregation he married, his wife, whose maiden name was Flora Bunting McQueen, and doubtless it was her Christian life which to a large extent formed his. His life was in harmony with his profession. He was humble and unostentatious, but pure, honest and sincere. His delight was in the services of the sanctuary. He was never absent from any service unless detained by sickness. He loved the church of God and rejoiced in her welfare. He was *liberal* above his ability in supporting the various agencies in extending the kingdom of God.

He always made his gifts partake of the nature of a *sacrifice*.

His heart was filled with kindness and good will to all; his judgments were charitable and his tongue was free from all guile. He is sadly missed. His life exemplified the command, Gal. 5:25, "If we live in the Spirit, let us also walk in the Spirit."

He was conscious up to the moment of departure and repeatedly expressed his full assurance that "Christ is able to keep that which is committed to Him against that day."

Shelby, N. C. T. M. LOWRY.

Funeral Services of Wilson Caldwell.

CHAPEL HILL, N. C., July 15, '98.

The services attending the burial of Wilson Caldwell, the trusted colored Janitor of the University of North Carolina, were held on the 9th of the present month in the Congregational Church, of Chapel Hill, of which he was a member. Rev. Paul L. LaCour, pastor of the congregation, officiated, assisted by the Rev. John Caldwell. The choir sang several beautiful hymns; Mr. Caldwell offered a touching and fervent prayer. A chapter of the Bible was read by the pastor, and short addresses were delivered by him and by Dr. Kemp P. Battle, at his request. The congregation was large, comprising very many of the leading white and colored citizens of Chapel Hill. Col. Julian S. Carr and Dr. John M. Manning came all the way from Durham to do honor to their old friend, and also Abel Payne, a most worthy colored citizen of Hillsboro. The tolling of the University bell was added to that of the church. There was a long procession of carriages accompanying the body to its grave in the old village cemetery. Many of the faculty and white citizens joined the procession.

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I toast the American Girl,
And here's to her lasting fame:
With a Mobile face, Chicago feet,
And Augusta for her name.

Her walk is a Golden Gate;
On Wheeling her mind is bent;
And we feel when we look on her charms
By Providence she is sent.

—*Life.*

General Weyler: "Carrajo! Away with the prisoner to the deepest dungeon beneath the Castle Morro; and if he is refractory give him a taste of the wheel." *Prisoner* (eagerly: "What's the make?"—*World.*

The latest advertising novelty reads thus:

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—*Cincinnati Commercial Tribune.*

The letter S is in the ascendant—Sampson, Schley, Shafter and Santiago. The sibilant is sounding.—*Buffalo News.*

The letter S is also in the descendant. Witness Spain's sickly smile as she seeks succor and sinks in the soup. See?—*Rochester Democrat and Chronicle.*

Two laborers set out from Wexford to walk to Dublin. By the time they reached Bray they were very much tired with their journey, and the more so when they were told they were still twelve miles from Dublin. "Be me sowl," said one, after a little thought, "sure, it's but six miles apiece; let us walk on!" During a discussion at a meeting of the Trinity College Historical Society upon the slight consideration attached to life by uncivilized nations, a speaker mentioned the extraordinary circumstance that in China if a man were condemned to death he could easily hire a substitute to die for him; "and," the debater went on, "I believe many poor fellows get their living by acting as substitutes in that way!"—*London Spectator.*

The rapacity of the Catholic priests in the Spanish colonies, where they have full control, is almost past credibility. Their greedy exactions provoked nearly all the rebellions, notably the rebellion in the Philippines. The hatred of them by the natives is so great that they would be massacred if within the power of their victims. As in Mexico previous to the revolution, the priests have succeeded in monopolizing a large proportion of the valuable property. This will be confiscated, if the natives are allowed authority in the government as it was in Mexico, Peru and other Spanish-American republics. The priests do not wish the natives to become "worldly," therefore they take everything that tends to comfort in this world away from them. All this will be changed if American intelligence and enterprise have opportunity. There are immense deposits of coal in the Philippines, none of which have been mined. They were discovered by Americans, and promptly confiscated by the Spanish authorities, who, however, have not had the enterprise to develop them. There is no reason why the people of these island should not be as prosperous as Californians.—*The Interior.*

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We wait with cheerful hope the issue of the present contest. No one can foresee the mighty changes which are just ahead of us as we trust for the advancement of Christ's Kingdom. May we, as a nation, have wisdom to discern the signs of the times, and follow not our selfish plans or the promptings of an unholy ambition, but the indications of Providence. The temptation to seek our own and glory in our own strength is a powerful and a most ensnaring one.

The highest exhibition of national strength and greatness is seen in the quiet, confident, unboasting readiness to meet any great issue which God's providence may place upon us. May we have this inspired might. May we make it manifest to all the world that we are a Christian nation, and that Protestant Christianity has in it the invincible strength of the King of Kings.—*Associate Reformed Presbyterian.*

"Go ye into all the world and preach the gospel to every creature." "Ye are my friends if ye do whatsoever I command you." The Unitarian denomination supports one foreign missionary, by funds bequeathed by one member of that body, he being now dead and buried. The Unitarian apologists claim that as a body their denomination preeminently represents the "mind of the Master." To most observers there would appear to be something of a gap between the facts and the conclusions.

The country clergy of the established Church of England are said to be in poverty, their wages precarious and irregular. Plans are proposed for securiug to them a certainty, however limited. The usual remedy through the operations of the law of supply and demand is shut off by compulsory rate paying. Let the rector look to his flock for his support, as in this country, and there will either be fewer rectors or an increase of voluntary contributions. The state and the hierarchy will thus be relieved of care.—*Interior.*

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The place of honor in *The Catholic World*, the leading Catholic monthly in the United States, is given to an article by Dr. Austin O'Mallory on "Catholic Collegiate Education in the United States," some portions of which will be interesting to non-Catholic readers. He reports that there are a great many Catholics in non-Catholic colleges, with their attached professional schools—300 in Harvard, 201 in the University of Pennsylvania, 120 in the University of Michigan, 118 in the University of Wisconsin, 115 in Yale, 85 in Cornell, 60 in the Iowa University and 1,452 Catholic students in these and 28 other colleges from which the writer had statistics. There are eighty so called Catholic colleges in the country, many of which are little more than academies. Add to these the secular and theological seminaries, and the Catholic institutions have 20,261 students, collegiate and preparatory, about one-ninth of the number in the non-Catholic colleges. The Catholics, the writer computes, spend $100 apiece on these scholars, or $2,026,100, which is within $127,000 of what all the States of the Union spend for their State universities. With this enormous expenditure the Catholics have only a very few colleges really worthy of the name, and these have but 973 collegiate students, while there are 1,452 Catholic collegiate students in less than six per cent. of the non-Catholic colleges. There are at least ten American universities each of which has more collegiate pupils than the total 973 of the Catholic colleges. These are serious facts for Catholics to ponder. They show that the medieval discipline of the Catholic colleges is resented by Catholic boys and their parents, and that Catholics are no more afraid of endangering their faith by sending their grown sons to our secular colleges than they are of endangering the faith of their younger children by sending them to the public school. Indeed, this article contains testimony from priests at college towns that the Catholic students are quite as faithful in their religious duties as the rest of the parish.—*The Independent.*

Yet there are some Protestants and even some Presbyterians who, in periods of temporary aberration, have been known to send their children to Catholic schools and convents.

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THE WAR WITH SPAIN.

SATURDAY.—General Shafter cabled to Washington that the number of Spanish troops surrendered will be about 25,000, of whom one-half form the garrison of Santiago. —The formal surrender has not yet been made, owing to the Spanish insisting that they be allowed to return to Spain with their arms. General Shafter has no doubt of the ultimate settlement of this point. The President has determined not to grant this or any other concession, and so cabled Shafter early this morning.—General Toral was given permission to surrender by Blanco and the Madrid government. — The American troops are not to enter the city until the Spanish evacuate, but Red Cross workers are to go in with relief, and the Spanish will police the city, while the Americans will keep out Cuban marauders.—General Blanco is quoted in an interview as opposed to peace and as saying that he would fight all his life against the United States.—In Spain martial law was declared in order that the government might have a free hand in arranging for peace. — The auxiliary cruiser Dixie has captured three prizes, heading from Jamaica to Manzanillo with food. One was a British steamer and the other two were British schooners.—The Harvard, which arrived at Portsmouth, N. H., with 1,000 Spanish prisoners, had seven deaths aboard, while eighty prisoners are down with fever, believed to be malarial and due to exposure.

MONDAY.—The American army of General Shafter yesterday took possession of Santiago.—General Toral formally surrendered to General Shafter at 9 a. m., at a point between the Spanish and American lines.—At noon the American flag was hoisted over the governor's palace in Santiago amid the booming of a national salute and the playing of "The Star-Spangled Banner."—The Spanish yielded their demand that they should be allowed to retain their arms and all day yesterday ordinance officers selected by General Shafter received them from the prisoners at designated armories.—The government is pushing ahead with its plans to attack Porto Rico and make a demonstration against the coast of Spain.—Spain is said to be considering the advisability of dividing Camara's fleet and sending part of it to this side of the Atlantic to embarass this government.

TUESDAY.—The movement against Porto Rico was begun yesterday, General Miles having started for the island from Siboney on the Yale with several batteries and a few seasoned troops.—Six thousand volunteers at Charleston and five thousand regulars at Tampa were ordered to go on board transports for immediate departure to reinforce General Miles.—A point about thirty miles from San Juan is said to be the place selected for the landing of the army, and it will be promptly seized.—Thirty thousand troops will be employed, and, if necessary, more. The President is determined to make it a short, sharp campaign.—The Fifth Maryland and other regiments at Tampa will be included, together with two divisions from Chickamauga and several regiments from Camp Alger.—The navy will co-operate by a bombardment and blockade of San Juan, armored ships and monitors being mainly employed.—It is planned that Commodore Watson's squadron will include five battle ships, two protected cruisers, three auxiliary cruisers, seven colliers and several supply ships.—It is stated that Gen. A. R. Chaffee will likely be appointed military governor of Santiago.—President McKinley last night cabled General Shafter a long letter of instructions for the government of Santiago. The local officials are to be retained as far as possible.—There are three hundred cases of yellow fever in Shafter's army, but they are of a mild type, and it is believed the disease can be prevented from spreading.

WEDNESDAY.—The complete roster of Spanish troops handed Gen. Shafter yesterday by Gen. Toral shows that 22,789 men surrendered.—The steamer Pennsylvania left San Francisco yesterday with 1,500 troops for Manila.—The Cubans have become resentful and want to pillage. The American troops have become thoroughly disgusted with their allies and they do not speak in any way commendatory of them.—The Spanish flag at Caimanera to-day. This adds 5,000 more Spanish soldiers to the number to be taken care of by Shafter. 2,000 of these are sick or disabled.—The Pelayo, the most powerful warship now owned by Spain, was damaged by an explosion on July 16.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Poem—The Everlasting Arms	1
Selected Readings	1
CONTRIBUTED ARTICLES.—That Vicious Formula—Into the Name: *John W. Primrose, D. D.*	2
Education for the Ministry: *J. H. Lumpkin, D. D.*	2
CORRESPONDENCE.—Letter from Chautauqua. The University of Tennessee in the War. Washington Letter	3
CHURCH NEWS	4-5
Home Mission Department	6
The Presbyterian Church in America	6
Westminster League—Sunday School Lesson	7
EDITORIAL.—The *Christian Advocate* Has "Nothing to Say." Priest and Presbyter. Brevities	8
Review of Contemporaries	9
CHILDREN'S DEPARTMENT.—Letter to the Children. The Children's Letters. Stories	10-11
Marriages and Deaths	12
Clippings	13-14
North Carolina News	15
News of the Week	16

The Everlasting Arms.

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. xxxiii: 27.

Art thou sunk in depths of sorrow
Where no arm can reach so low?
There is One whose arms almighty
Reach beyond thy deepest woe.
God the Eternal is thy refuge,
Let it still thy wild alarms;
Underneath thy deepest sorrow
Are the everlasting arms.

Other arms grow faint and weary,
These can never faint nor fail;
Others reach our mounts of blessing,
These our lowest, loneliest vale.
Oh, that all might know his friendship!
Oh, that all might know his charms!
Oh, that all might have beneath them
Jesus' everlasting arms!

"Underneath us"—oh, how easy!
We have not to mount on high,
But to sink into his fullness
And in trustful weakness lie,
And we find our humbling failures
Save us from the strength that harms;
We may fail, but "Underneath us
Are the everlasting arms."

Arms of Jesus! fold me closer
To thy strong and loving breast,
Till my spirit on thy bosom
Finds its everlasting rest;
And, when Time's last sands are sinking,
Shield my heart from all alarms,
Softly whispering—"Underneath thee
Are the everlasting arms."

—*Exchange.*

God may delay to come in the guise of His providence. There was delay ere Sennacherib's host lay like withered leaves around the Holy City. There was delay ere Jesus came walking on the sea in the early dawn, or hastened to raise Lazarus. There was delay ere the angel sped to Peter's side on the night before his appointed martyrdom. He stays long enough to test patience of faith, but not a moment behind the extreme hour of need.—*Meyer.*

In order to enjoy the light of the New Jerusalem we must become accustomed to it by setting our eyes and affections on things above, while in this world. When, at times, all is dark around us, let us keep our eyes fixed on the source of light and knowledge which shines on our pathway, to follow it, as did Israel in the flesh—the cloud by day and the pillar of fire by night.

These marked Bibles! You have seen them, have you not? Portions of Scripture that were especially precious have been separated from the rest sometimes by pencil lines, sometimes in other ways. Here is a place where the book opens of itself, from long habit, as it were, and here the gloss of the paper has been worn off, and here a page has been blotted as with drops of water. Here a precept and there a promise, here a prayer for deliverance and there a message of consolation, here a psalm of rejoicing and yonder a story of faith and zeal have thus been marked. What a life-story is written in such Bibles! What an inspiration we may draw from these passages that have been italicised by the experience of our loved ones! What a heritage one of these marked Bibles is!

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend, who shook his trembling hand, and said:

"Good-morning! And how is John Quincy Adams to-day?"

"Thank you," was the ex-President's answer. "John Quincy Adams himself is well sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of his staff. It was not long afterward that he had his second and fatal stroke of paralysis in the capitol at Washington.

"This is the last of earth" he said. "I am content."

Just why the loving Master confines some of His choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear, that He does not mean to cripple their usefulness. To speak for Christ or to work for Christ is often easy and pleasant; but to bear for Christ either pain or poverty or confinement, with courageous patience, is more eloquent than many a pulpit discourse. No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He styled himself an "ambassador in chains," and he preached the kingdom of God to those about him until there were many converts in "Cæsar's household." He wrote seven out of his thirteen undisputed epistles while he was the prison chaplain under the eye of Nero's jailers. One of these was the letter to Philippi, which is the epistle of gratitude for divine mercies and of exultant joy under sharp afflictions. If the cages of birds are sometimes covered up in order to make them sing, the old hero was caged to furnish to the world one of its most melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into prison, and lo! out of the windows of the Bedford jail floated the transcendant allegory of the "Pilgrim's Progress."—*Dr. Cuyler.*

Imperfection is in some sort essential to all we know of life. It is the sign of life in a mortal body, that is to say of a state of progress and change. Nothing that lives is or can be, rigidly perfect; part of it is decaying, part nascent. The fox-glove blossom, a third part bud, a third part past, a third part in bloom is a type of the life of this world. And in all things that live there are certain irregularities and deficiencies which are not only signs of life, but sources of beauty. No human face is exactly the same in its lines on each side, no leaf perfect in its lobes, no branch in its symmetry. All admit irregularity as they imply change; and to banish imperfection is to destroy expression, to check exertion, to paralyze vitality. All things are literally better, lovelier, and more beloved, for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment, Mercy.—*Ruskin.*

"Man of business! the atmosphere that you breathe may not be very inspiring to godliness of life. But surely your warehouse, your shop, your counting room cannot be so unfavorable to Christian living as was Nero's abominable court. Your business, I take it, is an honorable one, if honestly pursued. If not, quit it instanter. If it be a lawful calling, then ennoble it by serving God in it every hour. A counting house, a workshop or a broker's office is as good a place to preach Jesus Christ in as any pulpit in the land. If there are tricks in trade, if there is an increasing tendency to gambling in business transactions, then all the more need that you should provide things honest in the sight of all men, and so conduct your business that Jesus Christ might audit your books, and stamp every page with his approval. It will be of no avail for any man or woman to plead at the judgment bar that they were placed in 'unfavorable circumstances,' or an irreligious atmosphere. No one ever needed Christ more, or honored Christ more, or enjoyed Christ more, than the old prisoner, Paul, and his brave associates under the shadow of Nero's brutal and bloody despotism."—*Rev. Theodore L. Cuyler.*

No more pain—that is a pletsant thought of heaven. Pain is one of the universal facts of this world. The possibility of it lies in every life and in every faculty of life. By as much as any physical nerve or mental power can thrill with pleasure, by so much can it writhe with pain. These delicate sesibilities are so fretted and frayed and bruised and torn on the sharp, jagged edges of this disjointed world that they sweep the whole scale of pain from aching to agony. No life escapes it, whatever its age or rank or condition. This burning thread is braided into the pattern of every life and is wrapped round and round the world and at times is woven into a fire-sheet of agony. But this fiery thread shall never creep in through the gate into the heavenly city. No twinge of pain, or fret of anxiety, or bitterness of tears, or agony of sorrow shall ever fleck that cloudless sky. There will still be the possibility of pain in the spirits of just men made perfect, just as the instrument that yields the sweetest harmony still contains the possibility of discord. But in that perfect world redeemed spirits will live perfect lives, and no slighest discord will ever mar their music. For the former things are passed away; the conditions and causes of pain in this world are absent in that world. That world, then, is the ideal for this world, and in proportion as we realize heavenly conditions in our earthly lives will the former things pass away and there shall be no more pain.—*Presbyterian Banner.*

CONTRIBUTED ARTICLES.

[For the North Carolina Presbyterian.]

That Vicious Formula—Into the Name.

BY JOHN W. PRIMROSE, D. D.

In the NORTH CAROLINA PRESBYTERIAN of June 23, appeared an article by Rev. Dr. Howison on the baptismal formula. The editor's comments suffice for refutation, but the present writer's astonishment on reading the article was so great that he hopes he too may be permitted a word of protest. Surely some better reasons than those advanced by Dr. Howison must have been offered to secure the passage of the overture by East Hanover Presbytery, of which he is a member. Let us glance at his positions:

1. "The question can be reasonably raised that in most of these 125 instances the rendering 'in' is the right rendering. * * * Therefore the pretence that *eis* means 'into' in Matt. xxviii:16 defeats itself."

In the Englishman's Greek Concordance the citations of *eis* occupy more than twenty-two small type columns of eight inches in length, with about eighty-two citations to the column. The argument is that since about one and one-half columns render *eis* by "in," therefore the pretence that "into" may be the proper rendering of any one of the citations in the remaining twenty and one-half, is absurd. Yet in one of these columns, taken at Random, we find 'in' twice and "into" ten times.

2. "It"—the formula—into the Name—"strongly teaches baptismal regeneration." This tendency, he says, is instanced in a quotation from the "Pulpit Commentary" as follows: "The phrase does not mean merely invoking the name, under the sanction of the name, but something more than this. It signifies into the power and influence of the Holy Trinity, into faith in the three persons of God and the duties and privileges consequent on that faith, into the family of God, and obedience unto its Head." In horror Dr. H. exclaimed: "Is it not dangerous? Is not this the opus operatum? It certainly teaches baptismal regeneration. Is our Church disposed to sanction that dogma?"

Surely Dr. H. has heard of the "sacramental union." The Confession of Faith, Ch. 27, §2 reads thus: "There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other." In proof is quoted Tit. iii:5—not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration*, and renewing of the Holy Ghost. See also Acts xxii: 16: Arise and be baptized and wash away thy sins. Our theologians—as Dabney and Turrettin—deny that this means any "literal connection of the spiritual benefit with the material element, such that it is conferred wherever the element is *ex opere operato*;"—Dabney's Theology.

What in the passage quoted does Dr. H. regard as dangerous? Obviously the writer's denial that *eis to onoma* means—under the sanction of the great name; and his assertion that it does mean—"into the power and influence of the Holy Trinity— * * * into the household of God," etc.

As to the latter what says the confession? Baptism "is a sign and a seal of the covenant of grace, of the *ingrafting into Christ*, of *regeneration*," etc., Ch. xxviii:1. So also both catechisms. If the language of the Commentary be dangerous, how much more dangerous must Dr. H. regard that of the symbols of the church and—of the Bible.

As to *eis to onoma* being equivalent to *en to onomati* he insists that the former means precisely what the latter does and no more, viz: under the sanction—by the authority of the name. In this he stands with some immersionists; we stand with such "weaker men" as Dale and Dabney. The latter says: "In Matt. xxviii:19 the formulary of words to be employed is given by Christ explicitly, *eis to onoma* &c., and this proposition is retained in every case but one" (on this see Dale lower down) "Had our Saviour said that baptism should be *en to onomati* (dative), &c., His meaning would have appeared to be that the *rite was applied by the authority* (italics his) of that name, i. e. person * * * The uniform observance of the other formulary (except Acts x:48) in all the other cases (especially see I Cor. i:13 and x:3), indicates clearly that the meaning of the rite is, that it *purifies* and *dedicates* us UNTO the Trinity, bringing us into a covenant relation to Him"—Theology.

Dr. H. does not seem to have heard of Dale, than whom there is no greater authority. Says Dale in his "Christic Baptism," page 449: "The prevalent translation 'in the name' and its common understanding 'by the authority of' has *scarcely an advocate among scholars*." And on page 407: "It is a mistake to suppose that the Greek *eis to onoma* corresponds with the English 'in the name.' The Greek form *en to onomati* corresponds both in form and in force with the English phrase. These two Greek forms are not equivalent and must not be confounded. When Peter commanded the lame man 'in the name (*en to onomati*) of Jesus Christ to rise up and walk,' the Greek phrase and the English are in entire correspondence. So, when Peter (Acts x:45) commanded Cornelius and friends 'in the name (*en to onomati*) of the Lord to be baptized,' there is the same correspondence; 'in the name' being dependent on '*command*' and not on 'baptize.'" Obviously this is correct. He commanded them to be baptized, and this he bade in the name—by the authority of—the Lord Jesus.

And as to the meaning of '*into* the name' there is no better authority than Dale. Dr. Dale continues on same page to say: "The phrases *baptized eis to onoma*, INTO *the name*, expressing the ideal elements into which the baptized object passes, and *baptize en to onoma, in the name* declaring the authority by which the baptism is administered, are fundamentally diverse in conception and must be so exhibited in the translation." To the same effect he quotes Schaff, Lange, Alford and a host of scholars.

3. The third argument:—"Nearly all the *weaker* men have been entrapped into the 'into' heresy"—needs no comment. "This vicious formula"—into the name—is not likely to ensnare the seven or eight millions of weaker brethren of African descent into anti-nomianism, for they will doubtless adhere under Baptist influence to the formula which from childhood we have heard them intone: "By the authority of our Lord Jesus Christ, I baptize thee."

Education for the Ministry.

MEMPHIS, TENN., July 20, 1898.

The General Assembly in session in Dallas, Tex., 1895, said that "inasmuch as the Presbyterian Church has always rightly demanded a high grade of education for her ministry, the General Assembly would express the decided conviction that the cause of ministerial education is fundamental to her welfare." This cause, therefore, deserves the careful attention and the hearty support of all who love our Church and desire her prosperity. I wish at present to call attention to the following important facts:

I. The plan of work. The plan of the General Assembly is for all the Presbyteries to cooperate with the Executive Committee in carrying on this work. The last Assembly adopted a resolution strongly insisting "That all the Presbyteries be earnestly urged to heartily cooperate with the Assembly's Executive Committee of Education for the Ministry in the great work entrusted to its care." Therefore, in order to secure harmony and unity all beneficiaries should be enrolled upon our books, and all money contributed for beneficiary education should be sent through our treasurer, G. W. MacRae, Memphis, Tenn. Otherwise it will be very difficult to ascertain how many candidates for the ministry we have, and how much money is contributed each year for this cause. Even those Presbyteries that may prefer to support their own candidates and to control their own educational work, could do it easily through this committee without interfering, in the least, with their own purposes as to the control of their candidates and the amount each shall receive.

II. Too much emphasis cannot be put upon the Assembly's provision for the reception of candidates by Presbyteries. On page 424 of the Assembly's minutes of 1895, is recorded this provision: "All applications to be received as candidates for the ministry should be made through the Presbyterial Executive Committee, and a sufficient time before the meeting of the Presbytery for the committe to make a thorough investigation, (1) as to the reputation of the applicant for piety, good practical sense, prudence, and humility; and (2) whether there be any physical or mental infirmities, or any eccentricities of character, or other defects, which are likely to interefere with his usefulness as a minister of the gospel. These facts should be clearly and fully reported to Presbytery at a regular meeting, and no applicant be received until report be made. The applicant should further be required to present to the Presbytery an official certificate from the session of the church to which he belongs of his good standing as a member and of his character and qualifications as set forth above." Rigid compliance with this requirement would go far toward obviating difficulties that sometimes arise. It is believed it would do much, on the one hand, to prevent hasty action on the part of young men in offering themselves for the ministry, who, though perfectly honest and sincere, are, as the sequel shows, sometimes mistaken as to the call of God to them; and, on the other hand, to prevent Presbyteries from misapplying the funds of the church. It is not enough that candidates and courts act sincerely; they should act with discretion and wisdom as well. It is impossible to avoid entirely mistakes, yet the interests of this cause demand that every reasonable effort shall be made to avoid mistakes at this point, which is one of the vital points of the beneficiary system, and needs to be carefully guarded.

III. Only candidates in Seminary and in College proper will be aided through the Executive Committee for the present year. The last Assembly adopted the following resolution: "The Executive Committee is instructed to discontinue aid to Academical students not in College classes." While several reasons for this action might be assigned, the Assembly gave none. I, therefore, content myself with calling the attention of my brethren to this fact, which will, of course, be duly observed by Presbyteries in applying for aid on behalf of candidates. $75 has been fixed by the Committee as the maximum appropriation for this year.

IV. It is desired that applications be sent to the Committee as soon as practicable after the fall meetings of Presbyteries. I call especial attention, in this connection, to the fact that applications on behalf of candidates already enrolled must be renewed each year. That is, applications are good for one year only, and must be renewed before aid can be continued. This is frequently overlooked both by candidates and Presbyteries. The result is confusion and often sore disappointment to candidates who, because of the failure to have applications renewed on their behalf, do not receive the aid they need and expect until late in the session. It would be helpful to the Committee and advantageous to the candidates, if Presbyteries would kindly send in their applications at an early date. It would seem, ordinarily, that this might be done by November 1st. January 1st is the limit beyond which applications will not be received except as extraordinary cases.

V. The money needed. The last Assembly instructed the Executive Committee to endeavor to raise $30,000 for this cause this year, and to apportion the same among all the Presbyteries of the Church. It is hoped that these apportionments will be duly considered by Presbyteries in their fall meetings, and that every reasonable effort will be made to raise the above sum. If it be true, as the Assembly has said, that "the cause of ministerial education is fundamental to the welfare" of the Church shall we not support it with our sympathy, our prayers and our means?

JOSEPH H. LUMPKIN, Secretary.

CORRESPONDENCE.

[For the North Carolina Presbyterian.]

Letter From Chautauqua.

MR. EDITOR:—Rev. William D. Walker, bishop of western New York gave Sunday, July 10, an interesting discourse, using as his subject the teachings embodied in Matt. v, 38-41.

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain."

Bishop Walker does not believe in the literal acceptation of these divine words, but rather that they set forth the principle that our acts should be guided by love rather than hate. He said that acts right in themselves were marred by the element of hate in the heart of the doer.

At 5 o'clock Bishop Vincent gave an excellent talk at the vesper service, taking as his subject the proclamation of President McKinley, recommending thanksgiving for our recent victories. Bishop Vincent said that the war had given to us a wholesome self-esteem, and had given to other nations a higher respect for us, and that hereafter our nation should be consulted as to what is done in Africa and Asia

He rejoiced in the fact that so fine a specimen of Christian manhood as Hobson had been placed before the public.

The educational interests here are not forgotten, the College of Liberal Arts is well attended, and the Free Summer Institute for New York teachers has an enrollment of about four hundred and fifty.

But the educational advantages do not end with the professor's chair or the platform. The Chautauqua choir under the able leadership of Dr. H. R. Palmer is open to all who can read music, and hundreds take advantage of its remarkable benefits. Dr. Palmer is the composer of the music for a number of sacred songs, including that well known Sunday school hymn "Yield not to Temptation."

Mr. W. M. R. French, director of the art institute of Chicago, has given us two very pleasant evening entertainments, with the aid of his obedient crayon. Many attended his lectures, and watched with amused interest the drawing of caricatures, or the swift strokes which change a skeleton to a very animated man.

The Presbyterian headquarters here is about the best of this class of buildings on the grounds. It contains a reading room, a ladies' parlor, and a prayer meeting hall, which is sometimes filled to overflowing. Behind the regular "Headquarters" is another building with sleeping apartments. These rooms are offered to missionaries free of charge, in order that they may take advantage of a vacation at Chautauqua.

There was a meeting yesterday of the student volunteers which was the beginning of a series of meetings to be held during the season.

Sunday, July 31, is on the program as Missionary Sunday. Dr. John Henry Barrows, of Chicago, who has lectured in India is expected to preach on "The Christian Conflict in Asia." In the evening, God willing, there will be held the annual meeting of the Chautauqua Missionary Institute.

ERNEST S. MORTON.

[For the North Carolina Presbyterian.]

The University of Tennessee in the War.

The University of Tennessee is well represented in both the navy and the army. In the navy it has one commander, one chief engineer, one assistant engineer, three lieutenants, and two ensigns. Commander Washburn Maynard, who fired the first gun in the war, was a University student. He is a son of the distinguished Senator Horace Maynard, at one time a professor in the University.

The University of Tennessee had three of its sons in the battle of Manila, namely: Lt. Valentine F. Nelson, (at the University from 1870 to 1875), now second in command on the flagship Olympia; Edwin H. Delaney, (at the University 1888-89), Assistant Engineer on the Olympia; and Lt. Walter R. Joynes, (at the University from 1878 to 1880), son of Prof. Edward S. Joynes, formerly of the University of Tennessee, now in South Carolina College, attached to the dispatch boat McCullough.

The University is even more largely represented in the army. Two recent Commandants of Cadets are Colonels of Volunteers. The present Commandant, Col. George Le Roy Brown, commands the Fourth Tennessee Volunteer infantry, and Col. Laurence Davis Tyson, Commandant, 1892-1895, commands the Sixth Tennessee Volunteer, infantry. Lt. Edward S. Gayle, Commandant 1888-1891, is in the Second artillery. Harvey H. Hannah, graduate in law, and until recently the accomplished secretary to the governor of Tennessee, is Lieutenant-Colonel of the Fourth Tennessee Volunteers. The University is represented in the regular and volunteer armies by three majors, five staff officers, five captains, thirteen first lieutenants and seventeen second lieutenants, making a grand total of forty-six commissioned officers in the regular and volunteer armies.

The University men have already received their baptism of fire. Lieutenants Nelson and Joynes and Assistant Engineer Delaney were in the battle of Manila. Commander Maynard was wounded while attempting to cut the cable off Cardenas. Four University of Tennessee officers were known to have been in the battles around Santiago; of these two, First Lieutenant Henry L. McCorkle, Twenty-fifth Infantry, and Second Lieutenant John Jay Bernard, Fourth Infantry, were killed in the fearful battle of July 1st. The last letter written by Lieutenant McCorkle described in glowing terms the gallant fight of the Rough Riders, and concluded with the words, "Don't expect anything brilliant of me, but I will do my duty." And he did it nobly. He was promoted to be First Lieutenant at Tampa, and was in command of his company on the day he was killed. He was in the act of leading his men into battle when killed by a shell from the Spanish batteries on El Caney. Thus it was, our University and the State gave her first noble son for humanity's cause. Let all young soldiers take McCorkle's words for their watchword: "I WILL DO MY DUTY."

Young McCorkle was of Scotch-Irish Presbyterian stock. His father was Dr. Wm. A. McCorkle, of Mooresburg, Tenn., who in turn was from Rockbridge County, Va.

(From our Regular Correspondent.)

Washington Letter.

WASHINGTON, D. C., July 20, 1898.

"By their fruits ye shall know them." By his official acts President McKinley is showing the world the proper way for a Christian nation to conduct a war into which humanity forced it. His orders for the military government of Cuban territory which came to us through the surrender of Santiago, which were cabled to Gen. Shafter with instructions to have them printed in both English and Spanish and thoroughly distributed in the conquered territory, are models, and cannot fail to shed new honor upon the fame of the United States in the unprejudiced pages of the world's history, as will our treatment of Spaniards who are our prisoners. One may imagine the joyous surprise of the inhabitants of Eastern Cuba, after their experiences for the last two or three years, in reading the following sentence in the President's orders: "It will therefore be the duty of the commander of the army of occupation to announce and proclaim in the most public manner that we come not to make war upon the inhabitants of Cuba, nor upon any party or faction among them, but to protect them in their homes, in their employments, and in their personal and religious rights," and this: "All churches and buildings devoted to religious worship, and to the arts and sciences, and all school houses are, as far as possible, to be protected, and all destruction or intentional defacement of such places, of historical monuments or archives, or of works of science or art, is prohibited, save when required by urgent military necessity," but the climax to their astonishment will be reached when this sentence is read: "Private property taken for the use of the army is to be paid for when possible in cash at fair valuation, and when payment in cash is not possible, receipts are to be given." The moral effect of this language is added to by the practical humanity shown by our military authorities, and by the Red Cross Society, in supplying needy residents of Santiago and vicinity with food until they shall be able to supply themselves, and in nursing the sick and wounded, regardless of nationalty, in our hospitals.

Some vigorous protests have been filed with the Commissioners of the District of Columbia against the payment of money appropriated by Congress for the current fiscal year, for six charitable institutions that are controlled by churches—two Episcopalian and four Catholic. It will be remembered that as the result of a long and bitter contest in Congress, a clause was inserted in the regular appropriation bill declaring that from and after June 30, 1897, no money appropriated for charitable purposes in the District of Columbia should be paid to any church or religious denomination or to any institution or society under sectarian or ecclesiastical control. The same clause was in the bill for 1898, but it was left out of the bill for 1899, and the appropriations above mentioned made. Those who protest against the payment of this money claim that the appropriations are illegal, but the Auditor of the District has decided that the appropriations themselves repealed the prohibition against such appropriations in previous bills, and the money—$18,000—will be paid, unless some higher authority intervenes to prevent, which is not regarded as likely.

A visit to the Washington headquarters of the Red Cross furnishes convincing evidence of the great interest that is being taken by the public in the army work of the Red Cross. Contributions of all sorts of delicacies and hospital supplies are constantly coming in and being packed up and shipped to the front, or to some of the various hospitals that have been established for the sick and wounded. Every one in Washington was pleased with the praise given Miss Clara Barton for the effective work she is doing in Cuba. The president of the local branch this week sent Miss Barton the following cablegram: "Congratulations upon your prompt and splendid work."

Rev. John E. Stuchell, recently chosen as asssistant pastor to Dr. Talmage, occupied the pulpit of the First Presbyterian Church Sunday. Mr. Stuchell is no stranger in Washington, although his first and only church before his present charge was at Gridley, California. He resided in Washington and graduated from its High School. Later he graduated from the McCormick Theological Seminary in Chicago. About two months ago, Mr. Stuchell was granted a year's leave of absence by his church, to travel in Europe. He stopped in Washington to see his mother, and through Dr. Easton was introduced at the First Chuch and preached one Sunday. He was then asked to become Dr. Talmage's assistant and decided to abandon his intended European visit and do so.

BETHEL, YORK CO., S. C., July 20th, 1898.

There is a mistake in the beautiful obituary of my nephew, Jno. McSwain. He never went to school to me but from my house with my children. Attended school at Blenheim, S. C., taught by an accomplished lady, Mrs. B. D. McLeod. He did attend the school of his uncle, Jno. A. McAllister, in Lumberton, N. C., and was there well nigh prepared for college which preparation he completed with the famous teacher Col. A. R. Banks. Sixty years ago his great-uncle, David McAllister, M. D., died in Philadelphia just as he finished his course with highest promises; and now John is taken, his mother's only child—God pity his sorrowing parents. D. S. MCALLISTER.

CHURCH NEWS.

NORTH CAROLINA.

The Elders' and Deacons' Institute—Of Mecklenburg Presbytery will be held in Sugar Creek Church August 16th, 17th, and 18th, beginning the night of Tuesday Aug. 16. The following speakers are among those expected: Rev. Eugene Daniel, D. D., Raleigh; Rev. W. R. Coppedge, Rockingham; Bros. Howerton, Thompson, McMurray, Dorritee, Allison, McKelway, and Wynn. Elder R. C. Freeman, of Steele Creek, will have charge of the music. Everyone urged to bring Gospel Hymns 5 and 6.

Topics are to be opened by speakers secured by the committee and it is earnestly desired that every Elder and Deacon will come prepared to aid in the discussion of each question presented.

The following outline will be interspersed with music, prayer and discussion of items from the question box.

TUESDAY NIGHT AUG. 16TH.

7:30.—Song Service and Devotional Exercises.
8:00.—Enrollment and Announcement of Organization.
8:15.—Address of Welcome.
Response to Address of Welcome.
8:30.—The Christian and his Bible.

WEDNESDAY, AUG. 17TH, MORNING SERMON.

9:00.—Devotional Exercises.
9:30.—Opening Question Box.
10:00.—Organization of a Church.
11:00.—The Eldership.
12:00.—Church Discipline.
1:00.—Dinner on the Grounds.

NIGHT SESSION.

7:30.—Song Service.
8:00.—Question Box.
8:30.—Perfectionism.

THURSDAY, AUG. 18.—MORNING SESSION.

9:00.—Devotional Exercises.
10:00.—The Diaconate.
11:00.—The Efficient Deacon a Blessing.
11:30.—The Poor Deacon an Injury.
12:00.—Church Finances.
1:00.—Dinner on the Grounds.

NIGHT SESSION.

7:30.—Song Service.
8:00.—Question Box.
3:30.—Power for Service.
Adjournment.

The afternoons will be taken up with hospitality, watermelons and fellowship. JONAS BARCLAY.

News From Johnston County.—I reached my new field of labor in Johnston County on July 7th. Spent very pleasantly a week at Kenly, and while there held several services and visited all of our people. Was much gratified with the outlook. We have a small but faithful and working membership, and a neat comfortable Church. When we reached Smithfield, on the 14th, we were taken to the home of Mr. H. L. Graves, an Elder of the Smithfield Church, where we found warm hearts to welcome us. We spent very pleasantly, several days with them and enjoyed their kind hospitality. It was said to us on our arrival, that there was not a dwelling for rent in town. With furniture at the depot, we were perplexed to know what to do with it, but our people said a house you must have, and after several days of earnest and diligent search, a neat, comfortable cottage was secured, centrally located. All hearts were cheered and we began moving at once, and when we were ready to begin housekeeping our hearts were made glad by the many tokens of kindness we received and for the good things to satisfy the inner man that was sent to us. There was no large stock along any line, but enough to start us pleasantly along the way of housekeeping. For all of this we are profoundly thankful, and appreciate the motive which prompted our people to come to our help. On July 24th we visited Oakland, the strongest Church in the County, situated some ten miles from Smithfield, in one of the best farming sections in the State, and was greeted by a large and attentive congregation. We hope to begin protracted services there on the second Sabbath in August. The welcome given us by our members and friends of Johnston County makes us feel that we are at home Will have more to say relative to the work later.

R. W. HINES.

Charlotte—Graham Street Church elected R. B. Alexander and J. Parks Kirkpatrick as Ruling Elders.

Rev. A. J. McKelway will preach at Graham Street Church, Sunday evening, July 31st. The pastor will assist Rev. Jesse Siler at Providence.

Rev. Wm. S. Lacy, D. D., whose recent sojourn in North Carolina has much improved his health, has gone to Clifton Springs, N. Y., where he intends to remain until September 15th. Correspondents will note change of address.

Stanley Creek.—Elder R. C. Freeman, of Steele Creek, is holding a singing school in the Stanley Creek Presbyterian Church.

Rev. J. S. Shaw held preparatory services to Communion last week.

Sugar Creek.—Communion last Sabbath at Sugar Creek, Rev. Roger Martin preaching.

New Hope.—Dr. L. B. Turnbull of Durham is conducting a meeting for me at New Hope this week and his preaching is very much enjoyed by all our people. DANIEL J. CURRIE.

Presbyterial Home Missions.—At the meeting of Fayetteville Presbytery in April last, the report of Home Missions was presented by Rev. Dr. Hill. The work in the different fields was shown to be progressing favorably through the labors of the brethren in charge. As this is a most important work through which the gospel is carried to destitute localities, it deserves the hearty support of all the churches. It was therefore with deep regret that the presbytery heard that the contributions of the year were so far short of what was needed and had been promised that large deficits appeared in the salaries of both local evangelists.

After special measures for the relief of this indebtedness, the usual pledges were made for the support of this work during the current year. These pledges are to be raised by ordinary collections, or if these do not suffice, by special contributions. The August collections are for this work, and in view of the great need it is earnestly hoped that the contributions may be large. It is to be hoped that the ministers of this presbytery will present this cause to their people.

Send all contributions to Mr. John A. McAlister, Lumberton, N. C.

HUGH CRAIG,
CHAS. H. DOBBS.
Rowland, N. C., July 25, '98. Finance Committee.

Red House Church.—Orange Presbytery has been taking steps that we trust will contribute to its greater influence and efficiency by electing Mr. I. M. Long as a ruling elder and Messrs. Arc'd. Long and Edward Winston as deacons. These were duly ordained and inducted into their office at a recent service.

Red House is among the very oldest of the Presbyterian churches of our State and has had an honored past and we trust will have an honorable future.

July 28, 1898. J. E.

Sharon-Carmel.—Having been here a year, I am now beginning to find out how I can serve these people.

It had been whispered to me that only a year or two was about as long as a preacher could remain with these people. Whatever have been the causes that led to such conclusions I have this to say. After a year's work done as faithfully as I know how of praying, preaching and visiting, I am sure, these churches are composed of true Christians, loyal Presbyterians and consecrated members who were willing to stand by and follow their pastor in all good works. I have tried to preach them the gospel as I understand it, and am sure I have had their prayers as co-operation. If we are to judge by the consistent and almost every day kindnesses of the children, the young people and the older ones, our time for looking up another field has not yet come, nor do I believe it will come soon, for I can see a determination on the part of these people to do their duty as best they can. So long as I am faithful to them I believe they will be so to me. Our prayer is that we may all be drawn near to God and to each other and then we shall rise up to the full measure of our strength and duty, and joyfully fill our mission assigned us in the glorious redemption work.

G. T. THOMPSON.

VIRGINIA.

Stuart, Va.—With grateful and joyous hearts on July 17th we formally dedicated to God the first Presbyterian Church erected in Patrick County. The notable event drew upwards of 600—some say 800—people together. Rev. R. W. George, of Stokes County, dedicated the house and preached an excellent sermon After dinner "on the grounds" another sermon was preached by the pastor, Rev. J. P. Robertson whereupon the crowd dispersed. This church is located five miles north of Stuart in a thickly inhabited section where the great mass of the people profess no hope of salvation. It was erected largely through the liberality and mainly under the leadership of Rev. R. W. George who held a meeting last October and set the movement on foot. The pastor secured outside help to the amount of about $150 00 from Danville, Martinsville and Rev. C. C. Owen and other brethren of Roanoke Presbytery and we therefore completed the house free from debt. It is a neat edifice capable of accommodating about 300 hearers Virginia, desires to thank North Carolina for lending us brother George and hopes the kindness may be often repeated.

Salem Church.—"On May 25 the pastor, Rev. W. W. Sadler, and his wife, were invited to meet Salem's congregation at the manse, which was ready for occupancy. There have been delays and disappointments for more than a year, but a faithful few—many of them women—pressed on with the work, doing much of it themselves, until at last two rooms, a kitchen, and a broad, pleasant hall, of the seven-roomed house, were finished. On arriving there we found a bed room furnished, the dining room supplied with table and chairs, while in the kitchen was a stove and its utensils. In a capacious pantry we found the most thoughtful attention to our creature comfort and necessities. There had not been omitted an article from the store necessary to the housekeeper's comfort and pleasure. There was no large stock along any line, but enough to start the pastor and his assistant pleasantly along the way to house keeping. Some who regretted their absence have since added their contributions, and kind attention still follows our modest wants, and many who were among the bright faces and warm hearts to welcome us at first; return and generously give of their store. And we are touched by the number of willing hands that care for the manse's interests.

"Coming late, there was no garden, but many gardens send to us something of their product.—Though too far away for attendance, Mizpah, the associate congregation, was represented in a material way, and her good people have shown their interest by tokens of thoughtfulness that have made their way to us. We came among these people a little more than a year ago. There have been some additions to our rolls, some evidence of closer attendance upon the church services, with material increase in the Sunday school, perhaps from an average attendance of about 35 to about 80 or 90. At Mizpah, the Sunday school has suspended for the winter, but since its reorganization there has been an encouraging increase both in attendance and interest. This is due to the enterprise and energy of the people,"—*Christian Observer*

Dr. Strickler at Tazewell.—For a week, twice a day, Dr. Strickler preached to large congregations at the Presbyterian church. From the reputation of Dr. Strickler we felt sure that a treat was in store, but we scarcely expected such a rich treat. To say that he is a great preacher is true in all that is implied in the expression. Seldom, if ever before, have our people had the pleasure of listening to such profound, yet simple presentations of Bible truth. While Dr. Strickler makes no pretention to oratory, still his manner and delivery generally is pleasing and impressive—sometimes powerful—always convincing. Such preaching cannot fail to do good. All denominations were pleased, and in fact the entire town is loud in praise of this great and good man. Strange—passing strange it is, that such plain, unanswerable arguments should seem to fail to bring every hearer to an humble acknowledgment of and obedience to the claims of the gospel. The meeting closed last Sunday night. There have been quite a number of additions to the church, with others yet to come. Dr. Strickler had large congregations during the entire series of meetings, many people coming in from the country. Tazewell will not soon forget the visit of Dr. Strickler, and, let us hope, never lose the impression made. —*Clinch Valley News.*

Grace Street Church, Richmond.—Dr Witherspoon, the pastor, occupied the pulpit of this Church in the morning and as this was his last Sabbath before his summer vacation, he apparently endeavored to make an impression to last during his absence. He was never in better trim and preached a fine sermon

with his usual earnestness and force. His subject was the "Kingdom of God, an Everlasting Kingdom," and he took for his text that portion of the Scripture giving an account of Abijah, who, trusting in God, was able to overcome Jereboam. His word picture of the two armies—8,000 to 4,000—two to one—was striking, and his application, showing that God's cause does not depend upon numbers, impressive. Dr. and Mrs. Witherspoon leave this week for the Delaware coast and will be gone until the first Sunday in September. During Dr. Witherspoon's absence the Rev. T. M. Lowry, of Shelby, N. C., will occupy his pulpit, both morning and night, and also conduct the usual Wednesday night meetings.

At Stonega, July 10th, a commission of Abingdon Presbytery, appointed at the spring meeting, met and installed Rev. Pedro Rioseco as pastor of the Stonega Church. Rev. C. Preston presiding and preaching the sermon and charging the pastor, Rev. R. G. Matheson charging the people, Ruling Elder S. P. Kane completing the commission. This Church was built and presented to Abingdon Presbytery by the Virginia Coal and Coke Company. There are about 2,000 people, operators and laborers, in this new and busy little town.—*Central Presbyterian.*

Petersburg.—At Tabb St. Church, Dr. Rosebro preached two excellent sermons last Sunday at 11 a. m., on "Christian Citizenship," Phil. iii: 20, at 6 p. m., on "Christian Aspiration," Phil. iii: 13. At the morning service the attendance was very good, considering the humid heat; at 6:30 the congregation was small on account of the threatened thunder storm.

Mr. J. E. Ballou, of Union Seminary, is preaching regularly during his vacation to the Old Street congregation. He is doing a good work and reports one addition on profession. He is to preach in Tabb St. Church next Sunday morning.

Rev. J. E. Thacker, of Alexandria, comes for the the fifth Sunday in July, and first, second and third Sundays in August.

Dr. Winn preached at the Second Church at 11 a. m. This church has no afternoon or night service during the summer.

Mr. Jno. R. Rosebro, son of Dr. J. W. Rosebro, who is professor of English in Austin College, Sherman Texas, paid his parents a short visit in June, and is now at the University of Chicago, taking a special course in English. He reports Austin College in good condition and with flattering prospects for the ensuing term.

SOUTH CAROLINA.

Rev. **W. L. Walker** changes his address from Greenville, S. C., to Piedmont, S. C. He has been serving the Third Church, Greenville, and the Piedmont Church. He now takes charge of the work at Piedmont, and will also supply the Reedy River Church, giving them one Sabbath per month.

GEORGIA.

Augusta.—It was the privilege and pleasure of the writer to spend last Sunday, July 10, in Augusta. It is distinguished for its beauty and its business. It has two streets, Broad and Greene, that will compare favorably with any streets in this country. It is also blessed with excellent preachers. Rev. Dr. Plunkett deservedly ranks as one of the best in the Southern Presbyterian Church.

Before coming here he was the pastor of a large church in Detroit, but the severity of the climate was such as led him to seek work in a warmer climate. He has a large congregation and is faithful in sowing the good seed of the Gospel in the hearts of his people. May he in a short time reap the fruit of his labors.

The pastor of the Second Presbyterian Church of Augusta, is Rev. Mr. Sydnor. While he has been here only a few months, he has made a fine impression on the members of his congregation, and gives promise of a highly useful and successful pastorate in this city.

A stranger is warmly welcomed at either one of the Presbyterian churches, and doubtless at all of our sister churches.—*Southern Presbyterian.*

KENTUCKY.

Beattyville.—On the second Sabbath of May the Beattyville Church was dedicated by the Rev. T. D. Witherspoon, D. D., chairman of the Synod's Evangelistic Committee. The debt of $600, which had been hanging as an incubus over the church for several years, was entirely cancelled. At the close of the regular monthly service on Sabbath, July 10, six persons united with the church on profession of faith. They were all of the same family; father, mother and four children, the youngest being twelve years of age. This Church is in Rev. R. A. Irvin's field.—*Christian Observer.*

Louisville Presbytery.—The requirements of our Book of Order having been met, Louisville Presbytery is hereby called to meet in the First Church, Louisville, Tuesday, July 26, 2:30 p. m., to attend to the following business, if the way be clear:

1. To receive and act on the letter of dismission of Rev. N. Keff Smith, D. D., to Louisville Presbytery.
2. To consider and act on the call from the Elizabethtown Church for the pastoral services of Rev. N. Keff Smith, D. D.
3. To consider and act on the call of the Taylorsville Church for the pastoral services of Licentiate G. V. Dickey.
4. To consider a communication from the Glasgow Church, and take whatever action may be necessary.

JOHN B. GORDON, Moderator.

Crittenden.—"We have just closed a twelve days' meeting at Crittenden. The minister, Rev. W. H. Davis, was assisted by Mr. Hopper. The preaching was with 'great plainness of speech' 'in the demonstration of the Spirit and of power.' Great blessing has come to the church in the removal of many things that were injuring the Lord's work and in the quickening of God's people. Two were added to the communion of the Presbyterian Church and one to the Methodist. Mr. Hopper leaves us followed by the blessing and prayers of God's people."—*Ib.*

Monticello.—The meeting at the Monticello Church, which was noticed last week, was conducted by Rev. Wm. Crowe, Sr.—*Ib.*

White's Station.—On the evening of July 6th, the organ fund of the church here was increased in a most encouraging manner. The residence and lawn of Mr. R. L. Potts, one of the elders, were beautifully illuminated for the occasion which was called a "Moonlight Birthday Party." In response to well-circulated printed invitations, the yard was soon filled with guests, and after an address of welcome by the popular and energetic young pastor, Rev. W. E. Furr, the assembled company surrendered itself to the pleasant associations of the evening. Refreshments, and the wit and pleasantry of "small talk" were accompanied by the sweet strains of the Richmond orchestra, and when the visitors took their leave, they left behind them something over fifty-four dollars as an addition to the fund, and took with them many grateful memories of the genial host and His attractive wife. May God still further bless the labors of his people here with rich outpourings of his grace.—*Ib.*

ARKANSAS.

Little Rock.—The Rev. C. E. Blackman, of Avoca, Ia., is in the city, prospecting for a school. There seems to be an opening for a school on a small scale, and Mr. Blackman has decided to open a private school. He will associate with himself three or four fine teachers of reputation. We hope that the schoo will succeed, and see no reason why it should not. The probability is that Brother Blackman will be employed in Home Mission work in this city.

Rev. P. H. Hensley, of Louisiana, Red River Presbytery, spent a few days in the city. The few Presbyterians who met him and heard him at prayer meeting, were much pleased with him and his good talk. Brother Hensley is a scholarly man and strong preacher of the Word. He will be welcomed again.

Rev. J. E. Latham was in attendance at the adjourned meeting of Presbytery. He is now engaged in canvassing for the Arkansas College. He reports the college in fine condition and the outlook promising. The same most efficient faculty will continue their work next year. We trust that the Presbyterians of the Synod will patronize their own college, and thus benefit and be benefitted, in furthering this great work of our church. The members of the faculty will make a thorough canvass of the State.

TEXAS.

Oakland.—Special services were recently held for nearly a week at Oakland Church, in which Rev. Thos. Ward White assisted the pastor. Also the same brother assisted in a protracted meeting lately at Concord Church. Brother White's preaching was good and received good attention. At Concord Church the attendance was quite large, and a large proportion of the congregation was made up of children and young people. There were some manifestations of seriousness in both congregations, but no additions to the church.

Dallas.—Rev. W. L. Lowrance declined the superintedance of Home Missions of Dallas Presbytery, and Dr. Richardson, of Alabama, has been elected Presbyterial evangelist instead.

Hempstead.—Two children of the covenant have been admitted to the communion, and will make a public profession of their faith the first Sabbath in July.

Houston.—Rev. W. H. Leavell and family, are summering at La Porte, from which he comes up on Friday for prayer meeting and Sabbath services.

TENNESSEE.

Tullahoma.—Rev. C. T. Blair, the former efficient manager of Monroe Harding Orphanage, is temporarily preaching at the Dechard Church in a most acceptable manner.

MISSOURI.

Central Church, Kansas City.—Rev. Dr. S. M. Neel, pastor, received thirty-four new members at its quarterly communion season on the second Sabbath in July, three of these young men on profession. This church gives $1,000 a year to Foreign Missions and $700 a year to sustain a pastor in Home Mission work at Belmont Chapel in this city. The pastor expects to take his vacation during August, and will spend it in Northfield, Mass., with Mr. Moody

Mexico.—The contract for the new Presbyterian church has been let for $10,675. Other contracts already made will run the cost of the new church up to something like $16,000.

Rev. L. F. Linn preached his last sermon at Bethel last Sunday. He would like to secure work in Indian Territory or Texas. Bro. Linn has done faithful work in the field he is leaving, and some church would do well to secure him as pastor.

Potosi.—The church at Potosi keeps up a good Sabbath school, and its members are not very greatly diminished during the warmest months. Mr. W. H. Gray is the superintendent. The prayer meeting is fairly well attended, and we keep up our monthly missionary concert, at which a collection is taken invariably, and the proceeds are given to Foreign Missions. The children of the Sunday school, and the ladies of the church, recently paid the expense of a new steel fence around the manse. The pastor, Rev. A. J. Cheatham, will spend two weeks of his vacation in visiting friends and relatives in Arkansas during the month of July.

St. John's Presbytery.—July 5th, 1898. At a called meeting the pastoral relationship between Rev. Frank D. Hunt and the First Church, Sanford, was dissolved, and he was granted a letter of dismission to the Presbytery of Asheville, N. C. The following paper was unanimously adopted: In dissolving the pastoral relationship between the Rev. Frank D. Hunt and the First Presbyterian Church of Sanford, and dismissing him to the Presbytery of Asheville, the Presbytery of St. John's in parting with a brother who, by his Christian walk, counsel and personal qualities has endeared himself to this body during his five years' labor among us, does hereby express its sympathy that, owing to the Freeze, external causes have at last necessitated his seeking another field, its hearty appreciation of his labors in the Gospel ministry while a member of this body, and follows him with its prayers and wishes for his success in his future field of labor, commending him to the Presbytery of Asheville as "a workman that needeth not to be ashamed, rightly dividing the word of truth." ARTHUR ROWBOTHAM, S. C.

The Pequea Church, over which Mr. Frame is the pastor, is one of the oldest and best known Presbyterian churches of America. It was organized in 1724. Just when the present venerable structure was built is not known. Records exist showing that it was repaired 1777. Here labored for forty-two years the celebrated Dr. Robert Smith, who died in 1793. He established a theological school near the church, from which went forth many of our early ministers, one of the most famous being John McMillan, D. D., the founder of Jefferson College, and also a teacher of theology in the old log cabin school of Washington County, Pa. From the schools of Dr. Smith and Dr. McMillan, Princeton Theological Seminary had its inception. Dr. Smith was the second moderator of our General Assembly, an honor which was also conferred upon two of his sons, one of whom, Samuel Stanhope Smith, founded Hampden-Sidney College, Virginia, and in 1794 became the president of Princeton College, proving himself a worthy successor of Dr. John Witherspoon, whose daughter he had married.—*Presbyterian Banner.*

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

LENOIR, N. C.

Our Home Mission Committee, at a recent meeting elected Miss Nannie Guy, of Marion, N. C., as principal of the Greenlee Academy, a building in McDowell County, half way bebetween Marion and Old Fort, bequeathed to our Presbytery. Miss Guy is a very finely educated and accomplished lady. She has taught for two or three years with eminent success. The Greenlee Academy will open about the 1st of September. C. O. M.

From Rev. Eugene Gillespie.

JEFFERSON, N. C., July 18, 1898.

Bro. Black, assisted by Rev. A. K. Pool, conducted two meetings in my field last month; one at Jefferson and one at Ebenezer. The Lord wonderfully blessed their labors to the edification of Christians and salvation of the unsaved. There were thirteen additions to the Church at the close of the meetings and several more will unite soon. Two persons were received into the church here yesterday morning by letter.

Bro. Murray and I held a meeting about ten miles from Jefferson last week. There were fourteen professions, four of whom were received upon profession into the Presbyterian Church.

From Rev. William Black.

In the meeting at Siloam there were about 20 professions. Eight af those making profession joined the Presbyterian church, and we expect 3 or 4 others from the remainder.

Throughout the whole meeting there was a good interest, but we were greatly hindered by rain, almost incessantly, during the entire meeting, except one day, and much of the time the streams were so high they could not be crossed, which of course kept all persons on opposite side from church.

From Rev. E. Mac Davis.

BARNARDSVILLE, N. C., July 21st, 1898.

You will be glad to know that our teachers are meeting good success. Miss Tucker, whom we had located on Walnut Creek, Madison County, could get few scholars. We have transferred her to this neighborhood. The Misses MacPherson are teaching in this village, 93 children are enrolled. They have a good building, with two rooms. Miss Allison has enrolled 35 and Miss Tucker 50. Whooping cough is wide-spread in the vicinities of Misses Allison's and Tucker's schools. Consequently the attendance has been somewhat cut down. Mr. Rogers, who is on Shelton Laurel Creek, Madison County, is having abundant success. The attendance at his school is very large.

Since Brothers Smith and Eskridge were with me we have received five persons on profession of faith. This gives us a membership of 53. Counting children of adult members our constituency is considerably over a hundred. A year ago no Presbyterian preachers had ever been here, and most of these people had never heard one preach. Our members have supplied themselves with the Confession and are teaching the children the Catechism. August 21 we expect to complete organization, elect, ordain and install officers. Rev. H. R. Overcash, Elders J. B. Shope, of the South Side Church, Asheville, and W. A. Blair, of the First Church, Asheville, and I constitute the commmission.

We are expecting Brother Black in September, his principal work to be done here, as Brothers Smith and Eskridge preached above here three miles. Three building sites in each community have been offered us—and lumber sufficient for one building.

Prepare your type to tell of the organization of a Second, Ivy River, Presbyterian Church this October.

Yours, etc., E. MAC DAVIS.

The Presbyterian Church in America.

The first Presbyterian preacher in America was Francis Makemie. Possibly there may have been one or two before him who were partly Presbyterian; but even that is quite uncertain. Makemie was a young man who came from Ireland. He was educated in a Scotch university. He was licensed to preach by the Presbytery of Laggan, Ireland, in 1681. Three years later he came to America and organized a Presbyterian Church at Snow Hill, Md. Here, on a little strip of land between the Chesapeake and the ocean, the Presbyterian Church in America began its existence in 1684.

Mr. Makemie was a man of great energy of character. It was not long before quite a number of congregations were gathered in that region. He extended his journeys from place to place along the eastern shore of Maryland and Virginia and South Carolina. He earned his own salary by skilful business enterprises. It is hard to find where he resided. Probably most of the time in the saddle, the rude pulpit and the cabins of his wide parish. In process of time he married Miss Naomi Anderson, daughter of a wealthy merchant at Accomac, Va. Here he then made his home, and, on the death of his father-in-law, inherited the property and carried on the business. But he by no means ceased his evangelistic operations. He prosecuted them as vigorously as ever. He was both a successful preacher and a successful business man—a remarkable combination!

In those days ministers of any other but the Episcopal Church were looked upon with great disfavor by the authorities. Stringent laws were passed against them. Sometimes Makemie could find no other place open for him to preach in but one of his own houses for the storage of produce, of which he owned quite a number in different parts of the country. He was once imprisoned in New York City by the Governor for the crime of being a "strolling preacher." He was kept six weeks in jail. At the trial he was chiefly his own lawyer, and was more than a match for the prosecuting attorney, indeed, defended himself so ably that the jury promptly brought in a verdict of "Not guilty." And yet, strange as it may seem, the authorities compelled him to pay the cost of the suit, $415! That was justice with a vengeance.

Makemie was anxious for help in his vast field. He corresponded with the celebrated Increase Mather, President of Harvard College, who heartily recommended him to the Christians of Great Britian. Then he crossed the ocean and appealed for help. He brought back two ministers. John Hampton and George McNish. Soon after two or three more Presbyterian preachers appear to view in the Western world.

At that time ministers' salaries in Virginia and adjacent States were paid in tobacco, and the historian says, "The established clergy located where it grew best." He also says, "Those counties where Presbyterian meetings are, produce very mean tobacco." Makemie, not being dependent on that kind of a salary, sought the scattered Presbyterians everywhere. He says, "It is an unaccontable humor and singular to most rationals that the people do not build towns," and he urged them to gather into villages. He was the first moderator of the first Presbytery. He continued his wide and wise usefulness until his death, which occurred at Accomac in 1708—twenty-four years after landing in America; twenty-four years of quiet, unobtrusive labor, but of immense importance, as where a master workman is laying the foundation of a great temple.

The first Presbytery was called together chiefly through the efforts of Makemie and Jedediah Andrews. The latter was a young minister, educated at Harvard College, and who started a Presbyterian church in Philadelphia. The prospects of the little congregation were not very encouraging. They were not very numerous, nor very homogeneous. There were nine Baptists, a few Independents, some Scotch and Welsh and Swedish, and a sprinkling of New Englanders. A churchman visiting Philadelphia at the time wrote: "They have here a Presbyterian meeting and minister, one called Andrews; but they are not like to increase here." They did increase, however, and the heterogeneous little mass began to coalesce and show signs of vigorous life, for two years after another churchman wrote: "There is a new meeting house built for Andrews, and almost finished, which I am afraid will draw away a great part of the Church if there be not the greatest care taken of it."

In that "new meeting house" the first Presbytery met in 1705 or 1706. The exact date is uncertain, because the first leaf of the record is lost. There were seven ministers present—Frances Makemie, John Hampton, George MacNish, Samuel Davis, John Wilson, Jedediah Andrews, and Nathanael Taylor. Some of them came hundreds of miles, probably on horseback. They came from at least five different States—Virginia, Delaware, Maryland, Pennsylvania and New Jersey. How many elders came with them is not known, but you may be sure that some of the old Scotch and Scotch-Irish elders went along to take a hand in the business. They duly constituted the Presbytery of Philadelphia, and chose Makemie as its first moderator. Then they proceeded to business. Doubtless a large share of it was how to group the little scattered congregations so that each preacher could supply as many of them as possible. Andrews was a city minister; he was pastor of the First Presbyterian Church of Philadelphia, yet he was often in the saddle, like Makemie, making long preaching tours through Pennsylvania and the Jerseys. Probably each of the other five ministers was a wide circuit rider.

Another item of business which they discussed was "How to procure more ministers to supply the desolate places." They cared little whence they came, if they were only good men. They wrote to New England, Scotland, Ireland and London for volunteers, or men to be sent by the churches of the mother country. Here is a letter, written shortly after, but a fair sample of the rest:

"It is a sore distress and trouble to us, that we are not able to comply with the desires of sundry places crying unto us for ministers to deal forth the word of life unto them; therefore, we most earnestly beseech you to intercede with the ministers of London and other well affected gentlemen, to extend their charity and pity to us, to carry on so necessary and glorious a work; otherwise many people will remain in a perishing condition as to spiritual things."

An established clergyman, looking on the little gathering of ministers and a few elders, wrote: "The Presbyterians have come a great way to lay hands on one another; but after all I think they had as well stay at home, for all the good they do." That self-satisfied observer made a great mistake. The Presbyterian Church of America was now organized, and beginning a magnificient career of spiritual conquest.—*Rev. Geo. W. Barlow, D. D. in Herald and Presbyter.*

Westminster League Department.

[CONDUCTED BY REV. JOHN M. ROSE, D. D.]

SUNDAY, July 31st. Topic: *Social Profanity*. Matt. v: 33-37.

This paragraph is a part of that memorable discourse, known by all as the "Sermon on the Mount." This sermon is a heavenly summary of the life and practice of Christianity. It is not a summary of its doctrinal teachings, but rather of the practical life of the religion of Jesus, an exhibition of its ethical system. This sermon is the best commentary on the moral law.

Among other subjects our Saviour discusses the spirituality of the law. The commandments, He teaches, are spiritual—they reach the understanding, the will, the affections, and all other powers of the soul. They regulate not only our words and works and gestures, but the thoughts and dispositions of our hearts. He illustrates the principle by a reference to the sixth, seventh and third commandments. The 6th, He teaches us, forbids not only actual homicide, but the inflamed passions, the angry word the approbious epithet, yea, even the thought of malice. The 7th forbids not only actual adultery, but the roving eye, the lascivious look, the lustful thought, the sin conceived in the heart.

So the 3rd Commandment is violated not only by perjury, on an irreverent use of God's name, but by the *needless expletive*. Here we find the plain and unmistakable teachings of our Saviour respecting the dreadful vice, social profanity.

Let our young people read and re read this paragraph from the greatest sermon ever uttered—uttered by the great teacher Himself.

The following quotation from one of Dr. Ashbell Green's "Lecture, on the Shorter Catechism," addressed to his young people, is worthy of careful reading.

"Swearing profanely in common conversation is a transgression of the divine precept now under consideration, which perhaps more frequently occurs than any other. The shocking language of this kind which is sometimes heard from those who indulge themselves in its use, especially when they are under the influence of their angry passions, as they often are, is scarcely, if at all, less than downright blasphemy.

"Many who never go to this extreme scruple not to swear by the name of God, on the most ordinary occasions, and with the greatest frequency. Others still do not hesitate to use the name of their Maker in colloquial discourse, without concern, and even with the greatest levity. Others, again, swear by heathen deities and by creatures of various kinds, by heaven, by their soul, their life, their conscience, their faith, or their troth. Some make use of minced oaths, or single terms of profane import, and some seem to think that they thus avoid the sin prohibited in the command before us. But, my young friends, not one of these practices is without sin before God; although we readily admit that some of them involve a far greater and more awful amount of guilt than others. Every one of them, however, is a manifest violation of the explicit command of our Saviour.

"Profane swearing, like most other vices, seldom fails to proceed from bad to worse. He who begins with minced oaths, has reason to fear he may go on to blasphemy or perjury.

"Those who indulge in profane language, in their common conversation, often deny, or at least attempt to palliate its criminality, by affirming that they intend no evil. It is, however, undeniable, that the use of this language always proceeds from the want of reverence for God and sacred things. Now reverence for God lies at the very foundation of all religion; and it also affords the most weighty sanction to all moral obligation. Profaneness, therefore, strikes at the very vitals of the duty which we owe both to God and man, and consequently is a sin of the most heinous kind. Its guilt, morever, is aggravated by the consideration that it is attended by neither profit nor pleasure, for there is no pretence more groundless than that which is sometimes heard, that it serves to produce a conviction that he who uses it is much in earnest.

"On the whole profane language is not only a grievous sin against God, but shocking to every pious ear; it lessens the dignity and influence of all who use it, and renders their company less welcome than it would otherwise be to all good men. It is an inexcusable and odious vice."

SUNDAY SCHOOL LESSON.

Third Quarter, Lesson VI.—Aug. 7, 1898.

Elijah's Spirit on Elisha.—II Kings ii:6-18.

GOLDEN TEXT.—"How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—Luke xi:13.

INTERVENING EVENTS.—Ahab, though he "humbled himself before God," under Elijah's rebuke in the vineyard of Naboth, about three years after scorned the warning of another of God's prophets and wilfully went to war with Benhadad, of Syria, and was killed. His son, Ahaziah, reigned only two years. Falling through a lattice he sent to a Philistine idol to know whether he could recover. Elijah met the messengers and denouncing the insult to the true God, annoutnces that Ahaziah shall die. The king frightened, for he was superstitious about Elijah's power, but not repentant, sends fifty soldiers to seize the prophet. At the prophet's word fire consumed the company; again fifty were sent, and they also were destroyed. The third fifty were saved by the humble request of their captain, and Elijah repeats to Ahaziah's face his approaching doom.

Jehoram his brother succeeds as king and we hear no more of Elijah until the final scene of to-day's lesson, when knowing the Lord would take him up, he starts out with Elisha his constant attendant, to pay a farewell visit to the three "schools of the prophets" situated at Gilgal, Bethel and Jericho,—this Gilgal was in Ephraim north of Bethel. These institutions first mentioned in Samuel's time and supposed to have been founded by him, were for the training of religious teachers, existing therefore for the same purpose as our Theological Seminaries. Elijah may have revived them after the reformation on Carmel; he and Elisha certainly supervised them.

EXPLANATORY NOTES.—Vs. 6-10. At the three places Elijah repeats the formula, "Tarry here, the Lord etc," of this verse, and Elisha gives this same reply, that as surely as God lived he would not leave him. We do not know why the request was made; it may have been to test Elisha's love and loyalty, and courage and fitness to be his successor.

Elisha was very different from Elijah, both in his antecedents and character and mode of doing God's work, and yet he was the man for the place. Since it is mentioned that when Elijah found him plowing in the field, there were twelve yoke of oxen plowing, we are sure his father was a man of wealth, since even now in Syria a man's means may be reckoned by the number of ploughs he works.

Suddenly he is called upon to leave all and follow this penniless, persecuted prophet, this stern, unusual man, to live the same kind of life, to share his hardships and finally, at his departure from earth to take up his work and responsibilities. All this Elisha foresaw, for he understood the significance of Elijah's dropping the mantle over his shoulders, yet he did not hesitate. Leaving the father and mother whom he loved, for he asked permission to kiss them good-bye, leaving the comforts of his home, he followed Elijah and "ministered unto him," being sometimes designated as "Elisha, who poured water on the hands of Elijah," an office generally filled by a servant. [In Palestine no one liked to wash in anything but running water, hence some one was needed to pour water over the hands in washing.]

When by the miraculous parting of Jordan they had crossed over into Elijah's own country, he told the other to ask what he supremely longed for from him as a parting blessing. It was a momentous question, but Elisha, hungering and thirsting for spiritual wealth only promptly replies. "The double portion" does, not mean twice as much, but the portion of the eldest son, (Deut. xxi:17) who at the death of the father becomes the head and successor.

It was a hard thing, because it was the highest gift and must, as all spiritual gifts, depend upon the "fitness of the receiver," and not upon the will of man, but God; yet he would ask God to give it, and the sign should be his seeing him as he ascended.

Several commentators interpret the condition metaphorically: "If you retain the devoted perseverance; if you look, expect, watch and so see me," but it seems to me it was more a token by which he could *know* he was the heaven appointed successor of God's great prophet.

Vs. 11-12. We all remember pictures of Elijah sitting in a chariot of fire; the grand word picture here shows a great storm, and with that storm phenomena of fire and flame, which by Elisha's anointed eyes were clearly seen to be an "angelic convoy," a triumphant military escort of chariots of fire to convey this faithful servant to his high place near his King.

Elijah and Enoch put on incorruption and immortality with no aid of death's tranforming touch, the only ones until the day "when we which are alive" shall all be caught up with the risen dead in Christ to meet the Lord in the air." (I Thess. iv: 16-17.)

Elisha's cry of grief was the expression of the loss to himself as of a father; and to Israel as of a whole protecting army. The rending his clothes was the common symbol of grief in that day.

Vs. 13-15. Dr. Kitto says: "To this day in the East a reputed saint when departing from life indicates his successor by bequeathing to him his mantle, and although that mantle may be dirty and tattered it is deemed to be of higher price than a king's robe; it is the symbol of the saint's spiritual power." Elisha is confirmed in his belief that his prayer has been answered by the miracle he works over the Jordan, by the recognition given him by the sons of the prophets. They had seen him smite the Jordan, but did not see the ascent of Elijah as he did, for they believed his body cast on some mountain and searched for it.

His confidence is also strengtnened by his healing the waters of Jericho (vs. 18-22)—there is a good spring there now called by his name, the only good water among many brackish springs, and it is immediately after this that the mocking boys are torn by two bears. This is the only time in which he used his power except to brighten and bless, but these were really mocking God through his representative, his one especially acknowled ambassador. The beasts "*tore*" them—there is no statement that they were *killed* by the bears.

LESSONS.—"Make thy petitions high, make them deep;" Elisha asked for the best God had. Do we wish the best, or do we pray most for temporal gifts rather than spiritual?

> "God has His best things for the few
> That dare to stand the test;
> God has His second choice for those
> Who will not have His best."

Elisha saw that as much service as can be given for God and man is the best good—was he not wise?

Elisha was prepared to wear Elijah's mantle by those years of humble service and by that act of leaving all for God's work; impress upon the young people that each must be preparing to take up the mantle of somebody.

A good man, a praying man, is worth as much to his community as a protecting militia, more than "chariots and horsemen."

The Master and King stands always with outstretched hands offering, "ask what shall I do for thee?" but we get no blessing by vague wishing.

God's work goes on, though the workman leaves; there is an Elisha ever ready to take up Elijah's mantle.

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The Christian Advocate Has "Nothing to Say."

The NORTH CAROLINA PRESBYTERIAN says editorially in its last issue: "We have no desire to question the sincerity of the leaders of opinion of the opposite party. But the *Recorder* refers to President Taylor among the Baptists, and we know the position of President Kilgo among the Methodists. It is unfortunate for their cause that their positions should preclude the universal acceptance of their disinterestedness. And we shall not be surprised to learn that the Methodist and Baptist preachers do not represent the people of their denominations on this question."

The editor of the NORTH CAROLINA PRESBYTERIAN is writing on the subject of Christian education in reply to an editorial in the *Biblical Recorder* on the same subject. Whatever may be the opinion of the editor of the PRESBYTERIAN as to the sincerity of the gentlemen named, one thing is clear: He intimates that the people at large believe that the views of these gentlemen on the educational question are selfish, being shaped by the circumstances of their position. They are Presidents and must therefore look out for number one!

Of course we cannot afford to debate such an absurd question. But this we say: It comes with bad grace from the NORTH CAROLINA PRESBYTERIAN to give publicity to such a statement when we could with equal justness say that it is unfortunate that the denominational complexion of the Presidents of the State institutions mentioned and lauded by the PRESBYTERIAN, precludes the universal acceptance of the disinterestedness of our esteemed contemporary in seemingly giving precedence over his denominational institutions to these State institutions. "People who live in glass houses should not throw stones."

And this also, we say: We have nothing to say about the views of the *Recorder* or President Taylor. But if resolutions passed almost unanimously by District and Annual Conferences mean anything, it is evident that the Methodist preachers of the North Carolina Conference are with President Kilgo in his educational views and policy.—*North Carolina Christian Advocate.*

The NORTH CAROLINA PRESBYTERIAN took issue with the *Recorder* on the statement that "many Presbyterians * * * are convinced, of course, that the State's policy is inimical not only to the Christian institutions and the Christian denominations, but to the interests of the State itself.—"

If the "State's policy is inimical to Christian institutions" in the opinion of the Presidents of such institutions, then they, as individuals have a perfect right to oppose that policy. But we repeat the assertion, in another form, that it will take disinterested leadership to win their fight for them. And the PRESBYTERIAN will continue to protest against the bringing of State questions into an ecclesiastical court, whether it be a Baptist Convention, a Methodist Conference or a Catholic Convocation. And its position is as impregnable as the foundation of our constitutional government, with its separation of Church and State.

In this editorial from the *North Carolina Christian Advocate*, which we take pleasure in holding up entire for inspection, the inherent weakness of the cause is betrayed. As to the temporary and accidental matter of the "denominational complexion" of the officials of State institutions—we are discussing a great educational question, of importance to thousands of people, and any such petty issue as the color of an individual's denominational hair, is the introduction of the dead fly into the apothecary's ointment, with its proverbial result, and there is nothing left to us to do but to hold our nose.

Then see how the *Advocate* gives its case away. Any "denominational complexion" implies a profession of faith in Christ. Unless such a profession is dishonest, and no one has had the hardihood to make that charge, then the education imparted by such men, comes under the head of Christian Education. And certainly every true follower of Christ should rejoice in the fact that even our State institututions are under the control of Christian men. The *Christian Advocate*, by its very name, should be in favor of such an educational system. And it is bringing the whole cause of Christian Education into contempt, to declare that the policy of the State in aiding these institutions with appropriations, is "inimical to Christian institutions and Christian denominations." The PRESBYTERIAN is too ardent an advocate of Christian Education to allow such a result if it can be prevented.

But we heartily endorse two statements of the *Advocate*. These are, "We cannot afford to debate such an absurd question" and "We have nothing to say." The *Advocate's* success in saying it is commendble.

Presbyter And Priest.

A reference to any good dictionary will reveal the fact that our English word *priest* has come to us through the German *priester*, which in turn is derived from the Latin *presbyter*, which is a change in form of the Greek word, *presbuteros*, so commonly used in the New Testament. Milton states the fact in a way easy to recollect, when he says that "priest is but presbyter writ short." But through the change which language undergoes our word *priest* was used to translate a different word from *presbyter*, while in our English Bible *presbyter* is always rendered *elder*. The word *hiereus* in Greek and *sacerdos* in Latin are the words which *priest* now stands for in ordinary language. Now the word *hiereus* is used in the New Testament to denote the priest of the Old Testament or the Jewish priest of Christ's day and several times of our great Priest, Jesus Christ, who fulfilled in himself all the types of the Jewish priesthood, becoming the "one Mediator between God and man." After His finished work there was no more necessity for a priesthood, and so we never find the word *hiereus* used of an officer in the New Testament Church. Yet upon the confounding of the words *sacerdos* and *presbyter*, the Romish Church built up its system of priests, with their altars and sacrifices and mediation. That is, the system was built upon a lie.

And now there seems to be some danger through a confounding of the English words priest and *presbyter*, that the same hoary error is to be adopted by a Protestant Church. There is a historic controversy between the Episcopal and Presbyterian Churches, as to the orders of the ministry. The Episcopal Church holds that there are three orders in the ministry, Bishops, Presbyters and Deacons. The Presbyterian Church says that the Bishop and the Presbyter are the same. But in the old English of the Episcopal Standards *priest* is used for *presbyter* and in the sense of *presbyter*. So these standards teach that the three orders of the ministry are Bishops, Priests and Deacons. And nowadays some of these presbyters are at great pains to call themselves priests, and since that word is used commonly to represent the Old Testament priests with their altars and sacrifices, our Presbyter-priests must have the same things. We heard the oth er day of a little fellow in North Carolina who would not allow his people to call him anything but *priest*.

THE minutes of the General Assembly, edited by our new Stated Clerk, have just appeared. A more extended notice will be given later. In the meantime, as comparative denominational statistics seem to be in order here, the Presbyterians of Charlotte are asked to "remember:"

That, counting the additions since April 1, there are more than 1,800 members of the four Presbyterian Churches of the city, and that there are three chapels besides.

And since merely numerical superiority has been recognized since the days of Gideon as a poor test of efficiency, in an army or a Church, Presbyterians may be encouraged to greater zeal in self-denial for the cause of Christ by the following record:

The Presbyterians of Charlotte contributed last year, through Church channels, to Foreign Missions, $2,979; Home Missions, $4,828; Education of Candidates, $2,549; Pastors' salaries and congregational expenses, $23,752; and for all causes, $36,000, an average of $20.00 per member for the year.

And now a Northern Presbyterian paper is advertising the "General Lee Bicycle," which it sells at half price by special arrangement with the manufacturers—presumably because of its admiration for the name. By which the *Herald and Presbyter* comes perilously near to compromising with that "worst of crimes", rebellion, and according to Church records, unchanged and reaffirmed, there is "no Scriptural way by which those can be restored to the bosom of the Church, who have fallen into the grievous sin of treason, but upon confession and repentance." Explanations are still in order.

WE are glad to hear of the admirable arrangements being made at Davidson for a new and wholesome water supply. Davidson may always be counted on for keeping abreast of the times and doing anything in its power to promote the physical health, as well as the mental and moral welfare of its students. There is no better institution in the State than Davidson College.

THE Presbyterians are strongly intrenched at Red Springs. They make good leaven.—*North Carolina Christian Advocate.*

And the *Advocate* doubtless recalls the scriptural characteristic of leaven, persistence in its work "until the whole is leavened." Many thanks for the appropriate metaphor!

REVIEW OF CONTEMPORARIES.

The NORTH CAROLINA PRESBYTERIAN, of this city, has stirred up the animals by its smart editorial of last week in favor of State aid to higher education. It is probably as much devoted to its own denominational colleges as is the organ of any other denomination in the State to theirs, but it appears to have a rather wider range of vision, and doesn't think that the success of its denominational schools is dependent upon the destruction of the State colleges.—*Charlotte Observer.*

The Public Schools of North Carolina will never be what they should be until they are financially reinforced by increase of taxes; there is but one known way to such incease to any considerable degree, and that is by local taxation. And one great barrier to local taxation is the partisan methods of conducting the system. From Superintendent down to teacher the system ought, for many more reasons than this one, be lifted out of the plane of party politics; but this one is sufficient. The political parties have an excellent chance to demonstrate their patriotism by moving immediately for a non-partisan public school system.—*Biblical Recorder.*

The relation of Union Theological Seminary to the Presbyterian church is now greatly strained. If it retains Prof. Briggs, who has repudiated the leading principles of Presbyterian government, refused to acknowledge the justice of his sentence (we here express no opinion on that point), and entered the Protestant Episcopal church, which unchurches the whole Presbyterian body; and if it retains Prof. McGiffert, who in other matters differs even more widely from Presbyterian standards, it must become undenominational. It must then be necessary for those who desire to maintain Presbyterianism to exert their whole power to prevent those who expect to enter its ministry from coming under the influence of these teachers and the spirit which tolerates them.—*New York Christian Advocate.*

[There are two Union Theological Seminaries. The older one of that name has long been the bulwark of Presbyterian orthodoxy in the South. It is now located at Richmond, Va. Our readers are assured that any derogatory remarks about Union Seminary that they may see in this paper, refer to Union Seminary, New York. But the *Advocate* is wrong in speaking of its "strained relation" to the Presbyterian Church. The relation is broken and a broken relation is none at all. ED.]

What Ritualism Is.

In newspapers, lectures and sermons, some words are in frequent use, of the meaning of which the public mind has a very vague idea. One of these is "ritualism." The readers of the *Presbyterian Banner* will be interested in knowing what English "ritualism" really is, for it is only in England and the United States that the word, as commonly applied, has any specialsignificance. For this purpose we extract a large paragraph from a lecture on this subject by the Rev. Mr. Hutton, the moderator of the Presbyterian Synod of England. He says:

"The Communion table is now the altar, and the priest stands with his back to the people and his face to the altar, fronting the east, and the explanation given of this is that in the Holy Eucharist the priest offers a sacrifice upon the altar. Then lighted candles are to be placed upon the altar beside the cup, to teach that the Holy Eucharist is a sacrament of joy and thanksgiving, and the people who partake of the Communion are said to assist at the sacrifice. Instructions are given about wafer bread for the Communion, being made of wheaten flour without leaven, and also about the mixed chalice—that is, the blood and water that flowed from our Saviour's side. Then there is the elevation of the Host, the elevation, that is, for purposes of adoration of the bread and wine after consecration. Instructions are given about the rinsing and ablution of the cup after the ordinance, and about possible disasters either to the bread or the wine, through a spider falling into the cup, or a mouse running off with a peice of the wafer. Morning, or, as it is called, fasting communion is much insisted upon, and evening communion is denounced as irreverent, and possibly sacrilegious, and further, the separation of the sexes in church is strongly commended. Instructions are also given about the sign of the cross, and all the bowings and genuflexions needful to seemly and reverent worship.

Much also is said in these books of the vestments that are now to be worn by the celebrant of the communion. These consist of the alb, the girdle, the amice, the maniple, the stole, and the chasuble. If the celebration is a high one, the gospeller wears a dalmatic, and the epistoller a tunicle. Then there are the cloths for the altar, with different colors for the different seasons, natural and ecclesiastical. Still further, the people are to stand in Church at the processional entry or the exit of the clergy, because priests represent the Great King. The priest, we are told, must not use an unknown tongue in prayer, as in the Church of Rome, but secret prayers may be said in low tones."

As a matter of course such practices have no scriptural authority. They were introduced into the Church of England in the time of Edward VI. when that Church was only partially reformed and not far removed from the Roman Catholic Church. The backward tendency in this direction began at the time of the Tractarian movement of which Newman, Pusey and Keble were the leaders; the first mentioned going into the Roman Catholic Church, and since the recent decision by the Court of Canterbury, that it is lawful in the Church of England to introduce any ceremony existing under Edward VI., "ritualism" has taken a fresh start not only in England, but also in the Episcopal Church of the United States. It is a natural outgrowth of high churchism.—*Presbyterian Banner.*

Regular Trains will begin running on the new Mooresville and Mocksville road, September, 1st. The track will be completed by August, 20th.

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CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

"Because of little dimpled, cherished hands
Which folded lie,
All little hands henceforth to me do have
A pleading cry,
I clasp them as they were small wandering birds,
Lured home to fly.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin or harm,
Such litle feet,
And count the lowliest service done for them
So sacred—sweet."

DEAR LITTLE FOLKS:—The other day I saw that little boy Bo, the very same little Bo that you read about last winter, and he said something that made me think. He said to somebody "me yove you," and somebody answered "that makes me so happy, 'me yove you' too, Bo," and smiling up into her face he answed, "Dat make me *sho* happy." Can *you* think of what that made *me* think? It made me think of God's great love to us and how often, and over again we are told in His letters to us of how very dearly He has loved us. Suppose we just say to ourselves some of the beautiful things about this great love.

"GOD IS LOVE."

"For God so loved the world that He gave His only begotten Son." "Herein is love, not that we loved God, but that *He loved us*." "We love Him because He first loved us." And so we might go on from beginning to end of that wonderful Word and find everywhere these messages of love. When you write a letter to some dear one, does mamma say, "Give her my love?" It seems to me that almost every time a letter is written in the house somebody is *sure* to say, "Give my love." And so we may think God must have said to the men who wrote all his letters to the poor, sinful people in this world, "Give them my love. Tell them what is right and what is wrong. Tell them they must obey me and that if they do not I shall have to punish them as they do their children. Tell them all that I have done away back in the ages, thousands of years ago, but first of all and last of all and through it all, tell them how I love them." Oh, little children, I do so want this thought of God's love, His great and wonderful love, to sink deep, deep down into your dear little hearts. Poor grown up folks! You ought to feel sorry for us, because we forget so often! I know a little boy who puts his arms around his mamma's neck and kisses her when she has just switched him, and his mamma loves him more than ever then. Do *you* do that way?

But my little folks must not ever forget that if mama does switch you she loves you, and that in the same way, if our Father in Heaven sends us trouble in the form of poverty or pain or the taking away of our dearest ones, yet He loves us, loves us. Now can you look up to Him and say, "That makes me so happy"? I *think* my little people can do this, perhaps every one of them, but can your dear mama and your dear papa and all the big folks you know? Show them how. It is so hard for us to "become as little children," and you know we must, for Jesus says that if we do not, we cannot enter into the Kingdom of Heaven.

CHILDREN'S LETTERS.

From Mississippi.

OXFORD, MISS., July 17, '98.

DEAR PRESBYTERIAN:—I am a little girl ten years old. I love to read the letters in your paper ever so much, so I thought I would write one too. I have been having boils nearly all summer and Dr. Isom had to lance one of them. Papa is our pastor and Mrs. Rascoe is my teacher and I like her very much. I have a brother 8 years old, and a little sister 2 years old. I must close now.

Your little unknown friend,
FLORENCE HEDLESTON.

A Five-Year-Old.

ABERDEEN, N. C., July 18, 1898.

DEAR PRESBYTERIAN:—I am a little girl five years old. My sister is writing for me. I have been going to the Kindergarten, but school is out. My school teacher was Miss Mary Tompson. Your unknown friend,
NELL JOHNSON.

A Little Blind Boy.

SHARON, N. C., July 18th.

DEAR PRESBYTERIAN:—I am a little blind boy nearly 9 years old, I have been to the blind institute in Raleigh two years, home on vacation now, studied spelling, reading, arithmetic, objects and kindergarten. I am a little Presbyterian and went to the Presbyterian Church, attended Sabbath school, studied shorter catechism. I will answer Rosalie Smith's question, look at Joel, third chapter and third verse. I will ask one. Who fled into the wilderness for his life and fasted forty days and nights?

Your unknown friend,
LITTLE CLAYTON ALEXANDER.

Going to Grandpa's.

ABERDEEN, N. C., July 18, 1898.

DEAR PRESBYTERIAN:—This is my first letter to your paper. I am eleven years old. I am going to Wake Forest to see father. He is going to a law school. Then I am going to grandpa's. Our school is out in May. We had a commencement. My teacher was Miss Fannie Carr. I liked her very much. I have one sister, Nell, and two brothers, Talbot and Leslie. I go to Bethesda to Sunday School. My teacher is Miss Matilda Folley. Please put this in so as to surprise mother and father.

Your unknown friend,
MABEL JOHNSON.

Answered Prayer.

SMITHFIELD, N. C., July 18, 1898.

DEAR PRESBYTERIAN:—I think you nead some letters because I see you have not but five letters in this weeks paper. I am glad Mrs. McKelway has got well. I thought you wood get well. lee and I prayed for you to get well my mother has been sick too I think she dont like a thermometer any better than you do. papa bought lee and me a new book and the name of the book is easy steps for little feet. it is the bible storys it is very nice to have one to read along with your sunday school lesson I love to read the Jungle book it is all about animals. I go to sunday school my Aunt Annie is my teacher. We had a mighty little sunday school yesterday we didn't have but seven besides Mr hines. he is our new precher. I think this is long a plenty dont you. if there is anything wrong you must excuse me because I ant but six years old and mother wood not tell me anything but thermometer and McKelway.

Your little friend,
EDGAR WILLIS TURLINGTON.

Her Papa.

My papa's all dressed up to-day,
He never looked so fine;
I thought, when first I looked at him,
My papa wasn't mine.

He's got a beautiful new suit—
The old one was so old—
It's blue, with buttons, oh, so bright,
I guess they must be gold.

And papa's sort o' glad and sort
O' sad—I wonder why;
And ev'ry time she looks at him
It makes my mamma cry.

Who's Uncle Sam? My papa says
That he belongs to him;
But papa's joking, 'cause he knows
My uncle's name is Jim.

My papa just belongs to me
And mama. And I guess
The folks are blind who cannot see
His buttons marked U. S.

U. S. spells us. He's ours—and yet
My mamma can't help cry,
And papa tries to smile at me
And can't—I wonder why?
—*Boston Globe.*

Margery's Mistake.

Margery was a little girl who lived in Washington not long ago, and this is what happened to her on the morning of her eighth birthday.

Margery was apt to be forgetful, absent-minded, her mother called it; but her father said that her mind was not absent; it was just lazy, and she would have to make it keep at work. So her mother said to her that morning, as she started out to do an errand: "Now don't forget Margery,—raisins, powdered sugar, and soap; and tell him to send them right up as soon as he possibly can. And mail this letter, as you go by the corner, too," she added.

"Yes'm, I will; I won't forget," answered Margery; and she ran down to the gate, and went skipping down the street. She seemed as much a part of the bright May morning as any bird or butterfly, her mother thought, as she watched her a moment before closing the door and resuming her work.

Margery had the money for her purchases in a pretty little alligator-skin purse, which her Uncle Arthur had just given her that morning as a birthday present. She was glad of an opportunity of using it so soon, and held it tightly clasped in her hand, peeping at it occasionally, as she ran along. She felt quite like a lady going shopping. Suddenly she thought, "I musn't forget," and began repeating to herself, "Raisins, powdered sugar, and soap; raisins, powdered sugar, and soap." Before long she came to the mail-box on the corner, and, still repeating her list, stood upon tiptoe to reach the cover. It was a long stretch for a little girl just eight years old; but she reached it at last, and then skipped along.

But, before she had gone ten steps, she stopped suddenly, and looked at her right hand it still held the letter, and her left hand was empty. In her anxiety to remember her commissions, she had mailed her precious new purse.

Her lips quivered; and she turned quickly back to the mail-box, with big tears rolling down her cheeks. She gazed in despair at the placid, round padlock which guarded Uncle Sam's mail from the public. She could not even climb up and look in through the slot where her purse had disappeared. She sat down on a horse-block, and gave way to her tears.

Soon a huge policeman approached; and Margery plucked up sufficient courage to lay the case before him, and implore his aid in recovering the lost property. He pulled his mustache thoughtfully for a moment, then, telling her she "would have to wait for the collector," stalked majestically on.

Margery did not know who the collector was, or what good it would do her to wait for him; and so she extracted but small comfort from his reply, and her tears burst forth afresh.

The officer was hardly out of sight, however, before a man drew near, walking rapidly down the street. Margery would not have appealed to him of her own accord; but, at the sight of her little tear-stained face, he stopped and kindly inquired the cause of her grief.

Margery told him her troubles as well as she could between her sobs. "Well, well," he said, "that certainly is a pity. Let's see how long we would have to wait." He went to the box, and read from a little card on the side which Margery had not noticed, "Hours of collection, 9 a.m., 12m. 2 and 4 p.m." He looked at his watch. "It is ten o'clock," he said: "we should have to wait two hours. You see," he explained, "every once in a while a postman comes around and opens the box, and takes out the letters people put in. If we are here then he would give us the purse."

Margery nodded, and her face brightened at the prospect of regaining her property, even after waiting so long.

"Perhaps you'd better run home now," he continued, "and come back here in time to catch him."

Margery looked doubtful.

"There!" exclaimed her friend; "there's a collector now! I'll catch him." And he started almost at a run toward a little blue cart, which had stopped at another mail-box a block away.

Margery saw him approach the postman and speak to him. Then the postman touched his cap; and both jumped into the little blue wagon, which came rapidly toward her. When they came to where she stood, they both got out; and the postman produced a flat key on a brass chain. Margery watched him eagerly, her eyes dancing with delight.

He opened the box. Margery stood on tiptoe to look in; but her friend lifted her up, and there she saw her purse lying on top of some letters and papers. She reached in and seized it, and held it as though she never intended to let go again.

The postman locked the box, and, leaping into his cart, drove off, touching his cap again at the courteous "Thank you" of Margery's benefactor. Then he took her hand, and they went along toward the grocery. Margery felt as though she had known him all her life, and chatted freely, as she ran along by his side.

"He knew you, didn't he?" she said. "He came right away when you asked him, didn't he? I guess he wouldn't have come at all if I'd have asked him. Do you think he would?" She talked very fast in her excitement.

When they reached the store, he parted with her at the door, lifting his hat as though she were a lady. The grocer looked after him as he went up the street; and, as he took her order, he said:—

"Do you know that gentleman?"

"No," answered Margery.

"That is the President."

Margery opened her blue eyes very wide, and ran home quickly. She did not think the President was just a man. Her mother met her at the door, and seeing the letter still in her hand, exclaimed: "There Margery! I was afraid you would forget something. You haven't mailed my letter."—*Christian Register.*

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Why People Don't Go to Church.

"So you are not going to church this morning, my son?

"Ah, yes! I see. 'The music is not good;' that's what you go to church for, to hear the music. And the less we pay, the better music we demand.

"'And the pews are not comfortable.' That's too bad—the Sabbath is a day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on Sunday.

"'The church is so far away; it is too far to walk, and you detest riding in a street car, and they're always crowded on the Sabbath.' That is, indeed, distressing; sometimes, when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"'And the sermon is so long, always.' All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, hang on a strap by your eyelids for two miles and then pay fifty cents for the privilege of sitting on a rough board in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game you ever saw played on that ground.'

"Ah, my boy! You see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. If you don't think you ought to go, you would not make any excuses for not going. No man apologizes for doing right."

"Yes, too hot to go to church;" was the decided exclamation of Mrs. Doolittle, the other Sunday.

Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours waiting to get a chance to buy two smoked up, soiled handkerchiefs at five cents apiece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.
—*Robt. Burdette, in Christian Work.*

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HOBBS-WEST.—Near Little River Academy, N. C., July 13, 1898, by Rev. J. S. Black, Mr. S M. Hobbs and Miss C. F. West were united in matrimony.

HALL-STUART. — At Tullahoma, Tenn., July 14th, Rev. W. T. Simpson, officiating, Charles R. Hall to Florence Irene Scott. Mr. Hall is an elder in this church.

OBITUARY.

In Memory

Of Miss Lula Hutchison, daughter of Mr. and Mrs. J. C. Hutchison, of Martindale, Mecklenburg County, N. C., who died June 15th, 1898.

It fills the mind with deepest gloom,
To think of those who die in bloom;
A cherished rose, a lovely flower,
May fall and wither in an hour.

A gentle spirit now has fled;
Her form is sleeping with the dead;
Her voice is stilled by death's cold touch,
To all who loved her here so much.

Oh, it hath sent a painful dart,
To her kind mother's loving heart;
Her sighs are deep for that dear one,
That lies now in the grave alone.

Her sisters and her brothers weep,
To think of her in death's cold sleep;
Dear Lula, now no more they meet,
Nor hear that voice so kind and sweet.

Yes, truly now their hearts are sad,
All nature seems in darkness clad;
Yet, He who takes dear ones away,
Will be their shield, their strength and stay.

We should not mourn or greatly sigh,
For those He takes to Him on high;
There crowns of life to them are given,
That sparkle with the gems of heaven.

Her hopes and prospects here were bright;
Her face did beam its sweet sunlight;
Her heart did speak its friendship tone,
That made her dear to every one.

She did not murmur or complain,
Although she bore distressing pain;
She felt that comfort from above,
That God afflicted her in love.

May we not hope she is at rest,
In joy, in glory with the blest;
Her joyful eyes now happy see
The glories of Eternity?

—*By her Aunt Lizzie.*

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A Good Example, Boys.

An old officer, who has been a shipmate of Acting-Rear-Admiral-Sampson for many years, tells the following story of him: "I have never doubted Sampson's courage since the first cruise I made with him. We were ward-room officers together. The first night aboard ship, when the hour arrived for 'piping down' and turning in, there were several officers sitting around the ward-room table indulging in some innocent merriment. I was taught to say my prayers before going to bed at night, but I confess I lacked the courage to kneel down in the presence of my shipmates and pray. It was warm-weather, and our state-room doors opened into the ward-room. Then it was that Sampson displayed the moral courage that forever afterwards impressed me. He is a God-fearing man, and he always says his prayers before turning in. When he was ready to turn in he knelt down by his berth and prayed. A stillness came over the ward-room immediately, and I concluded that if Sampson had the courage to say his prayers in the presence of his shipmates I could do likewise; so I have never hesitated since to pray before turning in. Only those who have sailed the sea in a warship can appreciate how much moral courage is required to kneel down in the presence of a lot of roistering shipmates and ask God's blessing. Sampson never makes his religious devotions offensive to his shipmates, but he reserves the right to be master of his own conscience, and he is master of the situation at Santigao to-day."

The Fourth Annual Southern Summer Conference of the Young Women's Christian Association has recently closed at Asheville, N. C. This conference was in every respect the best yet held. The speakers included some of the finest this country affords. They were as follows: Rev. J. I. Vance, D. D., Nashville, Tenn.; Rev. R. J. McBryde, D. D., Lexington, Va.; Rev. R. G. Pearson, Asheville, N. C.; Mr. F. S. Brockman, New York City; President Archibald A. Jones, Asheville, N. C.; Rev. G. W. Briggs, Owensboro, Ky.; Bishop Hendricks, Kansas; Mrs. R. G. Pearson, Asheville, N. C.; Mrs. John R. Mott, New York City.

Miss Cora N. Crosby, of Boston, Mass., had charge of the Conference on Christian work in colleges.

Miss Eleanor Fairman Preston, of Virginia, led the Missionary Conference.

Miss Laura M. Wild, of Chicago, led a class in Bible Character studies.

Rev. John R. Sampey, D. D., of Louisville, conducted a class in Isaiah.

The purpose of the conference is manifold. It aims to train college women for teachership in organized Christian work among their fellow students; to give practical direction to Missionary work; to add impetus to Bible study; and to deepen the spiritual life of every young woman present.

Representatives of the various College Associations compose this conference, but all young women interested in Christian work are welcomed.

The Young Women's Christian Association is a coinparatively new organization in the South, but college presidents and teachers all testify that the influeuce of the Association on the individual life of the students and the college life generally, is most wholesome.

The work is non-sectarian and non-denominational.

It is earnestly hoped that Christian men and women throughout the South will assist in and encourage this work that the time may soon come when there will be an association in every school for women and girls in this country, and that every young woman may receive a Christian training as a part of her education. Many Christians are praying that Asheville may become a spiritual centre, as Northfield is.

Both the Young Men's Christian Association and the Young Women's Christian Association Conferences are now held at Asheville.

Why could not these be followed by a conference for older Christian workers and ministers?

Does not some one who reads this feel moved to undertake this work?

—The *Homiletic Review* for the ministry corresponds to the trades papers which are provided for manufacturers and merchants and to the technical journals for other professions. Its purpose is to furnish new suggestions and ideas for sermon building. There are "sermonic illustrations from nature, life and science." There are about two dozen of these in the current number, every one of them constructed on the pattern of Esop's fables. First we have a description of an alleged fact, and then an attempt to link this in some way with a moral or theological teaching. One can see the pause and the brown study of the writer to think of some doctrine which his anecdote will illustrate. It is carpenter work in which the writer tries to make a tight joint, without success. Even if he succeeded the grain of the wood would betray his mechanical guile. These are not illustrations from nature, life or science, they are illustrations from books. They are fanciful and useless sermonic bric-a-brac. Now just take a genuine one for the difference between an illustration from nature and one from the book-shelf: "Consider the lilies of the field how they grow, they toil not neither do they spin, yet Solomon in all his glory is not arrayed like one of these." Our Lord was illustrating the care of God for his children. It is most admirably apt, convincing, and exquisitely beautiful both in thought and expression. Our Lord had taken "one of these" and "considered" it, looked closely at its wonderful decoration, the texture of its stamens which no loom could approach in delicacy, its symmetry of design, all its beauty. The lesson was as closely united to the flower as a running stream is to the spring from which it flows. Shall he not much more clothe you? Oh ye of little faith? This comparison shows the difference between a genuine illustration from nature, life or science, and an artificial one. An illustration which will illustrate must be derived from the original sources of nature and life. Any attempt to obtain them at second hand is as useless as it would be to try to form an idea of a daisied and bedewed meadow from the contents of a hay-stack.—*The Interior.*

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THE REV. THOMAS R. ENGLISH, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.
THE REV. GIVENS B. STRICKLER, D. D., LL. D., Professor of Systematic Theology.

The next Session opens on the first Wednesday in October. For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va. For information as to rooms, &c., apply to

DR. JOHNSON, Intendant, Hampden-Sidney, Va.

N. B.—After September 1st all correspondence should be addressed to Richmond, Va.

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CLIPPINGS.

The Carolines ought to be cared for. It was a characteristically brutal act—the driving out of our missionaries and the confiscation of their property when the Pope awarded the islands to Spain, and the United States was in honor bound to resent it—but did not. Bismarck turned the question over to the Pope as a bit of home politics. He sold the Carolines for the clerical vote in the Reichstag.—*The Interior.*

A sharp test has been administered to the effectiveness of the evangelistic services of the Scotch evangelist, Mr. McNeill, in London. The London campaign is drawing to its close, and it is to end among the "carriage folks" of the West end. The place where the meetings were held was the fine Albert Hall, and it was a question whether in the height of the gay "season" an audience could be secured. The fears of many were that society people would be conspicuous by their absence. But these fears were largely dissipated. One afternoon it was estimated that nearly one hundred carriages were in line, waiting for their owners at the close of the meeting. The preacher was earnest and evangelical, and secured the attention of the audience, which was composed largely of what Mr. Moody has called the "neglected rich."—*The Presbyterian.*

Commenting on a paragraph respecting the departure of the Rev. John Brittan Clark from the Lee Avenue Church in Brooklyn, to take charge of a Presbyterian church in Detroit, "*The Brooklyn Eagle*" refers to the want of information on denominational subjects displayed by some newspapers, and adds: "The difference between the sort of Congregationalism which Mr. Clark leaves and the Presbyterianism to which he goes, turns upon a mere form or incident of church government. That which makes real differences between denominations is doctrine. Doctrinally, there is no difference between the church which Mr. Clark leaves and the one to which he goes." There is a measure of truth in this statement. The church here referred to by "*The Eagle*" is evidently the local Avenue Church, or the group of churches represented in the Manhattan Congregational Association, of which Mr. Clark has been a member. That association has always been in sympathy with the historic Congregationalism of New England, from which, indeed, its ranks have largely been recruited, and with those cardinal evangelical doctrines which are dear to the hearts of Presbyterians. In going to Detroit, Mr. Clark simply passes from one phase or circle of orthodoxy to another." *The Eagle*" is right, too, in implying that in these days men who believe in the old doctrines of grace, so assailed by the insinuations of rationalism, of whatever denominational connection those believers may be, are being drawn closer together in heart by the instinct of associate defence against a common foe. The external evidences of unity may be lacking, but the cordial oneness of spirit is a fact.—*New York Observer*,

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NORTH CAROLINA NEWS.

The Worth Bagley Monument Fund has reached $2,157.

Goldsboro is to have a system of sewerage. Bonds have been voted, issued and sold.

Davidson will have a complete system of waterworks in operation by October, 1st.

The State papers are condemning the unhealthy location of Camp Russell. Five soldiers have died there recently.

The Annual Masonic picnic for the benefit of the Oxford Orphanage is to be held at Mocksville on August 11th.

The State Board of Agriculture has refused to give $2,000 to the State Agricultural Society for premiums at the State fair this fall.

Jasper Owensley, of the Statesville company, died in Jacksonville on the 24th. This is the first death that has occurred in the First North Carolina Regiment.

Gov. Russell has appointed O. B. F. Blythe, a young lawyer of Hendersonville, N. C., to succeed Judge Ewart as judge of the Criminal court of the Western district of North Carolina.

The State Board of Agriculture has increased the appropriation to the Agricultural and Mechanical College for analysis work from $10,000 to $15,000. The board appointed three additional fertilizer inspectors.

The poles are being hauled and placed in position for the telephone exchange, which will soon be in operation. With water works, sewerage and telephones, Lumberton will be the most up-to-date town of its size in the State, and when these are supplemented by electric lights, which we hope will be done in the near future, she will be far ahead of any town of equal size and will have the conveniences of many of the largest towns and cities.—*Lumberton Robesonian.*

As far as can be ascertained the following are in the United States Navy on active duty from North Carolina, (Rear-Admiral W. A. Kirkland being on the retired list):

Lt. S. C. Lemley, of Salem, Judge Advocate General; Lt. Jas. T. Smith, Winston; Lt. Richard Henderson, Salisbury, "Indiana"; Lt. James P. Parker, "Monadnock"; Lt. Allen G. Rogers, Raleigh, "Monadnock"; Lt. E. A. Anderson, Wilmington, "Marblehead"; Lt. Andrew T. Long, Catawba, "Mineapolis"; Lt. A. H. Scales, Greensboro, "Topeka"; Lt. Thos. Washington, Goldsboro, "Indiana"; Lt. A. H. Davis, Louisburg, "Bache"; Ensign Geo. Mallison, with Judge Advocate General; Ensign A. A. McKethan, Fayetteville, "Solace"; Ensign R. W. McNeely, Salisbury, "Annapolis"; Ensign W. S. Whitted, Rockingham, "Bennington"; Ensign Jas. E. Walker, Charlotte, "Nashville"; Ensign R. Z. Johnson, Lincolnton, "Oregon"; Surgeon N. M. Farabee, "Indiana"; Surgeon V. C. B. Means, "Detroit"; Asst. Engineer Pope Washington, Goldsboro, "New Orleans"; Chaplain W. C. Edmundson, Awaiting Orders; Asst. Naval Contractor H. L. Ferguson, Wolf & Zigers Iron Works.

A Good Story.

One Communion day in the—— Baptist Church, Rev. Mr. Roszell, a Methodist, made it a point to be present, having no service at his own Church on that day. Mr. Gilmore spread the Communion table with great care just in front of where the Methodist divine was sitting, and when all was ready he, with great solemnity, said in his powerful and impressive way:

"Brother Roszell, if this were my table I should invite you to partake, but being my Father's, I dare not!"

Instead of sinking through the floor, Mr. Roszell calmly replied:

"Brother Gilmore, if this were your table, I should await your invitation; but being my Father's, I shall help myself," and suiting the action to the word, reached over and with great seriousness and solemnity took the bread and wine without molestation.—*Ex.*

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RHEUMATISM.

SMITHFIELD, N. C., June, 3, 1898.
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SMITHFIELD, N. C., July 2, 1898.
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ECZEMA.

OXFORD, N. C., July 20.
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WM. G. PRUETT.

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THE WAR WITH SPAIN.

FRIDAY.—General Garcia is reported to have tendered his resignation in the Cuban army in order to ascertain whether the insurgent government backs him up in his dissatisfaction with Shafter.—Garcia has retired to the mountains north of Santiago, and is planning with General Castillo an independent attack on the Spanish garrison at Holguin, in order to prove to Shafter that Cuban troops can do something.—General Miles started from Guantanamo yesterday afternoon with ten transports and a strong convoy for Porto Rico.—The Porto Rico expedition has blocked for a while the departure of Watson's squadron to attack Spain.—Admiral Dewey cabled to Washington that he has been joined by the second expedition of troops, making 6,000 American soldiers at Manila.—An attack on Manila by the American troops and ships is planned for this week.—Gen. Leonard Wood, formerly colonel of the Rough Riders, has become military governor of Santiago.

SATURDAY.—General Garcia attacked a body of Spanish troops marching to Santiago to surrender to the United States, but was badly routed and forty-one Cubans killed and many wounded. The affair may cause serious complication.—The cabinet yesterday discussed the reported split between Garcia and Shafter and it is said decided to try and conciliate Garcia through General Wood. A cabinet officer is quoted as saying that Shafter should have treated Garcia with more courtesy.—The brigade of General Hains will arrive at Newport News to-day to embark for Porto Rico and General Brooke will leave Chickamauga for Newport News.—Commodore Watson's trip to Spain will not be abandoned, but he will go not to bombard coast cities, but merely to destroy Camara's fleet.—Aguinaldo has proclaimed himself dictator of the Philippines and declared martial law for all the Islands.—The Spaniards in Manila believe that Camara's fleet is still on its way to relieve them and will reach Manila Tuesday.—Ambassador von Holleben has completely satisfied the President that Germany is friendly to this country and will not embarrass us in the Philippines.—Lieutenant Hobson arrive i in Washington with the report of Admiral Sampson.

MONDAY.—Troops for the Porto Rico expedition were pouring into Newport News all day yesterday.—General Shafter is criticised for his management of the Santiago campaign, it being stated that a more capable general could have captured the city with less loss of life.—The Fifth Maryland has been formed into a new Southern brigade with the Second Georgia and the First Florida, under Brigadier-General Hudson, and will, it is said, be sent to Porto Rico at once.—A call has been issued for a national conference at Saratoga Springs, N. Y., on August 19 and 20 to discuss the future policy of this country with reference to expansion.—The war will be made an issue between democrats and republicans in the coming political campaign.

TUESDAY.—A cablegram from St. Thomas, Danish West Indies, states that United States troops began landing near Ponce, Porto Rico, yesterday. — General Miles will have 25,000 men for his Porto Rico expedition.—General Brooke arrived at Newport News yesterday, and will soon sail for Porto Rico. — Seven thousand Spanish troops at Guantanamo have surrendered.—Japanese war ships sent to Manila are reported to have been ordered to co-operate with the American and British admirals in the event of international complications.—The Spanish government, it is reported, desires an armistice for peace negotiations.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Editorial Comment: Selected Readings: Poems	1
CONTRIBUTED ARTICLES: The Pastoral Office of the Ruling Elder. *A. P. Brown*	2
The Spirituality of the Deacon's Office. *C. E. Spencer*	2,3
Jackson Springs. *W. S. Lacy*	3
Note from J. M. Holladay	3
Rock Hill Presbyterian Church. Engraving	4
CHURCH NEWS	4-5
HOME MISSION DEPARTMENT	6
CORRESPONDENCE: Letter from Chautauqua. *E. S. Morton*	6
Characteristics of a Successful Church Treasurer: *George Allen*	6
SUNDAY SCHOOL LESSON. WESTMINSTER LEAGUE	7
EDITORIAL: *Answering* the Presbyterian	8
Review of Contemporaries	9
CHILDREN'S DEPARTMENT	10-11
Marriages and Deaths	12
Clippings	13
Among Our Exchanges	14
North Carolina News	15
News of the Week	16

[For the North Carolina Presbyterian.]

To An English Sparrow.

O busy birdling, though despised thou be,
Thou art a thought of God. His eye doth mark
Thy fall, and through the hours long and dark
'Twixt sunset and the morning's dawn 'tis He
Whose night winds rock thy nest and bring to thee
A rest as perfect as thou wert the lark,
Whose note with gladness all a-flame a spark
Of Heavenly fire seems. Thou hast for me
A lesson full of cheer: What though my song
Be but a sparrow's chirp beside the notes
That lark-like soar to Heaven, and belong
To earth's great singers? Still to me there floats
This thought—God sends us such—*He bends His ear*
Alike to sparrow's chirp and lark song clear!

O. H.

Something for the Master.

There was for him good work doing
In that resting by the sea,
Or among the hills renewing
Life in vein and artery;
And whenever night was falling
Souls devout could be recalling
Something for the Master.

There was freedom in wild roaming,
Cumbering cares all left behind—
Even home, until the gloaming,
Strangely dropping out of mind;
Yet the cup of water given,
Was, though from the granite riven,
Something for the Master.

One monition ventured kindly
In some sauntering apart,
To a comrade erring blindly,
But still brave and true at heart,
May bring gladness after weeping,
Golden sheaf of sudden reaping—
Something for the Master.

Summer leaves no memory dearer
And no recompense more blest,
Than of souls to Heaven nearer
After halcyon days of rest.
With a stronger faith believing,
With a surer hope achieving
Something for the master.

—W. E. BOIKS.

EDITORIAL COMMENT.

Because the American flag to-day, as never before, represents that which makes for order and good government and liberty and the victorious forces of Christianity, we humbly trust that it shall never be hauled down from one spot of ground over which it now waves. Peace will be dearly purchased if for its sake this nation shall selfishly turn away from the task that has been laid upon it by unseen hands. Not the cunning of the diplomatist is needed now, or the wisdom of the merchant, but the vision of the seer. In East Indies, as in West, there is a work to be done for humanity, to which America has been called as by a sign from Heaven. May we be not disobedient unto the heavenly vision. Manifest Destiny waits upon the recognition of manifest Opportunity and the performance of manifest Duty.

Says the *Statesville Christian Herald*, commenting on the editorial entitled, Our Presbyterian Heroes, "Presbyterianism has its strong men and heroes, but they are not the product of Calvinism. Calvinism is fatalism and never produced anything." The man who says that Calvinism is fatalism simply demonstrates that his Arminianism is ignorance. And as to Calvinism not producing anything it is wonderful how much the editor of the *Christian Herald* differs from all other scholars and historians who have treated that very subject. Next.

"The NORTH CAROLINA PRESBYTERIAN in an article on "Our Presbyterian Heroes" claims that Dewey and Sampson are both of that faith, and says that Calvinism develops strong men. It quotes George Alfred Townsend as having said: "When I wish to find the grave of an officer in the Revolutionary Army I go to a Presbyterian graveyard, and there I find it." It is certain that it was the North Carolina Presbyterians who were the leaders in the Revolutionary struggle, * * * *."—*News and Observer.*

The *News and Observer* can add to the list, just to keep the record straight, the name of Commodore Watson who is also an elder in the Presbyterian Church, and subtract from it the name of Admiral Dewey, who, as a correspondent informed us last week, is an Episcopalian, though with a sort of natural affinity for the Presbyterian Church as shown by his attendance upon its services. Besides, if he believes in the Thirty-Nine Articles he is a good enough Calvinist.

Lieutenant Blue's forefathers have been Presbyterians since long before the Battle of Culloden—and of the bluest kind. Lieutenant Powell who risked his life to rescue Hobson is another Presbyterian.

SELECTED READINGS.

Thought in such a country (Scotland) may change its form but cannot go out; the country has attained its *majority*; thought and a certain spiritual work that man can do endures there. It may utter itself one day as the colossal Scepticism of a Hume; and again some better day it may utter itself as the inspired melody of a Burns; in a word it is there and continues to manifest itself in the Voice and the Works of a Nation of hardy, endeavoring, considering men, with whatever that may have in it, or unfold from it. The Scotch national character originates in many circumstances; first of all in the Saxon stuff there was to work on; but next, and beyond all else except that, in the Presbyterian Gospel of John Knox.—*Carlyle.*

THE Catholic religion in the sixteenth century had become like the heathen religions in the first. It had forgotten moral duty in the development of its theology. The service of God had become a juggler's game; the only visible fruits of it were tyranny and simony and lasciviousness, and the uncorrupted part of Europe rose in indignation and declared that they would remain in it no longer; that God was a Spirit, and those who worshipped Him should worship in spirit and in truth. The Church treated them as the Roman Empire had treated the Church in its infancy. They suffered martyrdom like the early Christians in defense of the same principles, and like them they conquered.—*Froude.*

In the gallery of the Vatican the pilgrim reads upon one side the Christian inscriptions, copied from the catacombs, while on the other side are inscriptions from the Roman temples. There a single sigh echoes along the line of white marble: "Farewell, farewell, and forever farewell." But upon the other side are these words; "He who dies in Christ dies in peace and hope." For the hope of immortality is the very genius of Christ's mission and message. God lives, Christ loves, goodness is eternal; therefore man shall be redeemed out of sin and death. He who goes down into the grave is as one that goes down into a great ship to sail away to some rich and historic clime. But a divine form stands upon the prow, a divine hand holds the helm, a divine chart marks out the voyage, a divine mind knows where the distant harbor is. In perfect peace the voyager may sing:

"For though from out the bourne of time and place,
The flood may bear me far,
I hope to meet my pilot face to face,
When I have crossed the bar."

—*N. D. Hillis.*

CONTRIBUTED ARTICLES.

The Pastoral Office of the Ruling Elder.

In respect for those who have and do now fill this high office, I yield to none. Elected by God's people, under the guidance of the Holy Spirit himself, thus receiving their commission directly from the great Head of the Church, being set apart and occupying a position scarcely less sacred than the ministry itself, it is their presence which makes possible the claim, for good reasons, that the Presbyterian Church conforms nearest to the Bible. They have proven themselves the safe guard of the Church and the sturdy champions of human liberty, and the loyal supporters of law, order, truth, righteousness and justice; serving a life tenure in office without emoluments of any kind, they have shown a loyalty which can be none other than the offspring of Love.

The Book of Church Order makes a division in the official duties of the Elder, which for convenience we will adopt—namely: those which belong to his office to be performed jointly, with other members of the session or Presbytery, and those which belong to his office to be performed singly, as an individual Elder. Now to the former belong, attendance upon meetings of the session, where his province is, among other things, to elect, instruct, admonish, censure and exclude; when elected, to attend the higher church courts; and also to assist in the distribution of the bread and wine at the Lord's table. I would not belittle these duties or their performance, but I do say, they constitute only one side of his official life. Do they not constitute the "*all*" for the most of us? But my subject does not lead me to discuss this side of the question, rather the side of the Elder's official work, which he must perform singly—as an individual Elder—or properly speaking, his pastoral office and work. I believe at this point, I shall have to submit the clearest proof—even so far as to furnish a thus saith the Lord.

The Book of Church Order in the chapter on Ruling Elders, says:

"It appertains to their office, both severally and jointly, to watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein. They should visit the people at their homes, especially the sick: they should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church, and all these duties which private Christians are bound to discharge by the law of charity are especially incumbent upon them by divine vocation and are to be discharged as official duties. They should pray with and for the people; they should be careful and diligent in seeking the fruit of the Word among the flock, and should inform the pastor of cases of sickness, affliction and awaken and of all others which may need his special attention."

As we have solemnly promised to live up to this paragraph, let us subject it to analysis:

1. Watch over the flock.
2. Privately admonish.
3. Visit the people.
4. Instruct.
5. Comfort.
6. Nourish } The children.
7. Guard }
8. Pray with people.
9. Seek the fruit of the Word.
10. Keep the pastor informed.

Now can we escape the conclusion—that great stress is laid upon the pastoral work of the elder. This paragraph states that we may exercise government and discipline in conjunction with the pastor—but when it comes to these duties—the wording is: "It appertains to their office." I can assure you a careful study of this paragraph caused me to hang my head in shame.

Paul, in speaking to the Ephesian elders, said: "Take heed, therefore, unto yourselves and all the flock over which the Holy Ghost hath made you overseers—to feed the church of God, which He hath purchased with his own blood." The idea is clear. The intimate acquaintance, tender care, personal interest and loving guidance of the shepherd for his flock. This was spoken to the elders. Ah, brethren, are you not ready to say with me, "if any portion of my work must go undone, in the future, it must not, it shall not be my pastoral work." We have promised the eye, ever on the watch, less some wander from the fold. We have promised the ear, quick to catch the first discordant note, or the first sigh of the bleeding heart. We have promised the voice, tender in warning and loving in sympathy. We have promised the hand, willing and ready to shield and uplift. We have promised the feet, swift in running the Master's errands, and above all the heart, loving, tender and loyal.

Stand we ready to say, we have fulfilled our official duties when we have mechanically attended the meetings of the session or Presbytery and assisted in distribution at the communion? High and noble as these duties are, they sink out of sight when compared with the duties comprehended in being a shepherd of the flock. Now the non-performance of life's duties is largely traceable to two causes—the lack of a clear cut conception of the duty itself and the absence of a feeling of responsibility. Let us be honest with ourselves. Have we taken the time or trouble to find our duty? Have we made any study of our ordination vow, or the requirements of the same? Do we even own a copy of the confession? Have we searched God's word for our warrant? Isn't it true we have taken for granted, attending sessional meetings and now and then Presbytery and assisting at the Lord's table, fully discharged all obligations and that we almost conferred a favor on the church by doing even this. Again it is often the case that a duty may be fairly well defined, but we do not feel, we ourselves, are responsible for its performance, we conclude the preacher has the time and is paid to do this work, and so if certain amount of pastoral work is done, our consciences are quieted, and if not done, we can't see that we are to blame. This is a wrong assumption. We must face this responsibility or we must receive the condemnation.

Now a few practical suggestions:

Let each elder keep a record of his pastoral work—a small memorandum book would answer—and when he makes a visit let him put the date and name of family or person visited. This will enable him to see just what he is doing for the Master.

Let each elder set apart a certain time each week, which must be given exclusively to visiting in an official capacity.

Let the session divide the congregation into districts, and exchange districts with each other say twice a year.

Let the elders in session assembled make a report of their pastoral work at least yearly.

Dear brethren, let us arise to the full understanding of our duties and obtain a clear conception of our high calling and its grand possibilities in doing the Master's work.

A. P. BROWN.

The Spirituality of the Deacon's Office.

The deacon's office has been so poorly appreciated by the whole church body; the office bearer has been so generally regarded as simply charged with the temporal affairs of the Church; it is so natural to look upon its merely business matters as the business matters of the individual are looked upon; the spiritual side is so little brought into prominent view—mainly it may be because so many of God's people are accustomed to do individually what they are indisposed to ask the church, through its deacons, to do for them, or what the deacons themselves may seem indisposed to do for the church; I say all the real functions of the office have been so feebly discerned, that it might appear more apt to present this topic in the form of a question: Is the deacon's office a spiritual one? And not a few of the deacons and elders, many, very many Presbyterians, and a vast majority of all other Christians, would expect a negative answer. Yet from the standpoint of the Scriptures and our church standards the question may only be truly answered in the affirmative.

Every Christian will admit that Christ's mission on earth was to save us from our sins, here and hereafter—to make this world better for us, and to open up the way of eternal life in the world to come. He began His blessed ministry by proclaiming the law of love as the way of that salvation; by teaching us that whilst love to God was the first and great commandment, the second commandment was like unto it: "Thou shalt love thy neighbor as thyself."

And during the continuance of His ministry of love; Christ the teacher failed not to exemplify to the fullest the great importance of this second great commandment, by himself casting out devils, healing the sick, feeding the hungry, giving sight to the blind, bestowing compassion on the sorrowing, and offering rest to the weary. And to make his teaching and his work take deeper root still, he goes beyond the confines of the Church militant, into the very borders of the Church triumphant, and graciously reveals to us what he shall say at the last day to those who, having kept this commandment, shall then be waiting for their reward.

So that it may be truly said of his ministry that both by precept and example, he impressed this great double law of love, and every phase of it, upon all who were able to receive it.

Nor will it be doubted that when He ascended into Heaven, leaving behind Him as the first fruits of His labor, a small band of followers, with the apostles at their head, He gave the latter ample instructions for carrying on this work of salvation as He had inaugurated it, by practicing themselves the precepts of its law, as well as by teaching others so to do; and, it is reasonable to assume, with all proper suggestions for organization and distribution of the work.

But the disciples grew in number, and the apostles found that physically they were not able both to teach and to do, both to declare this law and apply it; and, so they called upon the disciples to aid them in the application of the word, in order that they might devote themselves and their gifts wholly to its ministry.

The Bible statement of the manner of appointment to the office, its duties, its qualifications, and the results growing and to grow from the proper exercise of all its functions, is very short, but very clear and very explicit, and it leaves no room for doubt.

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience.

And let these also first be proved; then let them use the office of a deacon, being found blameless.

Even so must their wives be grave, not slanderers, sober, faithful in all things.

Let the deacons be the husbands of one wife, ruling their children and their own houses well.

For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

It will be observed, too, that in no real sense does the deacon's office differ from the elder's in respect to qualifications (I. Tim. iii:1-7) for while it is required that the elder must be apt to teach, it is also required of the deacon that he must be full of the Holy Ghost and of wisdom; and these certainly include the capacity to teach, if not the aptitude.

So that the difference lies in the duties appertaining to the two offices: whereas the elders have the ministry of the word, both in instruction and in government, to be directed to the inward man, that work being divided between the two classes of elders for convenience; the deacons have the ministry of all those things which by relieving the outward man—the body, but at the same time the temple of God—puts mind and heart both in a proper frame to receive the Word.

Nor must it be supposed that these duties are humbler duties than those retained by the apostles and falling to the elders. It is true that the apostles used the words "serve tables" as indicative of the deacon's work, and to the casual reader they might seem to be contrasting

that with a nobler work—the ministry of the word. But we must bear in mind that with that poor feeble band of disciples, serving tables was the only method they had of dispensing all charities; and that Jesus Himself whilst on earth ministered daily both to the inner and outer man; and so did the apostles as long as they were able to do this double ministry; and the context shows that when they could not, "when the number of disciples was multiplied," they simply made—had to make—provision for a division of their holy work of love. The day of Pentecost had just passed. Here was a band of disciples growing with amazing rapidity, but poor and needy both in body and spirit. The soul must be prepared; the daily ministrations must go on; but let the apostles be relieved of a part of that ministry which to those poor and needy ones was only and could only be dispensed at that time from the common table of food and raiment and other material comforts, and let others take up this ministry, but leave them "continually to prayer and the ministry of the word."

Now just so far as the church as an organized body undertakes to apply this second commandment, it should do so through the deacons, and the work will be done, and the duty will continue to rest upon the deacons, as long as the Kingdom of Heaven has not been fulfilled in this world.

It is because of the deacon's close connection with this branch of the Church's work, it is because that part of Christ's work, and of the apostles' work, has in the economy of grace been given to the deacons, that the office is so essentially spiritual, and it cannot, must not, be regarded as less so because they may also and do also attend to the business affairs of the church—itself a spiritual creature, itself the bride of the Lamb. And this is true, even admitting that the same work, done for an individual, would be classed as temporal work.

And as we might expect, we find the standards following closely upon the Scriptures.

The Confession of Faith declares the law of brotherly love in no uncertain terms.

All saints that are united to Jesus Christ, their head, by His spirit and by faith, have fellowship with Him in His graces, sufferings, death, resurrection and glory; and, being united to one another in love, they have communication in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place, call upon the name of the Lord Jesus.

And the Book of Church Order in equally certain terms sets forth the bearings of the Deacon's office along this line of brotherly love, and also states its tenure, its duties and its qualifications—all agreeably to the Scriptures.

Chapter ii, section 4.

"The office of Deacon is set forth in the Scriptures as ordinary and perpetual in the Church.

The duties of this office especially relate to the care of the poor, and to the collection and distribution of the offerings of the people for pious uses, under the direction of the Session. To the deacons, also, may be properly committed the management of the temporal affairs of the Church.

To this office should be chosen men of honest repute and approved piety; which are esteemed for their prudence and sound judgment, whose conversation becomes the gospel, and whose lives are exemplary; seeing that those duties to which all Christians are called in the way of beneficence are especially incumbent on the deacon as an officer in Christ's house.

In churches where it is impossible to secure the appointment of a sufficient number of deacons, the duties of this office devolve on the Ruling Elders.

Where it shall appear needful, the Church Session may select and appoint godly women for the care of the sick, of prisoners, of poor widows and orphans, and in general for relief of distress."

This book of Church order then prescribes an appropriate formula for the ordination services, in which these duties and these qualifications are held up for serious spiritual reflection.

It follows from the Scriptures and the standards that every child of God who stretches out his hand to help his brother in distress, whether of mind or body, is doing the deacon's work. But it is all Christ's work; and it is all the apostles' work; these are simply the master builders, having Him as their head. This is God's world, and Jesus died to save it; and it is knowledge of Him—faith in Him—trust in Him—that will save it; and it is by making man feel that his neighbor is his brother, that he will take knowledge that Jesus is his Elder Brother, and that God is his father, a blessed truth that is slowly but surely taking possession of the Christian world.

It becomes the deacons therefore to be more jealous of the office, as well as more zealous of the work; not so much because, maybe, they are being outstripped by the individual disciples of the Master; they should count it all joy that the work is going on; but both more jealous and more zealous to do what they should, and all that they may and ought to do, in virtue of the heavenly chart they carry about them, to work for as well as with all those whose desire it is to see Christ's kingdom overcome the world—and so purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

C. E. SPENCER.

[For the North Carolina Presbyterian.]

Jackson Springs.

In the long leaf pine belt of North Carolina, at the foot of one of those long sand hills characteristic of that part of the State, the descent being quite abrupt and precipitous, pulsing forth from the heart of a great rock, are to be found the valued mineral waters known as Jackson Springs. The bubbling springs break from a crevice in the rock and form a basin, each of them (for there are two) holding less than a gallon of water. The ring of the tin dipper against the walls of the spring is a familiar and welcome sound. The water is very light and pleasant to the taste—tonic in its properties and almost a specific in dyspepsia—and its value has been abundantly proven in relief of diseases of the stomach, liver and kidneys.

But I am not writing an advertisement but only some account of a brief stay recently enjoyed at this place. The spring itself, I use the singular because every one drinks from the main spring, is of course the chief attraction. A shallow, gurgling brook dances by, up and down which may be found many romantic bosky dells. The stream seems to cleave the great sand-dune and makes its way to the tossing, turbulent Drowning Creek, the perils of which are a familiar story. The hotel, kept by Mr. H. E. Thompson, is on the crest of the hill about five hundred yards from the spring. The hillside is covered, not densely, with tufts of wiregrass, here and there a flag or a starry aster—and the soil, inexpressibly poor, is largely sand and gravel. There are a few lofty pines—with the wonderful etherial foliage that marks them—and with some dead limbs stretching out gnarled and knotty as if in an agony suddenly fixed. There are also some Spanish oaks and other trees covering the slope, with dogwoods and maple in the ravines, that cast refreshing shade. I shall ever be thankful that Ruskin was put into my hands at college and that I have had my eyes, in a measure at least, opened to see the beauties in nature, of color and of motion at any rate. The glories of the sky and cloud—not in the splendors of sunset and sunrise only, but the softer more subtle changes of noon,—the shifting, twinkling light on leaf and grass and water, the dull yet well-toned browns and grays of soil and bark and stone, all are wonderfully attractive to me, and I had abundant opportunity for observation. Indeed there was very little else to do but to drink water, read some light reading, mop the brow, doze away in some sheltered nook and respond to the bell that called to meals. Then there were the songs of innumerable birds—some so gay and saucy, and some so melodious and rapturous, or full of sadness and lament, as to touch and waken kindred emotion and sentiment.

On the gravelly hill on the other side of the spring and brook and about as far, is the Jackson Springs Church, a neat freshly painted wooden structure where the people, plain and unpretending, and some of them poor, have heard the best of preaching and singing for many years. As I stood on a stump and looked in the window, I could see that the church was bare and plain within, yet neat and commodious. I could see on the window sill the stain of tobacco juice. Some luckless worshipper had sought, in lieu of a cuspidor, to eject to mother earth, kindly and concealing, the evidences of his base tastes. Ah, how our sins leave traces! N. B. Why should not one addicted to the habit of using tobacco deny himself during the brief season of worship? Why may not a man who prefers to burn his tobacco rather than masticate it smoke in worship? N. B. Particularly, why need any one use tobacco at all?

The Rev. W. R. Coppedge was installed pastor of Jackson Springs Church on Wednesday before I came on Friday. He wrote me a note asking me to fill his pulpit during my stay at the Springs. This I could not do, but we were fortunate in having a beloved Methodist brother, Rev. Jesse H. Page, of Rockingham, preach a most excellent sermon on the text "Behold how good and how pleasant it is for brethren to dwell together in unity"—a sermon specially appropriate, as in the devout congregation assembled, there were those of all denominations, visitors at the Springs, in attendance. The singing was congregational, led by a precentor, (or rather some one "raised" the tune) without any organ, and it was hearty and sincere. Such tunes as Nettleton, Dennis and Boylston, however old and well-worn are grand when sung with spirit and delight by a great congregation.

Another Sunday we had no preaching. The day was spent in reading and meditation—yet I trust not unprofitably. It is sometimes well to be compelled to read more out of our Bibles than we ordinarily or statedly do—to read, for example, at a sitting, an epistle or a gospel, some complete record or prophecy, as Job or Daniel. We read other books thus. Then it is well to take a single gem and gaze on its beauty, a single cluster and feed on its richness. The evening was spent in the parlor, singing precious and familiar hymns, and after a while a chapter was read from God's word and all the company devoutly knelt and prayer was offered to the gracious Father of us all. It is a blessed doctrine, *the communion of saints*, and if the foretaste be pleasing what the full reality!

"Thus on the heavenly hills,
The saints are blest above,
Where joy, like morning dew, distills,
And all the air is love."

W. S. LACY.

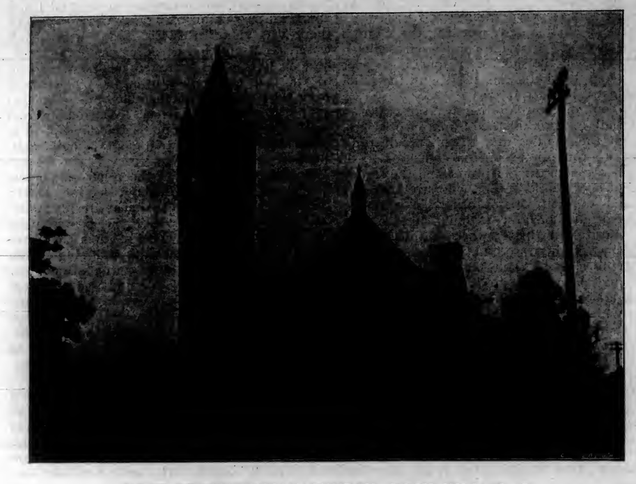
ASHEVILLE, N. C.

DEAR PRESBYTERIAN. — The welcome extended to the new pastor of the South Side Church, and his family, was warm and cordial. We were delayed one week from coming to Asheville by sickness in our family, and the good people of the First and South Side churches, took advantage of this delay by preparing for our arrival in a way which not only pleasantly surprised us, but which shows that few labor among kinder or more thoughtful people.

Our pantry was supplied with the articles necessary for house-keeping and our furniture arranged in the house—with several new pieces—in a way that made our new home seem most comfortable and inviting.

May those who have so liberally contributed to our temporal wants be blessed in their basket and store, and, above all, receive spiritual blessings manifold.

J. M. HOLLADAY.



FIRST PRESBYTERIAN CHURCH, ROCK HILL, S. C.

CHURCH NEWS.

The Elders' and Deacons' Convention of Bethel Presbytery, South Carolina, met in the handsome and commodious Rock Hill Presbyterian Church, itself one of the fruits of the efficient ministry of Rev. Alexander Sprunt, D. D. The growth of the church in all departments has been marked. At the Fifth anniversary of the present pastorate, last October, it was found that there had been 300 additions to the church, 131 by certificate and 169 on profession of faith. The pastor had paid 6,756 pastoral visits, and the benevolent activity of the church is attested by its support of a foreign missionary. The church has also five candidates for the ministry. The church building is one of the neatest and most convenient we have seen lately, and the cost, $12,000, is a monument to Dr. Sprunt's executive ability.

The convention from the point of view of the attendance of the elders and deacons, and the earnest spirit of study and inquiry as to duties and responsibilities, was a pronounced success. These institutes cannot fail to accomplish a great amount of good, in the direction of the intelligent appreciation of the work that is given to these servants of Christ, as well as a more intimate acquaintance with the spirit and

The opening sermon was by Rev. J. W. Stagg, D. D., of Charlotte, N. C., from the text, "If any will be great among you, let him be your servant." He struck the key-note of the Convention in the exposition of his theme, the exaltation of the work above the servant and the greatness that can come only by unselfish identification with the work. He was heard with close attention and the sermon made a marked impression. After the address of welcome by Mr. W. J. Roddey, the Convention was organized.

The programme has already been published in the NORTH CAROLINA PRESBYTERIAN, and it was a remarkable one in being carried out to the letter. Among the many excellent addresses that were made we might mention that on the "New Testament Elder," by W. F. Stevenson; "The spirit of Presbyterianism," a luminous review of what Presbyterianism has accomplished, and what it stands for to-day, by Dr. Stagg; "The relation of the Deacon's office to the duration and success of the pastorate," Rev. S. H. Hay, and the three addresses on the Ruling Elder, the Deacon's office and the Church Treasurer, which are published in this issue of the PRESBYTERIAN. This is done by the request of the Committee, to whom was given by the Convention the task of preserving these addresses in printed form, and one or two others may follow in our next. We only regret that our space does not admit their publication just as they were delivered, without abridgment.

The discussion of the subjects was generally excellent, showing the earnest desire of the members present to know their duties in order the better to perform them.

Rev. J. A. Dorittee, of Charlotte, added much to the occasion, by his conduct of the singing and the melody of his rich voice.

When these institutes become general in our whole Church the Assembly ought to pass a vote of thanks to Rev. William Black, who while he was a Ruling Elder himself, devised the pioneer Elders' and Deacons' Institute of Fayetteville Presbytery, whose seventh annual meeting is now in session. MCK.

NORTH CAROLINA.

The Elders' and Deacons' Institute of Fayetteville Presbytery is still in session at Red Springs, and a full account of the proceedings will be given next week. The attendance on Sunday was put at 3,000.

Hopewell Church.—We held our communion at this church on last Sabbath, July 31st, a very delightful and profitable meeting. Rev. M. McG. Shields, of Gastonia, was with us almost the entire week preceeding, preaching twice each day with great faithfulness and most acceptably to our people. There was a very large gathering on communion day and a large number of communicants. Two were received on profession of faith. B. D. S.

Elders' and Deacons' Institute of Mecklenburg Presbytery.—We are asked to change the topic of the first address from "The Christian and His Bible," to "What we Did and what we Saw at the Assembly."

Hillsboro, N. C.—Rev. D. I. Craig and family will spend the greater part of August in Orange County, North Carolina. After this week, and until September 1st, his address will be Hillsboro, N. C.

Duncan's Creek.—We held an eight days meeting at Duncan's Creek, closing July 23rd. While we were privileged to receive only one into the communion of the church. We hope and believe many were revived, there being much evidence of searchings of hearts and lives on the part of God's professed children. Several agreed to observe Sabbath, July 24th as a day of prayer and fasting to God, beseeching Him for the quickening, reviving power of the Holy Spirit. We have received one member into the communion of Drusilla Church this year.

Rocky River.—Evangelist R. V. Miller, of Asheville, will assist Rev. C. Miller, of Rocky River, in a series of meetings at that church and at other points in that large and important pastorate. Let the friends of old Rocky River pray that God's blessing may attend their labors.

Poplar Tent.—Rev. Geo. L. Cook, who has been spending his vacation in Tennessee, has returned to his pastorate at Poplar Tent.

Siloam.—Beginning on the second and closing on the third Sabbath of July we had with us at Siloam the Synodical Superintendent of Evangelistic Work, Rev. Wm. Black with his very useful assistant, the singer, Rev. A. K. Pool. They have much endeared themselves to our people by the meeting.

Notwithstanding it rained nearly every day of the meeting, at most of the night services the Church was full or packed. On the third Sabbath the building would not hold the people. The attention was serious throughout, and the results are manifest.

It is supposed about twenty or more were converted, eight up to this time having united with the Presbyterians, more being expected. Many more than the above number of Christians were quickened in the new life, shown by a number of families promising to restore family worship, or to begin it for the first time. The members have revived the prayermeeting, that for a time had declined. The Westminster League has met monthly for nearly two years. The spirit between the different denominations was good, all joining in the spirited singing and other acts of worship. It is expected that other good results will be reaped from this excellent meeting

It certainly would be a pleasure to any church to have the help of such devoted brethren in Christ as Bros. Black and Pool, and through God's blessing it would be a great profit also. In the spiritual quickening of Christians and the conversion of those out of Christ, these two are well fitted and paired for evangelistic work, the one in his consecration, zeal, practical adaptation or aptness, plain, direct, illustrative method in preaching the truth. The other with these qualities, devoted to preaching the Gospel in song Mr. Pool's leading of the congregations in song, and his beautiful, effective (from a devotional standpoint) solos will not soon be forgotten. The excellent spirit of these brethren is to be commended. There was with them a magnifying of the local organization in church work, and not minifying of local effort in hyper-critical, petulant manner, as some peripatetic evangelists that go from State to State have shown in these parts. We do not mean these latter are not pious men too, but some of them have allowed themselves to fall into bad moods when people did not do just as they wanted, and the meeting did hot turn out just as they seemed to desire mathematically, they being too over-anxious of dear reputation.

On the third Sabbath $15 (about) was taken up for the synodical evangelistical work, Bro. Black explaining the work and stating the needs. We are looking forward with great interest when these brethren may be with us in Marion in Sept. or Oct.

At Greenlee, four miles east of Siloam, a school is to be opened in Sept., in the Greenlee Academy, a building with three acres of land that was lately willed to, and accepted by Concord Presbytery for the church, from the late Mrs. H. G. Brown, who was a member of the Greenlee Church. The property is worth near $2,000. Miss Nannie Guy, who is a graduate of the Mary Baldwin Seminary, Staunton, and who has taught here for three years most successfully, has been secured by the Home Mission Committee to teach the school. It will be self supporting. Greenlee is six miles west of Marion, Siloam being ten and Old Fort twelve miles in the same direction, all being on the main line of the Southern Railway.

Our town being in a continuously growing state, we are receiving some new, good members. One of these Mr John W. Kirby, who came here recently with his family from Lenoir, and was an elder in that church, we have decided to elect to an eldership in this church. For these things that tend to encouragement are grateful to Him on high. WM. H. WHITE.

SOUTH CAROLINA

James and Johns Island Churches.—Rev. H. M. Parker writes of the prosperity of these two churches, to the pastorate of which he was called last March. He says: "No one could have received a more cordial welcome, or more substantial tokens of affection and appreciation from all than we have in the last months. In June the James Island Church building was substantially repaired and renewed within and without. On the first Sabbath in July, Rev. L. H. Baldwin, of Ebenezer Church, the other members of the Commission being detained, came over and held the installation services, preaching most acceptably to the people. On the third Sabbath, at our communion, six young people made a public profession and four united by letter. On the second Sunday, Rev. Messrs. George Blackburn and H. R. Murchison held the installation services on Johns Island. This Church has this spring just finished enclosing their lot with a handsome iron fence, and at a great

labor restored the many monuments in their churchyard."—*Christian Observer.*

The Church at Rockville, also in Mr. Parker's field, needs repair, and they have raised most of the funds necessary, and hope before the end of the month to see it ceiled inside and repaired without. Mr. Parker rejoices "in the prosperity of this corner of the vineyard, and would testify to the fruitfulness of the labors of our departed Brother Vardell, who worked so long and faithful in this field."—*Ib.*

Rev. A. L. Patterson, of Walterboro, may be addressed during August and September at Sale Creek, Tenn.—*Ib.*

VIRGINIA.

Variety Springs, Augusta Co.—Mr. H. P. McClintic, of the Union Theological Seminary, holds services every Sunday, and they are always well attended. He is doing a good work here and his efforts will undoubtedly be crowned with success. He will preach for Rev. W. A. Hall, at Point Gap, Sunday night. Mr. Hall has gone to assist the pastor in his work at Mountain Grove, Va.—*Central Presbyterian.*

Berryville and Stone's Chapel.—The Rev. Jas. D. Thomas was installed July 24th inst., over these Churches in Clark County, Virginia, by a committee of Winchester Presbytery. Dr. F. M. Woods, of Martinsburg, preached the sermon, Dr. H. M. White, of Winchester, made the charge to the pastor, and Dr. A. C. Hopkins, of Charlestown, the charge to the people.—*Ib.*

Olivet Church, Albemarle Co.—The Rev. G. B. Strickler, D. D., of the Union Theological Seminary, Va., will begin a series of services at Olivet Presbyterian church, on tomorrow, the 24th instant. He will preach on Sunday morning a sermon on Presbyterianism, its distinctive teachings. There will be preaching each night during the week. The public is cordially invited.—*Ib.*

At Nizpah, Chestnut Hill, Richmond.—The Rev. P. F. Price preached on Sunday morning to a good congregation, and made a deep impression. He spoke also briefly at Fairfield in the afternoon, Mr. Walthall, the pastor, preaching the sermon. Mr. Price's addresses on both occasions were very profitable, being instructive and full of interest. He will always be remembered by these congregations with grateful affection and prayer.—*Ib*

Thompson Valley, Tazewell Co.—Through the courtesy of Rev. W. W. Ruff we had the pleasure of one week's preaching from Rev. T. R. English, D. D, of Union Theological Seminary. Although a busy season with the farmers, the attendance both morning and night at the services was encouraging. Two young girls, members of the Sunday School, were received on profession of faith in Christ. Dr. English's preaching was both lucid and forcible. Illustrations were repeatedly used to simplify and enforce the truth. Both pastor and people were greatly edified, and are hopeful of being more zealous and of accomplishing more for the cause of our Master than in the pastor.—*Ib.*

Hampden-Sidney.—Rev. W. W. Elwang, of Orlando, Fla., who has lately been appointed chaplain, with the rank of major, of the Florida Regiment, arrived here last week on a flying visit to Mrs. Elwang, who, with her little daughter, is the guest of her father, Rev. Dr. C. C. Hersman. Mr. Elwang is a minister of fine ability and scholarship, and a preacher of power, and will no doubt do a fine work in the army.

Rev. **R. B. Eggleston,** of Portsmouth, is on a visit to his mother, Mrs. M. G. Eggleston, who now occupies the Steward's Hall of the College.

The Seminary Residence which has been occupied by the Rev. Dr. Hersman, will be taken by Miles M. Martin, Esq., of Smithville and Richmond, who has two boys to enter college. Other families are negotiating for residences to be vacated by Seminary professors.—*Ib.*

The Cumberland and Jamestown Churches have united in a call to Rev. B. F. Bedinger. If Mr. Bedinger accepts it is not expected that he will take up the work here until about the first of November.

Rev. Letcher Smith changes his address from Raines, Cumberland County, Va., to Rolling Hill, Charlotte County, Va. Brother Smith has given up his late charge and will be glad to enter into correspondence with some church seeking a pastor.

WEST VIRGINIA.

Macdonald, Fayette Co.—On July 17th, 1898, our church was organized at Macdonald, by a commission of Greenbrier Presbytery, Synod of Virginia. This church is one of the fruits of Synod's evangelistic work. It consists of sixty-two members. Messrs. James Laing, David Stoddard and John W. Wilson were elected elders, and Messrs. S. A. Weisiger, Robert Turner and J. W. Gilmore deacons. Immediate steps were taken to secure a pastor, to devote his whole time to the field which is occupied by the church, embracing several coal operations, with a population of over 2,000.—*Central Presbyterian.*

A Fine Presbyterian Church is being built on a lot given by A. M. McLaughlin, of Greenbrier. The church is built as a branch of the Lewisburg Church. It is said to be one of the most tasteful in the Greenbrier Valley. Mr. McLaughlin is the practical head of the enterprise.—*Pocahontas Times.*

Lewisburg —A number of the friends of Rev. W. McC. White surprised him last week with a most acceptable present. Noticing that his buggy was nearing the collapsing point of "The Wonderful One Horse Shay," they gave him a new one of the finest make and of the handsomest style, and along with it a new set of harness. This will greatly facilitate his labors in his extended pastoral duties, and it only adds another to a list of substantial benefactions from a people ever watchful of their pastor's comfort. —*Central Presbyterian.*

Summersville, Nicholas Co.—A committee of Greenbrier Presbytery, consisting of Rev. Geo. T. Lyle, Rev. J. H. Lewis and Elder J. A. George installed Rev. E. E Patterson pastor of this Church on Sabbath, July 17th. Large congregations attended the services and Mr. Patterson received a cordial welcome from the people.

A few days before the installation services. Mr. Patterson lost the greater part of his household goods by the burning of the house in which he lived. Any one so disposed could do a great kindness to a hard working home missionary by sending him help to make up his loss. Address him at Summersville, West Va.—*Ib.*

MARYLAND.

Dr. W. W. Moore, of Union Theological Seminary, Richmond, Va., who is supplying the pulpit at Brown Memorial this summer, gave a special talk to young men last Sunday afternoon at the Central Y. M. C. A. Building, Baltimore.—*Central Presbyterian.*

KENTUCKY

Cresceut Springs, four and one half miles south of Cincinnati —Rev. Henry Miller reports his recent work at this place. "This is a village of a dozen or two houses, with the outlying country community. There is no church of any denomination in the immediate neighborhood. I have been at work about two weeks, preaching in the school house, situated near two saloons, and am delighted to say that on the night of the 14th in response to the earnest request of many of the citizens, and with the advice of Rev. Jos. Rennie, a member of the Home Mission Committee of Ebenezer Presbytery, I organized the Crescent Springs church with thirty-four members, eight of whom were received on profession of faith, three from the Catholic church, and others from the Presbyterian, Baptist, Disciples, Lutheran and German Reformed churches. Mr. D. C. Collins, to-day seventy-one years old, has for four years conducted a Sunday school in the school house; and the faithful work that he and others have done has prepared the way for the present glorious work. I really believe that he is doing his best work for Christ in his latter days. A daughter of his has promised a lot of about an acre on which to erect a church; and they have about $200 in bank to begin with, so the outlook is exceedingly bright. Mr. Rennie made an address at the organization and preached the next morning. He pledged his own interest and that of Madison Avenue church, Covington, in behalf of the enterprise, and promises to act as pastor of the church until they secure a pastor of their own. His church will give them 100 books out of their Sunday school library and a communion service."—Later advices report a total of forty members. Mr. Miller is now visiting with his family at the Rockbridge Baths, Va.—*Christian Observer.*

Independence.—Rev. S. D. Boggs, of Catlettsburg, has visited this point with gratifying results. He held a ten days' meeting in the court house, which was the only available place, the Union Church building having been burned two years ago, The court house was crowded every night, and as the result of the meeting, twenty-five persons united in a petition to Presbytery for organization as a church, A lot has been given with the foundation for a church already built upon if With the help of Presbytery and Synod, the congregation will go forward at once and complete the building. This, with Crescent Springs, makes two new and strong organizations where a few weeks ago our church had taken no permanent stand, and greatly strengthens our position in Kenton County.—*Ib.*

Hecla.—A most interesting and promising mission has been opened at this point near Madisonville, through the labors of Rev. G. E. Thompson. As the result of a meeting held by him in May, nineteen persons were received, some by letter and some on confession, and as the nucleus of a future organization, were added to the roll of Madisonville church. Others have been received since. Hecla is the seat of important coal mines. The company offers a very desirable lot on which to build a church. The school house now in use is entirely too small for the congregation. It is necessary to have a church building, and the congregation must have aid in its erection. How could money be more profitably spent?—*Ib.*

ALABAMA.

Woodlawn.—This church has inaugurated a helpful service called a Quarterly Meeting, taking the place of the prayermeeting on the first Wednesday night in each quarter. Reports are read from the session, the deacons, the Christian Endeavor and the Ladies' Societies interspersed with prayer and song. After this, refreshments are served. A delightful meeting of this sort was held on the 20th inst. A report from the Building Committee of the new manse was presented, showing that they needed about $100 to complete the contract. About $60 of this was immediately raised.—*Southwestern Presbyterian.*

Headland.—This point was organized last year, since which the Rev. J. C. Sturgeon has been giving it a monthly appointment. Rev. B. F. Bedinger recently held a week's meeting with him which resulted in seven additions to the membership.—*Ib.*

Bromley.—Rev. B. F. Bedinger will conclude his labors in South Alabama Presbytery with services at Bromley, in Baldwin County, on the fifth Sabbath. He goes thence to Oxford church in Tuscaloosa Presbytery.—*Ib.*

MISSISSIPPI.

West Point.—Resolutions adopted by the church at this place July 10th, 1898:

Whereas, The members of this church and congregation have heard that our pastor, Rev. G. E. Chandler, has received a call to another church which he is now considering, resolved

1. That we most earnestly hope that our pastor will decline this call and remain with us.

2. That we appreciate the fidelity of his service with us, his unceasing and unselfish labor for the upbuilding of this church and the great success wherewith God has crowned his efforts.

3. That we pledge to him should he remain with us, our prayerful sympathy and hearty co-operation in what he shall plan or do for the advancement of the cause of Christ among us.

The above resolutions were adopted by a unanimous rising vote of the congregation. By a further motion, they were directed to be spread upon the minutes of the session and also published in the papers of the city.—*Leader.*

Clinton.—Rev. and Mrs. F. W. Lewis left this week for a summer visit in Virginia.

Hon. D. W. Pipes is reported as recovering from his serious illness; his many friends throughout this Parish will be glad to see him up and fully recovered. —*Columbian.*

ARKANSAS.

Changes of Address.—Rev. R. L. McNair changes his address from Rockville, Md., to Jacksonville, Arkansas.

MISSOURI

Rev. J. M. Spencer, of the Peoples' Church, St. Louis, is spending a much needed vacation at Waukeshaw, Wis.

Rev. C. F. Richmond, of Perry, has accepted the invitation to supply the Paris Church and will commence his work there in September.

Kahoka Church.—Rev. W. S. Trimble, of Ferguson, has accepted the call from the Kahoka Church and will begin his pastoral services in a few weeks.

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

North Carolina.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

The month of August is devoted in all the Presbyteries to the cause of Presbyterial Home Missions. This cause is generally speaking the cause of Sustentation, of holding ground that is already won. The blue banner of Presbyterianism should never be taken down where once it has waved. There are many churches which need help in securing the preaching of the gospel, and often the help administered quickens the life of the church enough to make it independent and a helper of others. Let every Presbyterian church and individual make a handsome contribution for this cause. Another opportunity will not be given until February of next year.

The Superintendent submits his report of work done in the past few weeks. Returning from enforced absence from the work, he visited the Second Church, Charlotte, on the third Sunday in June. The Church contributed $205, about $65 more than was given last year. We have had the pleasing intelligence that the home mission workers among the ladies have some plans on foot which we hope to give as the best sort of news to our readers soon.

The following Sunday the First Church, Wilmington, contributed something over $200, which we feel sure will be increased by the September collections. Last year this church gave over $450, contributing more than it subscribed to the cause. The first Sunday in July, St. Andrew's Church, Wilmington, contributed over $100, and the Sunday following Steele Creek gave about $40, this as we learned from an elder being, in addition to the $100 apportioned the church, for which arrangements had been already made under the business system of church finances inaugurated by the pastor, Rev. A. A. Little. The third Sunday in July was spent in Burlington, and we learned that the collection would probably reach that of last year, about $150. The next Sunday was given to Charlotte First. The church has made arrangements to pay its apportionment of $200, and individual subscriptions to the cause will be welcome indeed. This church gave over $350 last year. Sugar Creek Church was visited last Sunday, and it will give between $35 and $40 for the year. Total secured, $825.

A note from Brother Black tells of a good meeting at Taylorsville. There were some 30 professions of faith in Christ and four persons have joined the Presbyterian Church, with others expecting to join. The sum of $55 was secured for the cause.

CORRESPONDENCE.

[For the North Carolina Presbyterian.]

Letter From Chautauqua.

Rev. E. Lawrence Hunt delivered last week an interesting lecture on "The George Junior Republic."

About fifteen years ago Mr. George went to New York City, and while in business there his heart went out to the little street arabs, and he finally decided to give some of them an outing on his father's farm, and the next year some of the neighbors took some of the toughs, but they soon had trouble with them, and refused to keep them again, although they were willing to furnish food for them. Mr. George himself found it very difficult to control them, and he had sometimes to whip as many as fifty or sixty of them in a single day. At last the idea occurred to him of forming a Republic in which the boys could be the citizens and could make their own laws, and elect their own officers.

The republic is a fine success, and is teaching the boys how to make, rather than how to break laws. They are allowed control, but their president has the power of veto.

Every one must work for his living, and if they will not work they will have no money with which to buy food. Those who work are payed in the tin money which is the lawful currency of the Republic.

The Republic has a jail, a corps of policemen, civil service examinations, a court of justice, with a police magistrate, and other features of a well ordered government.

Two or three of the boys want to go to college to prepare for the ministry.

This new innovation may prove the most practical way to reach the city tough and train him for the citizenship, which must soon be his.

Dr. Russell H. Conwell delivered Saturday his famous lecture on "Acres of Diamonds."

Dr. Conwell is pastor of the Temple Church, Philadelphia, which has a membership of about 29,000. E. S. MORTON.

Characteristics of the Successful Church Treasurer.

[Presented at the Elders and Deacons' Convention held at Rock Hill, South Carolina, by George Allen Treasurer Presbyterian Church of Raleigh, N. C.]

The duties and responsibilities of a Church Treasurer, and what should be expected from him, is a subject of interest and importance, as to a large extent the comfort of the congregation and the financial prosperity of the church depend upon his fidelity and management.

At this age of the world, with the increased missionary and benevolent operations of the church, improved plans for raising money become necessary, and upon the Treasurer must rest the responsibility of devising and carrying out those that are best suited to the circumstances of the congregation.

Owing to the natural difficulties, attending the position of a collector of money, the Church treasurer is in danger of becoming personally unpopular, and of losing valued friendships, which is almost certain to be the case, should he attempt to put in operation any business methods for obtaining money. This well-known fact makes it very difficult to induce men of any ability and prudence to accept the office, as they are unwilling to undergo the worry and discomfort of petty opposition from a few individuals, who should be the treasurer's strongest supporters.

In order to attain success, the treasurer must be able to command the full confidence of the congregation. Goodness and honesty, which are indispensable qualities, will not make up for the lack of business ability, industry and correctness of accounts. Slack methods and financial errors will not be tolerated by the contributors, and they will bring discredit upon the treasurer and upon the church which he represents.

The treasurer must in proportion to his ability set an example of personal liberality, or he cannot expect to have liberal contributors. He must be able to obtain the co-operation of the elders and deacons, without which he cannot have the necessary and required support of the private members. He will also need the aid and support of the female members of his church.

The treasurer should be able to originate wise plans and methods of church work and be able to present them to the congregation in a clear and forcible manner, and he must be willing and ready to accept and to adopt better plans when they are presented by others.

His financial reports should be arranged and presented in the clearest and simplest manner, so that the congregation can fully understand it, and feel that it is not entirely a matter for the officers of the church.

The treasurer must be prepared to cheerfully persevere in the attempt to demonstrate that the new plan can be better than the old, and must remember that persistent and faithful work is the price of success.

As the treasurer is the financial head, he must expect to be criticized and blamed for the financial shortcomings of the church, yet he should remember that he is not working for pay or for reputation, but that he is working for the welfare of the church and for the glory of God, and that he must not be discouraged.

OUR BOOK TABLE.

The July number of the *Presbyterian Quarterly* is an admirable one. Dr. McPheeters and Dr. C. W. Humphreys discuss at some length the judicial case that was before the last Assembly, as to the right and wisdom of Petition to the Civil Authorities. Rev. Wm. P. McCorkle, one of our own valued correspondents, contributes a timely article on "the New Scientific Religion" misnamed Christian Science—misnamed because it has been conclusively shown that it is neither science nor Christian. This new superstition has had one or two outcroppings in this State in the so-called faith-cure, but in the Southwest it has obtained quite a hold on the people, and Mr. McCorkle's elaborate description and minute analysis of the system will be helpful to many of our ministers who have to contend with it. Dr. W. T. Hall writes on the Federal Principle in the Westminster Standards, and Dr. Henry E. Dosker of the Pilgrim Fathers of the West. There is a delightful essay on the Fourth Eclogue of Virgil, with its striking Messianic expressions, by Julia McNair Wright. Altogether the *Quarterly* is a review in which our Southern Presbyterian Church is justly proud, and should be taken by all our ministers with any taste for theological and classical literature.

Literary Note From the Century Co.

The account of the battle of Manila Bay which has been written for the August *Century* by Joel C. Evans, gunner of the Boston, refers especially to the bravery of the Chinese servants whom Admiral Dewey has just recommended for citizenship. Mr. Evans says: "The Chinese servants, ordinarily used for fetching and carrying, were impressed into service, and showed courage and skill. They showed as much nerve as the Americans. They toiled at the whips and in lifting and carrying ammunition. Their faces were as impassive as when serving dinner in Hong-Kong harbor. They chattered to each other in their own language, and laughed in their celestial way, when a shot, striking the foremast, shook the ship, caused the paint to scale off the mast a foot from us, and the angle-lines which strengthen it inside to rattle loudly. 'Velly good,' said one, and mechanically resumed his task. They too, were curious, and when some man would sing out from the ports that we had struck a Spanish ship they were as happy as we."

This article is one of three accounts of the battle, written by eye-witnesses, that appear in the August *Century*. The other articles are by Colonel George A. Loud, formerly paymaster of the McCulloch, and Dr. Charles P. Kindleberger, junior surgeon of the Olympia.

SUNDAY SCHOOL LESSON.

Third Quarter, Lesson VII.—Aug. 14, 1898.

The Shunammite's Son.—II. Kings iv: 25-37.

GOLDEN TEXT.—"Cast thy burden upon the Lord, and He shall sustain thee."—Psalms lv: 22.

INTERVENING EVENTS.—In II. Kings, beginning with the second chapter through the eighth, there is a collection of incidents about Elisha, chiefly a series of miracles. Chapter third is thought to be out of the chronological order, for from two expressions it was evidently an event happening before Elijah's translation.

The king of Moab having revolted against Israel, Jehoram called to his aid Jehoshaphat king of Judah and the king of Edom. As the allied forces marched south through Edom they found they were about to perish from lack of water. Elisha was found and for the sake of good Jehoshaphat he listened to the entreaties of the kings. Calling for a minstrel to play for him, "the hand of the Lord came upon him" and he said, "make this valley full of ditches," foretelling that without wind or rain the ditches would be filled with water for man and beast, and that the Moabites would be defeated. The next morning the enemy seeing the red reflection of the sun on the water supposed it to be blood and thought the allies had fought one another. Rushing pell mell to sieze the spoils they were utterly routed.

In 1868 a Germany missionary found the Moabite stone, a stone dedicated to his god, Chemosh, by Mesha, king of Moab, and reciting his revolt against Omri and Ahab; it is very valuable as confirming the Biblical history of this period.

Elisha differing from Elijah in many things, chose the capitol, Samaria, not the desert, as his home; but seems to have gone round in circuits "holding services," as we would say today, and teaching the people, often bringing miraculous aid to those in trouble.

In this very chapter we hear of the poor widow of "one of the sons of the prophets" crying unto him that her two sons were on the point of being taken as slaves by a cruel creditor. He finds she has a pot of oil, and so testing her faith and her diligence in using her own strength and means, he orders her to borrow empty vessels into which she must pour her oil. Selling the supply the debt was paid and her children saved.

On one of his circuits Elisha passes by Shunem (still a little hamlet) on the side of a little mountain, four miles north of Jezreel on the edge of the plain of Esdraelon. At that place there lived a "great woman," great in her position, influence and means, therefore a "great woman" in the estimation of her town; great in ardent piety, in hospitality, in faith, therefore "great" in God's sight. She "constrained" Elisha on one of his trips to eat bread with her; it was a congenial home and so "as oft as he passed by" he stayed to a meal. Perceiving him to be "a holy man of God" she suggested to her husband to build a little chamber for the prophet, a chamber reached by outside steps and to be his private and exclusive room.

Elisha wished to reward her; he was influential at court and could get her court favors, but she was contented as she was. But she was childless, and to her great joy a son is promised her.

This boy having gone to the harvest field has a fatal sunstroke. He dies on his mother's lap; she does not tell his father even, but lays the lad on Elisha's bed and calls for a donkey that she may go to Elisha, bidding the servant that accompanies her to go rapidly.

EXPLANATORY NOTES.—Vs. 25-37. Mt. Carmel is fifteen miles from Shunem, and she must have indeed "slacked not her speed" that hot summer day. From its being mentioned (II Kings ii:25) that Elisha went to Carmel from Jericho and from the question of the Shunammites husband (verse 23) some think there were special religious rites kept up on Carmel, the scene of Elijah's triumph over the prophets of Baal, others suppose there was a "school of the prophets" there which Elisha visited at regular intervals.

The "man of God," seeing who was advancing, knew there must be some trouble and hurries off Gehazi to inquire if there is peace with all at her house.

Notice in her answer that only "well" is not in italics, she did not say all was well but gave the courteous and customary reply, "peace," to close the conversation. She did not care to tell her grief to Gehazi; even when she reached Elisha she did not wail forth the death of her son, but speechless knelt and clasped his feet.

Even to-day this is a gesture of passionate entreaty in Palestine, and our medical missionaries tell of mothers who have thus clasped their feet, and of men who have, like Gehazi, rudely tried to push them away.

Elisha, to whom God had not revealed the boy's death, is very gentle. He does not resent her passionate reminder that she had not asked for a child, and that now the unasked but precious gift had been suddenly withdrawn. He understands and immediately sends Gehazi to lay his staff on the child, telling him not to delay to salute others, for a formal Oriental salutation is a matter of hours, not moments, as with us.

The mother, who may have known Gehazi's inward wickedness, for he proved to be a rascal, will not be satisfied with less than the prophet's own presence, so he turned back with her to Shunem.

Gehazi had obeyed orders and met them on his return to report that he with the staff had been utterly powerless.

Elisha then takes the right means; shut in with God and the dead form he wrestles in prayer, he stretches himself upon the cold, lifeless child. He feels the warmth stealing into the cold limbs; again he prays and again tries to communicate vital heat and behold, the child is entirely alive.

A most interesting sequel is related to this in chapter 8th. Elisha warned the Shunammite of a coming famine, she leaves Israel and returns to find the property seized by some man. It is the very hour Gehazi is telling the king of the miracle of to-day's lesson that she appeals to the king, and she and her son are recognized by Gehazi. Of course her property is restored, and back rent even given her.

LESSONS.—We can be used by God to work spiritual miracles, to bring dead souls to life; and we are in much danger of making Elisha's mistake of trusting to methods, to forms, to organizations, just as he believed the staff had power. It must be wrestling, agonizing prayer and personal, vigorous, persistent effort. There is no more merit in any given method than there was in that stick, though it was Elisha's.

It is an immense comfort to find that God can use our lives if saturated with prayer and piety, to bring life to others; our living with our fellows in closest contact may be blessed to them.

It must be "eye to eye;" learn to see from your friend's standpoint, to sympathise with his spiritual and other difficulties, with his limitations. Elisha and the child were not exactly of the same size, but he got "hand to hand," "mouth to mouth" with the body.

Elisha went on praying after there was "warmth;" don't stop praying for your loved one because he has made a profession of religion; go on praying and working for him.

Be like the Shunamimte, not satisfied with deputies, but cry unto Jesus, "I will not let Thee go except *Thou* bless me."

Study this miracle in every particular and apply it to winning soul's for Christ.

Westminster League Department.

[CONDUCTED BY REV. JOHN M. ROSE, D. D.]

SUNDAY, Aug. 7. Topic:—*Joseph the Successful Man*: Genesis xiii.

The story of Joseph's life is one of the most charming and romantic in all history. The minutest events in his life were but links in a chain on which were suspended the destinies of God's kingdom, and the salvation of the world. To his father he was doubly dear as the son of his old age and the child of his beloved Rachel. The doting father's partiality, the "coat of many colors," the foolish tale-bearing, the strange prophetic dreams, the envy and hatred of his brethren, the casual errand to inquire after their welfare, the murderous plot, the sale to the wandering Ishmaelites, the deception practiced upon his distressed old father, his subsequent sale to Potiphar, the false accusation, the unjust imprisonment, his interpretation of Pharoah's dreams, his consequent elevation to the most important office next to Pharaoh—all the details of his eventful life have been familiar from childhood. How strangely are God's purposes accomplished! How little things determine our destiny! Next to the life of our Saviour, that of Joseph perhaps has most deeply interested our childhood, and its lessons may be most fitly offered to the mind of the young.

The character of Joseph has been thus portrayed: "His character is the least marked by irony or indecision. His first quality seems to have been the greatest resolution. He not only believed faithfully, but could endure patiently, and could command equally his good and evil passions. Hence his strong sense of duty, his zealous work, his strict justice, his clear discrimination of good and evil. Like all men of vigorous character he loved power, but when he gained it he used it with the greatest generosity. He seems to have striven to get men unconditionally in his power that he might confer benefits, upon them. Generosity in confering benefits or as well as in forgiving injuries, is one of his distinguishing characteristics. With the strength was united the deepest tenderness. He was easily moved to tears, even weeping at the first sight of his brethren after they had sold him. His love for his father and Benjamin was not enfeebled by years of separation, nor by his great station. The wise man was still the same as the true youth. These great qualities explain his power of governing and administering, and his extraordinary flexibility, which enabled him to suit himself to each new position in life."

Was Joseph a successful man, and what were the elements of his success?

Bear in mind that he was only a youth, seventeen years of age, when he was sold a slave to Potipher, "an officer of Pharoah's, and captain of the guard." "And the Lord was with Joseph and he was a prosperous man." "And his masters saw, that the Lord was with him, and that the Lord made all that he did to prosper in his hand." "The Lord blessed the Egyptian's house for Joseph's sake." See him in temptation. "How can I do this great wickedness and sin against God?"

See him suffering an unjust imprisonment. "But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." "The Lord was with him, and that which he did the Lord made it to prosper."

See him before Pharaoh, when summoned to interpret his dreams. "And Joseph answered Pharaoh, saying; it is not in me; God shall give Pharaoh an answer of peace." And Pharaoh said unto his servants, can we find such an one as this is, a man in whom the Spirit of God is?" Then follows Joseph's advancement—"Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou."

Plainly these Scriptures show that his success is to be attributed to his personal piety, his faith in God, and his consequent devotion to right and duty. This is the grand lesson of his life, which our young people should learn; God's blessing is essential to success, and God blesses those who are true to Him.

Joseph's piety was the spring from which flowed his devotion to duty, his strict integrity, his honesty, his trustworthiness, his purity of life, his patient endurance of wrong, his forgiving spirit, and consequently his success in life.

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"Answering The North Carolina Presbyterian."

That is what the *Biblical Recorder* calls its rejoinder on the question at issue between us. The *News and Observer* with nice discrimination says: The *Biblical Recorder replies* to the NORTH CAROLINA PRESBYTERIAN.

The first issue is a question of fact. The PRESBYTERIAN objected to the statement by the *Recorder* that there were "many Presbyterians who are convinced that the State's policy is inimical to Christian institutions and Christian denominations." The *Recorder* attempts to prove its allegation by saying "The activity of President Shearer before the General Assembly a few years ago would go to indicate that at that time he was not far from holding that position." The *Recorder* ought to know that Dr. Shearer's bill before the Assembly contemplated an *increase in the appropriations to the University* and simply a change in the policy of the University itself, the elevation of its standard for graduation and the elimination of the lower classes. This was, avowedly, one way of taking the University out of competition with the private colleges. He authorizes us to say for him now, that the State institutions are here to stay and that it is both patriotic and Christian to do all that is possible to keep them free from abuses, while the Church-schools in fair and honorable competition, serve the purpose of lifting the State institutions above the plane of politics, with its contaminations.

That other "Presbyterian leader" might go that far without being anywhere near the *Recorder's* extreme positions. If there are any abuses in our State institutions, it is the function of a religious newspaper to point them out—and the PRESBYTERIAN will join the *Recorder* in the effort to reform any evil proved to exist, in the management of them.

As another proof of the "many Presbyterians" the *Recorder* says: "For instance, we were never more cordially endorsed than when we made a speech in elaboration of this position at Red Springs, in the heart of the Presbyterian country, to an audience in which there were supposed to be five hundred Presbyterians." Here again, with a degree of uncandor that we are compelled to condemn, the *Recorder* omits to state that the speech was made at a Baptist Chautauqua. But we let Red Springs speak for itself:

RED SPRINGS, N. C., July 29, 1898.

Rev. A. J. McKelway, Charlotte, N. C.:

MY DEAR SIR:—The five hundred Presbyterians who assented to Mr. Bailey's views on State Aid, on the occasion of his address here last year, exist simply in the young man's imagination. While he may have been complimented for his effort, I know of no Presbyterian here or elsewhere in this community who favors his views. There may be some, but I don't know them. I simply write you this in the interest of truth. I think Mr. Bailey mistook Baptists for Presbyterians. Yours very truly,

D. P. McEACHERN.

In view of which unsolicited testimony the *Recorder* will pardon us if we ask for the *names* of the "many Presbyterians" it has "seen, talked with and had letters from," endorsing its proposition that the policy of State aid is "inimical to Christian institutions and Christian denominations." We should like to see how large their number and influence is as compared with the number of our adherents in this State.

"No higher education by the State is better for Christianity than for the State to maintain higher education. And upon this proposition we take our stand." To which we can only reply: "There are things at which one stands struck silent, as at first sight of the Infinite."

The *Recorder* fishes out the same old dead fly, from the *Christian Advocate's* ointment and buries it in its own. Although the fly is in a still more decomposed state and the protest of our olfactory nerves is a strong one, we shall try to take it out of the ointment, and denominational jealousy out of this discussion.

The *Recorder*, following the *Christian Advocate's* lead, insinuates that we are influenced in our position by the fact that President Alderman, President McIver and President Holladay are Presbyterians. The *Recorder* is our first informant as to the denominational complexion of one of these gentlemen. But we are sure that the *Recorder* will admit that their Presbyterianism is nothing against their Christianity. Neither is that of Professor Holmes and Professor Venable. Nor is the Methodism of Professor Williams, who is a minister as well as a Christian. Nor is the faith of Dr. Hume, one of the prominent Baptist preachers of North Carolina. Nor of Professor Gore, another Baptist, nor of Dr. Manning, a devout Episcopalian, these and other such being of the University. Nor will the *Recorder* raise any question as to the Christianity of Professor Claxton, of the Greensboro Normal, who is Superintendent of a Methodist Sunday School, nor of Professor Joiner, who is, if we are correctly informed, a deacon in the Baptist Church.

Now the *Recorder's* catch-word is Christian Education. It begs the whole question when it assumes that institutions with such men as these in their Faculties, cannot be Christian institutions because they are partly supported by the State. We happen to know that there is an optional Bible course in at least one of these schools. And yet when the *Recorder* is looking for an illustration to justify the Baptist Convention for meddling with the political question of State aid it chooses the saloon, the Devil's trap for souls, as a parallel to our State educational institutions. "In view of its position" it says, "the *Presbyterian* cannot encourage its readers to vote against liquor men on the ground of Christianity."

Just let North Carolinians consider that parallel, and ask themselves what they think of the insult? Out on such nonsense!

"If not compulsory attendance" upon State institutions, says the *Recorder*, "there is compulsory support, which is worse." The only trouble with that statement is its falsity. There is no more compulsory support of our educational institutions than of our courts of justice. Both are supported by taxation and there can be no taxation without the consent of the people thereto, directly or through their representatives.

And if the *Recorder* would like to know where it gets its arguments against state aid, we can inform it. We doubt not that many a Jesuit priest is laughing in his sleeve at the ground that is taken by these Protestant enemies of Higher Education by the State. The Roman Catholic Church said, first, "The Bible must be banished from the public schools, because (to use the *Recorder's* exact language) the State shall not support any system of religious instruction." And some States were foolish enough to banish the Bible from the schools on that ground. "Now," says the same church again, "there is no religion taught in these schools and we cannot send our children to them. Hence it is unjust that we should have to support our own parochial schools and those of the State, too, by taxation. Therefore, either give us some of the public money or down with the public schools!" The only difference is that the *Recorder's* position is a little more absurd, since Higher Education deals with those of maturer years, many of whom are professing Christians.

There are other underlying fallacies in the *Recorder's* position. Christian Education can only mean in the majority of studies, the influence of the Christian teacher. There is no such thing as a Christian course of mathematics or an evangelistic department of chemistry, (though Dr. Whitsett's sad fate would lead one to believe that there is a Baptist science of history, which is independent of the facts.) And even the education of a man in theology does not make a Christian of him. We cannot ask for anything better than the influence of Christian professors and the Christian ministry at our schools, both Church and State, and we rejoice to see these influences anywhere.

Another fallacy is the confounding of Church education with Christian education. We believe in denominational schools most heartily as Davidson and our excellent Presbyterian colleges for girls well know. Every Church should have them wherever possible. But schools which are under the control of some denomination are not the only Christian schools. And for our part, we hope that as North Carolina refused to banish the Bible from the public schools at the bidding of the Romish priesthood, so it shall not close its State institutions or refuse them the most liberal support, under the pretense, that because they are not controlled in the interest of some one denomination, they are therefore "inimical to Christian institutions and Christian denominations." We are not afraid of any such result. In fact if the *Recorder* and its allies keep up their contention much longer we may be compelled to protest against too great an increase in State appropriations and too large an enrollment in the State institutions. For according to the *Recorder's* own testimony, since this agitation began, both appropriations and enrollment have increased.

The *Recorder* evidently does not understand our reference to Presbyterian history. We will let Thomas Carlyle explain:

"There is an inspiration in such people; one may say in a more special sense, 'the inspiration of the Almighty giveth them understanding.' Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true! That, in the moment when he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth to all corners, and said, 'Let the people be taught.'"

REVIEW OF CONTEMPORARIES.

Church and State.

There have been some sharp words used in the English House of Commons, and by leading members of the House of Lords, in regard to the "lawlessness" among the clergy in introducing semi-Romish rites in the public services of the Anglican Church. "Illegal," "immoral" and "disgraceful" are the epithets hurled against the practices of the Ritualists by Sir William Harcourt. His righteous indignation was by no means abated by Mr. Baifour's effort to minimize the numbers and the strength of the party in the English Church which denies its Protestantism, and would fain tie it again to the triumphal car of Rome. The "imperial race" will not bow to this alien rule.—

Nonconformists in England are becoming more fully aware of the difficulty of maintaining their position in the face of the growing tendency towards Ritualism and the Romanizing practices in the Anglican Church. The controversy against "lawlessness" in the Church has awakened the adherents of the Free Churches to the fact that educational and social influences are steadily arrayed against them. A leading religious journal quotes from a circular, widely circulated, in which it is declared that, practically, Nonconformists "are excluded from the teaching profession in many towns and villages in England." The clerical influence is always against them, and is generally successful.—*The Presbyterian.*

We have seen a story which was told of a New England professor in a theological school, who was earnestly arguing with a student who was desirous of taking a "short cut" into the ministry. The student supposed that he had clinched the argument, by saying that "the Lord had no need of much human learning." "Still less," was the sharp retort which silenced the young man, "has he need of human ignorance." A similar story is told of an ignorant preacher who was taken to task by the Bishop of the Diocese. The man replied: "But are we not commanded to preach the gospel to every critter?" "Yes," said the Bishop, "but we are nowhere told that every critter must preach the gospel."—*The Presbyterian.*

When George Muller began to pray for God's help in founding orphanages on the Downs at Bristol, England, there was only accommodation for 2,000 children in England, while there were some 8,000 in the prisons of England. Now there is accommodation for 100,000 orphans, and mainly this development has come from the faith and foresight of this saint of the children. And so, as the *Daily Telegraph* said when Muller died, "he robbed the cruel streets of thousands of victims, the gaols of thousands of felons, the workhouse of thousands of helpless and hopeless waifs." The pithiest and fullest remark ever made about this man and his work was that which brought out its *apologetic* value. It was the printed word of Spurgeon: "The God that answers by orphanages, let him be God."—*The Presbyterian.*

The authorities of the University of Edinburgh have done an unusual thing in crossing the ocean to find a successor for one of their eminent teachers. Dr. Calderwood, a Presbyterian divine, who was for many years Professor of Moral Philosophy in the University, died in the early summer. At a meeting held soon after his death the Curators of the University elected as his successor Prof. James Seth, of the Cornell University, in the State of New York. Their attention was drawn to him probably because he is the brother of Professor Seth, who now fills the Chair of Logic and Metaphysics in the University of Edinburgh. The Seth brothers are men of high repute, especially in the department of ethics, but we do not remember that the old and famous University has ever called an American before to be a prominent member of its Faculty. Is this one of the results or early fruits of an Anglo-American alliance?—*The Presbyterian.*

A current cartoon represents an enormously stout figure of the German Minister of War and a very thin figure of the German Minister of Education, thus intimating that that is the way the respective Ministers would look if the budgets for military and educational purposes had any effect upon their physical development And if the figure of a Foreign Missionary Secretary of almost any country were introduced alongside in the picture, on the same basis of relative expenditures by the public, we presume his form would be emaciated, as things unfortunately are, to well-nigh the vanishing point.—*N. Y. Observer.*

The choir and organ have their place in the sanctuary, but they ought not to crowd out the congregation. Its rights are paramount. Singers and organist exist for the people, and not the people for them. "Let all the people praise thee, O Lord." The voice of praise should ascend from every pew. Our churches, generally, have had enough of singing by proxy. Let there be more, and better, congregational singing.—*The Presbyterian.*

One of the conditions of surrender at Santiago was that the Spaniards should have the privilege of taking back to Spain with them all portable church property. No one should cry over this. Let them take away every image and altar and crucifix, every rosary and crozier and vestment, everything that shall remind the people of Cuba that Romanism was ever on their island. Let every priest and bishop, and every friar and nun, have a free pass back to the country which has deteriorated, under their influence, more than any country claiming civilization. We hope that they will avail themselves to the full of this concession, and then, when they have finished in Santiago, the same Church might secure, for the asking, the same privilege in this country, and we would all be the better for the departure.—*The Interior.*

Among the Confederate chaplains now attending the reunion are: Rev. A. G. Thomas, Seventh Georgia regiment, Atlanta; Rev. J. M. Britain, Thirty-eighth Georgia, Atlanta; Rev. E. Payson Walton, Fifth Virginia, Atlanta; Rev. W. E. Jones, Twenty-second Georgia, Atlanta; Rev. J. B. Mack,* Fifty-fifth Tennessee, Fort Mill, S. C.; Rev. A. D. Betts, Thirtieth North Carolina, Rocky Mount, N. C.; Rev. Robert L. Wiggins, Fourth Florida, Vienna, Ga.; Rev. A. M. Marshall, Twelfth Georgia, Eatonton, Ga.; Rev. J. B. Craig, Ninth and Fifth South Carolina, Atlanta, Ga.; Rev. P. C. Morton,* Twenty-third Virginia, Wilmington, N. C.; Rev. W. F. Curry, Fiftieth Georgia, Pelham, Ga.; Rev. J. H. Alexander,* acting chaplain, Atlanta, Ga.; Rev. W. F. Quillian, acting chaplain Tweaty-fourth Georgia, Atlanta, Ga.; Rev. E. Deniston, post chaplain, Chattanooga, Tenn.; Rev. W. P. Patillo, Third Texas cavalry, Atlanta, Ga.; Rev. J. C. Camp, Tenth Georgia, Jonesboro, Ga.; Rev. L. H. Blanton,* Fifty-fourth and Twenty-sixth Virginia* Richmond, Ky.; Rev. E. M. Green,* Second Arkansas, Danville, Ky.; Rev. John G. Law, Florida division, Ocala, Fla.; Rev. George W. Yarbrough, Thirty-fifth Georgia, Grantville, Ga.; Rev. Horace Jewell, Thirty-third Arkansas, Arkadelphia, Ark.; Rev. W. F. Robinson, Fifteenth Georgia, Young Harris, Ga.; Rev. R. H. Whitehead, Twentieth Mississippi, Palmetto, Ga.; Rev. J. H. Weaver, Thirteenth Georgia, Atlanta, Ga.; Rev. W. A. Parks, Wall's Texas legion, Whitesburg, Ga., and Rev. T. P. Cleveland,* Atlanta, Ga.—*Atlanta Journal.*

*Presbyterian—We wonder how many of these brethren would be willing to be "restored to the bosom" of the Northern Church—in the only "Scriptual way" of "confession and repentance" for that "worst of crimes, rebellion."

List of Patents

Granted to Southern States inventors this week. Reported by C. A. Snow & Co., Patent Attorneys, Washington, D. C.: W. G. Boughton, Frostburg, Md., sad-iron; C. E. Buek, Richmond, Va., sectional feed-roll for gang edgers; E. H. Butler, Grayson, Ky., quilting-frame; H. C. Campen, Baltimore, Md., round tin can; E. Edwards, Rural Hill, Miss., trunk-lifting device; C. D. Hale, Alpha, Md., music-book holder; J. A. Hanger, Staunton, Va., churn; J. T. Holland, Memphis, Tenn., bottle; W. E. Jackson, Jr., Augusta, Ga., automatic device for returning carriages for type-writing machines; T. F. Leak, Montgomery, Ala., tire tightener; T. E. Lewis, Dougherty, I. T., acetylene gas generator; F. Lowe, Oklahoma, O. T., automatic can; L. Matthews, Paris, Tenn., wire fence; A. Mehl, Garrison, Md., detachable link; E. L. Painter, Owen's Mills, Md., trace fastener; P. Poincy, New Orleans, La., raising levels of low lands; F. W. Quidas, Mount Washington, Md., electric radiator; J. T. Rice, Hot Springs, Ark., flying machine; A. Riecke, Baltimore, Md., torpedo exploder; O. W. Snyder, Lexington, Ky., cooking stove; W. A. Townes, Milan, Tenn., currycomb; J. Vail, Frostburg, Md., single delivery match safe. For a copy of any of the above patents send ten cents in postage stamps with date of this paper to C. A. Snow & Co., Washington, D. C.

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CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

DEAR LITTLE FOLKS:—We are disappointed at not having more stories, written by your own little hands. Here it is the first week in August and so far only one story sent in. Do go to work and think up something nice. I read to-day "The Diary of a Kitten" written by a little girl. Suppose somebody writes a diary for her doll. Tell what you think Miss Dolly would like to say about herself if she could talk and you boys who have pets, dogs or horses or anything else give them a chance to speak for themselves and tell us how they are treated by their young masters.

What do you think of sending some leaves out of the books you are all writing, the books we talked about a long time ago? Only think how much all of us have written since then. Has the story of some great sorrow or some great joy, been set down on the clean white pages? Have there been temptations and bitter words and sinful thoughts, things that make our dear Teacher sorry?

Do you have little talks with mama about these books, and most important of all, do you at the beginning of each day, ask God to help you keep the pages clean? How about these things?

I wonder how many pairs of eyes are meeting mine up yonder in that beautiful moon? Only think how funny it is that you, 'way off at your home, and I, up here in the mountains, can see exactly the same things if we look *up*. Let me tell you what I have to think about when I look at the moon and at "the pinholes in the sky, that let God's glory through." I think about Little Sister, who used to sit with me often on the dear old home porch, while we watched the moon rise or saw her peeping at us over the tree tops, letting a whole flood of glory through, and I believe that she is as near me as she ever was, only just now, for this little while, cannot see, or touch, or hear.

It makes me happy to remember how she loved beautiful things, everywhere and of every kind, but most of all it is sweet to think of her love for the things that God, not man, has made. How I wish all of the little ones would learn early to look *up* for all their beautiful things, and for all the things that bring happiness. You know we were talking last week about God's wonderful love to us. Now the more you look up and think about all His wonderful works the more will you feel how great a thing it is to be loved by Him. If you are troubled by thinking sometimes that you do not love Him, just stop trying for a while and think how *much* He has loved *you*. Look up, as David did, so long, long ago, and wonder that the God who created the heavens, the moon and the stars, could ever remember poor, sinful men. Will you learn this verse for me? "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?"

CHILDREN'S LETTERS.

A Hundred Years Old.

MINT HILL, N. C., July 29, 1898.

DEAR PRESBYTERIAN:—This is my first attempt to write to you. I am very well acquainted with the editor of your good paper. I am glad Mrs. McKelway has gotten well and is able to write us such nice and sweet letters as she always did. My father is the pastor of this church, and the church is a hundred years old. Isn't that old? My Sunday School teacher is Mrs. T. J. Flow. My father has gone to Virginia to assist Mr. Wilson in a protracted meeting. My aunts and my cousin are visiting here now. I am named for my grandmother, who is in her eighty-third year. Well, as this is my first letter, I will close by answering Clayton Alexander's question: Elijah was the man that fled into the wilderness and fasted forty days and forty nights.

Your little friend,
MARY RAMSEY MCMURRAY.

An Answer and a Question.

ROBERDEL, N. C., July 1898.

DEAR PRESBYTERIAN:—As so many little boys and girls are writing I thought I would write one too. I wrote to you once before while you were printed in Wilmington. I am a little girl eleven years old. My mama has taken the NORTH CAROLINA PRESBYTERIAN for a long time. I hope Mrs. McKelway has fully recovered, we missed her so much on the children's page. Rev. Mr. Maxwell preached one sermon here while he was holding a protracted meeting in Rockingham. He held a revival here two years ago and we all liked him very much. Well I will close by answering Little Clayton Alexander's question. Elijah fled into the wilderness. Whom did God smite for touching the ark?

Your unknown friend,
ANNIE B. WISHART.

SHE "DISPLAINS" IT.

"Had too!"
"Hadn't neither!"
So contended Bess and May—
Neighbor children who were boasting
Of their grandmammas, one day.
"Had too!"
"Hadn't neither!"
All the difference begun
By May's saying she'd two grandmas,
While poor Bess had only one.
"Had too!"
"Hadn't neither!"
Tossing curls, and kinks of friz.
"How could you have two grandmothers
When just one is all they is?"
"Had too!"
"Hadn't neither!
'Cause ef you had two," said Bess,
"You'd displain it!" Then May answered,
"My grandmas were twins, I guess!"
—*James Whitcomb Riley, in St. Nicholas.*

[For the North Carolina Presbyterian.]

The Tale of the Tail of a Rubber Dog.

Yes, I am only a tail, and such a short tail, but if you will believe me I used to be long and grew at the end of a little rubber dog. You see this curve in me, just as if I were about to be a rubber ring? Well that's what made me look spry and smart and that's what made the man come and buy me off my good quiet shelf in the toy store. He walked in and said: "I want a rubber dog, please, that one with the tail curling up." So I was taken down and wrapped in paper and carried off in an awful, dark, hot place, where I almost melted. After a while I did faint or go into some sort of unconscious spell, for the next thing I heard was the rattle, rattle of paper, as the man took me out of the dark hole, and showed me to somebody else, saying "I got this for the baby, you see their are six things for him to put in his mouth, the head and four legs and tail!" Poor me, how I trembled! It seemed to me they could not help seeing how mortally frightened I was. "Oh!" I thought, "if only I were a live tail, such as the dogs wear, who used to run past my store door, I would drop between my dog's hind legs and he would carry me to some hiding place, but I am only rubber and cannot even wag." But while I was mourning over my ill luck, the lady took me from the man and carrying me out into the kitchen, called, "Nurse, come take this dog and scald him well with, boiling water, mind you, and then give him to the baby." "Well" I thought "my end had come," then I began to laugh all quietly inside of myself, because I thought, "Why I am nothing myself but an end and if my end has come then I have "made ends meet," and that is something my shop keeper was always grieving over and saying he could not do. I wonder what sort of feeling it will be anyway if I being an end, meet my —. Oh, oh, O-h-h-h-h! She had scalded me. It was all over and was not at all funny either, it nearly made an end of me. No, that's not it, I was already an end, but it nearly melted me again. In fact, I came much nearer melting than I did before. I only wished I *had* melted, because I thought that then those people would have been sorry they were so cruel, and besides anything must be better than to be put into the mouth of that terrible thing they called Baby. And not only was I to go but my proud master, who had always carried me so beautifully and who would so gladly wag me or hide my sorrowful end between his legs if he only could, my master was to have *his head*, with the fine yellow eye balls and the red lips—put into that same terrible place—baby's mouth—and his feet, his fine running feet—they were always running and yet never carried us anywhere—they too were to go.

Here my meditations were rudely cut short, as they usually are, and the nurse jerked me up off the kitchen table where my dog was drying us, and ran into a dark room with me in her hand. As we went in I heard a great crying, and when nurse opened the window what did I see but one of those things, I never knew what to call them, that used to ride by the store window, morning, noon and night. As soon as the thing caught sight of me in nurse's hand it reached out its tiny hands, and feet too, for that matter, for it seemed not to know just how to use either, and grabbed me and laughed, opened its mouth wide and stuck me straight in!"

The person who is wagging this tale for me says she is tired and you must wait till next time to hear us tell about what an awful thing they did to my dog.

There! she says her ink is out.

R. S.

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Billy's Crutch.

"Will you please buy my geranium, sir?"

If a musical voice, a bright face and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed that sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and where the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objection to tell me your name?"

"O, no, sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there."

"Isn't it lovely?"

"Indeed it is the finest I ever saw. Where did you get it?"

"About three years ago, a lady left a slip lying on the seat in a horse car. I took it home, got the richest dirt I could find, put it in this old paint can, and then set the plant in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it! I guess I do love it. It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it?"

"O, I wouldn't let it go, if I did not want to help God answer Billy's prayer. Don't you think it splendid to help answer somebody's prayers?"

"How do you know I believe in prayer?"

"O, am sure you do, for you have such a prayerful look."

She broke out into a merry laugh, and I joined her in it, as I said:

"Yes, I do believe in prayer. Now tell me who Billy is?"

As I made this request, a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What! Billy? O, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine and music all in one lump. Somebody let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billys mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement house wanted to adopt Billy; so you see he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get in the house, and was not hurt. Well, last night just as I was going to bed, I heard Billy praying. His room is next to mine, and only a board partition between—so I could hear it all. O, I shall never forget his words, as he said: 'Dear Lord, I've never complained about my hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to You when I was in trouble, and so I come now. Please, dear Lord, answer my prayer for Jesus' sake. Amen.'

"I laid awake a good while thinking of that prayer and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium and then I said: 'O, maybe I can sell it and get enough to buy another crutch!'

"Now you know who Billy is, and why I want to sell my geranium. Won't you, please, buy it?"

I was greatly moved and interested, and I'll own up to a great deal of moisture about my eyes, as I inquired: "How tall is Billy?"

"O," she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such things were to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of a crutch was found, and a minimum price put upon it.

"Well," I said, "I'll give you that much for the geranium, Gertrude, and it is very cheap at that."

"O, thank you," she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said:

"I want you to do me a favor, Gertrude. I am hundreds of miles away from the place where I live and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want me to take care of it for you?"

"Yes, my dear, if it will not be too much trouble."

"O, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant, while she carried the crutch, and after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy, by word or look, that she had been answering Billy's prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl don't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.

—*Exchange.*

A Little Armenian.

From a good, kind nurse in one of the Northern hospitals, I have the following about one of her patients, which may be of interest to the children of the NORTH CAROLINA PRESBYTERIAN:

"We have the dearest little Armenian boy in our hospital just now, three years old. He has been here three months—something the matter with his spine.

"He has quite a pathetic little history. His father is a minister, and came to this country, leaving his wife and three children in Armenia. When the massacre commenced he sent for them and they had a terrible time escaping safely. In some way the husband and father heard that they were all massacred.

"Shortly after their arrival in the United States the poor man became insane. It is thought that the strain he endured before they arrived unhinged his mind, and now he is in an insane asylum!

"I think it is the Church that is looking after his family. Our dear little boy is so bright and pretty. He is the pet of every one in the hospital and is as spoilt as it is possible for a child with so sweet a disposition as he has, to be. He says he has two sweethearts, Miss L. and Miss B. and gets very indignant with me sometimes if I say that I am too busy to take him in my arms or rock him.

"A little child is like a sunbeam in a hospital."

Don't you wish that Miss B. had told the little boy's name and something about his mother? Would you like me to ask her to do so? Think of the sufferings that one family endured, and there were hundreds and hundreds more as bad or worse—and be thankful that you live in a land of Gospel light and liberty and gladly give of your pennies, your nickels, your dimes—the *very best* that you have to assist in carrying that light to the dark places of the earth.

One who has known and loved the N. C. P. from its beginning.

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Schedule in Effect May 26th, 1898.

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CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

DEAR LITTLE FOLKS:—We are disappointed at not having more stories, written by your own little hands. Here it is the first week in August and so far only one story sent in. Do go to work and think up something nice. I read to-day "The Diary of a Kitten" written by a little girl. Suppose somebody writes a diary for her doll. Tell what you think Miss Dolly would like to say about herself if she could talk and you boys who have pets, dogs or horses or anything else give them a chance to speak for themselves and tell us how they are treated by their young masters.

What do you think of sending some leaves out of the books you are all writing, the books we talked about a long time ago? Only think how much all of us have written since then. Has the story of some great sorrow or some great joy, been set down on the clean white pages? Have there been temptations and bitter words and sinful thoughts, things that make our dear Teacher sorry?

Do you have little talks with mama about these books, and most important of all, do you at the beginning of each day, ask God to help you keep the pages clean? How about these things?

I wonder how many pairs of eyes are meeting mine up yonder in that beautiful moon? Only think how funny it is that you, 'way off at your home, and I, up here in the mountains, can see exactly the same things if we look *up*. Let me tell you what I have to think about when I look at the moon and at "the pinholes in the sky, that let God's glory through." I think about Little Sister, who used to sit with me often on the dear old home porch, while we watched the moon rise or saw her peeping at us over the tree tops, letting a whole flood of glory through, and I believe that she is as near me as she ever was, only just now, for this little while, cannot see, or touch, or hear.

It makes me happy to remember how she loved beautiful things, everywhere and of every kind, but most of all it is sweet to think of her love for the things that God, not man, has made. How I wish all of the little ones would learn early to look *up* for all their beautiful things, and for all the things that bring happiness. You know we were talking last week about God's wonderful love to us. Now the more you look up and think about all His wonderful works the more will you feel how great a thing it is to be loved by Him. If you are troubled by thinking sometimes that you do not love Him, just stop trying for a while and think how *much* He has loved *you*. Look up, as David did, so long, long ago, and wonder that the God who created the heavens, the moon and the stars, could ever remember poor, sinful men. Will you learn this verse for me? "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?"

CHILDREN'S LETTERS.

A Hundred Years Old.

MINT HILL, N. C., July 29, 1898.

DEAR PRESBYTERIAN:—This is my first attempt to write to you. I am very well acquainted with the editor of your good paper. I am glad Mrs. McKelway has gotten well and is able to write us such nice and sweet letters as she always did. My father is the pastor of this church, and the church is a hundred years old. Isn't that old? My Sunday School teacher is Mrs. T. J. Flow. My father has gone to Virginia to assist Mr. Wilson in a protracted meeting. My aunts and my cousin are visiting here now. I am named for my grandmother, who is in her eighty-third year. Well, as this is my first letter, I will close by answering Clayton Alexander's question: Elijah was the man that fled into the wilderness and fasted forty days and forty nights.

Your little friend,
MARY RAMSEY McMURRAY.

An Answer and a Question.

ROBERDEL, N. C., July 1898.

DEAR PRESBYTERIAN:—As so many little boys and girls are writing I thought I would write one too. I wrote to you once before while you were printed in Wilmington. I am a little girl eleven years old. My mama has taken the NORTH CAROLINA PRESBYTERIAN for a long time. I hope Mrs. McKelway has fully recovered, we missed her so much on the children's page. Rev. Mr. Maxwell preached one sermon here while he was holding a protracted meeting in Rockingham. He held a revival here two years ago and we all liked him very much. Well I will close by answering Little Clayton Alexander's question. Elijah fled into the wilderness. Whom did God smite for touching the ark?

Your unknown friend,
ANNIE B. WISHART.

SHE "DISPLAINS" IT.

"Had too!"
"Hadn't neither!"
So contended Bess and May—
Neighbor children who were boasting
Of their grandmammas, one day.
"Had too!"
"Hadn't neither!"
All the difference begun
By May's saying she'd two grandmas,
While poor Bess had only one.
"Had too!"
"Hadn't neither!"
Tossing curls, and kinks of friz.
"How could you have two grandmothers
When just one is all they is?"
"Had too!"
"Hadn't neither!
'Cause ef you had two," said Bess,
"You'd displain it!" Then May answered,
"My grandmas were twins, I guess!"
—*James Whitcomb Riley, in St. Nicholas.*

[For the North Carolina Presbyterian.]

The Tale of the Tail of a Rubber Dog.

Yes, I am only a tail, and such a short tail, but if you will believe me I used to be long and grew at the end of a little rubber dog. You see this curve in me, just as if I were about to be a rubber ring? Well that's what made me look spry and smart and that's what made the man come and buy me off my good quiet shelf in the toy store. He walked in and said: "I want a rubber dog, please, that one with the tail curling up." So I was taken down and wrapped in paper and carried off in an awful, dark, hot place, where I almost melted. After a while I did faint or go into some sort of unconscious spell, for the next thing I heard was the rattle, rattle of paper, as the man took me out of the dark hole, and showed me to somebody else, saying "I got this for the baby, you see their are six things for him to put in his mouth, the head and four legs and tail!" Poor me, how I trembled! It seemed to me they could not help seeing how mortally frightened I was. "Oh!" I thought, "if only I were a live tail, such as the dogs wear, who used to run past my store door, I would drop between my dog's hind legs and he would carry me to some hiding place, but I am only rubber and cannot even wag.'? But while I was mourning over my ill luck, the lady took me from the man and carrying me out into the kitchen, called, "Nurse, come take this dog and scald him well with, boiling water, mind you, and then give him to the baby." "Well" I thought "my end had come," then I began to laugh all quietly inside of myself, because I thought, "Why I am nothing myself but an end and if my end has come then I have "made ends meet," and that is something my shop keeper was always grieving over and saying he could not do. I wonder what sort of feeling it will be anyway if I being an end, meet my—. Oh, oh, O-h-h-h-h! She had scalded me. It was all over and was not at all funny either, it nearly made an end of me. No, that's not it, I was already an end, but it nearly melted me again. In fact, I came much nearer melting than I did before. I only wished I *had* melted, because I thought that then those people would have been sorry they were so cruel, and besides anything must be better than to be put into the mouth of that terrible thing they called Baby. And not only was / to go but my proud master, who had always carried me so beautifully and who would so gladly wag me or hide my sorrowful end between his legs if he only could, my master was to have *his head*, with the fine yellow eye balls and the red lips—put into that same terrible place—baby's mouth—and his feet, his fine running feet—they were always running and yet never carried us anywhere—they too were to go.

Here my meditations were rudely cut short, as they usually are, and the nurse jerked me up off the kitchen table where my dog was drying us, and ran into a dark room with me in her hand. As we went in I heard a great crying, and when nurse opened the window what did I see but one of those things, I never knew what to call them, that used to ride by the store window, morning, noon and night. As soon as the thing caught sight of me in nurse's hand it reached out its tiny hands, and feet too, for that matter, for it seemed not to know just how to use either, and grabbed me and laughed, opened its mouth wide and stuck me straight in!"

The person who is wagging this tale for me says she is tired and you must wait till next time to hear us tell about what an awful thing they did to my dog.

There! she says her ink is out.

R. S.

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Billy's Crutch.

"Will you please buy my geranium, sir?"

If a musical voice, a bright face and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed that sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and where the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objection to tell me your name?"

"O, no, sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there."

"Isn't it lovely?"

"Indeed it is the finest I ever saw. Where did you get it?"

"About three years ago, a lady left a slip lying on the seat in a horse car. I took it home, got the richest dirt I could find, put it in this old paint can, and then set the plant in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it! I guess I do love it. It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it?"

"O, I wouldn't let it go, if I did not want to help God answer Billy's prayer. Don't you think it splendid to help answer somebody's prayers?"

"How do you know I believe in prayer?"

"O, am sure you do, for you have such a prayerful look."

She broke out into a merry laugh, and I joined her in it, as I said:

"Yes, I do believe in prayer. Now tell me who Billy is?"

As I made this request, a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What! Billy? O, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine and music all in one lump. Somebody let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billys mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement house wanted to adopt Billy; so you see he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get in the house, and was not hurt. Well, last night just as I was going to bed, I heard Billy praying. His room is next to mine, and only a board partition between—so I could hear it all. O, I shall never forget his words, as he said: 'Dear Lord, I've never complained about my hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to You when I was in trouble, and so I come now. Please, dear Lord, answer my prayer for Jesus' sake. Amen.'

"I laid awake a good while thinking of that prayer and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium and then I said: 'O, maybe I can sell it and get enough to buy another crutch!'

"Now you know who Billy is, and why I want to sell my geranium. Won't you, please, buy it?"

I was greatly moved and interested, and I'll own up to a great deal of moisture about my eyes, as I inquired: "How tall is Billy?"

"O," she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such things were to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of a crutch was found, and a minimum price put upon it.

"Well," I said, "I'll give you that much for the geranium, Gertrude, and it is very cheap at that."

"O, thank you," she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said:

"I want you to do me a favor, Gertrude. I am hundreds of miles away from the place where I live and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want me to take care of it for you?"

"Yes, my dear, if it will not be too much trouble."

"O, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant, while she carried the crutch, and after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy, by word or look, that she had been answering Billy's prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl don't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.

—*Exchange.*

A Little Armenian.

From a good, kind nurse in one of the Northern hospitals, I have the following about one of her patients, which may be of interest to the children of the NORTH CAROLINA PRESBYTERIAN:

"We have the dearest little Armenian boy in our hospital just now, three years old. He has been here three months—something the matter with his spine.

"He has quite a pathetic little history. His father is a minister, and came to this country, leaving his wife and three children in Armenia. When the massacre commenced he sent for them and they had a terrible time escaping safely. In some way the husband and father heard that they were all massacred.

"Shortly after their arrival in the United States the poor man became insane. It is thought that the strain he endured before they arrived unhinged his mind, and now he is in an insane asylum!

"I think it is the Church that is looking after his family. Our dear little boy is so bright and pretty. He is the pet of every one in the hospital and is as spoilt as it is possible for a child with so sweet a disposition as he has, to be. He says he has two sweethearts, Miss L. and Miss B. and gets very indignant with me sometimes if I say that I am too busy to take him in my arms or rock him.

"A little child is like a sunbeam in a hospital."

Don't you wish that Miss B. had told the little boy's name and something about his mother? Would you like me to ask her to do so? Think of the sufferings that one family endured, and there were hundreds and hundreds more as bad or worse—and be thankful that you live in a land of Gospel light and liberty and gladly give of your pennies, your nickels, your dimes—the *very best* that you have to assist in carrying that light to the dark places of the earth.

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MARRIAGES.

IRVIN–ROAN.—In Yanceyville, N C., by Rev. D. I. Craig, July 20, 1898, at the residence of Maj R. L. Roan, Mr. Frank D. Irvin, of Norfolk, Va., and Miss Anna Bailey Roan, of Yanceyville, N. C.

McIVER–RIDDLE.—At the home of the bride's father, Mr. D. J. Riddle, near Sanford, N. C., on July 20th, 1898, by Rev. M. D. McNeill, Mr. Drury Lacy McIver and Miss Lillie Riddle, both of Moore County.

OBITUARY.

DENNIS.—At his home near Lemon Springs, N. C., July 26, 1898, Mr. James Calvin Dennis, in his 21st year. He was a most excellent young man and a consistent member of Buffalo Church.

BOSTIAN.—At his home near Statesville, N. C., on July 20, 1898, Mr. Jacob Bostian entered into rest, being in his 76th year. Bro. Bostian was naturally quiet and reserved in his dealings with his fellowmen, but those who knew him best loved him most. He made no great display of his religious convictions, but we believe that his faith was strong and that he has entered into that rest which remaineth to the people of God.

HAYES. — The fondest care of a mother's heart is her babe. When the child is taken loneliness inexpressible makes the home sad.

Little Thomas Edward Hayes, infant child of Mr. and Mrs. Thomas E. Hayes, of Rocky Point, N. C., was born the sixteenth day of December, 1897, and died July the twenty-fourth, 1898.

Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." The funeral service of this lovely, bright and happy child was conducted at Pike Church, on the twenty-fifth instant by the pastor.

Development by Incubator.

It takes three weeks for a responsible hen, using due diligence, to hatch out a setting of eggs. A person whose exploit the newspapers record maintains that in his incubator, run by his methods, chickens are hatched in eight days. That is in itself a suggestive fact, but not so suggestive as what follows; for he says that chickens hatched in his incubator, in air carefully moistened and cleaned, are different from ordinary incubator-chickens, in that their flesh isn't stringy and does not taste of coal-oil.

Now, I had noticed that the spring chickens of ordinary contemporaneous experience do not compare to advantage with the spring chickens of memory. I had noticed that they had no taste and afforded little nourishment, but I had been willing to surmise that it was because I was old, and not because there was any sweeping change in spring chickens. I was glad, therefore, to find myself relieved in some measure from the sense of self-imputed impairment, and to find a basis for the suspicion that modern improvement has done its work, and that spring chicken now-a-days is not what it used to be.

The same charge has been made about English mutton. Time was in England when mutton was mutton, and had a flavor. The sheep grazed on the hills of Britain, nibbled British grasses, and looked out on gentle British landscapes for four or five years, until it grew up and had assimilated its due allowance of the blessings of life. Then, when it came on the table, it was something to remember and be thankful for. Now it no longer pays to let a sheep live after it has once got its growth. Mutton has no longer any taste, the British epicures tell us.

I confess, though, that it was news to me that spring chickens tasted of coal-oil. They do. They must. Chickens which as eggs have laid for weeks, unconscious of maternal tenderness, in an atmosphere warmed by smoky kerosene lamps, ought to taste of oil and ought to be stringy. Time has its revenges; so has an artificial and unscrupulous expedition. If the eight-day chickens don't taste of oil, depend upon it they don't taste of anything.

Of course, the moral of all this is self-apparent. It takes time to get the flavor out of life, time to get the flavor of life into any product; and time in these days is something of the expenditure of which we seem to be feverishly chary. "A hen's time" is of a value traditionally minute. Yet in our eagerness we have got up contrivances to save it. So we scheme to save our own. All the while, in all things, we keep straining after the accomplishment of the maximum of production in the minimum of interval. We Americans, are we going to have any flavor that is worth having? Or are we going to taste of mere coal-smoke and run to stringiness in fibre? All about we see the incubator processes in full blast. We see them in art; we see them in literature. Our newspapers are huge incubators that hatch out pictures and printed discourse with marvellous rapidity. We see illustrators kept so busy by the demands of a press, or a dozen presses, that time has evidently failed them to hatch their pictures properly. We see writers, led on by the importunities of too ready a market, scrambling on with stenographers and typewriters to aid them in an effort to keep abreast of a profitable demand. We have lately seen incubator methods applied to the formation of an army, and we may be excused for thinking it would have been better to have set our military hen in time. We have knowledge, too, of incubator Congressmen—citizens not trained to the consideration of the problems of government, but hatched out in big unmothered broods into a field not safely to be traversed by untutored instinct.—*Ex.*

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"I tell you what it is, boys," said the merry old man, when his face began to straighten out, "you're starting to be men wrong side out. It is not with the outside, but with the inside, that manliness begins. It takes more than a mustache to make a man. Now look at Clarence Beaufort across the way. He has a mustache that looks as if it were made to order, and his hair is always daintily parted in the middle; his trousers are never without the proper crease, and he carries that little cane of his as jauntily as my dog Jack carries his tail. And with it all, Clarence is, as as you know, only a dude and a spendthrift. He has neither brains nor morals under that nobby hat of his, and I'll tell you boys,"—here the captain brought his great palm down on his knee with a resounding whack—"Clarence Beaufort isn't even a decent counterfeit of a man, much less the genuine article. This town wouldn't lose by the bargain of it could exchange him for one of those wax dummies that you see in the store windows. The wax man is just as beautiful as Clarence, and just as much of a man, besides having none of his vices.

"Now there's Joe Holt," and with the mention of this name the captain's face lost its look of severe displeasure. "Joe Holt isn't sixteen yet, but he's more of a man than lots of people that have whiskers as long as Joe himself." (This with a side glance at the razor.) "Joe takes care of his old mother, and does his own thinking, and is clean-hearted and brave, and if that doesn't make a man, I'd like to know what in the name of rusty razors does?"

With that the captain whistled to Jack and was off, and five thoughtful boys gathered up the scattered shaving utensils in silence and returned them to the homes from which they had been "borrowed." —*Ex.*

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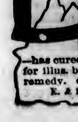
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AMONG OUR EXCHANGES.

The Sessions and Church Worship.

Notice is hereby given to the churches generally, that by the joint action of the General Assembly and the Presbyteries, a new section numbered VII has been added to Chapter IX of the form of government. That chapter has to do with church sessions, and the new section confers constitutional authority upon the sessions in relation to the conduct of public worship and control of church edifices. The new section was adopted by a vote of 180 Presbyteries in the affirmative to eleven in the negative, upon regular overture from the General Assembly, and was declared by the Assembly to be a part of the Constitution, on May 27, 1898. It reads:

Chapter IX., Section VII. "Subject to the provisions of the Directory for Worship, the session shall have and exercise exclusive authority over the worship of the congregation, including the musical service; and shall determine the times and places of preaching the Word and of all other religious services. They shall also have exclusive authority over the uses to which the church buildings may be put, but may temporarily delegate the determination of such uses to the body having the management of the temporal affairs of the church, subject to the superior authority and direction of the session."

We are glad to note the sensible action taken by our Northern brethren on the authority of the session. Nothing short of this is Presbyterianism.

The site of the garden of Eden is likely to remain a fruitful theme for conjecture rather than for investigation, but it is interesting to know that the latest contribution on the subject—that of the eminent Assyrian scholar, Fredrich Delitsch, fixes the site between Bagdad and Babylon, agreeing in this respect very closely with Calvin's conjecture placing it in lower Babylonia.—*Interior.*

[The *Interior* would be surprised to find that John Calvin is quite an authority upon theological subjects also.]

The rectors of the Established church in England have been writing letters to the *London Times* on "clerical distress." One of these writes that "a well-known nobleman and prominent churchman" owns the whole of his parish and pays him the tithe three months overdue. Owing to the fall in tithe-rent charge his income is now £56 a year less than when he came, although his parishioners still pay full rent to the nobleman mentioned. Perhaps after a little more experience of this system even the rectors will come to see that the union of church and state is certainly not to the benefit of the former, and then they will follow the lead of America in this respect. —*Ib.*

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NORTH CAROLINA NEWS.

The State Agricultural Department has completed its Crop report, July, giving the following percentages of conditions: Cotton, 86½, Corn, 94¾, Peanuts, 87½, Rice, 93, Tobacco, 84, Sweet Potatoes 90¼, Irish Potatoes, 82½, Apples, 79, Peaches, 74, Grapes, 84¼, Gardens,, 82¾.

The tobacco industry is spreading throughout Eastern Carolina. Smithfield opened her first warehouse last week. The farmers of Duplin and adjacent counties are beginning to raise the weed.

There are thirty applicants for the Superintendency of the Wilmington Graded Schools made vacant by Prof. M. C. S. Noble's accepting the Chair of Pedagogy at the University.

The White Argricultural and Mechanical College received $15,585.60 and the Colored College $8,414.40 as their share of the Hatch bill for the coming session.

The Ohio River and Charleston Railroad was sold on Monday to the Finance Campany of Pennsylvania. The road will be extended from Marion to the Tennesse line.

Eight of the twelve rooms of the Salisbury Graded School building were ruined by fire last Friday. The fire was of an incendiary origin.

The Second Regiment has been divided between St. Simon's Island, Port Royal, S. C., and Tybee, Ga. They left for their respective points Sunday.

Lieutenant Hobson spent Saturday in Statesville and Sunday in Asheville. He was on his way to visit his mother in Georgia.

The Mormons are to hold a State Convention at Phafftown, Forsyth County, in the near future.

The *Christian Sun* has been moved from Raleigh to Elon College.

Cleveland County had a slight fall of snow last week.

Charlotte is to have a wholesale shoe house.

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RHEUMATISM.
SMITHFIELD, N. C., June, 3, 1898.
BARIUM SPRINGS MINERAL WATER CO.
DEAR SIRS:—Having read your booklet and being a great sufferer from Rheumatism, caused by Uric Acid Diathesis. I would like to try the water.
Yours truly,
GEO. J. ROBINSON, M. D.
SMITHFIELD, N. C., July 2, 1898.
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DEAR SIRS:—I return the empty jug, and also send two 5 gallon demijohns to be filled with Barium Water and returned as soon as possible as my supply is nearly out. It is doing me *great good.* Am almost *well of Rheumatism* and I *attribute* it to the water.
Very Respectfully,
GEO. J. ROBINSON, M. D.

ECZEMA.
OXFORD, N. C., July 20.
After being under the care of two physicians for a severe case of Eczema on head and face, and obtaining no permanent relief, I began using Barium Water only eight days ago and am *well.* It is a wonderful water.
WM. G. PRUETT.
OXFORD, N. C., July 9, 1898.
I have had Eczema for 5 years or more, and have tried several Doctors, but found no relief. I used 5 gallons Barium Springs Water and am now *entirely* cured.
S. WM. SMITH.

DON'T DOSE,
DON'T DESPAIR,
DON'T DOUBT,
DON'T DELAY.
Your Druggist will serve you, or we will. Write for Booklet.
Barium Springs Mineral Water Co.
BARIUM SPRINGS, N. C.

EXCURSION.
All Railroads leading into the Queen City, will during the 20th of May celebration offer special rates, and it is confidently expected that every one will avail themselves of this opportunity to see not only the best city in the State, but
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The leading Dry Goods, Shoes, Clothing, Hat and Notion House of the Carolinas. We have made extensive preparations to accommodate the Trading public by purchasing from Panic Manufacturers, etc., all classes of goods below the cost of manufacture. You can make your expenses by buying only a small quantity from us. We shall expect you to make our Establishment Headquarters during your stay here.
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THE WAR WITH SPAIN.

FRIDAY.—A special cablegram from Madrid states that well-informed persons there say that Spain is willing to cede to the United States a coaling station in the Philippines.—General Brook's Porto Rico expedition sailed from Newport News.—General Shafter's troops are to be removed to Montauk Point, L. I., as soon as practicable.

SATURDAY.—The Americans have captured Ponce and Vauco, Porto Rico.—Business is at a standstill in Santiago owing to the unsettled conditions there. General Shafter has instituted many local reforms.

MONDAY.—The answer of the United States to Spain's peace proposals was received in Madrid yesterday. Action by the Madrid cabinet is not expected before to-morrow.—It is considered probable in Washington that the war will end this week.—Admiral Dewey cables to Washington that Aguinaldo has assumed a defiant attitude.—Gen. Merritt has arrived at Manilla.—Gen. Miles is encamping his entire army along the military road near Ponce.

TUESDAY.—General Merritt cabled that he was about to make a joint demand with Admiral Dewey for Manila's surrender. —The first part of General Schwan's division has joined General Miles in Porto Rico.—The bitter feeling of the Cubans at Santiago towards Americans is incrersing.—Surgeon-General Sternber has recommended that Camp Alger be abandoned.

WEDNESDAY. — It is reported from Madrid that Spain has accepted our terms.—The fourth expedition arrived at Honolulu last Sunday without mishap.—A clash seems certain between General Merritt and the insurgent chief, Aguinaldo.

FOREIGN AFFAIRS.

FRIDAY.—Unless the United States of Colombia promptly pays the Cerruti claim, the Italian squadron now at Carthagena is said to have been given orders to bombard.—The British government is strongly fortifying Esquimault, in British Columbia, and may make it a naval and military base as well protected as Gibraltar.

SATURDAY. — The Colombians are said to be angry at President Cleveland, declaring that in arbitrating between them and Italy, he adjudicated more than was submitted to him.—The Irish local government bill passed its third reading in the English House of Lords.

MONDAY.—Prince Bismarck. the famous German statesman, died Saturday night at Friedrichsruhe. —The United States of Colombia has decided to pay up the Cerruti claim in consequence of the presence of a squadron of Italian warships.

TUESDAY. — Prince Bismarck's funeral will occur to-day. It will be marked by simple services and the body will be kept in the castle until a mausoleum is built nearby. —The Congo Free State has made a proposition to China to exchange 10,000 blacks suitable for an army for 10,000 coolies to labor in Africa.—It was stated officially in the English Parliament that England would not allow capitalists of other nations to encroach on China, but that the government would not ask for concessions.

NATIONAL AFFAIRS.

The governments of Hayti, Martininque and Guadaloupe have declined to permit the United States to establish weather stations in these islands.

Lieutenant Hobson recommends that the government buy six pontoons (all that are available in this country) and expend $20,000 in air bags, to be used in raising the Cristobal Colon.

The President has appointed Rufus W. Lane, of Ohio, United States consul at Smyrna, Turkey.

In view of the probable early end of the war, the Navy Department is beginning to curtail expenses. The ships of the auxiliary coast defense fleet will go out of commission and only one floating dock will be bought instead of two, as previously ordered.

The joint high commission appointed by the United States and Great Britain to consider various matters of controversy between the United States and Canada, with a view to their settlement, will meet at Quebec on August 23.

In an interview with Senator Morgan and ex-Senator Warner Miller, President McKinley expressed the opinion that the United States should have exclusive ownership of the Nicaraguan canal and Congress should make provision for its early completion.

The President has appointed George G. Pierie, of Pennsylvania, United States consul at Munich.

The comptroller of the currency decided that national banks cannot use the receipts of the treasurer of the United States for deposits on account of allotments for the new bonds as the basis of circulating notes.

Government receipts during July amounted to $43,847,108. The disbursements were $74,263,475. The expenditures during July on account of the war amounted to $30,000,000.

Lieutenant Hobson is visiting his grandmother in Davie County, this State to-day. He is accompanied by his parents.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Poem	1
Editorial Comments. Selected Readings	1
CONTRIBUTED ARTICLES.—The Catholicity of Presbyterianism	2-3
Relation of the Deacon to the Pastorate.—*Rev. S. H. Hay*	3, 6
CHURCH NEWS	4, 5
CORRESPONDENCE—Letter from China	6
Charlotte Notes. Army Work	6
Sunday School Lesson. Westminster League	7
EDITORIAL: Our Esteemed Contemporaries. Bad Latinity or Bad Morality. Presbyterianism and Education	8
History of the Presbyterian Church	9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. Baby Corn. A Mother's Prayer. The Two Blots. The Little Lad's Answer	10-11
Marriages and Deaths	12
Review of Contemporaries	13 14
News of the Week	16
Advertisements	10-16

SOMETIME.

Sometime when all life's lessons have been learned
And sun and stars for evermore have set
The things which our weak judgments here have spurned
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night.
As stars shine most in deeper tints of blue,
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And if sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend you love is lying low,
Where human kisses cannot reach the face,
Oh do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content poor heart!
God's plans like lilies pure and white unfold;
We must not tear the close shut leaves apart—
Time will reveal the chalices of gold.
And when, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest.
Where we shall clearly see and understand,
I think that we shall say "God knew the best."

—*May Riley Smith.*

We call attention again to the extraordinary number of educational institutions, advertised in the PRESBYTERIAN. It is recognized that a Presbyterian constituency is a good one to appeal to on the subject of education. Besides the many that were favorably mentioned in our Educational Numbers, we notice the following additional ones. The Georgia Female Seminary, of Gainesville, is one of the large institutions of the South. The Kleinberg Female School, under the care of the Misses Wailes, is a well-known school of Virginia and has an excellent and well-deserved reputation. Claremont College, of Hickory, N. C., has a large patronage and combines ten schools in one.

The Fishburne Military School, of Waynesboro, Va., is a noted institution for boys. While Oak Ridge Institute and Horner School are too well-known in North Carolina for extended mention here. Fayetteville Military Academy is now under the care of Dr. Murphy and is unexcelled in the refining influences of the community in which it is placed. The Warrenton High School for Boys and Girls offers exceptional advantages to both sexes, and Clifford Seminary, South Carolina, has full college courses of high grade.

And now the *Union Signal*, the official organ of the W. C. T. U., is abusing the Northern Presbyterian Assembly as a "fossil on the temperance question" and talks about "its sugar coated recommendations" as suggestive of the "utterances of liquor dealer's associations." And all because the Assembly did not endorse the senseless and utterly irresponsible attacks upon Princeton University, made by the *New York Voice* and its noisy following. Princeton is one of the noble institutions that have represented the influence of Presbyterianism in education for more than a century. The Princeton Inn was undoubtedly a bad blunder and one of Princeton's professors would have been wiser not to sign the petition for its license, and would be a Presbyterian today instead of an Episcopalian had he not signed it. But the University was not responsible for the Inn. And the *Voice* shrieked itself into such a fit of hoarseness that it was impossible to hear it with any degree of comfort, and the inevitable reaction against its extreme positions set in. The cause of temperance will never be promoted by intemperance of speech.

There is a new temperance movement on the way, in which we predict that the Presbyterian Church with all its prestige and influence will be found in the front and in which the fanatics will be banished to the rear. It will be an organization against the saloon, gathering to itself all individuals and institutions that are opposed to that trap for men's souls, and will sweep it from the land. There are many problems to be solved, but the saloon will go.

The vision of the new heaven has made for man a new earth. The light falling from the heavenly shore hath lent a soft radiance to man's earthly life and thought. Handel tells us that when he wrote the "Hallelujah Chorus" he saw the heavens opened, and all the angels and the great God himself. When death robbed Tennyson of Hallam, his friend, the poet took up the harp of life and looking toward the immortal realm music of unwonted sweetness stole over the world. The immortal outlook has given man all great art, all great work, all great character. For man goes singing, weeping, aspiring, praying through life, journeying not toward a grave in the grass, but toward a statelier Eden.—*Hillis.*

SELECTED READINGS.

Calvinists have been called intolerant. Intolerance of an enemy who has been trying to kill you seems to me a pardonable state of mind. It is no easy matter to tolerate lies clearly convicted of being lies under any circomstances; specially it is not easy to tolerate lies which strut about in the name of religion, but there is no reason to suppose that the Calvinists at the beginning would have thought of meddling with the Church if they had been themselves let alone. The Catholics chose to add to their already incredible creed a fresh article, that they were entitled to hang and burn those who differed from them; and in this quarrel the Calvinists, Bible in hand, appealed to the God of Battles. They grew harsher, fiercer—if you please more fanatical. It was extremely natural that they should. But they attracted to their ranks almost every man in Western Europe that "hated a lie." They were crushed down but they rose again. They were splintered and torn but no power could bend or melt them. They had many faults; let him that is without sin cast a stone at them. They abhorred as no body of men ever more abhorred all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by the Calvinists into the people's hearts.—*Froude.*

The mystic in all his varieties, thinks of holiness as something to be cultivated not by the contacts of life, but by the pure contemplation of God, and the deeper and deeper realization of certain sacred relations between the soul and Him. The ceremonialist sees the true culture of holiness in certain specified acts, in obediences which are technical and arbitrary. One with his devotion to the inner experience, the other with his consecration to the outward exercise have both departed from the human conception of spiritual methods. One makes religion meditation, the other makes religion discipline—asceticism. But religion is more than either—it is life. The mystic and the ceremonialist indeed are in us all. There is no perfect education that has not these elements in it. All life opens into the machinery of ceremony below and into the abstractness of mysticism above. But the ordinary, healthful, life-giving processes of the world go on, neither under ground nor in the clouds, but on the earth in the light of day, and on the solid soil. So all men who live the full life will have their hours of mystical experience and will sometimes invoke the aid of arbitrary discipline; but their real culture will be the daily duties of their lives, and will show its result in the deepening and strengthening of those primary qualities of humanity which all men recognize and honor. —*Phillips Brooks.*

CONTRIBUTED ARTICLES.

The Catholicity of Presbyterianism.

The word Catholic is derived from two Greek words signifying, *throughout the whole*. Its primary meaning therefore is *universal*. The transition from that to its secondary meaning of *liberal*, is an easy one. That which would be universal must be liberal. That which aims at adaptation to all classes, races and climes must be beyond those limitations of class and race and clime, which would restrict its universality. The word is therefore a noble word despite its inevitable associations—for Protestant peoples—through the claim upon it of a Church which is universal only through its tolerance of evil, and is at the same time the most bigoted—so far as associations with Christians outside its pale is concerned.

The Catholicity of Presbyterianism would indicate its universal adaptation and this depends in part upon its essential liberality. Whatever may be thought of the distinctive features of Presbyterianism, all fair-minded men will admit that it does preach the Gospel. Passing by the claim that Calvinism is the very heart of the Gospel, that it is all the Gospel we have, the fact remains that whether the system be judged by its written standards or by its living ministry or by the fruits of evangelistic effort, it does preach the Gospel.

Therefore unless its distinctive features can be proved to limit the adaptation of the Gospel to all mankind, it has exactly the same claim to universality that the Gospel has.

And here we may see one reason for the popular impression that Presbyterianism is not a Catholic system. Much of the prejudice against Presbyterianism is really a prejudice against the Gospel. In one sense the Gospel is universal. There is no people or race or clime, no spot in this earth where man is found where the Gospel is not able to penetrate. But in another sense Christianity is the most intolerant religion of the world. It boldly declares, There is none other name given under heaven among men, whereby we must be saved. It says to Confucianist and to Mohammedan, to Buddhist and to Brahman, to the cultivated Atheist and the Hottentot heathen. "There is no difference between you. All are condemned. There is no salvation and no hope for you out of Jesus Christ." Christianity in its spirit of Divine compassion opens its arms of welcome to the lowest and the most ignorant and the most degraded of the sons of men. But it shuts its door as emphatically in the face of applauded unbelief as it does in the face of condemned and disgusting crime. So does Presbyterianism. If it has earned among men a title to a high standard of Christian living and of opposition to all forms of worldliness and sin, let it be said that such is the spirit of the Gospel of Christ. If it has offended those who look with indulgence upon sin, by its stern discipline of offenders against God's law, let it be said that its standard only differ from that of the Gospel in being lower and less absolute in its demands.

Another reason for the popular idea as to the intolerance of Presbyterianism is the notable care which it exercises in the appointment of its religious teachers and the emphatic disapproval which it gives to heresy within its own pale. But here again we maintain that the example has been scripturally set for the Church to follow. The anathemas of the Confession of Faith born as they were of a controversial spirit that contended all the more earnestly for the faith once delivered, because it saw the hideous consequences of error, yet do not equal the scathing denunciation with which our Lord and Master rebuked the religious teachers of his day. He had no word of condemnation, save for them He said to the erring, fallen, though repentant women of Jerusalem's streets, Go and sin no more. He said to the Scribes and Pharisees, "Ye blind guides—that gag at a gnat and gulp down a camel. Ye whited sepulchres, full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." And the reason for this denunciation was a reason of mercy. It was not merely that they were in error themselves. He took such men and taught them the truth. But it was because these religious teachers were leading the blinded people into the ditch that he sounded forth his word of warning. "Ye teach men so," was his condemnation.

And so with the gospel as interpreted by the apostles. The same man who wrote the thirteenth chapter of First Corinthians, that exquisite poem of love, rebuked Peter to the face because he was to be blamed, and wrote of Hymeneus and Alexander in words that burned with righteous indignation. And even John, the beloved disciple, is a son of thunder again, when he speaks of the false prophets that have gone into the world. While it is through him the Lord sends his message of commendation to the church of Ephesus—because it had tried them which say they are apostles and are not, and had found them liars, because it could not bear them that were evil.

So then there is abundant scriptural warrant and example for the right and the duty of the Church, to make its officers and teachers subscribe to those standards of doctrine which it believes to be scriptural and true, and in saying also to those of its teachers who are unable or unwilling to teach these doctrines, you cannot teach at all with the prestige and influence of the Presbyterian Church behind you.

With these corrections of the unjust popular ideas as to the illiberality of the Presbyterian Church—ideas that are fostered by the slanders of interested rivals, who are either ignorant of what they affirm or malicious in their statements—we are ready to say that the Presbyterian Church is the most Catholic church of all, and therefore is best adapted for the position of a universal church.

As proof of this proposition we adduce the following:

1. While the church requires its officers and teachers to be sound in the faith, it receives into its membership any person who gives a credible professson of faith in Christ and obedience to Him. The whole aim and significance of the examination before the session is to ascertain that fact, and the smallest degree of evidence as to the fact of faith in Christ is accepted. There is no requirement of learning a creed or accepting a loctrine, and there is nothing in the past life of a man, no matter how dark that life may have been or how steeped in crime, that can keep him out of the Presbyterian Church, thank God, when once he makes a credible profession of faith in Christ and obedience to Him.

2. Take the definition of the Church itself. "The members of this visible Church Catholic are all those persons in every nation, together with their children, who make profession of the holy religion of Christ and of obedience to His laws." No other Church has put such a declaration into its very creed. We say to our good Methodist brethren, You belong to the Church of Christ equally with ourselves. And because we believe that the profession of your faith is for the most part genuine, we are much more certain about your salvation than you are yourselves. We believe your names to be written, not only on the rolls of the visible Church, but on the pages of the Lamb's Book of Life—and you are not so certain of that fact. Whether you will or no we believe the most of you to be God's elect. We say to our Baptist brethren, Not only are you the members of the Church of Christ, but your children also, though you deny them that right, are members of Christ's Church, equally with yourselves and with us. We say to our Episcopal brethren, Though your ministers were not ordained as Timothy was, with the laying on of the hands of the Presbytery, and though we must consider you very foolish in your exclusive claims to be *the* Church; yet we gladly give you the right hand of fellowship and believe you to be a part of the Church of Christ. And while we send missionaries to Roman Catholic countries because we know that the people need the gospel of Christ and have it not—yet we say to any individual of the Romish Church, who manifests in his words and life his fellowship with Christ—and there are many such in America—you also are a member of the Church of Christ.

3. Then take our attitude towards other churches of Christ. Until a few decades ago the Presbyterian Church was the only one which acknowledged in its very creed the existence of other churches. It says: "This scriptural doctrine of Presbytery is necessary to the perfection of the visible Church, but is not essential to its existence." And following its separation from the Protestant Episcopal Church the Reformed Episcopal Church has taken the same ground as to Episcopacy. So that while the Baptist Church, with its doctrine of Baptism, and the Episcopal Church in its theory of apostolic succession and confirmation practically unchurch the rest of the world, and each other, the Presbyterian Church distinctly declares in its creed the existence of other churches. Nor is this mere theory. A member coming to a Presbyterion Church from any other Church of Christ is received by letter of dismission, or certificate of Church membership, as if he came from one of our own. His confirmation by an Episcopal minister or his Baptism by a Baptist is accepted. We say in the first place that he has made before God's people a public profession of faith in Christ. We say in the second place—that Baptism is a sacramental washing with water, and that he has been washed, even thoroughly washed.

We open our churches and join in union meetings with any evangelical church. There is no sacred fence around our pulpits shutting out the ministers of other churches. We can worship in any house of God and feel at home. A minister of some other Church of Christ, coming into one of our Presbyteries or Synods is immediately recognized as a minister of Christ, and is introduced to the body as a visiting brother. And so it happens that there are very few ministers of our sister churches that at some time have not gotten their names into our records, as the fellow-servants of Christ. These things are all one way. They show unmistakably the tendency of Presbyterianism to a catholicity that embraces all whom we have any right to believe are the brethren of our Lord. So, when the Church is glorified there will be none of the redeemed within the eternal walls which it has not already saluted in the Church militant as fellow-soldiers in the army of the living God. And they who are able to sit down at the marriage supper of the Lamb, have been already invited to sit with us at the Lord's Table on earth.

And there are other manifestations of the superior catholicity of the Presbyterian Church that I might mention. Take any of the great undenominational or interdenominational movements of the last quarter of a century and you will find that the Presbyterian Church is the life of every one of them. If Presbyterians were to withdraw their support from the Young Men's Christian Association it would die.

The great Christian Endeavor movement—originated by a Congregationalist minister—might be turned into a Presbyterian organization to-day by a majority vote of its members. And Mr. Moody is reported to have said that when he had to raise a hundred thousand dollars for any object he knew in advance that eighty thousand were coming from Presbyterians.

4. There is a reason for this in the truth which is the essence of Presbyterianism. We believe that God is the author of salvation, that no man can come unto Christ except the Father draw him. That belief at once withdraws the essential matter of salvation beyond all the limitations which creed and ceremony, priestly rite or outward observance can place around it. The redeemed are God's elect, not man's. And the God who has chosen them in Christ is a God of infinite love and has proved that love by sending his own Son to die for them. Now Arminianism must ask whether certain conditions of good works have been fulfilled before it credits a man with religion. And then since it does not believe in the perseverance of the saints, there is always distrust as to whether that religion will last. And self distrust begets a doubt of others also. Now it is this larger view of salvation that makes a man broad in his ideas, and the more he believes in the infinite love of God, the more gladly will he embrace all Christians within his fellowship and sympathy. The Calvinist alone can look into the face of a little child, or upon the features of a hardened criminal and say: Here is, for aught I know, one of God's elect, redeemed in Christ before the foundation of the world. The Lord said to Paul, even concerning the wicked, heathen city of Corinth, "I have much people in this city." And as Paul labored, honoring all men for the possibility of the divine likeness to be found in them, he found those who manifested in their regenerated lives the fact that they had from all eternity belonged to Christ.

5. When we pass from the secondary to the primary meaning of the word Catholicism we see the fact already proved as to the universality of the Presbyterian Church. It has gone into all lands. It has penetrated into all climes. It has reached with its saving truth all classes and conditions of men. It has found itself adapted to rich and poor, high and low, wise and unwise, white and black and brown and red, and it is doing the greatest share of the missionary work of Christendom and it numbers in all parts of the earth more members than any other branch of Protestantism.

A word as to the future. What may we consider as some things in favor of this Catholic Presbyterian Church, as regards its extension and enlargement.

I would only mention the fact that it has the advantage which truth always gives. Truth is always simpler than falsehood, easier to be understood, easier to hold on to. Wherever there are unprejudiced minds to receive the truth, the doctrines of Presbyterianism are as readily accepted as any partial or imperfect view of the truth is. The fact is that Christian people are naturally Calvinists even though unconsciously so. And as Dr. Hodge has pointed out all the trend of scientific and philosophic thought is in the direction of Calvinism so that he declared it might become our duty to uphold the other side of the truth to keep the world from becoming fatalistic.

Another advantage is the simplicity of our worship. Of ceremonies we have only two, the simple sacraments of baptism and the Lord's supper. And the Presbyterian minister can administer the latter wherever a bit of bread and a cup of wine can be found, and he can go to Greenland's Icy Mountains and melt a little snow in the hollow of his hand, and baptize a candidate without waiting for the ice to melt so that he can plunge him into the waters of the Arctic Ocean. And this age again is growing impatient with ecclesiastical millinery and frumpery, with forms and rites and ceremonies. So, when a pure and undefiled religion is presented to men shorn of these non-essential things, it is acceptable if only by way of contrast. May we always keep our simple worship, natural and spontaneous prayer to God, the congregational singing of his praises, and the reading and exposition of his blessed Word.

Then we have a church government which, as it has been adopted in civil affairs, is one toward which the governments of the world are tending by a law as powerful and as sure as the law of gravitation. Not monarchy with its tyranny, not mob rule with its anarchy, but a government in which the people elect their officers and those officers rule. The constitution of the United States is founded upon the constitution of the Presbyterian Church, and the example of the United States is an example to the world.

Lastly—the liberality of the Presbyterian Church is in favor of its universality. This is a liberal age and it despises illiberality nowhere more than in a church of Christ. It is intolerant of intolerance, and with the education of the people as to what the Presbyterian Church has stood for and ever will represent there will come an admiration for its excellencies that will bring in many adherents in every part of the world. Therefore let us set our faces toward the morning. The past is glorious and secure. The present is filled with the spirit of aggressive work and missionary effort. The future should prove that the advantages of Presbyterianism are destined to bring about the result of its wider and wider extension. Church of our fathers, we hail thee the Church of the years to come!

"For her my tears shall fall
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end."

Relation of the Deacons to the Success and Duration of the Pastorate.

[Address delivered at the Elders' and Deacons' Convention of Bethel Presbytery.]

This topic, as assigned for discussion on this occasion, assumes that upon the deacons devolves the management of the finances of the Church. It belongs to them to devise and execute means for raising funds for the pastor's salary, care of the church buildings and other property, current expenses, care of the needy, and for the work of the Church at large.

Although it may be somewhat of a digression, it needs to be considered that others cannot divest themselves of responsibility in the financial welfare of the Church because "It is the place of the Deacons to attend to it."

The idea that this can be done is largely prevalent. Many make themselves easy, while the Church is suffering for lack of attention to financial interests, on the ground that the Deacons ought to attend to it. Many think that they have done all that can be expected of them, when they have passed some criticism upon the Deacons for inefficiency. Some who had been efficient Deacons, when elected to the office of ruling elder, throw off all responsibility for financial management of the Church. But this will not hold. Every one connected with the Church is responsible for its welfare, to the extent of his ability. If duties specially delegated to some are not performed by them, the performance of these duties devolves upon all who can render assistance in their performance. But to return to the subject proper. While the pastor's success is involved, more or less, in all spheres of the finances of the Church, we will confine attention to that pertaining to the collection and payment of his salary.

The brief consideration of four facts, or conditions, will be sufficient to show how dependent the success and duration of the pastorate is upon the efficient management of this.

I. *The pastor's influence is largely destroyed if he is forced to show solicitude in the payment of his salary.* The question of money between pastor and people is an exceedingly delicate one, requiring careful and delicate management. If the impression that he is "preaching for money" is formed, his influence for good is largely destroyed. In order that he hold place in estimation of the people which his success as pastor demands, it is imperative that his salary be paid to him without his having to do or say anything in the matter.

Tardiness in payment often drives him to take steps to obtain his salary, which injures his standing. Some pastors are regarded as money-seekers, because of the indifference or inefficiency of the Deacons.

II. *Full and prompt payment of salary is essential to warm, courageous and hopeful work on the part of a pastor.* The work of the pastor is at best, in the face of difficulty and discouragement. To meet, and contend against, these he needs to be assured of the esteem and confidence of the people.

When the payment of his salary is allowed to drag heavily along, he cannot but doubt his acceptability. This weakens and discourages him. In some cases that which would otherwise have been an earnest, active and useful pastorate, is chilled and speedily terminated in this way. There was really no lack of esteem and confidence on the part of the people, but the inefficient management of the salary made it appear to be the case.

The self respect of the pastor is wounded by apparent indifference to him. Without a high degree of self respect he cannot do efficient work. There is a story told which illustrates this. A preacher was in the habit of borrowing $5.00 from a certain man on Saturday and returning the money on Monday morning. Noticing that the same bill which had been borrowed was returned, an explanation was asked. The preacher replied that he wanted the money in his pocket on Sunday as he could preach with so much more spirit and self-respect. That it relieved somewhat the feeling of standing as a pauper before the people. This extreme case illustrates the principle.

III. *Failure to pay an adequate salary or to pay it promptly discounts the pastor in the estimation of the community.*

When his salary is not sufficient for a respectable support, or is not promptly paid, he necessarily stands before the community as one whose services are lightly esteemed. As such he cannot command the influence which he ought.

Some churches can never have a pastor who commands great respect. They belittle him in the estimation of the community, by making it appear that he is not worth a good support.

Some churches, on the other hand, seem to be fortunate in always getting pastors who command the respect of all. These churches place their pastors in position to command it, by prompt payment of respectable salaries.

Again. Being in debt, and being compelled to be constantly asking for credit, or needing discounts injures his standing. When a preacher deals in business with business men he ought to be able to deal as a business man. His patronage ought to be worth as much as that of other men.

We will notice here, also, the importance of having the payment of the salary arranged for before it is due. The whole amount ought to be fully in sight (with ample margins for loss) before it needs to be collected. It is sometimes the case that when the payment of it is pressing, the deacons have to go around the community "begging for the preacher." This is ruinous to his standing.

Again. It is necessary that subscription to the salary should be placed on the right basis. That basis is obligation to the *church*, as an institution of God's appointment. The people are bound to support the *church*. That on which the claim is often based is favor to the individual pastor—charity towards him.

I once heard an elder, a high-toned intelligent man, in a meeting of the session where delinquent subscribers were being discussed, say "the deacons ought to go to them, and just *beg* it out of them."

The ministry can never command that respect which their usefulness requires until the term "Beg" is banished from the vocabulary of the Deacons.

Under this division of the subject comes, also, the question of reduction of the amount of salary to be promised.

It is sometimes the case that a Church has promised more than can well be raised. Matters would be helped by some reduction. The pastor recognizes this and would cheerfully receive less. But this willingness on his part would be misconstrued by the people. Reception of less salary would cheapen him in the estimation of the community. The very persons who complain most of having to pay too much would be the most ready to under-rate him for receiving a smaller salary.

IV. *Delinquents as to the salary naturally turn against the pastor.* A large degree of knowledge of human nature, tact and grace is required on the part of the deacons, to stand between the pastor and the animosity of these.

Let us take a few instances.

(1.) Those incorrigibly opposed to paying money into the Church. As a rule all ought to be pressed to become subscribers to the salary. Taking part in the support of the Church increases their interest in it. There are some who take no interest because they have never been brought in as subscribers. There are some however, who are incorrigibly opposed to paying anything. They refuse altogether, or grudgingly pay a pittance. To press the matter upon them is to turn them against the

[CONTINUED ON PAGE SIX.]

CHURCH NEWS.

NORTH CAROLINA.

Greensboro.—First Church, Greensboro, have now decided on a new, three manual, large size, pipe organ, and hence would like to correspond with any church who would likely want a very decided bargain in our present (in use) old pipe organ. We also have about sixty red repthough cushions we would sell. Our pastor, Dr. E. W. Smith, is now improving, having been laid up for two or three weeks.

Durham.—The Presbyterians of Durham, on Sunday, August 7th, dedicated another mission chapel in the suburbs of the town. This is the third chapel they have built, and the most attractive and commodious of the three. Rev. L. W. Maxwell, of Norfolk, formerly the pastor's assistant in Durham, came on to preach the sermon of the occasion. The congregation filled the church and overflowed to the grounds around, where, through the open windows, they could hear distinctly the services within. The promise and prospects of this the West Durham Mission are very encouraging, and there is a larger population to draw upon than at either of the other points. Under the earnest labors of the Rev. R. L. Wharton, all the missions are growing. The pastor, Rev. L. B. Turnbull, is preaching at West Durham each night this week.

Providence Church.—The pastor was assisted by Rev. W. A. Wynne, of Charlotte, for a week, closing with the first Sabbath of August. Eight bright young girls were received into the communion of the church.

At a congregational meeting on August 6th the following were elected officers: Elders, John B. Coffey and N. M. S. Matthews; Deacons, L. S. Knox, W. N. McKee and H. G. L. Rea.

Banks Church.—The pastor was assisted in a meeting by Rev. Jonas Barclay, closing on the fifth Sabbath of July. Eight members were received. A very delightful and harmonious meeting.

The following have been elected officers in Banks Church: Elders, Oscar Potts and B. E. Cunningham; Deacons, J. B. Ross, S. H. Kell and W. D. Howle.

These officers were ordained and installed on the fourth Sabbath of July.

J. W. S.

New Hope Sunday School celebrated her fourth anniversary July 24th with very appropriate and instructive exercises, in which the entire school took part. The secretary's book showed an enrollment of seventy-one members, teachers included. The treasurer reported $23.77 collected during the past year, of which $14.28 went for its own expenses, and the balance, $9.49, for other causes. We missed only two lessons during the past year, and have not lost any members by death. We feel safe in saying that the school is in first class condition, and is doing good and substantial work. For these and all other blessings we thank God, and ask for His divine guidance in further work and usefulness in His service.

EDWIN W. TAYLOR,
Secretary and Treasurer.

Rev. Mr. Groves, who has been filling the pulpit of the First Presbyterian Church during pastor Caldwell's European tour, returns home this week. Mr. Caldwell will reach home about the first of September. Mr. Groves is an able and impressive speaker, a most excellent gentleman and pastor, and made hosts of friends during his stay in Winston.—Winston Republican.

Red Springs Seminary.—The Board of Trustees of this institution, at a late meeting, heard with much pleasure the second annual report of its President, Rev. C. G. Vardell. His wise and efficient management is most heartily endorsed by the Board.

The phenomenal prosperity of the Seminary during its first two years, in the face of innumerable obstacles and difficulties, has been beyond the most sanguine expectations of its most ardent friends, and inspires the brightest hopes for the future.

In view of the large number of new scholars desiring to enter this fall, even beyond the present capacity of the Seminary to accommodate them, the Board authorized the enlargement of the dining-room and the addition of another story, which will add eleven rooms for dormitories, and increase the boarding capacity of the Seminary to 100. The prospect now is that even this will not be sufficient to accommodate all that will desire to come.

So any who would be sure of finding room would do well to apply at an early date.

While the Seminary's side is prospering so marvelously, the Presbytery's side is still far behind. There is still an indebtedness of over $6,000. Will the many friends of the Seminary in Fayetteville Presbytery who have not yet paid their subscriptions, please forward the same at once, or at the earliest date possible, to the Treasurer? By so doing you will furnish relief at a time when it is most needed and when it will do most good.

Will not the members of the Ladies' Auxiliary Board in all our churches make an active canvass for the Seminary this fall, especially in those churches where they have as yet done little, or nothing, that all may have a share in this great work and in the reward that shall follow?

W. B. ARROWOOD,
Secretary and Treasurer.

Laurinburg, N. C.

Church Organized.—The Commission appointed by Fayetteville Presbytery to organize a church at Hillside, Robeson County, met at that place July 16th, 1898. After a sermon by Rev. A. N. Ferguson, the church was regularly organized with eighteen members by letter from Carolina Church, and one from Bethel Church.

James A. McQueen, Angus Q. McLaurin, and John E. Smith, were regularly elected, ordained and installed elders, and Martin A. McQueen, and Laurin McQueen, deacons.

Hillside was chosen as the name of the new church.

W. B. ARROWOOD,
Chairman Com.

The Institute at Red Springs.—The seventh annual Elders' and Deacons' Institute of Fayetteville Presbytery was held at Red Springs from July 29th to August 5th. It is the opinion of the committee in charge that this Institute was a success, and we shall try to tell you a little about it.

The programme, as published, was carried out almost to the letter. It was full of strong meat with little "milk for babes." Some of the best and brightest men of our own Presbytery—Revs. Hugh Craig, M. D. McNeill, H. T. Graham, W. B. Arrowood, Dr. H. G. Hill, J. S. Black, C. H. Dobbs, P. R. Law and R. W. Alexander, in addition to Rev. T. R. English, D. D., of Union Seminary; Rev. J. M. Rose, D. D., of Morganton, and Rev. D. N. McLauchlin, of Chester, S. C., are the men from whose lips attendants of the Institute received addresses, lectures and sermons full of instruction, edification, ennobling purposes, high resolve and beautiful thoughts called from the unfading beauty and glory and unfailing strength of the Word of God.

As a firm foundation upon which to start, Dr. Rose discussed "The Church and its Authority." No established thing is free from disturbing influences from without; so he was fitting that the next subject should be "The Unrest of the World," discussed by Dr. Hill. He presented with peculiar forcefulness the pathetic picture of the troubled sea, whose waters cannot rest, Isaiah lvii:20-21; the craving ever restlessly seeking, yet never satisfied with earthly fruition. This was naturally followed by the still more pathetic "Unrest of the Church," by Mr. McLauchlin. As the great panacea, Dr. English pointed with unerring finger to "the Bible, the Word of God." In the midst of human foment this the "Peace, be still!" which calms the seething, surging billows. As the troubled waters begin to recede, the perplexity incident to the first reception of a great truth finds vent in the prayer from Neh. i:4, by Mr. McLauchlin. The answer of "Personal Responsibility" is clearly and conclusively placed upon each individual by Dr. Rose. With the responsibility thus fixed, Mr. McNeill shows that "Consecration" must be the first step towards restfulness, and Dr. Rose invites us to a "Closer walk with God." In order to make this step and take this walk we must have some guidance, so Mr. Craig traces for us the "Heavenly Pattern for Earthly Life." He shows us the model life, a human life, lived amid sin, yet absolutely perfect. To become like our Model we must have the beginnings of his character born in us, through the Spirit, and developed by the means of grace provided in God's Word. We must then follow His example as a Bible student, as which He learned God's will perfectly, saw his Father's perfections and loved Him so that doing the will of His Father became His delight. This love and inspiration bore Him grandly through all the difficulties and sufferings of his course. In prayer He was equally careful, and learned the secret of man dwelling in God and receiving strength and inspiration through such communion. Christ found the Scriptural conception of life to be very high, and set Himself at once to fulfill it by His perfect submission gaining the needed strength for life's battle. We have but to follow in His footsteps in order to be changed into His image from glory to glory, till we enter into the "Rest for the people of God," so beautifully portrayed by Dr. English.

But this transition from unrest to perfect peace and joy and hope does not mean inactivity, so on Monday—very appropriately—church workers were instructed as to what is expected of them, beginning with the officers of the church, the elders and deacons. There were very few of them present to hear their "Warrant, Qualifications, Duties, Privileges, Powers and Difficulties" so ably discussed by Mr. Arrowood and Mr. McLauchlin. Mr. Arrowood's address on the first half of the subject was indeed excellent, and should be in the hands of every elder in North Carolina, as well as "the regions beyond."

Mr. McLauchlin next proved that "Church Members are Responsible for Church Growth." Some church members are disposed to shift the responsibility for both the good and bad conditions of the church upon the pastor, thinking that their only duty is to pay a certain annual amount, while some are not particularly impressed that way. The duties of pastoral work by the church members themselves, mutual cheer and helpfulness, cordiality to strangers and activity in all the departments of church work were plainly pointed out. But our activity must be broad; we owe the Gospel to those who have it not, and Dr. Rose's exposition of the prayer, "Thy Kingdom Come," brought to our ears the voiceless pleading of the heathen for the coming of the Redeemer's Kingdom. Then Mr. Graham showed us that the beneficiary of a great reward must receive it upon the terms of the testator; the indispensables of Christian discipleship are a definite determination to follow Christ, self-renunciation and cross-bearing. God requires much of us more than we can bear, and a crossless life here means a crownless life hereafter.

The sermon by Dr. English from John vi:37 gave us the three-fold guarantee of God's love for His children. All the members of the Kingdom of God have been given to Christ; all who have been thus given infallibly come—by faith, by personal application to Christ, by self-dethronement and overcoming difficulties. He will cast out none who come to Him because His mission is to save all given Him by the Father. The work is all done by the Spirit, who draws us. The thoughtful mind will readily grasp the idea of trinity thus briefly alluded to.

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Mr. McLauchlin next proved that "Church Members are Responsible for Church Growth." Some church members are disposed to shift the responsibility for both the good and bad conditions of the church upon the pastor, thinking that their only duty is to pay a certain annual amount, while some are not particularly impressed that way. The duties of pastoral work by the church members themselves, mutual cheer and helpfulness, cordiality to strangers and activity in all the departments of church work were plainly pointed out. But our activity must be broad; we owe the Gospel to those who have it not, and Dr. Rose's exposition of the prayer, "Thy Kingdom Come," brought to our ears the voiceless pleading of the heathen for the coming of the Redeemer's Kingdom. Then Mr. Graham showed us that the beneficiary of a great reward must receive it upon the terms of the testator; the indispensables of Christian discipleship are a definite determination to follow Christ, self-renunciation and cross-bearing. God requires much of us more than we can bear, and a crossless life here means a crownless life hereafter.

The sermon by Dr. English from John vi:37 gave us the three-fold guarantee of God's love for His children. All the members of the Kingdom of God have been given to Christ; all who have been thus given infallibly come—by faith, by personal application to Christ, by self-dethronement and overcoming difficulties. He will cast out none who come to Him because His mission is to save all given Him by the Father. The work is all done by the Spirit, who draws us. The thoughtful mind will readily grasp the idea of trinity thus briefly alluded to.

Then followed an gracious promise "Lo! I am with you always;" sufficient for all discouragement and trial; so beautifully and eloquently presented by Dr. Hill, leading us up to the "Fl... that the next subject should be "The Unrest of the World," discussed by Dr. Hill. He presented with peculiar forcefulness the pathetic picture of the troubled sea, whose waters cannot rest, Isaiah lvii:20-21; the craving ever restlessly seeking, yet never satisfied with earthly fruition. This was naturally followed by the still more pathetic "Unrest of the Church," by Mr. McLauchlin. As the great panacea, Dr. English pointed with unerring finger to "the Bible, the Word of God." In the midst of human foment this the "Peace, be still!" which calms the seething, surging billows. As the troubled waters begin to recede, the perplexity incident to the first reception of a great truth finds vent in the prayer from Neh. i:4, by Mr. McLauchlin. The answer of "Personal Responsibility" is clearly and conclusively placed upon each individual by Dr. Rose. With the responsibility thus fixed, Mr. McNeill shows that "Consecration" must be the first step towards restfulness, and Dr. Rose invites us to a "Closer walk with God." In order to make this step and take this walk we must have some guidance, so Mr. Craig traces for us the "Heavenly Pattern for Earthly Life." He shows us the model life, a human life, lived amid sin, yet absolutely perfect. To become like our Model we must have the beginnings of his character born in us, through the Spirit, and developed by the means of grace provided in God's Word. We must then follow His example as a Bible student, as which He learned God's will perfectly, saw his Father's perfections and loved Him so that doing the will of His Father became His delight. This love and inspiration bore Him grandly through all the difficulties and sufferings of his course. In prayer He was equally careful, and learned the secret of man dwelling in God and receiving strength and inspiration through such communion. Christ found the Scriptural conception of life to be very high, and set Himself at once to fulfill it by His perfect submission gaining the needed strength for life's battle. We have but

tion for the month of August, which I expect to spend in the mountains of North Carolina." His address during this month will be Brevard, N. C.—Christian Observer.

Rev. O. G. Jones, of Rock Hill, is spending his vacation with the army at Chickamauga. He writes that he preaches every night to large audiences of the boys, and that every night some accept Christ. "Truly it is a great work, and it is very important that all of God's people should pray earnestly for the gracious influence of the Holy Spirit upon our soldier boys."—Ib.

Bullock Creek.—The ladies and children of Bullock Creek spent quite a pleasant, and, it is hoped, a profitable afternoon, Tuesday, July 26, at the church. Miss Ella C. Davidson, a returned missionary from Hangchow, China, furnished the entertainment that afforded the pleasure. She talked for nearly an hour on the peculiar customs and manners of the Chinese people; she set forth, in an impressive way, the great spiritual needs of those heathen people; and in the name of her Master, urged her audience to do more for the spread of His kingdom than they had ever done. She was dressed in her Chinese costume; and, strange as it may seem, the dress was admired by some of our ladies. After the address, she entertained them with the exhibition of quite a number of curiosities which she had brought with her from the land of the East. Miss Davidson has a special claim on the affections of the people of Bullock Creek, and the people have a special interest in her. It was within a hundred yards of Bullock Creek church that she first saw the light. It was in this church that she was baptized, and it was here where she, at the tender age of thirteen, made a public profession of her faith in Jesus. We were glad to have "Miss Ella," as she is familiarly called in this section, with us, and hope to have her visit us often.—Ib.

The session of New Wappetow Church, at its first sitting after hearing of the death of Rev. John L. Girardeau, D. D., LL. D., at his home in Columbia, S. C., would add its tribute of respect to the memory of this eminent servant of Christ. He was not a stranger to this church, indeed he could be called its founder. Invited to preach in this village about the year 1870, he preached the first sermon that was ever preached here by a Presbyterian minister. Shortly thereafter the Charleston Presbytery sent a committee and organized the present church. On invitation of the present session, he preached the dedicatory sermon in this building. He preached repeatedly here as opportunity offered, and during this time thirty-five persons were added on examination to this church, twenty-two of these at one meeting. We can well say:

Servant of Christ, well done,
Rest from thy loved employ;
The battle fought, the victory won.
Enter thy Master's joy.

By order of the session,
A. W. LELAND, Clerk.—Ib.

VIRGINIA.

Rev. J. C. Shive was installed pastor of Mountain Union Church, Botetourt County, Va., by a commission of the Presbytery of Montgomery, July 24th. Rev. P. B. Price presided and delivered the charge to the people; Rev. R. R. Houston preached the sermon and delivered the charge to the pastor. Mr. Shine is a zealous and popular laborer.

Rev. S. O. Hall and family, who have been visiting at the house of his father-in-law, Rev. R. R. Houston, in Botetourt County, Va., returned to his field of labor at Greensboro, N. C., on the 26th ult.

Rev. W. N. Scott, of Galveston, is still in Virginia. He was to preach for Rev. Dr. E. W. MacCorkle, at Clifton Forge, on the 7th inst.

Richmond.—Our churches in this city were all open on Sunday, and though there were many out of the city, the attendance was unusually good and the services impressive. At the First Church the Rev. P. B. Price, of our mission in China, preached in the morning. At the Grace Street Church the Rev. T. M. Lowry, of Shelby, N. C., occupied the pulpit morning and evening. At the Third Church the Rev. Joseph Rennie, of Covington, Ky., preached for Mr. Hyde, who has been in Tennessee since the death of his mother. Mr. Chumbley has returned from his visit home, and was at Westminster. Mr. Stewart was in his pulpit morning and evening. On Tuesday, he and Stewart went up to Mountain Top. Mr. Guthrie, after a few days in Loudoun, preached morning and afternoon in the Second Church. The Rev. Mr. Lowry will remain through August with the Grace Street people. The Rev. E. T. Wellford will preach in the First Church two Sundays, August 7th and 14th. Dr. Smith has the Church of the Covenant next Sabbath morning.

West Hanover Presbytery will hold its next meeting in Howardsville on August 30th, at 8 p. m.—Central Presbyterian.

Olivet Church, Albemarle Co.—Dr. G. B. Strickler preached a series of eight sermons at Olivet Church commencing on Sunday morning, the 24th of July. The weather was hot and stormy, and seriously interfered with the congregations on two nights. Dr. Strickler, at the request of the session, commenced the service with his sermon on Presbyterian doctrine, which doctrine, with his clear, forcible and Scriptural presentation, seemed to meet the hearty approval of all denominations. The preaching was with power and the demonstration of the Spirit. The community was greatly moved, and on last Sunday we welcomed eight members into the church.—Ib.

Roanoke Notes.—The Rev. Dr. W. C. Campbell preached morning and night at the First Church on last Sabbath. In the morning the names of three new members were announced. A very pretty sight was witnessed when a mother with her three little children came forward and the little ones were baptized. The session has given the pastor a month's vacation. He expects to spend a portion of this time in Norfolk, and will supply the Second Church in that city for two Sabbaths. He will spend the rest of the time at his old home in Berkeley County. During the absence of the pastor the pulpit will be supplied by visiting ministers.

The Rev. James Arthur, of the Second Church, is absent, but his pulpit is being supplied by Rev. R. W. Joplin, from Union Seminary.

The Rev. A. S. Rachal has returned from his vacation; and is now supplying his churches.—Ib.

Rev. W. H. Wood, D. D., of Franklin Square Church, Baltimore, Md., is spending the month of August in Winchester and Strasburg, Va. Dr. Wood is a scholarly preacher, and fills with ability the pulpit so long occupied by Dr. J. A. Lefevre.

Rev. Dr. Lefevre is to fill the pulpit of Bethesda, Md., for two Sabbaths in August, while Pastor, Dr. F. P. Flowrnoy is preaching for the Alexandria Church.

The report reaches us that Rev. R. W. Carter, of the Round Hill Church, three miles from Winchester, Va., is leaving his present charge in the near future. His plans for the future are not known.

Rev. Jas. R. Graham, Jr., is spending his vacation from his missionary work by preaching every Sunday in some of the churches of the Shenandoah Valley. On Sunday, July 31st, he was in the field of Rev. A. E. Hopkins, Jr., at Elk Garden, Gorman and Bayard, in West Virginia. He spends August 6th and 7th at the Falling Waters Church, near Martinsburg, W. Va.

Rev. H. V. Campbell, of Salem, Va., who has been visiting his mother in Gerardstown, W. Va., and preaching on Sabbath in the Maryland Avenue Church, Baltimore, has returned to his home.

Both of the pastors in Winchester, Va., are at their posts during these hot August days, and with their usual vigor in the pulpit and activity in pastoral work, are "giving proof of their ministry," which might well astonish some of their younger brethren.

Staunton.—Rev. J. R. Graham peached on Sunday in the Second Presbyterian Church at both services; the Sabbath before at Hebron, four miles from Staunton. It is known to many that Mr. Graham is now with his family, spending a year at home after eight years of hard missionary work in China. His wife and children are at present visiting their relatives at Hebron manse, and he is preaching here and there in our churches as he can conveniently fill the various appointments made for him by his brethren. His talks on China and the Chinese were heard with unusual interest, being of an unusual character, and can not fail to help the cause of missions in the communities he has visited and may yet be called to.—Ib.

Newport News.—Rev. E. T. Welford will spend the month of August at Craigsville, Va. Rev. Wm. S. Campbell, of Richmond, Rev. A. G. Irons, of Hampton, and others, will supply the pulpit during the pastor's absence. The elders will look after the mission. Mr. Welford will preach for Dr. Kerr at the First Church, Richmond, on the 7th and 14th of August.—Ib.

Windy Cove Church, Bath Co.—Rev. Frank Rodgers, who is serving Windy Cove Church this summer, is doing good work among his large and appreciative flock. Rev. A. T. Robinson, of Louisville, Ky., who is at Millboro Springs, delivered a beautiful sermon at Windy Cove, Sunday, 24th, which was enjoyed by a large audience. Rev. David Armentrout, formerly of Greenbrier County, W. Va., but recently of Delaware, was present, and assisted with the services.—Ib.

TENNESSEE.

Memorial Church.—Presbytery of Columbia stands adjourned to meet at Memorial Church, Friday, September 23rd, at 7:30 p. m. Delegates coming on the train will get off at Buford Station.

W. C. C. FOSTER,
Stated Clerk.

Columbia.—The First Presbyterian Church of Columbia, Tenn., has recently received an addition of thirteen members. This church continues to develop, both spiritually and numerically. It has one of the finest corps of officers in the Southern Presbyterian Church. The membership is now about three hundred and fifty. The pastor has been given a leave of absence, and he and his family have been tendered a complimentary sojourn, by a company of young men in Columbia, at the famous "Beech Dam Springs," of Hickman County, where they will remain for a month.—Central Presbyterian.

The Rev. W. P. Dickey, a recent graduate of the Southwestern Presbyterian Divinity School, has been employed as suply for the Collierville group of churches. His address is Collierville, Tenn.—Ib.

FLORIDA.

DeFuniak Springs.—We closed a delightful six days' meeting at Laurel Hill last Sunday night. We organized at Laurel Hill about three months ago with eleven members. At this meeting three new members were added. Presbyterianism having only lately been introduced into that neighborhood, we could not expect to make rapid progress. Rev. W. E. McIlwain did the preaching, and was at his best. Two old men, who had known Presbyterianism in their young days, came in from the surrounding country early in the meeting and continued with us to the last. The two last days the house was crowded to overflowing. The little organization took action looking to the erection of a church building within a few months. We should like to import some Presbyterians. It is a good country, none better in west Florida, and the railroad company has 20,000 acres of land to sell at about $3 per acre. It can be cleared at an outlay of $10. A gentleman (originally of North Carolina) cleared his land last year, and has reared an excellent crop of 120 acres with two work animals. Corn, sugar cane, potatoes, peas and melons till you can't rest. I have no interest in this land, but I want Presbyterians to come here, and will gladly furnish them information. The land is not for speculators, but for settlers. Send us some good men with large families that want room.

Yours in Christ,
E. E. ERVIN.

ALABAMA.

La Place.—In accordance with appointment, Rev. C. O'N. Martindale began a series of meetings at La Place Presbyterian Church Sunday, July 24th, continuing them through Friday, July 29th. The work was entered into with great zest, although the pastor was disappointed that Mr. Powder, of the Presbyterian Church at Prattville, who had promised to assist, was by unexpected demands upon him, prevented from being present. The services were well attended, both morning and night, the congregations consisting of intelligent and appreciative people of all denominations and some who were members of no church at all. We hope that much good was accomplished in presenting to man the sinfulness of his natural estate, and his need of a personal Saviour. Several professed to have accepted Christ, and expressed a willingness to connect themselves with the visible church.

In the delightful neighborhoods of La Place, Cross Keys and Sheer, the Christian workers of all denominations labor together harmoniously in the one common cause, "Christ and the Church."

The young people succeed in anything they undertake, as was evinced on "Children's Day." All of the children acquitted themselves creditably, one of the most notable features of the occasion being the solo, "Where is My Wandering Boy To-Night," by Master Spencer Warren. Although only four years of age, the little boy speaks every word distinctly, and understandingly, and carries the tune beautifully.

We trust that these children, who now take such interest in all that is good and holy, may ever utilize their talents to elevate mankind to a higher plane of life.

TEXAS.

Columbia.—On the fourth Sabbath of last month seven persons were received by letter. A mother and her three children were baptised.

Gatesville.—Improvements on the church building are in contemplation.

Bethesda.—Rev. A. W. Wilson writes: "I am conducting a meeting here this week, with the assistance of Rev. W. C. Tenney, who is giving promise of great usefulness. We are trying to reach all our weak churches with at least a week's services this summer. If the brethren are well, we will have four meetings in progress this week: Wiggins and Baird at Detroit, Fischer and C. T. Caldwell at Cooper, R. N. Smith and W. G. Caldwell near Athens, and W. C. Tenney and myself here. McCullough and Clark are to look after the churches in Bowie County. I have appointments ahead all the time through August. I hope health and strength will be given me to get through the summer work."

Livingston.—Several Sabbaths ago we were permitted to attend a communion service at this place. It was administered by a visiting brother, our Bro. Key not having been ordained. We found the people much cheered by having a minister to live among them. One preson who had been a member of the church for several years had never embraced the opportunity of communing; now she is rejoicing in the fact that though she is unworthy, the ground of her worthiness is the Saviour's righteousness.

Austin.—The First (Southern) Presbyterian Church of Austin, Texas, will be closed for the month of August. Dr. Smoot will spend the month in the mountains of Texas hunting and fishing.

Houston.—On Wednesday, 20th inst., Dr. R. H. Byers and wife celebrated their golden wedding at their home in this city. The Doctor is one of those noble men who laid the foundations of our Church in Texas. Most of his life has been spent as a missionary, and during the greater part of that time he has supported himself and continually refused to receive help from the funds of the Church, in order that others might engage in the work. Many churches over the State, among them being Dallas First Church, were organized by him. The Lord has been very gracious to his servant in sparing his faithful wife during all these years, and together they have labored in the work of the Lord. Being naturally reticent in speaking of himself and his labors, much of the valuable history of our Church in Texas may never be written. "The Lord has been very gracious to his servants," was the remark on every lip as their many friends shared with them in the general rejoicing.

Sabine Pass.—The outlook here is decidedly encouraging since the organization of our church. The congregations are growing in interest and numbers, and the Ladies' Aid Society is heartily at work.

A Church Organized.—The commission, consisting of Revs. J. A. Montgomery and E. E. Bigger and Elder S. R. Boyd, organized a church, Love's Chapel (6 miles south of Hubbard City) on Thursday night, July 21, consisting of 11 members. One elder and one deacon were elected and installed.

Revs. Bigger and Montgomery held a ten days' meeting there, and this is the immediate result. Our Church is popular in the whole community, and there is good material for building up a good church, if we can keep them supplied with stated preaching. The church will unite with Hubbard City, Mt. Calm and some other contiguous points to form a most promising field for a local evangelist.

Why can't our ministers go out two and two and hold meetings in the country where there is an opening for Presbyterianism? We cannot hold our own unless we cultivate the country communities. Our doctrines and polity take with the people wherever properly presented. The trouble is, we have been grossly misrepresented by poorly informed ministers of other denominations.

J. A. M.

Port Lavaca.—Rev. Dr. Josephus Johnson preached for us on Monday and Tuesday of this week. He is at home again, after a month's absence with sick friends.

ARKANSAS.

Helena.—After spending several days at Searcy, Rev. G. W. Boggs has gone to College Hill, Miss., where he will spend the remainder of the summer.

Rev. W. Moore Scott, formerly of Arkansas Presbytery, was dismissed to Nashville Presbytery. On July 12th he was received, and on the 24th was installed pastor of Smyrna Church, having been previously ordained.

pastor. Such ought to be wisely dropped. Good judgment and knowledge of human nature are required to decide whether a person is to be pressed or dropped.

(2) Some are not able to pay what they had promised. Because they cannot do this they feel unkindly towards the pastor. To meet this evil, the deacons ought to realize their inability, give them temporary discharge, assure them that they are not hardly thought of. Instead of this, unpaid subscription is kept hanging over them, embittering them against the pastor and the church.

(3.) Those reducing amount of their subscriptions.—Some find it necessary to do this, some wish to do it without the necessity. In either case the relations of the pastor to them are placed in a critical condition. They generally assign as the reason for this reduction some failure on his part. By laying some fault to him they relieve the mortification of poverty, or soothe their consciences. These need to be wisely dealt with by the deacons.

Conclusion. We need not go further in demonstrating that the success and duration of the pastorate is dependent upon efficiency on the part of the deacons.

After making all allowances for the faults and short-comings of the preachers (and they are many), it can be safely asserted that brief and unsuccessful pastorates are due more to the inefficiency in the deacons' work than to any other cause.

This seems to put the church on a very low level. But while it is composed of such imperfect material, it must be so. In certain senses the scriptural declaration that "money answereth all things" is true.

The importance and difficulties of the office justifies the special commendation of I. Tim iii: 13: "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

CORRESPONDENCE.

KUDING, NEAR HANGCHOW, CHINA,
June 20th, 1898.

To the Editor of N. C. Presbyterian:

DEAR BRO:—We are always glad to receive and read the N. C. PRESBYTERIAN, and it may please other readers to hear from this part of the world.

On our return to China last November the mission asked us to take charge of the work which Dr. Houston has recently left, and as soon as necessary preparations could be made, we moved to the country about thirty miles from the city of Hangchow. For the past six months we have been living and working among the country Christians, of whom there are about 80. They live in little hamlets scattered over an area about twenty square miles. Dr. Houston lived among them three years and his labors were greatly blessed in gathering in a great many souls and they cherish his memory with much affection and often ask when he will return.

Life out here is very different from the city where we lived over twenty years, and also very different from country life in the U. S. The people are farmers and their work is very hard, at least for a good portion of the year. About the first of May, they begin to attend to the silk worms, and that engrossed their time, thoughts and energies for about one month. It is very hard and exacting work. It is very interesting to see them working over little bits of worms hardly visible to the naked eye at first, but which grow to the size of a man's little finger before they do their life work. As they grow in size their appetite increases and they eat the mulberry leaves ravenously, so that all hands are kept busy gathering and preparing the leaves for their food. They take three or four rests in their life time and sleep about a day and a half each time. Then they spin those wonderful cocoons, which furnish the beautiful silk strands that are woven into silk fabrics of various kinds.

The first crop this year was very good and as it always brings in the ready cash the people express their appreciation of this fact by calling the worms "Heaven's precious things."

After the first crop, the people have a little resting spell of a week or two before beginning the second crop in the midst of which they are just at this time. But the time for planting rice has also arrived, and so the care of the second crop of worms devolves upon the women and children, while the men and boys go to work in the fields. The fields are full of them busy at work, and hard work it is.

A farm that will support a family of five or six people contains only about two or three acres, but it is most carefully tilled and well fertilized. The main crop in this region is rice, though there is a good variety of vegetables also such as sweet potatoes, beans, peas, cabbage, spinnach, turnips, carrots, egg plant, radish, etc.

They are at work setting out the rice plants now. A month ago, they sowed the seeds in specially prepared beds for sprouting them, and now the sprouts are about one foot high, and as thick as the hair on a dog's back. They are preparing the fields to set them out. The fields are lower than the surrounding land so that they can be flooded with water. The workman rolls up his pants high above the knees, throws off his jacket, grasps his hoe, which by the by is the finest implement of its kind I ever saw, and goes nearly knee-deep into the mire and mud. Here he digs, drags, pushes and beats the dirt and spatters and splashes about him until the whole field is reduced to a batter ready for planting. Then he goes to the hot bed and pulls up a good supply of sprouts, and the work of setting them out is very simple. A string is stretched across the little field to give some guidance for rows, and the plants are put in by the bunch of four or five together. They are simply stuck in the batter in rows about eight inches apart. After planting, the water must be kept an inch or two deep over the earth. This is done by means of an endless chain pump made of wooden paddles which move in a wooden trough reaching from the canal to the top of the bank at an angle of 30 or 40 degrees, and worked by the feet of three or four persons. Several times during tho summer the crop must be weeded, and this is done by the men wading in the water and mud, and pulling the weeds out with their hands. Sometimes they crawl on their hands and knees in weeding.

In September and October, the crop is harvested by means of the sickle, and then the grain is threshed out by taking the sheaves in the hands, one by one, and striking them over a large hopper or box until all the grain is beaten out. The people in this province, Che-Kiang, are better off than the average farmers of China.

They use the same methods that have been used from time immemorial and have no thought of change, but they get a large yield from the land because they use fertilizers very liberally, and they get two crops a year.

All the Christians in this region are farmers and they live in little hamlets or villages containing from 30 to 300 families each.

This short account of some of their work will enable the Christian farmers of America to compare their methods and advantages with those of their fellow Christian farmers in the Flowery Land. With high esteem,

Yours very fraternally,
J. L. STUART.

Two weeks were spent in the active and attractive city of Charlotte. It does one good to breathe in the ozone of the Presbyterian atmosphere of Mecklenburg, especially one who comes from tidewater Virginia. Presbyterianism and prosperity are everywhere apparent. Education and enlightenment, Calvinism and Independence, if not correlative terms are certainly correlated. There are as many Presbyterian churches in Charlotte with less than 25,000 population as in Norfolk with more than 50,000. There are more communicants in the city than in the whole of Norfolk Presbytery, and more churches in Mecklenburg County than in East Hanover Presbytery. Perhaps comparisons are not comfortable or complimentary. I only name them that we may take in the thought, that there are just thousands and thousands of Presbyterians in this Scotch-Irish region. I heard my honored friend Rev. Dr. Howerton, of course. And neither you nor I could be surprised that he preached from Jude, 3rd verse, "Ye should earnestly contend for the faith once (for all) delivered unto the saints," a strong, straight-forward sermon, clear, vigorous, stimulating. I was so glad he said at the close, we could contend by living even though we could not speak, and urged the power of a godly life in maintaining the faith. What a beautiful church and what beautiful grounds the First Church in Charlotte has! I also heard Rev. Dr. Stagg of the Second church preach on resisting temptation and the power of the will, an original and striking sermon, chiefly to young men, large numbers of whom attend his services, from Prov. iv:14-15. I heard also in Charlotte the Rev. Dr. Josephus Johnson, of Victoria, Texas, visiting Dr. Howerton, preach an admirable and most edifying sermon on the subject, "The Shadow of Peter." The subject may seem fanciful. but the exegesis was satisfying, and the treatment fine, as he impressed on us, the mysteriousness, the solemnity, the power of personal influence.

Charlotte has many other attractions, even for a Presbyterian minister, besides Presbyterian churches, preachers and sermons. There is a Presbyterian College for Women, a beautiful building, nestling in its attractive grounds, successfully conducted by an accomplished lady principal, Miss Long. The "Elizabeth College" is a new college for women under the auspices of the Lutheran Church, and its admirable and elegant modern building and commanding site as well as able management gain for it a large patronage. Tryon street is a beautiful street along its whole way, with its many churches and hotels, its handsome residences and lawns, its overhanging arching avenue of noble trees, and leaves a delightful memory. The most notable object perhaps on the street, certainly to a Mecklenburger, is the graceful and noble monument, recently unveiled, to the signers of the Mecklenburg Declaration of Independence. Nearly opposite is the home of the NORTH CAROLINA PRESBYTERIAN where one hot day I found editor McKelway and manager Bean keeping cool and hard at work.—*W. S. Lacy in Central Presbyterian.*

Rev. W. E. Boggs, Chancellor of the University of Georgia, is spending his vacation in evangelistic work under the auspices of the Assembly's Committee of Home Missions among the soldiers.

He is at present in the camp at Chickamauga, working with the army chaplains and with representatives of the Y. M. C. A. They have preaching at night, well attended, and spend the day with the sick. He says in his last letter: "Last night I preached to the First Georgia Regiment. About a dozen gave their names to the Chaplain, Rev. E. F. Cook, that he might write their confession of Christ to their pastors with a view to their entering the full Communion of their home Churches." He stated that the religious work is very encouraging, tho' in the midst of much sickness and death in the army of to-day, he has found dissipation and wickedness *far* beyond anything that he and I ever saw when we were Chaplains together in the army commanded by our immortal Gen. Robert E. Lee. The population of our country has doubled since then, and in many quarters wickedness has more than doubled. The prayers of all Christian people are invoked. Dr. Boggs serves without salary, the Assembly's Committee of Home Missions paying his expenses. In your prayers do not forget Lee's old soldiers. They had a grand reunion here in Atlanta last week.

J. N. CRAIG, Secretary.
Atlanta, Ga., July 25.

SUNDAY SCHOOL LESSON.

BY MILDRED CABELL WATKINS.

Third Quarter.—Lesson VIII—Aug. 21, 1898.

NAAMAN HEALED.—II KINGS v:1-14.

GOLDEN TEXT.—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." —Jer. xvii:14.

LESSON SURROUNDINGS.—Only two miracles are recorded between this lesson and the last and both of them were performed for the benefit of the sons of the prophets at Gilgal. There "was a dearth in the land," and some one had made a mistake and gathered poisonous gourds, the poison being discovered after they had began to eat, but Elisha threw meal in the pot and there was no harm done. He also made some bread and barley ears suffice to feed a hundred men, some good man having brought the food just for Elisha himself (II Kings iv:38-44.) We have some Assyrian records of the period, the "Black Obelisk," discovered at Nineveh, and the gates of the palace of Shalmaneser II, who was king of Assyria at this time. He invaded Syria eleven times in fourteen years, and defeated twelve allied kings, one of them being the king of Israel, who united with Benhadad, the head of the alliance. Shalmaneser claims four great victories over Damascus, then for four years he claims none, and this interval most probably corresponds with Naaman's career.

Damascus, the capital of Syria, is "110 miles in an air line" from Samaria, in a northeastern direction.

EXPLANATORY NOTES. — Vs. 1. Naaman had driven back the Assyrians by his courage and talents and was the popular hero of the day—as Dewey is with us just now—and had been made commander-in-general by the king. "But he was a leper." From the fact that he was not cut off from other people, and that Gehazi, whose leprosy was of the same kind, was admitted to have intercourse with Jehoram (II Kings, viii:4) this must have been the white leprosy, not the malignant, contagious form, more commonly, meant in the Bible. It is a disgusting, loathsome disease, incurable by human means, the whole body being covered with disagreeable, disfiguring white scales.

Vs. 2-4.—"And the Syrians had gone out by companies"—foraging, guerilla bands plundering as they went were constantly making raids on Israel, for whenever not fighting a common foe Israel and Syria were fighting each other. This Indian manner of carrying on warfare is still common among the Arabs and Bedouins of Turkey, say travelers, who have seen a victorious tribe come in laden with booty, and part of this booty will be children they have just made orphans, for these young things will be divided out or sold as slaves.

Thus had the little Israelite girl come into the possession of Naaman's wife. With a wonderfully forgiving spirit—she must have been treated kindly in the great man's house—she longs for her master to be cured, and with perfect faith in Elisha's power, tells of him.

Naaman willing to try anything tells the king; it is easy to imagine the scene, the young captive relating the miracles Elisha had done, and their repetition to Benhadad II, in the hope that he could by his power make the king of Israel lend the services of this wonder-working magician.

Vs. 3-7. Benhadad willing to do anything for his favorite general and never doubting that this "prophet of Samaria" was attached to the court, just as there were sorcerers with magic powers kept by all royal personages, hastens to write to Jehoram his wish. No idea of the real secret and source of Elisha's miraculous power seems to have occurred to either him or Naaman, for the latter takes a gift of nearly $60,000 and ten costly robes, a magnificent reward, as he thinks, for any prophet, or sooth-sayer.

"Go to, go"—Bestir yourself. "Talent of silver"—$1,944. A gold shekel was worth $9.75, though as money was weighed in ancient times, it is impossible to be certain of the values.

Benhadad's insolent note commanding Naaman's cure—he counted the prophet as one of Jehoram's servants whom the king could compel to obey—does not send Jehoram to God or to Elisha for help, for he did not live near enough to God to turn to him naturally for aid, but he calls for his councillors, believing Benhadad only desired an excuse for war.

Vs. 8-12. Elisha quietly now reminds the court that there was still a true prophet, but determined to make God great before this heathen nobleman, he demands that he come to his home, and when the grand retinue arrives before the door he does not show the usual courtesy of coming out, but sends the order that Naaman go twenty-five miles farther and wash seven times in the Jordan.

Naaman's enraged surprise and even refusal to obey ought not to astonish us; he had no realization of the difference between Jehovah and his own idols, between God's inspired prophet and any other mysteriously gifted magicians; and it is just this Elisha is teaching him. As God's representative he is higher than the lordliest official of any earthly potentate, and therefore he treats Naaman as an inferior with scant courtesy; yet determined that the miracle shall not be ascribed to himself or any charm of words he will not even appear.

"Abana and Pharpar" are beautiful streams, far larger than the Jordan. The branches, or canals, form one stream flowing toward Damascus and drawn off in seven canals called rivers. Baroda and Taura suit best, one on the right and one on the left of the city, the former most beautifully clear.

Again a servant is used to help Naaman, and swallowing his pride he takes the journey and obeys the directions implicitly, the scales disappearing and his flesh becoming smooth and healthy as a child's.

The rest of the story gives us a high opinion of the man. He hurries back to thank Elisha and to express a belief that Israel's God is the only true one, and to ask that he may take some earth back home, also that he may be forgiven if when he goes as his King's attendant to Rimmon's temple he too bows before the idol. He begged the prophet to take his gifts, but was refused, lest he might think God's gifts could be bought. Gehazi coveted the money, and making up a story about a needy son of a prophet having just come, ran after Naaman's chariot. Gladly are the money and garments given him, but he is punished by being made a leper, the leprosy descending to his children.

LESSON.—Carlyle says the finite is but a window through which we are to view the infinite; this lesson is a picture of a sin-sick soul and its mistakes in seeking salvation. Naaman, like Nicodemus, could not understand that all before God are on the same level. We must all enter the Kingdom of God the same way; vilest sinner, or high-toned moralist must be cleansed by Christ's blood, must be regenerated by God's Spirit.

Westminster League Department.

[CONDUCTED BY REV. JNO. M. ROSE, D. D.]

SUNDAY, August 14th. Topic: *The Eldership.* (The pastor's monthly lecture.)

The distinguishing feature of our Presbyterian Church government is that it is a government by elders. Ours is the "Church of the Eldership." This name aptly and scripturally describes the visible Church in all ages. This governmental principle runs through the whole Bible history.

"And when they had ordained them elders in every church" (Acts xiv:23). There is no avoiding the conclusion that when we read in the New Testament of a plurality of elders in connection with each church, as we do above and many other times, we must understand a number of men chosen by the people, to whom was committed the government of the church.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (I. Tim. v:17.) This Scripture makes it clear that the word "Elder" includes two classes of Church-rulers, the one distinguished from the other by having superadded to the function of ruling, that of teaching.

This is the only distinction between the teaching elder, or minister of the Word, and the ruling elder. The former is an authorized public teacher of the Word. The latter is a "minister of rule" only. Every text quoted to exhibit either the qualifications or the duties of the office will serve to confirm the divine warrant for the office as defined.

What are the functions of the office as set forth in the Word of God?

(1) In conjunction with the minister of the Word, *the ruling elders maintain the spiritual government of the Church.* Read I Cor. xii:28; Rom. xii:8; I Tim. v:17. They are called "governments," they are exhorted to "rule with diligence," they are commended for "ruling well." They exercise rule and administer discipline.

(2) In conjunction with the minister of the Word *they are charged with the oversight of the spiritual interests of the Church.* To the elders of the Church at Ephesus Paul said: "Take heed * * * * to the flock over which the Holy Ghost hath made you overseers"—i. e. bishops. Acts xx:28.

The ruling elder is a Bible bishop, and whatever inspection or oversight the word imparts he is to do. This oversight of the flock is not inquisitorial, but fatherly, as his very name, "elder," the venerable name derived from the patriarchial government, implies.

(3) *Ruling elders are co-pastors of the Church.* —In Acts xx:28 the elders of the Church at Ephesus are enjoined: "feed the Church of God." The word translated "feed" means "to shepherd," i. e. to act the part of shepherd or pastor to the flock. The Bible theory of the ruling elder is that he shares equally with the minister of the Word the responsibilities of a pastor.

(4) It is the ruling elder's duty to *visit the people, especially the sick, and to pray with and for them.* See James v:14.

(5) The ruling elders *are the people's spiritual guides.* Heb. xiii:17. "Obey them that have the rule over you, etc." The word here translated "rule" expresses the idea of "leading." "Ensamples to the flock," as Peter expresses it. *Leaders* in the attainment of every good, and in the performance of every duty—*leaders* in every good word and work.

(6) *Ruling elders are watchers for souls.* It is the rulers of the Church, and not the teachers only, of whom the Apostle says: "They watch for your souls." Heb. xiii:17.

Respecting the qualification for this office it should be said that so far as these qualifications are prescribed in the Word, they are the same as those of the teaching elder, omitting those which grow out of the latter's special function as a teacher. Let this be emphasized—so far as his personal piety is concerned, that a man, who is not fitted to occupy the honorable office of teaching elder, has no rightful place in the ruling eldership. The office is one, distinguished only by the super-added function of teaching; and each class possesses the same authority in the courts of the Church.

For a detailed account of the qualifications prescribed, read Titus i:6-9, and I Tim. iii:2-7.

(1) The ruling elder should be "blameless in life."

(2) He should have "a good report of them without."

(3) He should be a man of wisdom and discretion, "not a novice."

(4) He should be "sound in the faith."

The theory of Presbyterian Church government, if realized in practice, would make her the most efficient and prosperous of Churches. All we need, under the quickening influence of God's blessed Spirit, is the realization of our theory in our practice.

Happy is that minister, whose hands are upheld by a body of ruling elders, who possess the qualifications and discharge the duties prescribed in the Word of God! Happy is that people who have such men for their Spiritual rulers!

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Our Esteemed Contemporaries. We have no desire to continue the controversy with the *Christian Advocate* and the *Biblical Recorder*, to both of whom we tender assurances of our distinguished consideration. A reply to the *Christian Advocate* is precluded by the narrowing of the issue to the discussion of our own good taste, a question in which the public generally is very little interested. We also have a magnanimous motive in refraining from a reply. We noticed last week the following resolution passed by the Shelby District Conference: "* * * that men only in known sympathy with it (Trinity College) shall be appointed as editors of the *North Carolina Christian Advocate*." We cannot strike a man with his hands tied. As we have no doubt of our ability to convince these editors that State Aid is not "inimical to Christian institutions" and as such a conviction has already been characterized by the *Advocate* as "giving precedence to * * * State institutions over * * * denominational institutions" of course the editors of the *Advocate* would be considered as not "of known sympathy" with their own denominational college. That would result in the election of other editors, a catastrophe which we sincerely could not bear to contemplate. But we advise the *Advocate* to drop the subject of Christian Education for a while, in order to discuss the vital one of the *freedom of the religious press*.

The *Recorder* is as much distressed over our lack of culture as the *Christian Advocate* over our lack of taste. The Spanish captain in Manila Bay was equally as distressed at the ungallantry of the American officer who refused to allow him time to get more ammunition. And, in this week's issue the *Recorder* loses its temper in a way that is not good for the cause of Christian Education, and we do not wish that cause further damaged, by its professed friends. We shall only correct one misrepresentation out of many, and we are willing to excuse an angry and defeated man much. We did not make the statement that "the mere fact that one teacher in a school is a Christian makes the school a Christian School." One Christian professor in the University would not make the education given there Christian. We named several, not one. As a matter of fact, every one of the twenty-two full and associate professors are Christian men, distributed among the denominations as follows: Baptist: Professors, Gore, Hume, Toy, Whitehead, Cobb, Howell and Biggs—seven. Methodist: Williams, Wilson, Harrington, Mangum, Linscott, Bynum—six. Episcopalian: Battle, Manning, Cain, Baskerville, Noble—five. Presbyterian: Alderman, Alexander, Venable and Holmes—four. Isn't it a pretty business for a religious paper or a religious denomination to be instructing its constituency to vote for the destruction of such an institution, under the plea of Christian Education! And we are also inclined to hold the *Recorder* to the original contention as to State Aid to State institutions, rather than State aid to Church institutions. The Jesuits have always opposed the first and welcomed the second.

We may have something to say about that later.

The Biblical Recorder also has troubles of its own. It has discovered a "conspiracy" against our church institutions, and is flinging its epithets rather wildly at certain political papers. We are inclined to doubt the evidence for the conspiracy, yet we cannot forbear asking: What else could be expected? Politics is a game at which two can play, and if our religious organizations under the lead of college presidents are going to advise their adherents to vote for the destruction of State institutions, it would be only natural for the equally misguided friends of those institutions to combine in an attack on Church schools, by prejudicing the people against them.

And while we do not presume to speak for Davidson with the same freedom that the *Recorder* takes, we feel sure that that noble institution would prefer not to have its name used in that discussion.

THE NORTH CAROLINA PRESBYTERIAN, as the friend of every institution in the State that is doing the work of educating the people, deplores such a conflict and has no sympathy with either side. There is room for every college that we have and more. Let rivalry be honorable and competition have free play. Let each denomination conduct its own educational system as if none other existed, and let the State furnish every educational facility for which the people are willing to pay. And—let us have peace.

Bad Latinity or Bad Morality? "*Truth*" is the name of a monthly published in Raleigh, and "Devoted to giving true explanations of the Catholic Church." There are many things to be "explained." "*Truth*" takes the PRESBYTERIAN to task for publishing a note that was sent by the Rev. Francis Barton to the *Christian Endeavor World*, being the copy of the notice of a "Raffle for Souls," that was posted in a Roman Catholic Church in Mexico. "*Truth*" says, "The PRESBYTERIAN published this monstrous tale without a single effort to ascertain its truth." The notice in question appeared in a paper of high standing, and, if our memory serves us, has since been verified. Besides, such an occurrence is parelleled every day in Mexico and Brazil and was nothing out of the ordinary at all. The only monstrous thing about it is the iniquity of the practice.

But we need not go farther than the editorial office of *Truth* to find out how Rome attempts to deceive the people. For example, *Truth* rebukes Rev. J. C. Davis in the *Messenger of Hope* for his false translations of the Canons of Trent. Here is the Latin which our schoolboys can translate for themselves. "*Si quis dixerit, Confessionem omnium peccatorum, qualem Ecclesia servate esse impossibilem,*" Mr. Davis translates only the first part, "Whosoever shall affirm that the confession of every sin is impossible * * * (let him be accursed)". *Truth's* translation is, "If any one shall say that confession of all sins *such as the Church observes*, is impossible," where the singular *qualem* is made to agree with the plural *peccatorum*—though it would be of interest to know just what sins that Church observes.

Another error is more glaring still. *Si quis dixerit, absolutionem sacramental* (we do not vouch for the accuracy even of the Latin) *sacerdotis non esse actum judicialem, aut Sacerdos non serio, sed joco absolvat.*

Mr. Davis's translation is "Whosoever shall affirm that the priest's sacramental absolution is not a judicial act, * * * even though the priest should not absolve seriously but in jest, * * *" and here is *Truth's* translation, "If any one shall say that the sacramental absolution of the priest is not a judicial act, or (if any one) shall say that the priest does not absolve seriously but by way of a joke, (let him be anathema).

Now in this age of free speech it might be considered hard lines for a man to be accursed for telling the truth about a priest who absolved "not seriously but by way of joke."

But it is easy to see that after *dixerit* we have the accusative with the infinitive. And *sacerdos* is a nominative and *absolvat* is the indicative. It cannot therefore depend upon *dixerit* and the insertion of the words, "*if any one shall say that* the priest does not absolve," might be charitably considered as an ignorant translation if it were not so ingenious as to stamp itself deliberate falsehood, and another instance of the "deceivableness of unrighteousness."

And we need not go outside of North Carolina to see another form of the "Raffle for Souls," that *Truth* declares to be an abuse of Catholic doctrine and practice. On page 186 eight names are written of those who have died and above them, "Of your charity pray for the souls of:" Above that is the proof text, "I say to thee, thou shalt not go out from thence till thou pay the last farthing." But it is possible for one's friends to pay the "last farthing" for him, and there is no richer source of revenue for the Church than the love of friends for those that have gone before, and the "last farthing" has many a time been wrung from the hard earned wages of an Irish washerwoman to get a husband or a father out of purgatory. The sadness of the thing eclipses the shame of it.

We advise *Truth* to hold on to its name. If we may quote a little more Latin for our boys, the name is the finest possible example of a *lucus a non lucendo*.

Presbyterianism and Education. The Presbyterian Church has always given its unanimous and consistent voice for the highest possible education to be bestowed upon the greatest possible number. And while it has done this on general principles, for the general good, it has been perhaps conscious also of the fact that the education of the people would inure to its advantage. When John Knox sent the school-master forth into all corners saying, "Let the people be taught," he knew that only by education could the lying system of the Romish Church be broken up. Rome has been as quick to see that popular education would alienate the people from her superstitions, hence she has always, where she has held sway, opposed education, except where it could be controlled by herself. The Presbyterian Church has everything to gain and nothing to lose by the most searching

scrutiny that scholars can give to her history and doctrines. And she suffers greatly to-day by the ignorance which is easily developed into prejudice by malicious rivals.

For example, a letter from one of our home missionaries in this State, just received, says: We men in the field where our Church is little known and much misrepresented, feel keenly words of suspicion and looks of unkindness. An aged woman recently was much distressed in soul lest we Presbyterians were about to deprive the community of the Bible. A Baptist preacher, an old man, insists that Presbyterian and Roman Catholic are synoumous terms—he does not use that expression, but rather says "Presbyterian is a newfangled name for Roman Catholic." And the people do not know whether we are the satellites of Mercury or the followers of Simon Magus.

So it is the policy of our Church in this State to plant a school wherever we erect a mission church. And in view of the great work that remains to be done for popular enlightenment we believe that the Church will be found endorsing, through the votes of its patriotic members, every effort that the State also can make for the education of the people and the higher education of those who are to be the teachers of the people.

The Presbyterian Church in America—II.

BY REV. GEORGE W. BARLOW, D. D.

Eleven or twelve years have passed since seven ministers and a few elders met in the "new meeting-house," where worshiped that "feeble folk," the Presbyterians of Philadelphia. The seven ministers have increased to nineteen; the one Presbytery to three; the Presbytery of Philadelphia, the Presbytery of New Castle and the Presbytery of Snow Hill, and another just ready to form, the Presbytery of Long Island. The churches have increased even more rapidly. The period has been one of general harmony as well as rapid growth. The ministers were from Ireland, Scotland, London, Wales and New England, and are so intensely busy that they have no time for differences. All are devout believers in the Bible as the Word of God and a perfect rule of faith and practice, and that the Calvinistic system is the system of doctrine taught in the Holy Scriptures. All prefer the Presbyterian Form of Government, and all stand ready to welcome faithful laborers, from whatever quarter they may come. When Makemie, of Virginia, died, he bequeathed his library to Andrews, of Philadelphia. I expect the old minister knew that his young friend was poor and the fine library would be a great boon to him. This is a sample of the affection which pioneer pastors had for each other. Such was the body of men which gathered together in Philadelphia in 1727, and on the spot where the first Presbytery was organized, in Andrews' meeting-house, they organized the first Synod—the Synod of Philadelphia.

The first college was a small, one-story structure, containing but one room and built of logs. It stood about twenty miles north of Philadelphia, in the country. It was erected probably in 1726 and by Rev. Wm. Tennent, the pastor of the little country church. Its design was to prepare young men for the ministry; so it was both a college and a theological seminary. Its president and faculty were Mr. Tennent, assisted sometimes by one of his sons. It was very popular from the day of its opening, and attracted an immense amount of attention and exercised a mighty influence upon the history of the Presbyterian Church in America. It had warm friends and warm enemies. It educated and sent forth into the ministry a large number of young men, and what is better, filled them with apostolic zeal. "They went everywhere preaching the Word." Never did alumni so universally honor their alma mater. Out from "the Log College," as it was called by its enemies, went many of the brightest and most consecrated minds of that day; the master workmen of their generation. And they built with neither "wood, hay, nor stubble," but with the "gold, silver and precious stones" of Bible truth.

The great English evangelist, Rev. George Whitefield, visited the college Nov. 22, 1739. In his journal he describes Mr. Tennent as "an old, gray-headed disciple and soldier of Jesus Christ, who had been blessed with four gracious sons." His journal continues: "We set out for the place where old Mr. Tennent lives and keeps an academy, and where I was to preach to-day, according to appointment. About 12 o'clock we came thither and found about three thousand people gathered together in the meeting-house yard. Mr. William Tennent, Jr., an eminent servant of Jesus Christ, because we stayed beyond the time appointed, was preaching to them. When I came up he soon stopped, sung a psalm and then I began to speak, as the Lord gave me utterance. At first the people seemed unaffected, but, in the midst of my discourse, the power of the Lord Jesus came upon me, and I felt such a strange struggling within myself for the people as I scarce ever felt before. The hearers began to be melted down immediately and to cry much; and we had good reason to hope the Lord intended good for many. After I had finished Mr. Gilbert Tennent gave a word of exhortation to confirm what had been delivered. After our exercises were over we went to old Mr. Tennent's, who entertained us like one of the ancient patriarchs. His wife to me seemed like Elizabeth, and he like Zachary; both, as far as I can learn, walk in all the commandments and ordinances of the Lord blameless. We had sweet communion with each other and spent the evening in concerting what measures had best be taken for promoting our dear Lord's kingdom. It happened very providentially that Mr. Tennent and his brethren are appointed to be a Presbytery by the Synod, so that they intend bringing up gracious youths and sending them out from time to time into the Lord's vineyard. The place wherein the young men study now is, in contempt, called 'The College.' It is a log house about twenty feet long and near as many broad, and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not good things for themselves is plain from those passages of Scripture wherein we are told that each of them took them a beam to build them a home; and that at the feast of the sons of the prophets, one of them put on the pot, whilst the others went to fetch some herbs out of the field. All we can say of most of our universities is, they are glorious without. But from this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent, and the foundation is now laying for the instruction of many others."

The journal from which the above extract is taken was printed in Philadelphia in 1739, by Benjamin Franklin. The log college decayed into dust and disappeared long, long ago, but it will be well with the Presbyterian Church in America if all colleges take it as their model.

About fifty years ago a cane, made from one of the logs of the old college, was presented to Dr. Samuel Miller, one of the professors at Princeton.

The first General Assembly met in Philadelphia in 1789, in the same city where the first Synod met in 1717 and where the first Presbytery met in 1705. It was opened by a sermon by Dr. Witherspoon, and Dr. John Rodgers, of New York, was chosen the first moderator. During the past seventy-two years the first Synod had increased to four and the three Presbyteries to nineteen. The names of the Synods were New York, Philadelphia, Virginia and the Carolinas. The population of the country was nearly all east of the Allegheny range of mountains. All the ministers were well educated; many of them were men of mark, and some were men of transcendant abilities. A gentleman looking upon Dr. Davies, crossing the courthouse yard, remarked: "He looks like the ambassador of some mighty king." They were ambassadors, and of the King of kings. They preached much about God's absolute sovereignty and man's absolute dependence; a kind of preaching which honors the Almighty and develops the Christian. The Revolutionary War had been over six years and the tide of emigration was beginning to flood into Western New York and pour over the Alleghenies into Western Pennsylvania and West Virginia. The first Congress of the United States, under the Constitution, was in session in New York City, and Washington had just been inaugurated the first President of the republic. The Assembly sent him an admirable address, a model State document. I wish I could give it all, but can only take time for some extracts. After referring to his past career, they said:

"From a retirement more glorious than thrones and scepters you have been called to your present elevated station by the advice of a great and free people, and with an unanimity of suffrage that has few if any examples in history. A man more ambitious of fame or less devoted to his country would have refused an office in which his honor could not be augmented, and where he might possibly be subject to a reverse. We are happy that God has inclined your heart to give yourself once more to the public. And we derive a favorable presage of the event from the zeal of all classes of the people, and their confidence in your virtues, as well as from the knowledge and dignity with which the Federal councils are filled. But we derive a presage even more flattering from the piety of your character. Public virtue is the most certain means of public felicity, and religion is the surest basis of virtue. We therefore esteem it a peculiar happiness to behold in our Chief Magistrate a steady, uniform, avowed friend of the Christian religion, who has commenced his administration in rational and exalted sentiments of piety, and who, in his private conduct, adorns the doctrines of the gospel of Christ, and on the most public and solemn occasions devoutly acknowledges the government of divine Providence.

"The example of distinguished characters will ever possess a powerful and extended influence on the public mind, and when we see in such a conspicuous station the amiable example of piety to God, of benevolence to men and of a pure and virtuous patriotism, we naturally hope that it will diffuse its influence, and that eventually the most happy consequences will result from it.

"We pray Almighty God to have you always in His holy keeping. May He prolong your valuable life, an ornament and a blessing to your country, and at last bestow on you the glorious reward of a faithful servant."

The reply of Washington was in the same courteous, dignified and noble strain. A remarkable correspondence, and one that does honor to both Assembly and President. A nation with such a Church in it and such a ruler over it is to be congratulated.—*Herald and Presbyter*.

New Orleans.—Rev. J. C. Barr, pastor of the Lafayette Church, is expected home during the current week from his two months' trip to Europe. He will receive a cordial greeting from his charge, and we have no doubt that he will find work enough to keep him busy for the next year or two, to say the least. The Church has been very fortunate in enjoying the services of such an excellent supply as they have had in the person of Rev. H. W. Wallace. Bro. Wallace has been supplying the Memorial Church, also in the evening of the Sabbath and of Thursday, and with much acceptance as we hear from good authority. It is expected that the Church will invite Bro. Wallace to continue with them, and to take full charge of the work as supply for the present.—*Southwestern Presbyterian*.

CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

DEAR LITTLE FOLKS:—There is something in my last letter to you that bothers me. It may have been my mistake or it may have been the printer's mistake, I only know that I must try to make you understand, that not for one minute do I believe that the dear little girl, about whom I love to tell you, "can not hear or see or touch." No indeed, I am the one who cannot—for a little while—see the dimpled face, or touch the dear little hands, or hear the sweet voice. But the little Heaven child? Why she sees and hears and feels things that our eyes have never seen, our ears have never heard, things which our greatest and wisest of earth people have never even thought of. Did you ever think about what the dear ones in Heaven do see and hear?

Did you ever look through a telescope at the moon or at that cloudy arch over the sky which we call the milky way, and did you see how different the man in the moon looks, and how many more pinholes there are in the milky way than you ever saw before? Have you looked through a microscope at the millions of tiny insects living and moving "under our very eyes" and which are never seen by many of us at all? Did you ever listen to some one miles and miles and miles away from you talking over a telephone? How wonderful they all are, these inventions that men have "sought out!" Suppose you could jump back out of this nineteenth century into the time when your great-grandmother lived and could have told her about railroads and the telegraph and the telephone and the phonograph, about street cars and the carriages which roll about the streets taking people from place to place, while the horses are left to kick up their heels and do as they please. Just think how those dear old grandmothers would have shaken their wise heads and said, "Impossible, my dear, *Impossible.*"

Well, well, that is the way with many of us when we are told of the wonderful gifts and the unending life, which a loving Father has in store for us. Sad to say, with too many "seeing is believing," in spite of the fact that Jesus himself tells us that those who do not see and yet believe are the blest ones. By the way, to whom did Jesus say that? Can any one tell? Oh, the poor foolish people who will not believe that there is a God up in heaven who loved us so dearly that He sent his own Son to suffer and die for us. Pray to our Father to open the blind eyes.

Now, Children, we know that the heaven people are perfect, just as God is perfect, because we know that when they saw Him they were made like Him, and so we know that now they are able to see wonderful things in God's great universe, which not one of the wisest and most learned men have ever dreamen of. Then the hearing! Think—you who love sweet sounds—of the glorious music, of the chorus of ten thousand times ten thousand voices singing the new song, "Worthy is the Lamb that was slain." Oh, little children, our hearts ought to fill and thrill with love to God for the certainty of the inheritance which is ours. Think on these things, and learn to "set your affections on things which are above." Learn to look up little folks—look up.

CHILDREN'S LETTERS.

GOING TO THE RIVER.

Nevin, N. C., Aug. 5, '98.

Dear Presbyterian:—I am a little girl 7 years old. I go to Sunday school. Rev. Jonas Barclay is our preacher. My Sunday school teacher is my sister. I have recited the Child's Catechism. I have three dolls. I love to play with them. I am going to the river with papa next week.

Your little friend,
Bricie Orr.

A PRESBYTERIAN NEIGHBORHOOD.

Durham, N. C., August 3, 1898.

Dear Presbyterian:—I am a little boy eight years old. My birthday is on the 12th of August. Then I will be nine years old. I have three white rabbits. I had a billey goat, but I had to sell him. I got three dollars for him, and put them in the Fidelity Bank. I live in a large neighborhood; all families Presbyterians except one. Mamma said she would give me a birthday party. I hope you won't put my letter in the waste-basket.

Your unknown friend,
Eugene Morehead Morgan.

QUESTION ANSWERED.

Nevin, N. C., Aug. 5, '98.

Dear Presbyterian:—I am a little boy 9 years old. I have recited the Child's Catechism and received a Testament. Mr. Barclay is our pastor. I love him ever so much. As this is my first letter, I will close by answering Annie Wishart's question. Uzzah was the one that God emote for touching the ark.

Your unknown friend,
Harry Orr.

A CHILDREN'S SERMON.

Chapel Hill, N. C., August 5, 1898.

Dear Presbyterian:—New Hope is my church, and Mr. Currie is our preacher. I live five miles from Chapel Hill. We have had the best kind of time at our church. Dr. Turnbull came and preached sixteen sermons. The best one was the children's sermon. The text was "They that seek me early shall find me." My mother says she wishes it was printed in a tract so we would not forget it, but I don't think I will ever forget it anyhow. Dr. Turnbull gave me a good little book, and I love to read it. I am glad Mrs. McKelway has gotten well.

Your friend,
John Thomas Johnston.

OUR YOUNGEST D. D.

Columbia, Aug. 7th, '98.

Dear Presbyterian:—We were so glad to see Mr. McKelway, and my mamma was so sorry she was not at home when he called. I live in a big house, with a big yard, and I have a little store. I sell anything in my store for a penny, and some of the pennies I put in my mission box. I am a big boy now, and study the Catechism; know 30 questions in my little Catechism. We are all so glad you are better.

Your little friend,
Jesse Shepherd Pell, "D. D."

A MUSICAL PAPA.

Columbia, August 7th, 1898.

Dear Presbyterian:—My papa is the musical director at the Presbyterian College for Women, at Columbia. I have a little postoffice, and I print my letters and then mail them. I have a big, shady yard to play in, with a swing in it, and lots of trees to climb. I was riding a wheel, and broke my arm, but 'tis almost well now.

Your little friend,
Artie Karl Geiger.

A MUSIC LOVER.

Lowell, N. C., Aug. 8, 1898.

Dear Presbyterian:—I was surprised to find but two letters in the last paper, so I thought I would put one in the next. I would like to be on the mountains with Mrs. McKelway, it is so hot here. School starts to-day, but I will not go for two weeks. I have six studies, but like music best of all. Mrs. Cummings visited Lowell last week. She would have made an address on Japan, but the doctors had forbidden her to speak because of her throat. I was so sorry, for I would have liked to have heard her. I heard Mr. Cummings last year. I will cuose.

Your little friend,
Virginia Robinson.

Baby Corn.

A happy mother stalk of corn
Held close a baby ear,
And whispered, "Cuddle up to me,
I'll keep you warm my dear.
I'll give you petticoats of green,
With many a tuck and fold,
To let out daily as you grow;
For you will soon be old."

A funny little baby that,
For though it had no eye,
It had a hundred mouths; 'twas well
It did not want to cry.
The mother put in each small mouth
A hollow thread of silk,
Through which the sun and rain and air
Provided baby's milk.

The petticoats were gathered close
Where all the threadlets hung.
And still as summer days went on
To mother stalk it clung;
And all the time it grew and grew—
Each kernel drank the milk
By day, by night, in shade, in sun,
From its own thread of silk.

And each grew strong and full and round,
And each was shining white;
The gores and seams were all let out,
The green skirts fitted tight,
The ear stood straight and large and tall,
And when it saw the sun,
Held up its emerald satin gown
To say: "Your work is done."

"You're large enough," said Mother Stalk,
"And now there's no more room
For you to grow." She tied the threads
Into a soft brown plume—
It floated out upon the breeze
To greet the dewy morn,
And then the baby said: "Now I'm
A full-grown ear of corn!"

—*The Independent.*

"A Mother's Prayer."

Little Howard Long was an orphan, his father having died when he was a tiny baby. He was now six years old and was a very smart little boy. But being his mother's only child and only help was very much spoiled.

His mother took in sewing and Howard carried the garments, when made, to the people, who paid him for it, for he was such an attractive little boy. His mother managed to get money onough to send him to school in the winter and in the summer he got in as check-boy in a store.

He always gave his mother his money, which she put away in the hope of sending her boy to college some day.

Howard always said he wanted to be a preacher.

When he was seventeen years old it was decided to send him off to school. Everything was packed and among the things was his Bible his mother had always prized.

They always had family prayers. So the night before Howard's departure the prayer offered was mostly for him, and when he arose there were tears in his eyes. He could think of nothing but the prayer all that night. But the next morning came the greatest trial he had ever had, it was parting with his mother, which he had never had to do. She pressed him close to her bosom, but could say nothing. He was terribly homesick for a while but soon became acquainted

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with the boys. Some of the boys were very wild and thoughtless, and Howard was such a good boy that they thought it would be a good chance to lead him astray. So one day they asked Howard to go up street with them, not telling him to what place they were going. Of course he went, but by and by they came to a barroom. They all stopped, went in, took a drink, and then asked Howard to take one. He took the glass and was about to raise it to his lips when he seemed to hear the words of that prayer, "O God help my boy to say 'No' when tempted." He set the glass down and went to his room, happy that he had refused. He wrote at once to his mother and told her all about it, and how thankful she was that God had heard her prayer and saved her boy from falling. To-day Howard is a great and good man, but he attributes it all to God's grace and his mother's prayers. So let us all rejoice our mother's heart by saying "No" when tempted to do wrong for mother is praying for her children wherever they are and it would grieve her so for us to yield.

BERTHA ABERNETHY.

The Two Blots.

Winifred and Dorothy were playing house in the hall. Jack came in from the yard with a whip in his hand. He snatched Winifred's hat from the rack and took the doll from Dorothy.

"Do go away!" said Winifred.

"Give me back my baby!" said Dorothy.

But Jack stuffed the doll into the hat, and, taking hold of the long ribbon, started off with the doll, snapping his whip with a cruel snap just over the doll's head.

Winifred covered her face with her hands and sobbed aloud.

Little Dorothy threw her arms around her sister, saying:

"Don't ky, sissy. Dossie 'oves 'oo, and don't 'ove brosser one bit."

Just then mother came out on the porch, and, O, how sorry she looked! Jack let go of the ribbon and turned to go down the steps. But she called him into the library.

"Jack," she said, "I am writing to your father this morning, and I had just written, 'Jack and the girls are playing on the porch, having such a good time. I hear Dorothy laughing as I write.' Come here, Jack; I want you to see what comes next."

Jack looked on the paper, and then exclaimed:

"Why, mother, there is nothing more but a big blot."

"Just so, my boy. And what do you think caused the blot?"

"Poor pen or poor ink."

"No, Jack; that blot shows just when I heard Dorothy's laugh change to a cry, and Winifred say, 'Please, Jack, go away, if you can't play nicely.' Then I heard the snap of a whip, and again Winifred's 'Please, please, Jack,' and then the ink dropped from my pen and made this big blot. Bring the sharp eraser and we shall see if we can scratch it from my letter."

"Mother, it shows yet."

"Yes, my son, the ink is gone, but the spot stays. My boy, I fear there is a blot somewhere else besides on this paper. Now as to the other blot. It belongs to Jack, and begins with 't' and rhymes with 'please,' but isn't so nice a word as 'please.'"

"I'll try mother, not to tease any more," said Jack, blushing red.

"But you have said that before."

"I'll try again."

"All alone, Jack?"

"No, I'll ask Jesus to help me."

"All right, dear; now I'll finish my letter to father." —*Sunbeam.*

The Little Lad's Answer.

[BY SUSAN TEALL PERRY.]

Our little lad came in one day
With dusty shoes and tired feet—
His playtime had been hard and long
Out in the summer's noontide heat.
"I'm glad I'm home!" he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad always comes here,
When there are many other homes
As nice as this, and quite as near?"
He stood a moment deep in thought,
Then, with the love-light in his eye,
He pointed where his mother sat,
And said, "She lives here, that is why!"

With beaming face the mother heard;
Her mother-heart was very glad,
A true, sweet answer he had given—
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true and dear;
That they would answer as he did,
"'Tis home, for mother's living here."

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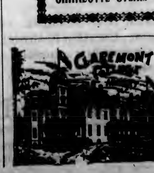
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MARRIAGES.

WILLIAMSON - WHARTON. — On Wednesday, July 20th, Rev. S. H. Williamson, of Yanceyville, N. C., was married to Miss Sadie Wharton, of Ruffin, N. C. The marriage ceremony was performed at the home of the bride's parents, by Rev. W. S. Hales, of the Methodist Church.

LEMMON-MILLER.— Near Elizabethtown, Ky., at the home of the bride's parents, by Rev. N. Keff. Smith, D. D., Mr. Spencer A. Lemmon and Miss Florence E. Miller.

OBITUARY.

FINLEY.—Mrs. Martha L. Finley died July 25, 1898.

In the present imperfect condition of human nature, when the virtues of good people are so often marred by strange and mournful inconsistencies, when a regard to truth and candor makes us timid in dispensing merited praise, or in giving free scope to admiration, it is delightful to meet a character of such transparent sincerity and singleness of purpose as to spare us the pain of deducting from its virtues. And were it our purpose to give free utterance to our affection and respect for the deceased, we might do so with the confidence of finding sympathy and a full response in the hearts of all who knew her. But we have a higher motive than the relief and gratification of personal feeling for paying this tribute to our deceased friend. We consider her character singularly instructive and helpful. Her life bore strong testimony to those great principles of morality and religion in which all ranks and ages have an interest and on which society rests. Miss Martha Lenoir Gordon was the oldest daughter of the late Nathaniel Gordon and Sarah Gwyn Gordon, and was born February 26th, 1821. She was the sister of Gen. James B. Gordon. She has one living sister, Mrs. S. A. Finley, and one dead, Mrs. Dr. Hackett. She had two half-brothers, Col. Allen Brown, now living in Tennessee, and Capt. Thomas Brown, who was killed in the late war.

Her early education and training was under the direction of good and wise instructors. Later on she took up the higher branches of learning at Statesville and then at Salem. She had an acute and philosophical mind, and the effects of her early home and school training was in evidence through life.

She was married to Mr. A. W. Finley, March 30th, 1842. There were eight children born of this union, six of whom are now living.

Mrs. Finley confessed her faith in the Lord Jesus Christ, and was received into the full fellowship of the Presbyterian Church of Wilkesboro, September 6th, 1847; was transferred to and became one of the charter members of the North Wilkesboro Church at its organization in 1893. For more than half a century she lived a consistent, useful and honored Christian life, bearing testimony to the fact that the religion of Jesus Christ has power to change the nature, purify the heart and regulate the conduct of His followers.

She was striken with paralysis at sunrise on the 24th, never regaining consciousness, and died at sunset 25th of July, in her 78th year. Her chief distinction was singleness of mind—the sway which duty had gained over her. Conscience was consulted reverently. Its control reached her whole life. She sought to impress this characteristic upon her children, and often spoke to her pastor about the necessity of parents and teachers instilling this principle into the minds of the children. Her religious character was unique. She believed in God and in the revelation of His will by Jesus Christ, her whole life being actuated by this belief. She was not satisfied with a superficial religion. The ground work of her system of faith and her daily life was the good old Calvinistic dogma, "Man's chief end is to glorify God, and to enjoy Him forever." She was particularly interested in those instructions from the pulpit which enjoyed a deep, living, all-prevading sense of God's presence, and an intimate union of the mind with its Saviour. She was a helpful listener to the Gospel message.

In the private walks of life her faith was authoritative, and her chief grace was benevolence. Kind, gentle, sympathetic, helpful, many a life will miss the kindly act, the word of cheer, the tender charity she habitually dispensed. She deemed it a privilege to serve God in ministering to her fellowman. Such a life is an inspiration to others. She had her trials, her sorrows, temptations and doubts. But her faith was victorious over all. And having "endued to the end," she reaps the reward, "a crown of righteousness, which the Lord, the Righteous Judge, will give to all them that love His appearing." Such a mother! Such a life! What a priceless legacy she has left to her children. My dear bereaved friends, if the mother's God be your God, if the mother's Saviour be your Saviour, then the mother's home will be again your home. May the God of all comfort comfort you with the comforts of His love. PASTOR.

IN MEMORIAM.

Emma Steele Dunlop, second daughter of Rufus J. and Fannie Dixon Dunlop, was born near Cotton Plant, Ark., February 8th, 1875. Her father died when she was nearly two years old, and her mother, with her two little girls, returned to her old home at Hawfields, Alamance county, North Carolina. There, and at Burlington, Emma spent most of her life. She was baptized when an infant at Cotton Plant by Rev. Samuel Wilson, and joined the church at Hawfields when she was about eleven years old. She was married to James H. Wilson July 19th, 1893, and a year or more later went with her husband to Water Valley, Miss., where they remained for several years, when failing health took her back to Burlington. Though not strong, she was cheerful and patient and a pleasure and comfort to her friends.

On June 10th, 1898, she "departed to be with Christ," leaving her husband and two little boys, her mother, sisters and a host of relatives and friends to mourn her early death. Four days after God called her, little Lacy, six months old, followed his mother.

"O, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away."

The dear mother and beautiful babe are united and are enjoying the glories of the "Better Land." While we thank God for this assurance, our hearts bleed to think we can see them no more here.

As a wife, daughter, mother, sister and friend our precious Emma was loving, gentle—all that a pure and noble woman should be. Beautiful in mind and person, no one could help loving her. May all who loved her be ready to meet her "around the throne" to part no more.

RESOLUTIONS OF RESPECT.

From the Christian Endeavor Society of Williams Memorial Church, Mecklenburg county, N. C., in memory of Miss Lula Hutchison, called to rest June 5th, 1898:

Whereas, Our Heavenly Father, in His wisdom and love, hath taken from our midst our beloved sister, Miss Lula Hutchison, therefore, be it

Resolved, 1st, That we bow in humble submission to the will of our Heavenly Father, knowing that "He doeth all things well."

2d, That we, in our loss which is her gain, be cheered by the blessed assurance of these our Father's words: "And they shall be Mine saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

3d, That we tender our deepest sympathy to the beloved parents, brothers and sisters.

4th, That a copy of these resolutions be placed on the Society records, and one be sent to the bereaved family as a token of our appreciation of her worth and of our sympathy in their loss.

Thy days, dear Lula, were few, yea few,
But worth a life, a long, long life;
Thy words, sweet words, like heavenly dew,
Refreshing were through care and strife.

Thou'rt gone, dear Lula, yes thou art gone,
That face, so bright, so mild, so sweet,
No longer here to cheer us on
To realms where saints and angels meet.

Thou'rt missed, dear Lula, yes sadly missed,
Thy absence presseth deep and sore;
Yet sweet the thought thou'rt gone to Christ,
To live with Him for ever more.

CORA ORR,
WILLIS ORR,
FANNIE HUNTER,
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REVIEW OF CONTEMPORARIES.

English papers are still discussing "lawlessness" in the church. Lord Salisbury declared in the House of Lords "that whether in morals, efficiency, doctrine of ritual, there is no discipline in the Church of England." And yet discipline is one of the marks of a true church.

The Record publishes accounts of the services of the more extreme churches of London, and adds that in four out of the five churches the vicar of the parish signed the letter of submission to the Bishop of London. We fear these extreme men are not to be depended on either for loyalty to the Church or honesty of character. Nothing, we fear, can be done with them or with lawlessness until some of them are made examples of.

In St. Cuthbert's Church, the correspondent says, "there were so many things interpolated that it cannot quite say what they were." "I presume," he says, "the Prayer of Consecration was said, but it was absolutely inaudible." When, as he supposes, "the priest reached the words, 'This is my body,' a bell in the chancel and the bell of the church were rung three times; the young men held their candles aloft and the Priest immediately held up high above his head a wafer, whereupon the people bowed as low as they could." "I leave others," he goes on to say, "to point the moral of this service in the light of Mr. Westall's declaration of his 'dutiful and loyal compliance' with the direction of the Bishop of London that 'the service for Holy Communion should be said as it is appointed in the Book of Common Prayer, without additions or omissions. It should be said in an audible voice throughout.'"

The service at this church was much like to that of the other four churches; but some of them were more distinctly Roman. And yet they signed the paper of "dutiful and loyal compliance with the directions of the Bishop of London." The effect of this, not merely upon the moral character of the clergymen who signed, but upon the public, is and will be disastrous. The people of England have no more intention of becoming Romanists than of becoming Chinese. What must be the consequence of the acts of these extreme men is not difficult to foresee. Possibly in the disestablishment of the church; possibly in these clergy being driven from the church, or resigning from it, to join the Church of Rome; possibly in the weakening of the church. The people will not submit to these mummeries of the Mass and the carelessness with which other parts of the service are rendered.—Southern Churchman.

If all Episcopal Churches were what the Southern Churchman would have them, other Protestant Churches would not be able to criticise them for Romanist tendencies. These "lawless" clergymen promised dutiful and loyal compliance with the directions of the Bishop of London. Dr. Briggs and his imitators promised adherence to the Confession of Faith. It is hard to see how the "lawless clergy" are to be blamed when the Episcopal Church of America is putting a premium upon just such lawlessness by the reception of men who have been false to their obligations to the Presbyterian Church

Kindly feeling among the ministers of the Established, Free and United Presbyterian Churches of Scotland grows more pronounced, and finds frequent expressions in union services. Each year more of these joint gatherings occur, when the representatives of each denomination take part to the common advantage of all who thus come together. In September next a meeting of this character will be held at Perth, when the Rev. Dr. Marshall Lang, of Glasgow, will represent the Established Church; the Rev. John Kelham, of Edinburgh, the Free Church, and the Rev. Dr. John Smith, of Edinburgh, the United Presbyterian Church. These are distinguished men in their respective bodies, and their presence will give special significance and importance to the occasion. Such convocations not only draw Christian hearts more closely together but tend to prepare the way for a speedier and closer organic union in the future.—The Presbyterian.

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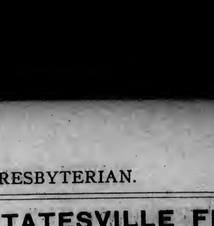
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DEAR SIRS:—Having read your booklet and being a great sufferer from Rheumatism, caused by Uric Acid Diathesis, I would like to try the water.
Yours truly,
GEO. J. ROBINSON, M. D.

SMITHFIELD, N. C., July 2, 1898.
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DEAR SIRS:—I return the empty jug, and also send two 5 gallon demijohns to be filled with Barium Water and returned as soon as possible as my supply is nearly out. It is doing me *great good.* Am almost *well of Rheumatism* and I *attribute* it to the water.
Very respectfully,
GEO. J. ROBINSON, M. D.

ECZEMA.

OXFORD, N. C., July 20, 1898.
After being under the care of two physicians for a severe case of Eczema on head and face, and obtaining no permanent relief, I began using Barium Water only eight days ago and am *well.* It is a wonderful water.
WM. G. PRUITT.

OXFORD, N. C., July 9, 1898.
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S. WM. SMITH.

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NEWS OF THE WEEK.

The country has been waiting for the answer to the terms made by the United States to Spain as a condition of peace. President McKinley wisely published the terms as a hint that they would not be modified, and also notified the Spanish government that if not speedily accepted they would be withdrawn and harder ones imposed as the penalty for continuing the war. The terms are, in substance, the immediate evacuation of Cuba by the Spanish forces and the surrender of the island to the United States, for the establishing there of a stable government; the cession of Porto Rico and all the smaller islands of the West Indies now belonging to Spain; the cession of a port in the Ladrone group, and also in the Carolines, and the occupation of Manila, city and bay, pending the decision of a commission to be appointed which shall determine the fate of the Philippines. The Spanish government is acting with as much promptitude as its political circumstances will admit. Sagast displayed his sagacity by summoning the leaders of all political parties for consultation and making it appear that the country is unanimously in favor of accepting the conditions of peace.

Minister Cambon, ambassador of France, continues to act as minister plenipotentiary for Spain. He brought to the White House on Tuesday the full text of Spain's answer. It is a long document, and it is understood that the terms offered are accepted, though with conditions which will require additional diplomatic correspondence.

Another event of the week was the publication of the "round robin," a letter signed by the commanding officers at Santiago, relating to the necessity of at once sending the troops to America, on account of the wide prevalence of malarial fever. The letter was couched in strong terms, and has been condemned by the War Department, but it seems to have been necessary, and has had the desired effect, just as the supposed interview of General Merritt resulted in the sending of an adequate force to Manila. The activity of the press seems to be the one cure for the inefficiency of the department under Secretary Alger. The Secretary is severely blamed by his critics for publishing a private letter from Theodore Roosevelt.

The policy of pushing the war until the Spanish government accedes to the terms of peace still continues. General Miles is nearing San Juan, with four columns of troops converging upon the city. The Porto Ricans have everywhere hailed the advent of the Americans with joy, and several important towns have already surrendered. The fleet is at Ponce, awaiting orders to move upon San Juan. In view of the peace negotiations, however, the soldiers do not anticipate any serious fighting.

The first shipment of Spanish troops, that surrendered at Santiago has been made.

There has been quite a battle between the American and Spanish troops at Manila. During a typhoon, on Sunday, July 31st, the Spanish made an attack upon a body of Pennsylvania troops under General Greene. The Spanish force was 3,000 men, but the Americans held their ground until the arrival of reinforcements. The Spanish were driven back into the city with heavy loss, the Americans occupying the trenches formerly held by the insurgents. Thirteen Americans were killed and thirty-eight wounded.

The condition of Manila has grown desperate through famine and the prevalence of diseases, due to poor food and bad water. The Monterey has arrived and the Monadnock is hourly expected. Dewey's ships have been stripped for action and the fall of the city may occur at any time. There has been a Spanish anarchistic plot revealed during the last few days, a part of the programme being the taking of Sagasta's life.

The fierce criticism to which Admiral Sampson has been subjected has led to a reaction in his favor, and the government has issued a letter in reply to one of his critics, in which the admiral is upheld.

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CONTENTS.

	PAGE.
One Year	1
Selected Readings	1
CONTRIBUTED ARTICLES:—The Pastor's Vacation	2
The New Testament Elder. *W. F. Stephenson*	2-3
In Touch. *Leigh*	3
Note from Rev. R. P. Smith	3
CHURCH NEWS	4-5
Westminster League, Sunday School Lesson	6
Miscellaneous, Uncle Nelson, Stories	7
EDITORIAL.—The Army Canteen. Roanoke Presbytery	8
Review of Contemporaries. Notes	9
CHILDREN'S DEPARTMENT. Letter to the Children. The Children's Letters. Stories by the Children. The End of the Tale of the Tail of the Rubber Dog	10, 11
Marriages and Deaths	12
North Caroliua News	13
Clippings	14, 15
News of the Week	16

ONE YEAR.

(AUGUST 20, 1897-98.)

One year of Heaven for her! For us below,
A year of changing seasons. Autumn days
Passed sadly. Then the coverlet of snow
Fell upon earth; so gently, softly fell
Upon one little grave. Then burst the Spring
Into glad Resurrection songs of praise.
Now Summer's fading, dying glories tell
That just a year ago, on joyful wing,
Her pure bright spirit passed into the skies,
Entered the fadeless, changeless beauty of God's Paradise.

One year of Heaven for her! And though we miss
Her sorely, though we never cease to long
For sight of the sweet face, for loving kiss,
For sound of merry laughter, swift caress
Of dainty arms, and the clear, bird-like voice
That filled the earthly home with heavenly song;
Yet, through the grace of the dear Lord, we bless
The loving Father, and, with tears, rejoice
That unto her His favor He hath given,
That He so soon hath granted her, safe evermore, this year of Heaven.

One year of Heaven for her! And memories dear
Are left; of merry pranks at which we smiled;
The home that she was sent from Heaven to cheer;
Her prayer of child-like faith, her verse, her hymn,
Her toys, her pets, the garments she had worn;
And precious pictures of our Heaven-child.
Dear little life, with love filled to the brim,
How many lives by hers were nearer borne
To God! And burdened souls have striven
To live near Him, this year that she hath spent with Him in Heaven.

One year of Heaven for her! 'Unto the hills
From whence our help shall come, we lift our eyes,'
And see, beyond all clouds of threatening ills,
The Eternal City. What were all life's bliss,
Compared to happiness that she hath known,
Since the first radiant look of glad surprise,
With which her eyes, enraptured, greeted this,
The Heavenly Country, whither she had flown.
And pilgrims here, to whom that glimpse is given,
Rejoice again; one less of earth for them—her year of Heaven.

Maturity in grace makes us willing to part with worldly goods; the green apple needs a sharp twist to separate it from the bough, but the ripe fruit parts readily from the wood. Maturity in grace makes it easier to part with life itself; the unripe pear is scarcely beaten down with much labour, while its mellow companion drops readily into the hand with the slightest shake. Rest assured that love to the things of this life, and cleaving to this present state, are sure indications of immaturity in the divine life.—*Spurgeon.*

A little boy once went out in the early morn, and was greatly delighted with the little globes formed by the dew on the brambles. He hastened back, and led his father out to see those miniature worlds; but when the father and son arrived, the sun was up, and had drawn up in vapour, the globes that had hung on the brambles, and so displeased the child. The child cried, and said—"The angry sun has taken them all up." The father looked up, and saw the beautiful rainbow on the bosom of the cloud, and said—"There, my child, the sun has taken up the bramble globes, and they help to form that beautiful bow on the cloud." Ah! my friends, God has taken up some of our friends; and have we not murmured? But, where are they! Ah! do they not form the beautiful bow round the throne of God?—*Beaumont.*

The story goes that Harry the Eighth, wandering one night in the streets of London in disguise, was met at the bridge-foot by some of the watch, and not giving a good account of himself was carried off to the Poultry Compter, and shut up for the night without fire or candle. On his liberation he made a grant of thirty chaldrons of coals and a quantity of bread for the solace of night prisoners in the Compter. Experience brings sympathy. Those who have felt sharp afflictions, terrible convictions, racking doubts, and violent temptations, will be zealous in consoling those in a similar condition. It were well if the great Head of the Church would put unsympathising pastors into the Compter of trouble for a season, until they weep with those that weep.—*W. M. Taylor.*

I am rich in heaven, in my children. Already I have sent thither many. Have I lost them? Not one of them. They are mine more than when I clasped them. They are nobler and more worthy of love than they were then. They have been saved for me better than I could have saved them for myself. I have laid them up, and I have verified the declaration, "When your treasure is, there will your heart be also." How many, many times have men gone by their tears to the gate of heaven who never could have been drawn there by the mere presentation of truth. All that could be addressed to their conscience, to their fear, or to their reason, did not teach them the way to God's throne; and God took from them their brother, their sister, the companion of their life, or their child, and then they found that path themselves. As the kine went lowing with the ark, so the heart goes lowing toward heaven, seeking its own, and finding them, in hope, in imagination, and resting only when by faith it is brought again consciously near to them in the kingdom of the Eternal Father.—*Beecher.*

At first but a beam of light is seen to glimmer in the midst of the darkness. And the night still seems to hold its undisturbed sway. But the beam becomes slowly a streak of light shooting its way in the path of heaven. It becomes more fixed and determinate in its character; it increases, it is a glowing light. There is a mass of darkness still around, and clouds yet hang about it; but it contends successfully with the darkness, still it penetrates, still it breaks through the hideous mass; the contest is no longer doubtful, and the clouds and shadows flee away. But the rising beam at first so faintly seen, and dimly visible, would have been soon lost and overwhelmed in the darkness which it invaded, if it had not been a beam from an exhaustless fountain of light, the sun, that continued to send forth supplies of strength, by adding beam upon beam. And now it pours out its effulgent rays, and now this dawning beam is become a bright and glorious sun, ascending majestically through the heaven, the mighty creative principle of fruitfulness, ripening, maturing, and enriching the vegetable kingdom, and in its brightness showing forth a faint image of its Maker's glory. In like manner the first manifestation of the Gospel is like that little beam of light. The land which it visits is involved in the deepest shades of darkness. A mental and spiritual midnight rests upon it. But it becomes a growing light, and as it flashes its beams around, it only serves to make more visible the darkness and misery of the benighted inhabitants. What though its enemies deny it to be the true light—and though all the clouds of heathen darkness and superstition overhang its pathway, yet it still contends, and contends successfully, penetrating the foul and hideous mass of corruption around it. And so this little beam would have long since overwhelmed and swallowed up, if it had not been supplied from the exhaustless fountain of the Sun of Righteousness; if it had not the promise, "Thy light shall no more go down;" yes, and soon this increasing light is destined to ascend the heavens, and fill the whole horizon with its beams. Like the natural sun it shall continue its noble and majestic course till its light shall fall upon every darkened nook of the habitable world, manifesting itself, as it everywhere rolls its course, the mighty creative principle of fruitfulness, enriching the world, civilising it with true knowledge, and making it to flourish everywhere with the fruits of peace, happiness, good will and love to God and man:—a sun that shall never go down, but continue to shine till the light of grace is lost and swallowed up in the more illustrious splendours of the light of glory.—*Salter.*

CONTRIBUTED ARTICLES.

The Pastor's Vacation.

Ten or fifteen years ago, after a Pastor had labored incessantly for several years, the session or church would insist upon his taking a vacation. Often he would refuse to leave his flock in the hands of wolves, even for a brief season. A few years later the Pastors began to ask the sessions and churches if there would be any objection to their taking a vacation, of course the churches felt a delicacy in objecting; and they would go off on a pleasure trip, occasionally.

Now, the Pastors deliberately announce that they propose to take a vacation at such and such a time. I have been shocked recently with the number of announcements in the PRESBYTERIAN that the Rev. So and So, the Rev. So and So, D.D., and the Rev. Dr. So and So had gone to the mountains, to the seashore etc., to take a "*much needed rest.*" Now, Mr. Editor, I am anxious to know what there is about their life that requires this "*much needed rest*" more than that of other poor mortals. I believe that Insurance statistics show that ministers are the longest lived people of any class.

If the merchant takes this imaginary "*much needed rest,*" he loses customers. If the clerk takes his "*much needed rest,*" he loses his job.

If the railroad man takes his "*much needed rest,*" he loses his.

If the physician takes his "*much needed rest,*" he loses patients.

Isn't it reasonable to suppose that while the Pastor is taking this "*much needed rest*" he is losing souls? Satan and his ministers never rest. This supplying of pulpits will not do; some one is a loser thereby, and the staff of Elisha was of no avail in the hands of Gehazi. It needed the man behind the staff.

Many a poor man is laboring hard every day to support his family and to pay the preacher, while the salary of the latter continues during this "*much needed rest*" period.

Let us away with this sentimental idea that is taking possession of the minds of the clergy, and look for rest beyond the Jordan. *There* is rest for the weary. A HEARER.

[We are always glad to publish such articles as this one from "A Hearer," if only to give our ministers, sometimes, the point of view of the pew. We cannot agree with our correspondent entirely, however. The tendency to take a vacation in the heated term is by no means confined to the ministry but is fast becoming a national habit, and, as we believe, a very good one. Change of air and scene, with the throwing off of business cares, more than makes up for money loss in the added stock of health and vigor for the year's work. And generous employers who have found that out for themselves often make provision for a holiday for their employees. Of course some can afford a longer vacation than others, but even our doctors would lose fewer patients if they got out of the old ruts, once a year, and came in contact with new ideas.

Some preachers are undoubtedly lazy and do not need a vacation. Others are machines, who make a sermon as a carpenter makes a table and can visit the sick professionally and enter the house of mourning with no drain upon physical or spiritual resources. The best thing to do in such cases is to grant a permanent vacation. But when a pastor does his duty by his people he is the hardest worked man in his community. And with the multiplication of Church enterprises the strain yearly becomes greater.

Another fact should be remembered, that the minister has no stated day of rest. He may set aside Monday as a rest day, but the usual experience is that the call for work is as loud on that day as on any other. Fifty-two rest days during the year would mean nearly two months vacation. And the pastor can only rest by leaving home. Moreover the congregation is the gainer as much as the pastor is by an invigorated body and a freshened intellect. Nor does he leave his flock defenceless if it is a Presbyterian Church, for it should have several pastors who are by no means "wolves."

The question of salary during vacation is a delicate one. The best plan is for some stipulation to be made in accepting a call, as to the length and frequency of the vacation. If nothing has been said about it, the pastor should never presume that he is to have one or that his salary is to continue if the church is closed or that the people are to pay for the supply. And the pastor who never presumes is the pastor who finds a generous people.

He should ask the consent at least of the Session for an absence from home and should arrange to have his pulpit supplied. And the church that will not grant a vacation on such terms is worse than many "soulless corporations."

The true pastor gives his labor without measure to his people. He does not consider whether he has done enough work to justify the payment of his salary. While the business relation between pastor and people is necessary for both sides, the less that is pushed to the front, the better. Some congregations seem to try to make a hireling out of their pastor whether he will or not. Let each do all that is possible for the other and the pastor may be trusted more implicitly than any one else to know when he ought to leave his flock for mutual benefit. One thing is certain. If a faithful pastor is not given some rest during the year, he will not have long to wait for the "rest beyond the Jordan."—Ed.]

The New Testament Elder—Warrant, Qualifications and Duties.

I.

The warrant for the Eldership is derived from the New Testament, and the evidence of the warrant is, first, Circumstantial, second, Positive.

It is suggestive, at least, that the first time these officers are called "Elders" in the New Testament is in the same chapter and within a few verses of the place where the name "Christian" first appears, to-wit: Acts xi:30. We find in that verse that the contributions for the brethren at Jerusalem were sent to the Elders. In the 14th chapter of Acts 23rd verse, we find that Paul and Barnabas ordained them elders in every Church, thus showing that more than one elder was allotted to each session, corresponding therefore with the Presbyterian Elder in that respect. In Acts xv:2, we find that dissension arose as to the requirement of the Gentiles to submit to circumcision, and it was determined that Paul and Barnabas and certain others should carry the question to the Assembly of "the Apostles and Elders" at Jerusalem, thus making a distinction between preachers and Elders as maintained by our Church. In the 4th verse of the same chapter, we find that they were received by "the Church and the Apostles and Elders" thus making them distinct as a class from private members of the Church. Then in the 6th verse the statement is made that "the Apostles and Elders came together to consider of this matter," showing that the Elder there with the ministers acted as a member of the Court and sat in a judicial capacity as he does with us representing the church, which votes through him. After they decided the case we find in verses 23 and 24 that they passed a law and sent it down to the Churches and it is spoken of in Acts xvi:4, as the decrees that were ordained of the "Apostles and Elders," showing that the court constituted of Apostles and Elders acted as a Legislative body as our General Assembly and other courts do. Then we find in Acts vi:5, that they "chose" seven men and they were ordained by laying on of hands, just as is done now in the Presbyterian Church, showing that our Elders are chosen and ordained according to the scriptural method. Those same officers also exercised themselves in managing the affairs of the Church, being executive officers also—and we find the same duties prescribed in James v:14, also I. Peter v:1-2, coinciding with those of our Church. The same deduction may be made from the fifth chapter of I. Timothy, 17th verse. So we may readily conclude that the Elder of the New Testament is the Presbyterian Elder. He is chosen and ordained in the same way and his duties are identical. The question arises as to whether there is any scriptural warrant for the Elder. We find that he existed, but does that establish him as a scriptural officer? We find that Polygamy existed amongst God's people even in the days of David, but from that alone we could not deduce the conclusion that it was scriptural and directed by the decrees of God. The passages cited above prove, however, that Elders were in existence under the command of the Apostles and had such duties and powers as are now conferred upon them and it is admitted by all orthodox people that the Apostles had the express guidance of the Holy Spirit, and were inspired in their works and writings.

From these circumstances, all pointing the same way, we reason that the Elder was an officer constituted by God through his inspired Apostles. This is merely a conclusion reached from the circumstances, just as we conclude that a man has been murdered, when he is found with his throat cut and marks of violence the signs of a struggle and the tracks of a man leading away from the place are discovered. All these things, taken with the reluctance with which a man takes his own life, lead to the conclusion that he was killed by another. This is a conclusion from circumstantial evidence. But some one comes up who speaks with authority and says, "I saw the deed committed," then we have positive evidence. But both forms are useful, one supports and confirms the other. So here we have had the circumstances pointing to the divine warrant for the Eldership, now we will adduce the positive evidence of it. In Acts xx:28 Paul addressing the Elders of the Church at Ephesus says, "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers." This is the express statement by the inspired writer that the Elders were constituted by the Holy Ghost. So we have the two classes of evidence to establish the warrant, supplementary to each other and establishing not only the fact that they were constituted by God, but that their method of selection and ordination and their duties are identical with the Presbyterian Elder.

II.

The duties are of three kinds:

1. *Executive.*—Here they have control of the Church property, the worship of God's house, the visitation of the sick, the regulation of any irregularities in the Church. They are associated daily for their whole lives generally with the members of their church, while the pastor frequently stays but a few years in a place, hence their intimate knowledge of family characteristics, and former troubles give them a great advantage over the pastor if they desire to serve the Church and are godly men. These executive duties dealing with the every day difficulties of the Church are the most important of his duties.

2. *Judicial duties.*—When a case is brought for trial before a session, their duties become judicial and the Elders alone must decide it. The decision may, on the one hand cast out a strong friend of the Church, or on the other hand alienate a large and influential element of the Church, but still they must decide. Again, in Presbytery, the Elder is largely in the majority and in all judicial cases he has the controlling vote. Here is the trial place of ministers under charges, and the Elders must render the decision which on the one hand may retain an unworthy man in the ministry or on the other hand may place a stain upon the servant of God, which it will be hard to erase. In the Synod he is equal with the minister, and also in the General Assembly. So that his judicial functions, as exercised in trials in the four Church Courts are of vast importance. He may, by his wisdom magnify the Church, or by his prejudices bring reproach upon Zion.

3. **Legislative duties.*—He is a Legislator mostly in the General Assembly. To a small extent in the Synod and Presbytery. The General Assembly is the great Church Legislature. There, general rules are formulated, general plans put in motion and unity of action promoted. His work as a Legislator is important but the minister naturally is more conversant with the matters to be dealt with and exercises more influence in the Legislative branch of the Church work.

III.

Qualifications.—1. Consecration, slavery to Christ and His Church. The slavery which Paul says makes us free indeed. No man who is not a good man himself can go to the erring church member or the careless devotee of the world and reason with, and convince him of the folly or sinfulness of his course. No man who is not consecrated can point out acceptably to the stumbling sinner the way to consecration, and freedom from sin. No man who has not felt the sting of the death on the cross, and been soothed with the love which prompted it can comfort the dying one, or the stricken household with the story of that love. No one who has not felt deeply the sweetness of forgiveness can lead the injured one to exercise the grace of forgiveness.

2. He must be judicial in temperament. One who makes up his mind before hearing both sides, who judges a case from his like or dislike of the parties, who is hasty and passionate in his temper, will not be respected when he exercises the judicial functions of a Ruling Elder. Rash conclusions will ruin not only his usefulness, but the Church.

3. He must be a wise law-giver. This does not mean he must be of technical knowledge. He must be of such mental capacity as to see the needs of the Church, recognize the remedy proposed as efficient and see from a common sense standpoint, whether the remedy will be good for, or detrimental to the Church. Therefore consecration, fairmindedness, breadth of view, and farsightedness, all embraced under the head of "Wisdom," should be an Elder's qualifications. He is trained for executive, judicial, and legislative duty and it is no wonder therefore that so many of them are called to fill positions in the state in all three of these departments. W. F. STEPHENSON,

Cheraw, S. C.

*[The word legislative is here evidently used in the popular sense. Strictly speaking our Church Courts are not legislative bodies. Our law is made for us and we have only to interpret and execute.—ED.]

In Touch.

BY LEIGH.

Dulcie Reynolds sat on the rustic bench watching her father as he nailed fresh supports for a climbing rose and pruned vigorously at a honeysuckle which was straying from its appointed arch over the front gate. Once or twice she half rose as if to go to Mr. Reynold's assistance, then with a look half sullen, half despondent, she sank back again.

There is perhaps no class of men better accustomed to the study of faces and expressions, than the ministry: the practice of it becomes involuntary, mechanical, just as it does to a physician to note the symptoms of his fellow mortals; therefore the Reverend Oscar Reynolds translated the changes of his daughter's mood as readily as he had those of the Greek verses in his private devotions that morning, and when he perceived that on this occasion the "House of Saul" was about to prevail, he smiled up at her from among the tangle of honeysuckle and demanded "Well, why don't you come and help me?" Dulcie flushed at the unexpected question, but answered merely "What's the use?" and then turned away because two scalding tears were rolling out of her eyes.

This was a much more important matter than the training of vines. Mr. Reynolds laid down his tools and took a seat by his daughter's side, "Dulcie," he said very gently, "You remember our old game when you were a child, of trying to see things that Papa saw, don't you? I want you to see things now for a few minutes with my eyes, will you try?" She raised her head, and smiled faintly as she answered, "Yes, Papa." How many, many times he had taught her to see and love what was beautiful in the world about her by bidding her guess what he saw and afterwards he told her the story it had, and Dulcie always liked the story best of all.

"I see," began the minister, "this big old fashioned farm house, rather storm-beaten, but roomy and comfortable, set here on this green rolling spot surrounded with great oaks, while in front of us winds the wide red ribbon we call the country road. Behind us the ground slopes to that noble spring where the water rushes out from under the big rocks, and the pretty little spring-run goes slipping away to join that rapid, brawling stream which we hear pouring along yonder. Across the road you see the woods are dense and to-night the whip-poor-wills and the mocking-birds will be out in force. Beyond are the rich blue hills that hide the river from sight. Ah! Dulcie, is it not a fair view for a May morning? There is nothing the matter with the externals. When I look around I feel as Akenside did:

'I care not, Fortune, what you me deny,
You cannot rob me of Free Nature's grace,
You cannot shut the windows of the sky
Through which Aurora shows her brightning face—'"

He checked himself, his quotation unfinished, at the sound of a stifled sigh from Dulcie. He glanced wistfully at the young face so lovely, yet so pale and listless, and said hurriedly: "But to turn to ourselves. I see a preacher who is getting run down in health, and in preaching, from supplying a large town charge for so many years. He's getting on in years, his two boys are at work for themselves and his daughter has just '*completed her education*,' as the society columns would say. Now comes the offer of this work, just such as I would have chosen, in this grand Piedmont country; three or four of our good old churches want a Pastor. Now daughter, when I accepted the work the question was should I get a house in the county-seat, establish you and your mother there, drive several miles to Lydia on Sunday morning, preach there, go to Sophia in the afternoon and preach there, and return home; next Sabbath preach in the same way at Rhoda, and at Bascombe, and so vice-versa; where would be the mutual acquaintance, sympathy and interest which would give me leverage and influence with my people? And then there's mother, Dulcie, you know of old what a worker she is; I expect lots of help from her; not to mention Miss Dulcie Reynolds, on whom I count for much."

Dulcie gazed at him, open-eyed and dismayed. "On me, Papa, I assure you; I see nothing for myself in the future." She gazed into the leafy solitude across the way as if she saw herself wandering there, hopelessly, aimlessly henceforth. Mr. Reynolds only laughed cheerily. "It was *right* to come, wasn't it Dulcie?" he asked, after a pause, "I suppose so" was the answer "for you and Mamma."

"And you are still with us, so it is right, and therefore must be best. The book of God's Providence never contradicts itself, any more than the book of God's word, only in both cases you mustn't forget the context!" Dulcie couldn't help smiling at that, the context was an old familiar friend in her Bible studies with Papa; and, she maintained, was his greatest hobby. The smile quickly faded however as she returned to her grievance. "I don't see Papa how it can be best for *me*. After all my studying, music, art-lessons, and love of books to be buried here!" She broke off with a sob.

"There was once a man," said Mr. Reynolds to himself in a musing tone, "who had an axe. It was a most excellent axe, and so he took it to the grindstone and ground it, and ground it, and ground it——, and what a valuable axe it was."

Dulcie stole a glance at her father as he came to this remarkable conclusion. In his turn he was gazing at the woods. So she said, "Papa, I haven't an idea what you mean."

"Well daughter, just this: it is not the sole end of life to sharpen our minds at intellectual grindstones. Will you promise to take it on faith for one month that it's good as well as right for you to be here? Rouse yourself to enjoy what comes in your way, to gain in health and strength and nerve power. Cultivate sympathy with the people you meet, entering into their lives as far as possible; improving any advantages that may offer. And if at the end of that time you find this an idle, unpleasant, unprofitable existence, we will come to a final decision as to your future course. Is it agreed?"

"Let me see!" cried Dulcie, sitting up straight at last, the color coming into her pale cheeks and the light into her hazel eyes, "I am to use all mental, moral and physical advantages in my reach, and cultivate sympathetic acquaintance with all around me, is that it? Well, agreed." And they shook hands over the bargain just as the bell rang for dinner.

Mrs. Reynold's face brightened as the girl swept merrily into her seat at the table, and began the meal with unusual zest. To her glance of inquiry the minister replied:

"Dulcie and I are going on an exploring expedition this afternoon."

"In quest of sympathy, friendship and happiness, Mama," added Dulcie.

[TO BE CONTINUED.]

Rev. R. P. Smith and his companion, Rev. R. S. Eskridge, are having some unusual experiences in their efforts to visit parts of Asheville Presbytery, and give the Word of Life to the people. They have been in places where no other minister of the gospel had ever planted his foot before. They have hunted up families that live beyond the limits of roads. Numbers of houses have been found without a Bible, or even a part of it; and whole families not able to read a word if they had it. They are asked to explain the difference between our faith and the Mormon; ours and the Roman Catholic. At times they find it difficult to secure a lodging place and get food for themselves and their horse.

Ignorance, vice, and crime abound. Some one is responsible for this state of things at our doors, who is it? During the past month hundreds of these people, for the first time in life, have seen and heard a Presbyterian minister. Services are held in school houses and in such places as they can get the people together. Some are so well pleased that they beg for another visit and more preaching; while others, under the influence of prejudice, will not attend the services at all. Thousands of pages of our Presbyterian literature have been distributed among those that can read.

In Graham County two Presbyterian ladies (widows) were visited. Living some distance apart, neither had ever been at the home of the other. One has kept her church certificate twenty-nine years; the other, twenty-two years. There was great rejoicing when these brethren visited those homes and gave them an opportunity of hearing one of their ministers preach. One of these ladies said: "I have been asked frequently to join other churches, but never could satisfy myself that it would be right to do so; I have felt that while I am able I should keep a Presbyterian home for any Presbyterian minister who might come this way on mission work." Again she said: "All these long years I have been praying that we might have a Presbyterian church established in this county; do you suppose I will ever see it?" Dear brethren, what shall the answer be? It is needed, there is room for one, and now is the time to begin the work. There are many noble hearted people in Graham County and they would gladly receive the truth taught by our Church. Preaching services were held at eight points in this county and plans made for developing this territory.

CHURCH NEWS.

NORTH CAROLINA.

ELDERS' AND DEACONS' INSTITUTE.—Sugar Creek church, August 16.—Elders and Deacons' Convention of Mecklenburg Presbytery met in its sixth annual convention to-night, Rev. Jonas Barclay in the chair. After devotional exercises sixteen ministers, elders and deacons were enrolled. W. B. Newell was elected secretary, Rev. T. J. Allison was appointed corresponding secretary. Rev. T. J. Allison, pastor of Sugar Creek church, then made the address of welcome, and spoke, in part, as follows:

"We consider it to be your duty to come and see your old mother. She has been here a long time. The spot where she dwells is sacred and interesting to all lovers of history. The feet of her earliest settlers, scorched by the burning heat of trans-Atlantic persecution, were cooled by the unstained soil on which you now stand. At some time between 1750 and 1755 the Rev. Hugh McAden made an evangelistic tour through this section and preached on the banks of Sugar Creek. About 1756 Sugar Creek church was organized. The first pastor of this church was Rev. Alexander Craighead, who not only preached the gospel in its purity and simplicity, but fired the hearts of the people with such burning sentiments of liberty and patriotism that led to the great outburst of American liberty on May 20th, 1755, about a year after his death. He lies buried in the oldest of the three cemeteries which hold in trust the precious dust of our departed loved ones.

"This church made another contribution to the cause of American liberty in the person of Abraham Alexander, an elder in this church, who was chairman of that famous convention, and who lies buried in the second cemetery. This church has been blessed in her ministry and in her elders and deacons. She has had men of brain, of piety and of eloquence. She has had her Craighead, Alexander, Caldwell, Morrison, Lafferty, Parks, Robinson, Williamson, and last but not least her Allison. Mr. Chairman, you ought to feel at home in your mother's house. She has borne you; she has nursed you; she has loved you, and I have no doubt she ought to have spanked you. She has prayed for you; she has rejoiced in your prosperity; she has been with you in your troubles, and she receives you to-night into her open, loving arms with a cordial 'God bless you.' She hopes you have brought her a blessing from the King of kings and the Lord of lords. She wants peace; she wants love; she wants faith; she wants wisdom; she wants knowledge; she wants fervency; she wants the baptism of the Spirit.

The responsive address was made by the chairman—Rev. Jonas Barclay.

Rev. W. R. Coppedge addressed the institute in well-chosen words of cheer and encouragement. He spoke of the large attendance and successful conduct of the institute in Fayetteville Presbytery. He urged a full attendance on the part of the people, in order to inspire the speakers and make the institute a success. He spoke of the great opportunity afforded at these meetings for the elders and deacons and the people to learn their relative duties.

He was followed by Rev. J. R. Howerton, who entered his protest against carrying the Presbyterian Church back to Eden. He thought Adam was a Methodist when he was in the Garden of Eden, for he fell from grace. But he hoped that he afterwards joined the Presbyterian Church. He was not a good ruling elder, because he did not rule his house well.

He gave his experiences in attending upon the institute at Red Springs.

Mr. Allison's reply to the protest against Adam's Presbyterianism is that inasmuch as Adam is supposed to have been restored, it is taken for granted that he had not entirely fallen away from grace, which is Presbyterian doctrine.

The convention was entertained with an earnest talk from Rev. J. A. McMurray upon the importance and need of holding these institutes. He rejoiced to see all the officers and members of the church becoming more and more interested in the great things of the kingdom; and that they are coming closer together and are beginning to know more of each other. They are learning to expose and refute some of the errors of the day.

The convention adjourned to meet tomorrow morning at 10 o'clock.

STEELE CREEK.—The people of this charge have been enjoying three weeks of worship. The pastor was assisted at Steele Creek Church by Rev. G. T. Thompson, of Sharon; at Beattie's Chapel, by Rev. Jas. A. Dorritee, of Westminster, Charlote, and at Freeland's Chapel by Rev. W. A. Wynne, of Graham Street, Charlotte. The preaching of these brethren was earnest and faithful. They preached the word—reproving, rebuking, exhorting, with all long-suffering and patience. Large and appreciative congregations waited on the Lord according to His appointment. The Holy Spirit came down upon them. God's people were uplifted and strengthened, and souls were converted. The session has already admitted twenty to the communion. We feel now that others are to follow. God continues to bless this congregation, some thirty-four having been added to the Church since April 1st.

The Church is looking forward to a Sabbath School Normal Institute, to be held on September 1st and 2nd—about which more anon. A. A. L.

BUFFALO CHURCH, ORANGE PRESBYTERY.—The following deacons, elect, were ordained and installed in this church on the fifth Sabbath, July, viz: James W. Alexander, James A. May and Charles H. Field, Jr., thus making seven active deacons on the board.

J. McL. SEABROOK, Pastor.

MAXTON.—The next annual meeting of the Woman's Missionary Union, of Fayetteville Presbytery, will be held at Maxton, N. C., August 24th to 26th, 1898.

Reduced rates have been secured on the C. F. & Y. V. and the railroads throughout the Presbytery, and we earnestly request that each society be represented by delegates.

Progamme.—Wednesday, 8 p. m.—Address—"Piety Honoring Woman," Rev. H. G. Hill, D. D.

Thursday, 9:30 a. m.—Opening exercises, conducted by the pastor.
Address on Missions.
Recess until 2 p. m.
Reports form societies.
Election of officers.
Paper by Miss Emma Page.
Letters from missionaries.
Paper by Mrs. Walter McEachin.
8 p. m.—Address.—"Woman's Part of the Work in the World's Evangelization." T. M. Lowry.

Friday, 9:30 a. m.—Opening exercises.
Report of children's societies.
Address to the children.
Paper by Mrs. J. M. McIver.
Recess until 2 p.m.
Paper by Mrs. H. T. Graham.
Paper by Mrs. D. N. Oliver.
Letters from missionaries.

MRS. E. A. McRAE, President.
Alma, N. C.

MISS MATTIE McNAIR, Secretary,
Laurel Hill, N. C.

BETHESDA CHURCH.—Assisted by Rev. R. L. Wharton, of Durham, N. C., a series of meetings was held at Bethesda Church, which resulted in eleven (11) conversions, seven (7) of whom have already joined our church, with possibly others to follow. We were greatly blessed in having Brother Wharton with us; he not only presented the gospel in all its simplicity and purity, but with great force and power. Christians were revived. The Holy Spirit so evidently attended his preaching that all felt that God was with us.

The same took place at Stony Creek, where I was assisted by Rev. Dr. Doggett, of Burlington. Though the interest was not vey apparent, there were three converts, who will join our church. The Christians were greatly benefitted by the faithful and forceful presentation of God's word. We all felt that we were indeed blessed in having Dr. Doggett with us.

S. H. WILLIAMSON.
Yanceyville, N. C.

VIRGINIA.

REV. J. N. VANDEVENTER, of Augusta Church, Rev. Carr Moore, of Bridgewater Church, and Rev. D. P. Junkin, of Mt. Horeb Church, are attending the Conference of Bible Students at Northfield, Mass.

FISHERSVILLE, VA., TINKLING SPRING.—The pastor of this church, Rev. George W. Finley, D. D., is enjoying a much needed rest in the mountains of West Virginia, at Webster Springs, with Hon. Wm. M. McAllister, of Warm Springs, Va. In his absence the pulpit has been filled acceptably by Rev. J. C. Garritt, of China, and Rev. Wm. C. White, of Warm Springs, Va.

WARM SPRINGS.—Rev. Geo. Finley, D. D., will preach here on the second Sunday of August. Rev. S. T. Ruffner, of Farmington, Mo., preached here to a large congregation on the first Sunday, and Rev. J. C. Garritt, of China, delivered a missionary lecture to a very appreciative audience at one of the outposts of this Church.

CLIFTON FORGE.—Rev. Wm. N. Scott, D. D., of Galveston, Texas, preached here to attentive and appreciative congregations on the first Sunday. Dr. Scott will preach in the Church of the Covenant, Richmond, Va., on the last Sunday of August for the pastor, Rev. J. C. Stewart.

REV. E. T. WELLFORD, of Newport News, Va., is spending some weeks at Craigsville, during his vacation. On the first Sabbath he preached at the First Church, Richmond, Va., for Rev. Dr. Kerr, who is away on his vacation in Canada.

MILLBORO SPRINGS.—Rev. Joseph A. Smith, D. D., of Baltimore, is spending some time here in the mountains. He preached a very impressive sermon at Windy Cove Church on the first Sunday. (Northern.)

REV. A. M. Fraser, D. D., of the First Church, is enjoying his much needed absence at Clifton Springs.

CRAIGSVILLE. — Rev. Willis G. Craig, D. D., of the McCormick Theological Seminary, after a sojourn of four weeks at the Warm Springs, spent the first Sunday here among friends of the same name, and looking up some of the family connections. He will return West in a few weeks.

FREDERICKSBURG, Assembly's Home and School.—We have room for several sons and daughters of deceased ministers and missionaries in the Assembly's Home and School at Fredericksburg, Va., and can offer board and tuition to same free. Applicants will address

S. W. SOMERVILLE, Supt.,
Fredericksburg, Va.

ARKANSAS.

DES ARC.—Des Arc, the county seat of Prairie County, is located at the head of navigation on White river and the Des Arc and Northern Railroad will soon be completed to this place. The town is surrounded by a fine farming country, and is a place of considerable commercial importance. White-oak and other hard woods abound in this section. Hope to have a hard wood furniture factory soon. Has several large brick business houses, four churches and a large graded school building. The Presbyterian Church is strong and well organized, with a membership of seventy-five. Lately had a protracted meeting of eleven days, and we trust that much good has been done. Rev. J. S. Van Meter, D. D., evangelist of Arkansas Presbytery, did the preaching, and he did it well. Arkansas Presbytery will meet in Des Arc next October, and we hope to have a large attendance. Among other new comers to our town, we would like to welcome several Presbyterian families.

LONOKE.—Rev. T. A. Clagett has passed through a very serious illness—malarial fever. His good people have given him a vacation, and he has gone to Clarksville to rest and recuperate. Mr. French Thompson will preach for him at Brinkley on Sunday.

LITTLE ROCK.—A new institution of learning has been founded in this progressive city—The Arkansas Collegiate Institute. A few weeks ago Rev. R. E. Blackman came to this city prospecting for a good opening. He had been directed to this place by Mrs. Myra C. Warner, a noted educator of Arkansas. Mrs. Warner's school property and commodious dwelling have been secured. An attractive prospectus has appeared with the names of the faculty and the courses of study.

There are three departments. Primary, Intermediate and Collegiate. The boys will be organized into a military company. The faculty consists of Rev. R. E. Blackman, ancient languages, literature and science; Mrs. A. D. Hale, mathematics; Miss Mary Blackman, history and literature; Andrew Rust, Ph. D., modern languages; Miss M. D. Littleston, music; Miss L. Aronsohn, elocution, etc. There is room in Little Rock for a school of this character. Mr. Blackman bids fair to build up the school and add to our Presbyterian force. Scholarships amounting to $750.00 will be granted to worthy applicants.

MISSISSIPPI.

MOSS POINT.—Rev. D. O. Byers, for more than thirteen years the pastor of the Moss Point Church, on Aug. 14th offered his resignation, to take effect Sept. 1st, with a view to taking charge of Feliciana Female Collegiate Institute at Jackson, La., to which work he has recently been called.

During the period of his ministry on the Gulf Coast of Mississippi, Mr. Byers has been instrumental in the organization of two churches, one at Ocean Springs and another at Scranton; and in the erection of three handsome and commodious houses of worship and one manse. He has witnessed a notable advance in the progress of Presbyterianism in that region. The church at Moss Point has been greatly strengthtened, and exerts a power for good in the community.

Mr. Byers lays down the work with much regret and reluctance, but the necessity for better school advantages for his children constrains him to seek a new field for usefulness. X.

TENNESSEE.

DYERSBURG.—Rev. W. T. Palmer is enjoying a month's vacation in the Valley of Virginia, on a visit to his father, Rev. Dr. E. P. Palmer. He may be addressed at Harrisonburg, Va.

As the month of August is the month for Local Home Missions, he especially desires all correspondence on that subject to be addressed to Harrisonburg.—S. W. Presbyterian.

MONTEAGLE.—Dr. and Mrs. George Summey, of Clarksville, were "at home" from 6 to 8 o'clock yesterday at "Waldheim," their Monteagle home, in honor of Mrs. M. A. Jackson, widow of Stonewall Jackson. The guests esteemed it an especial privilege to meet this gentle, sweet-faced woman, who is endeared to all this Southland. The cottage presented a pretty appearance in its decorations of red, white and blue and Japanese lanterns, which, despite the rain was very effective. The interior decoration consisted entirely of Confederate flags and ferns. The dainty refreshments were unique, the ices being in the national colors, and representing the Confederate flag. Beautiful souvenirs, bearing Mrs. Jackson's autograph were given the guests. A few hours before the reception an accident, which came near being a very sad one, but which was prevented by an especial act of bravery, occurred. It so happened that the little grand-daughter of Mrs. Jackson, Julia Christian, eleven years of age, in attempting to cross a small stream of water which ran through a little ravine at the back of the house, and which was swollen by the rain of to-day, was swept into the water and carried to a depth up to her neck. The little girl was being rapidly carried down the stream when she was discovered by her friend and playmate, Scott Lyon, aged ten, son of Dr. Lyon, of Clarksville. He instantly plunged into the water with his clothes on, and rescued the little girl, who was unconscious and blue from fright and cold. She soon rallied, however, and was able to assist at the reception. It was she who presented the souvenirs to the guests.

The Summer Bible School at Monteagle, Tenn., proposed by our General Assembly, will not be established this summer. It was found that the time was too short for gathering a fund needed for the preliminaries, and for completing plans of instruction. Dr. George Summey, of Clarksville, is the Chairman of the Assembly's Committee.—Ib.

TIPTONVILLE.—Rev. Wm. Thorne has just closed an evangelistic campaign in the county, lasting two weeks, with twenty-five professions of faith. This is indeed good news, and God has honored His word and richly rewarded a faithful minister.—Ib.

TEXAS.

M'KINNEY.—We are still without a minister, but we are taking the necessary steps to secure one. During our present temporary term without ministerial oversight, we will endeavor to keep up our Sabbath School and prayer-meeting and family altar. The old church building, erected in 1876, is being used until we can construct a new house of worship. Sufficient funds, including the sale of the old church property have been subscribed to erect this fall a handsome edifice. As peace negotiations are being made between the United States and Spain, the evils and horrors of war will soon end, and our country settled down to business again with all sectional lines obliterated. The cause of Christ, it is hoped, will be advanced, wherever our flag shall float ove the isles of the sea.

AN ELDER.—Ib.

MIDWAY.—Rev. W. M. Anderson, D. D., of Dallas, was to go to Midway last week to assist Rev. Dr. Campbell in a meeting at that church.—Ib.

CAMERON.—The session tendered the pastor a month's vacation, which he will spend tenting among the hills of Tennessee with his family. This church is in a good temporal and spiritual condition, and is doing a great deal of good in the city and surrounding country. A class of fifty in the Shorter Catechism foretells what the future will be.

STERLING CITY.—Rev. M. S. Smith, ably assisted, just closed a twelve days' meeting at this point, which resulted in the organization of a church. He has gone to hold a similar meeting at Crow's Nest. Mr. Smith was ordained as an evangelist at the spring meeting of Presbytery. He serves the Ballinger Church half of his time; the balance is used in evangelistic work in the surrounding country.

ODESSA.—The county seat of Ector, a thriving town of several hundred, without a church, calls for a Presbyterian minister to "come and hold a meeting." The informant says all the conditions are favorable to the organization of a church.

CAROLINA.—The pastor, Rev. J. F. McKenzie, has just closed a successful meeting, during which much interest was manifested and several professions were made. He made the hearts of his people glad by refusing the call elsewhere, at their solicitation. He has charge of three churches, Carolina, Lott. Each is prospering, and much good is being accomplished.

Austin.—Dr. Smoot's summer vacation begins to-day, July 25th. Yesterday, as a parting gift, he gave us one of his powerful sermons from Rom. xiv:17. He has been our pastor for nearly twenty-two years, and for this we are thankful. While he is our teacher, we are confident that our children will not be led into heresy, but will learn to walk in the "old pathe."

Hillsboro.—The ladies of this church very thankfully anticipated the return of their pastor's family last week, after an absence of two months in Missouri, by a surprise party in the shape of groceries, etc., to start housekeeping afresh. Such kind thoughts and deeds serve to bring into closer bonds of affection and sympathy both pastor and people.

PENNSYLVANIA.

Presbyterian Day.—The Presbyterian Reunion held at Mont Alto, near Chambersburg, Pa., Tuesday, Aug. 2nd, was a gratifying success. The "Day" has been observed for more than 20 years by the Presbyterians of the Cumberland Valley. Here recently an effort has been made to extend the area within which the gathering should be held, and the Presbyterians of the lower Shenandoah Valley have been invited to meet with their brethren on the other side of the Potomac.

Last year the Southern brethren were ably represented by Dr. F. M. Wood, of Martinsburg, W. Va., in a speech of great power. This year again a vast concourse was present, and the occasion was one of great interest and profit. The social feature, of course, was prominent. The public exercises consisted of addresses and music, both of a high order of excellence.

The first address was made by Dr. Henry M. White, of Winchester, Va., and commanded the closest attention of his large and delighted audience. His subject was "The Permanence of Presbyterianism," for which he argued on the grounds: (1) That it has its foundation in the Word of God; (2) its distinctive features (its government and its doctrines) are derived from the and (4) its intense aggressiveness. and (4) its intese aggressiveness.

In the afternoon Rev. Dr. George Norcross, of Carlisle, Pa., treated his audience to a skillfully condensed and most admirable "History of the Westminster Assembly." It was a matter of astonishment to his hearers that so complete and satisfactory an account of that assembly of divines—its origin, the occasion of its call, the time and place of meeting, the number and ecclesiastical status of the members, its work, etc.—could be crowded into a brief space of forty-five minutes. Its publication will be a valuable contribution to the literature of the Church.

Dr. Norcross was followed by Dr. S. A. Martin, president of Wilson College for Women, at Chambersburg, Pa., who, in a well conceived and attractive address, urged the claims of our daughters to an education at least to equal that provided for our sons, and insisted that an obligation rested upon the Church to see that this education is not merely secular.

The exercises at night consisted chiefly of music, interspersed, however, with half a dozen or more very brief but bright speeches.

It was a pleasure and privilege to be present at this great reunion of Presbyterians, and the impression is strong that such great gatherings must produce results that are salutary and permanent. VISITOR.

MISSOURI

Rev. J. M. Spencer, of the People's Church, St. Louis, Mo., is spending a much needed vacation at Waukeeshau, Wis.

Rev. Frank Mitchell has received and accepted a call to the Odessa Church for one-half his time. His field hitherto has been Alma and Blackburn, and retains Alma. After August 1st his address will be Odessa, Mo.

The Mt. Olive Church, near Marshall, Mo., extends a call to Rev. C. E. Hickock, of Deer Park, Mo., to become their pastor. In this part of the vineyard it is earnestly hoped that he will accept.

The Rev. J. K. Hinter, who lately resigned the charge of the Paris, Mo., church, has been taking a vacation, the first in twenty years, and is now ready for a call from any church wishing his services. He may be addressed for a short time at Paris, Monroe Co., Mo.

CHINA.

THE CONFERENCE COMMENTARY.—"And their works do follow them." In the General Missionary Conference of 1890 the late Rev. Dr. A. Williamson ably advocated a Bible with notes and comments, and under his masterly guidance an Executive Committee, with Rev. J. W. Stevenson as Secretary, was appointed to select annotators who should do the work. The New Testament Commentary is now in press—the first edition 5,000—and is expected to be for sale in October.

The notes, which are limited in extent to three times the text, are prepared with special reference to the Chinese Christians, so that all who can read may understand the mind and words of the apostles and prophets. The introductions to the books are a special feature of the work, and it is a full Reference Commentary. There are analysis of the books, chapters and paragraphs. It is published in the paragraph style. First, the subject of paragraph style. First, the subject of the paragraph; thenthe text (6 to 12 verses), and the notes, with references interspersed, to follow. The Executive Committee had an eye to the aesthetic in the style of printing they have selected. The paragraph title is in the Ming, the text is in the Chung, the comments in the Hing, and the references in the Kya, while the words taken from the text are enclosed in brackets,—one of the most beautiful pages issued by the Mission Press. Dr. John's version in lieu of the revision has been used as the text. It is a convenient Bible for student missionaries to gather homiletic notes, a textbook for the schools, a companion for the native preacher and colporteur, and an excellent compend for young theological professors to put in the hands of their classes, who can simply recite from the Commentary, committing many of the parallel passages to memory.

The books have been divided as follows:
Matthew, Part I., A. P. Parker, D. D.
Matthew, Part II., J. Ross, D. D.
Mark, H. V. Noyes, D. D.
Luke, H. C. DuBose, D. D.
John, Wm. Muirhead, D. D.
Acts, H. C. DuBose, D. D.
Romans, H. C. DuBose, D. D.
I. II. Cor., Rev. C. K. Voskamp.
Galatians, Wm. Muirhead, D. D.
Ephesians, H. C. DuBose, D. D.
Philippians, H. C. DuBose, D. D.
Colossians, H. C. DuBose, D. D.
I. II. Thess., H. C. DuBose, D. D.
I. II. Tim., H. V. Noyes, D. D.
Titus, J. Ross, D. D.
Philemon, J. Ross, D. D.
Hebrews, H. V. Noyes, D. D.
James, J. Ross, D. D.
I. II. Peter, Wm. Muirhead, D. D.
I. II. III. John, H. C. DuBose, D. D.
Jude, J. Ross, D. D.
Revelation, Rev. C. K. Voskamp.

Each book was sent by the author to the other members of the Commentary Committee for criticism, and after these criticisms were engrossed it passed the rounds the second time, and as a proof of the faithfulness of those to whom the work was intrusted it may be mentioned that the larger part of the books had to be rewritten. It was often asked, "How can men of different nationalities and denominations make a union commentary?" The answer was, "It has been done." The spirit of harmony and unanimity prevailed throughout the whole work. It was considered a most felicitous circumstance that Shanghai's Jubilee Missionary, Dr. Muirhead, the Nestor of Sinim—a prince on interpretation—was the Chairman of the Committee. His eye was not dimmed to behold the glories of the Word, nor his strength in unveiling its meaning abated, and as this venerable minister of Christ felt that he could not go on with the Old Testament, his brethren parted from him with unfeigned expressions of regret, but with rejoicing that the Words of Jesus and His disciples had been expounded by this master in Israel, whose sun, now westward inclined, is setting in a blaze of glory and reflecting its radiance over the eighteen provinces.

The Chinese Tract Society are the publishers of the Commentary. Rev. James Jackson, of Klukiang, has been added to the O. T. Committee, of which Dr. Noyes is the Chairman. One or two more members will be chosen and the work pressed forward to completion at as early a day as possible.

MEETINGS OF PRESBYTERIES.

LEXINGTON PRESBYTERY will meet at Franklin, W. Va., September 8th, at 8 o'clock p. m., and will be opened with a sermon by the Rev. Wm. L. Bailey. The Presbyterial sermon will be preached by Rev. J. E. Hooker, (Rev. C. W. Trawick alternate,) on "Worldly Conformity and its Influence Upon Church Members." Rev. C. S. M. See will preach by request of the Presbytery on the subject of "Millenarianism."

WM. C. WHITE, Stated Clerk.

THE PRESBYTERY OF MISSOURI stands adjourned, to meet in the Augusta Church, September 27th at 7:30 p. m. J. R. BRIDGES, Stated Clerk.

ASEVILLE PRESBYTERY will meet at Highlands on September 22nd at 7:30 p. m.

E. A. SAMPLE, Stated Clerk.

THE PRESBYTERY OF ROANOKE will meet at Briery Church on Wednesday, August 24th at 5 p. m.

H. A. BROWN, Stated Clerk.

Westminster League Department.

[CONDUCTED BY REV. JNO. M. ROSE, D. D.]

SUNDAY, August 21st. Topic: Martin Luther. Ps. xii.

Luther has been appropriately called "The Sledge-hammer of the Reformation." This great religious revolution was effected by the Great Head of the Church more through his instrumentality than that of any other one man.

He was born in the year 1483, at Eisleben, in upper Saxony, Germany. His father was a miner. He owned an interest in the mines at Mansfield, at that time quite celebrated, and was highly esteemed for his honorable character.

The early indications of genius which young Luther exhibited induced his father to give him a liberal education. In the progress of his studies the profession of law became his chosen avocation, but a strange providential circumstance changed the whole course of his life. Walking one day with an intimate companion, the latter was killed by lightning. Shocked by an event so unexpected and appalling, he formed a hasty resolution of withdrawing from the world, and burying himself in a monastery. Accordingly, he became, at the age of 22, much to the grief of a fond father, an inmate of the monastery at Erfurt. He found, however, the life of an Augustinian monk to be very different from what he had anticipated, and he became gloomy and dejected and exceedingly wretched. He knew too little of the Gospel to apply to his own heart its consolatory promises.

In the second year of his monastic life Luther found in the library an old neglected Latin Bible. He read it with eagerness and it became to him a divine treasure of spiritual consolation. He studied it more and more with wonder and devout admiration.

Soon afterwards he was ordained to the priesthood, and was called to the professorship of philosophy and theology in the University of Wittenberg. His preaching was serious, evangelical and awakening. "Beholding the corruptions of the times, he deplored them, but ardently loved the church in which they were tolerated, hoping to see it purified, and it was only with the greatest reluctance that he separated himself from Rome, when he gave up all hope of its recovery from vice. He was sent as an envoy from his Order, the Augustinians, to the Papal See, and when, after a long journey, he approached the historic city, the queen of the world and the mistress of the Church, and looked upon its glittering palaces and domes, he prostrated himself upon the ground, exclaiming, 'Holy Rome, I salute thee!' But what a disappointment was in store for this good man when he found that the city and church of his love were wallowing in sin and lust! His mind soon changed, and he wrote, 'If there be a hell, Rome is built over it;' for the eternal city showed itself more like an infernal city than the holy city of his dreams. One day the hollowness and sham of the whole Pelagian system of salvation by works came over the mind of the Augustinian monk with irresistible power. It was while he was climbing on his knees, according to custom, the holy stairs over which our Lord is declared, by an unscrupulous priesthood, to have passed as he descended from Pilate's judgment hall. There could be no fitter place for the spell to be broken than on this stairway. Here the light from heaven burst clearly upon Luther's soul, and it was in the words, 'The just shall live by faith!' He arose, retraced his steps sadly to Germany, prepared for the work God had for him to do." This text became the text of his life, and his work the elaboration and defence of the truth it contained.

It is an interesting and striking fact that the building of St. Peter's in Rome occasioned the Reformation. It was to raise the stupendous sum of money necessary for the building of this most magnificent of all churches; that venders of indulgences, licensed by the Pope, were sent throughout Europe. The sale of these indulgences in Saxony was entrusted to one John Tetzel. He appeared in the neighborhood of Wittenburg, engaged in his nefarious traffic.

Some in Luther's pastoral charge purchased these indulgences. Grieved at the iniquitous imposition Luther exposed the traffic without mercy. It was this which occasioned the preparation of the celebrated ninety-five theses, or doctrinal statements, denouncing the iniquity, which he nailed on the door of the Castle Church in Wittenburg.

Lack of space forbids any narration of the story of his eventful life. Events now crowded upon each other—his summons to appear before the Pope to answer for his conduct; the friendly interposition of Frederick, the elector of Saxony; the hearing at Augsburg before Cardinal Cajetan; the "bull of excommunication;" his renunciation of the authority of the Roman pontiff; his burning of the "bull" in the presence of a large assemblage; the memorable diet at Worms; his confinement in Wartburg Castle, where he spent his time in giving to Germany the Scriptures in the German language; how an open Bible in the vulgar tongue soon prepared the greater part of Germany for the repudiation of papal authority, etc., etc.

Luther led the way, in the Providence of God, in the great work of reformation, which soon spread over all Europe. He died in peace in 1546 in Eisleben, his native place. He was a man of extraordinary genius, of almost invincible patience, undaunted by the greatest dangers of limitless capacity for labors all but incredible, a God-given man for a God-given crisis,

The world owes him a debt it can never liquidate.

SUNDAY SCHOOL LESSON.

BY MILDRED CABELL WATKINS.

Third Quarter.—Lesson IX.—Aug. 28, 1898.

ELISHA AT DOTHAN.—II. KINGS vi:8-18.

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear Him and delivereth them."—Psalms xxxiv:7.

LESSON SURROUNDINGS—One miracle, a piece of helpful kindness is recorded, between this lesson and the last; the sons of the prophets having determined to build larger quarters go out into the woods to cut the timber, and one loses his axe-head—a borrowed tool—in the Jordan. Elisha makes the iron to swim, having cast in a stick where it sank. That God should notice such a small trouble and remedy it is a great comfort to us in our commonplace lives. To-day we see the same prophet baffling the army of the Syrians, and giving wise counsel in war times to his own government. Benhadad II. not only did not cease his plundering expeditions after Naaman was healed, but he tries to draw Jehoram into an ambuscade. David conquered the Syrians of Damascus, but in Solomon's time there was again trouble between Damascus and the Jewish nation and for ninety years Syria tried to crush Israel—except when allied with her against Assyia or other countries.

EXPLANATORY NOTES.—Vs. 8-12. We have here the meetings of war councils. Benhadad plans first with his officers to ambush Jehoram, but several times Elisha sends word to his king, "Beware that thou pass not by (beware that thou neglect) such a point for the Syrians are coming there."

"Saved himself there" is literally "was on his guard there," he sent reinforcements and strengthened such points.

Surprised that all his secretly planned movements were thus so promptly and accurately foreseen and frustrated, Benhadad is distressed, for he is sure there is a traitor on his staff and again he calls a council to discover who it is. Some one of his servants tells him that it is Elisha the prophet who reveals his most secret words spoken in his palace, an answer which shows what a reputation the "man of God" had acquired even beyond the bounds of his own land.

We wonder whether this servant had been with Naaman; Benhadad himself seemed to have learned nothing of the true nature of Elisha's power by the miracle wrought on his general, for he makes the same kind of mistakes as before.

Vs. 13-17.—Supposing this important soothsayer could be forcibly transferred from Israel's court to his, he orders Elisha's whereabouts to be found out, and spies having reported him to be at Dothan, there is a considerable host dispatched there by night to surround the place.

Dothan—notable for the sale of Joseph by his brethren—is twelve miles northeast of Samaria on a little hill at the head of the defile through which the road from Damascus to Samaria leads. There is only a heap of ruins there now, but the hill still is called "Dothan."

The young servant with Elisha, when he roused up the next morning and saw a hostile army around the little town, was naturally much frightened, but the spiritually enlightened seer is perfectly calm, for he knows that with God for him no forces on the other side can harm him, so much greater is his defender than thousands and tens of thousands round about him.

But he does not only speak words of comfort, he prays for his terrified attendant that God Himself will open his spiritual eyes; and there in the space between the Syrian host and themselves were the fiery symbols of God's protecting army, a body-guard around his servant.

We do not know whether Elisha had already seen these horses and chariots of fire, or whether *his* faith did not need any such reassuring sight, for Jesus has declared those particularly blessed who "have not seen and yet have believed"; but the weaker servant needed some more tangible assurance, and received it.

The Syrian officers having come down to parley with Elisha, he determined to teach them a lesson about the God of Israel, and to stop the raids, so he prayed that they might be put into his hands. They were smitten with blindness, either the literal infirmity or a bewilderment; for as one commentator notes, this word is not the usual Hebrew word for blindnesss, for it comes from a root to 'shine' and hence may mean a dazzling, a hallucination."

In this helpless state Elisha offers to lead them to the home of the man they seek and takes them to Samaria. Then he again prays that they may see, and terrified they recognize the fact that they are in the hands of their enemies, in the capital itself. The King of Israel was rather eager to smite them, but Elisha sternly reproves such baseness and at his advice they are well feasted and sent home, the result being that "so the bands of Syrians came no more against the land of Israel."

SUBSEQUENT EVENTS—Several years after, with the same kings over Israel and Syria, Samaria was so closely beseiged that a most awful famine resulted. Elisha at the worst moment prophisied plenty by the next day and according to his word, the Syrians were made to hear a noise that sounded like an advancing army. Panic-stricken they took it for granted the Israelites had hired allies, so they fled precipitately. Their deserted camp—found by some lepers—afforded an abundance of food to Samaria. After this event no more miracles are recorded of Elisha during his life-time, his name scarcely appearing during the stormy reign of Jehu—the founder of a new dynasty—though Hazael, Benhadad's slayer and successor fought Israel with savage cruelty.

SUGGESTIONS.—The ministry of angels, their missions of rescue and comfort from the time of Jacob to the days of the Apostles is interesting and inspiring.

Talk to your pupils of the different worlds that science have opened up to our bodily vision through the means of the telescope, the microscope, the X-rays, etc., and then of that other world that faith shows to the spirit anointed vision. Ignorance even now laughs at the facts taught by the astronomers; it will not believe the discoveries about the stars but that does not make them less true; skepticism is just as ignorant when it laughs at that which can be known and felt only by one whose eyes God has opened.

Elisha's comforting words were made effective by his prayer; we cannot convince our friends of the blessedness of the Bible, of the reality of spiritual things by our most eloquent words, but God can open their eyes at our request.

MISCELLANEOUS.

Uncle Nelson.

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night."

It was a quavering old voice from an upstairs room. Grand-uncle Nelson sat there alone by the window. He and Aunt Martha had often sung the sweet old hymn together in the years when they wished that their pilgrimage might be a long one. She had reached the City of which "her Redeemer, was the light," and ever since her going he had been glad that he, too, could tarry but a night.

In the hammock under the elm trees a girlish voice hummed somewhat abstractedly the refrain. He leaned his white head from the window.

"That you, Barbie?"

"Yes, Uncle."

She looked up for a moment, then down again at the book in her lap. Its printed pages suddenly acquired new charms, for she was afraid that he was in a conversational mood, and she did not feel like listening to him just then. The day was hot, and she was tired. There had been so many things to look after—what a difference it did make when mamma was gone, if only for a day. Uncle Nelson was sometimes tiresome, especially in his reminiscent moments, and his memory was poor. He told the same thing over and over again. So she kept her eyes fastened on her book.

How pretty her brown head looked resting on the cushion of the hammock, Uncle Nelson thought, and her little slippered foot, too, as it touched the ground now and then, to keep up a gentle swaying motion. There was a soft play of light and shadow on her face, made by the thick, stirring branches of the elm trees.

"That's a snug little place you've got."

He wanted to get her to talking, he loved to watch her bright young face; somehow it rested his old eyes.

"How are your posies getting along Barbie?" he asked.

"Pretty well, Uncle Nelson. I weeded my garden this morning."

"Did you? I used to be a great hand to fuss about a garden myself. Your Aunt Marthy and I always had a nice posy bed." He adjusted his glasses and leaned a little further from the window. "You've got your sweet pea vines all trained, ain't you? Did it all yourself, Barbie?"

"Yes, all myself."

"They'll be in blow soon, won't they? Sweet peas always put me in mind of the bunch I took your Aunt Marthy one time when I was courting her, Barbie. I can see this minute how pretty she blushed when I said she was sweeter than the whole bunch of 'em put together."

He was quiet for a minute, with a far-away smile on his lips, then he began again.

"That's a nice little hammock, you've got, isn't it Barbie?"

"Yes, and this is such a good place for it. I got a headache from being out in the sun, and it's so cool here."

"So it is. If I didn't feel kind of weak myself, I'd come down and and sit with you a while, Barbie. My head aches, too."

"Does it Uncle?" and now Barbara looked up quickly. "I'll come up and sit with you in just a few moments if you'd like to have me. I just want to finish this story first. It's a German story, you know, and I make it a rule to read something in German every day, so that I won't forget what little I know. Some of the girls come back in the fall with their tongues all out of practice and half the words they knew before forgotten. I'll come up and see you just as soon as I get through."

"I'd be real glad to have you, Barbie."

Uncle Nelson withdrew his head from the window, and sat back in his cushioned chair, an expectant smile upon his face. The German story was not quite finished, when the gate opened and Gail Wetherall came hurrying up the walk.

"Barbara, put on your hat as quick as you can. Sue Merrill's home. She astonished all her family by walking in on them to-day. She said she got so homesick she couldn't stay away another hour. Esther is over there, and I promised to come and get you. She is wild to see you."

Barbara sprang from the hammock.

"Wait for me a minute, Gail, till I get my hat."

Half-way to the door, Barbara stopped short, a thought of Uncle Nelson and her promise to him entering her head. There was a moment's indecision, then she turned resouletly to Gail.

"I'm just as sorry as I can be, Gail, but there's something I forgot, something I've promised to do. I can't go to Sue's till I've done it."

"Oh, Barbara, can't you put it off?"

"Really, I oughtn't to, Gail, but I'll come over the moment I can. You'd better not wait. She will be so anxious for you to get back, and you can tell her I'm coming just as fast as I can."

Up the stairs to Uncle Nelson's room she hurried as soon as Gail was out of the gate. There was a bright little smile on her face. Uncle Nelson must not know how much she would rather be somewhere else. The faded old eyes answered quickly to the smile in the bright young ones.

"You're a good little girl, Barbie. Bring your chair up here to the window, where we can talk easier. There—that's right. Didn't I hear somebody talking to you a minute ago?"

"Yes, Uncle, Gail Wetherall was here just for a minute, but she's gone."

"Oh, then, I aint a keeping you from any of your friends. I was afraid mebbe I was, and I wouldn't want to do that, Barbie. I'm glad I aint, because somehow I wanted to see you more than common."

"And I'm glad to be with you, Uncle Nelson. How is your head feeling now?"

"Just aches a little, Barbie, nothing much."

His trembling hand had wandered to her hair, and rested there for a moment in the thick, wavy masses. She put up her own hand to meet it. Something in Uncle Nelson's face touched her strangely. How very old he looked, and what was that vaguely floating through her mind; "Neither shall his place know him any more?" Would that be true soon, of Uncle Nelson?

His voice broke in on her thoughts.

"You look a bit like your Aunt Marthy, Barbie, every now and then; the way she looked sixty years ago."

"Do I, Uncle?"

Her "Aunt Marthy!" No other topic of conversation was quite so sweet to him, Barbara knew.

"May I get out her daguerreotypes, Uncle, and look at them again?"

"Certainly, certainly," with pleased promptness, "you know where to find 'em, Barbie? In the little blue box in the top drawer of that stand."

Barbara could have found that blue box in the dark—she had taken it out so often for Uncle Nelson to inspect the precious contents.

"Her face is very sweet, isn't it, Uncle? Her eyes look so bright and pretty."

"Bright—I should say so! They are just like stars, Barbie, when that first one was taken. She wa'n't more than seventeen then. She was the prettiest girl in Springville."

"I wonder what there is about my face that looks like her face," Barbara said, scrutinizing the quaint portrait gravely.

"I guess it's your whole expression, Barbie, a kind of pleasant, bright look."

The examination of the daguerreotypes and the reminiscences suggested by them occupied a half-hour at least.

"Would you like to have me read to you, Uncle Nelson?" Barbara asked, when the little blue box was at last put away.

"Thank you, Barbie, I don't care if you do. You might read a piece from John if you feel like it. The Bible's there on that little stand. My eyes didn't feel quite equal to it myself. You might read my favorite chapter, Barbie, the fourteenth."

"Yes, Uncle Nelson."

He listened with a dreamy, contented look on his face as the girlish voice read the beautiful chapter. His loud regular breathing made her look up just as she reached the closing verses. He had fallen asleep, soothed by her voice, and she laid the big Bible back on the stand, and stole noislessly from the room.

There was kissing and embracing a half-hour later, when Barbara made her appearance at her friend's house.

"Put yourself in that chair," Sue commanded, "and let me look at you, Barbara. You can't think how I've missed you. I feel as if I had been gone a year at least."

"It seems an age to me, too," and Barbara pressed her pretty lips again to Sue's cheek.

"It was queer the way I happened to come over here to-day," said Esther, "I was just passing by when it occurred to me that I would run in and ask Mrs. Merrill if she had any idea when Sue was coming back, for she hadn't said a word about the time in her last letter. When I came up on the porch, whom should I see but Sue herself."

How fast the time flew by! There were so many things to talk over that had somehow not found their way into the girls' voluminous correspondence, and just as the visitors were thinking that they really must tear themselves away, Sue proposed a game of tennis. It was late in the afternoon when Barbara reached home.

"I'll just run up to Uncle Nelson's room for a minute," she thought, "and take him these sweet peas. I don't see why Sue's should blossom so much earlier than mine."

The sweet peas and the tender thought of Uncle Nelson brought back his favorite hymn:

"I'm a pilgrim and I'm a stranger,"

she hummed, as she ran up the stairs.

"I can tarry, I can tarry but a night.
Of that City to which I journey"—

The door was open. She gave a light tap to announce her coming, and crossed the threshold. He was still sitting by the window, his face turned toward the tall, blowing trees. His mind must be far away, thought Barbara, not to hear her coming. She would slip softly to him and put the sweet peas in his hand, and a kiss on his forehead. He was so fond of her, it would please him.

Still he did not stir, though she came close up to his side, and the hand into which she gave the flowers were very cold. His mind was far away. His soul had slipped out from the tired body. The night of his tarrying was over.—*Bertha Gerneaux Woods, in New York Observer.*

Paul and Sandy C. were brothers. Paul was exceedingly thrifty and Sandy being a minister and not having his mind altogether on worldly things, was somewhat improvident. One Sunday morning, just as the family were getting ready for church it was discovered to the consternation of the household that there was no butter for dinner and the Rev. Sandy expected to bring some company home from church. So a darkey was dispatched to Paul's house with instructions to borrow a supply of butter, and to return to the church as quickly as possible, for this happened in slavery times and good masters were particular about their slaves attending church. The negro returned to the church just in the middle of the sermon and as he dropped into a seat his astonished ears heard the question hurled at him in stentorian tones from his master in the pulpit, "And what did Paul say?" The negro thought that there was some mistake but the question was repeated with additional emphasis, "What did Paul say-y-y?" Whereupon the negro rose to his feet and the startled congregation heard the eloquent silence broken with the answer: "Marse Paul say you can' git no more butter till you pay for dat you got las' week."

Dr. P. was particular about having the servants come in to prayers, and a faithful and devoted servant was old Aunt Selie. One night Aunt Selie was decidedly drowsy, and probably with some expectation of a rebuke, she heard in the midst of the Psalm Dr. P. was reading his deep and imprersive voice say "Selah!" Selie suddenly started up with "What you wan', Marster?" to the fatal upsetment of the family's gravity.

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The Army Canteen. This is the name given to the regimental bar-room, established by order of the United States Government. It is always better to call things by the right name.

Now that the war is over the Christian people of America want to know something about this army bar-room and explanations by the Government are in order. Ugly enough stories have come from the front about it, enough to damn the thing not only as a nuisance but as an outrage against that very liberty of conscience which is one of the foun lation principles of this government. Not only is the standing temptation erected on the camp-ground by official authority—as if there were not already enough temptations in army life—but some of our young men trained in Christian homes, with Christian principles, have been detailed to serve as bartenders, and some of these, choosing to follow the dictates of their own consciences, have been ordered to the guard-house for refusing to be saloon-keepers. The civil government is not bound to carry out the positive commands of the Scripture. But where the Bible says, "Thou shalt not," the government has no right to compel disobedience to a single one of its precepts. One of those precepts relates to the putting of the bottle to a neighbor's lips.

All honor to the Christian soldier who dares privation and disgrace for Christ's sake. There is no Government upon earth that is stable enough to violate the rights of conscience without danger of overthrow. Charles the First and James the Second both discovered that, and in Patrick Henry's significant phrase, others "may profit by their example."

We are glad to see a letter from General Shafter in which he says:

"I have always been strongly opposed to the canteen system or the sale of intoxicating drinks of any kind on military reservations; and have opposed it until absolutely overruled and required to establish a canteen at my post.

I regard it as demoralizing to the men, besides impairing seriously their efficiency. There are always in every regiment, a number of men that will under any circumstances, get and drink liquor, but the great majority are temperate, abstemious men. And it is to those that the evil effects of the post exchange system works the greatest injury; as young men who would not think of going away from the post for liquor will, when it is placed before them and every inducement effered them to purchase, do so, and thus gradually acquire habits of intemperance. The plea that it furnishes a large sum, which it does, to improve the table fare of the men, is, in my opinion, a very poor one, as the Government of the United States is perfectly able to feed its men without any assistance from the profits of rum selling. I have absolutely prohibited the sale of liquor or the opening of saloons in the city of Santiago, and have refused permission for cargoes of beer to come from the States here."

Who overruled Shafter and compelled him to establish a canteen? Who is responsible for the detailing of soldiers, volunteering to do far different service, to act as bar-keepers? By what right are they punished for refusing to put the bottle to their comrades' lips? Who is the originator and supporter of this debauching system? Christian parents did not give their boys for their country's defence to have them returned to their homes drunkards and tempted to become such by the Government that they were willing to die for.

President McKinley cannot busy himself with a more important matter just now than the rectification of this gigantic wrong, and the War Department, if it cannot escape the charge of miserable incompetency in providing for the health and the lives of the soldiers, may at least free itself from the charge of a crime which the conscience of the people will as surely punish as it has done the cruelty and bestiality of Spanish rule in Cuba.

A Word to Roanoke Presbytery. The following resolution was sent to the Sessions of the churches by Roanoke Presbytery, with the request that their opinion of it be reported to the meeting of Presbytery, this month at Briery Church:

"*Resolved*, That if a member applies for a letter of dismission and it is found that such member is in arrears on pastor's salary, the letter shall not be issued till payment is made, unless a satisfactory excuse be given, or satisfactory arrangements be made for payment."

Will the old Presbytery receive a word of affectionate remonstrance? That word is, Don't.

If the debt of an individual to the pastor is considered as a debt to man and not to God, then the Presbytery clearly has no right to make any discrimination in favor of the pastor.

There is abundant warrant for refusing a letter of dismission to a man who will not pay his debts, on the general principle of his dishonesty, but to put the obligation to the pastor first is to do injustice to other creditors, some of whom by the law of the land have a prior claim. It is saying in effect, that a man may leave whatever debts he pleases in a community from which he goes, but if he will only pay his pastor's salary, he may receive a clean bill of health from his church.

Or if the payment of the pastor's salary is considered a gift to God, and this is the view generally taken, still less reason is there for the adoption of the resolution. The scriptural principle is for a man on the first day of the week to lay by in store as God has prospered him. As a matter of convenience to the Church he is asked to say what he will give during the year, and if he is generously disposed he may promise all that he can pay under the most favorable conditions of his business or his crops. But God does not prosper him as he had hoped. The very fact of removal to another community would indicate a lack of prosperity at home. If he had not subscribed he would feel that he could not give as much every week, as he had expected, in justice to his creditors. The subscription ought not to make any difference, because if the gift to the Church whether it be for pastor's salary or Foreign Missions is a gift to God, we may be sure that God does not want that gift when it deprives a man of the ability to pay an honest debt. So far as the resolution is intended to promote the payment of debts it is likely to defeat its own object.

Or if the object of the resolution be the better payment of the pastor's salary, does not that stand in danger of defeat also? Here is a man who refuses to subscribe at all, but says that he gives in cash what he is able to give, and that it is no man's business what that amount is. There is no law of the Bible or the Church that can touch him. Here is another man who subscribes to the pastor's salary. He is unable to pay what he promised and the session refuses him a letter of dismission to another church until he has given a satisfactory excuse or paid the debt. Well, say the other members of the Church, it is a great deal safer not to subscribe. So the envelope system and the subscription book may just as well be laid aside and the deacons discharged—and the last state of that pastor will be worse than the first.

The requirement to give a satisfactory excuse to the session may sometimes be a much greater hardship than it seems. A man who has been received into the communion of the Presbyterian Church on profession of faith in Christ, should be held innocent of dishonesty until proven guilty. This rule holds him guilty until he proves his innocence, that is, his inability to pay. But to a business man, moving into a new community, such a confession of his financial standing to other business men may work great harm to his prospects, when a little time would set him on his feet again. While the withholding of his letter, when the other church session is expecting it will injure his character. All of which is pretty severe punishment for the generous enthusiast who makes a miscalculation as to the amount he is able to pay towards the Lord's work.

Harm may be done in other ways. It is exceedingly unwise to discourage the asking for a letter of dismission. The man moving from a church in Roanoke Presbytery, if it should adopt this rule, might well refuse to ask for his letter at all. There are other churches which will not be particular about his getting a letter, and because of an unpaid subscription, the man and his family may be lost altogether to the Presbyterian Church.

Moreover, the voluntary principle in giving for which the Presbyterian Church has been noted should never be even indirectly impaired. A comparison of our liberality with that of the Methodist Church, for instance, indicates that that principle is far more efficient that the assessment plan. And this proposed method of forcing the payment of the pastor's salary is a distinct surrender of the voluntary principle in giving, as well as a confession on the part of the pastor that his salary is not paid willingly.

And the pastor, the shepherd of the flock, is the last one to vote for a resolution that emphasizes the fact that he is hired, as any other laborer. Let him do his duty by his flock, and if the church will not make up the deficiency from an occasional unpaid subscription, he had better resign, at the first oportunity.

We are glad that the Presbytery meets at old Briery Church. We believe, from personal knowledge, that there is enough hard sense among the hosts of the Presbytery to convince the guests of the unwisdom of the proposed action.

REVIEW OF CONTEMPORARIES.

A Sectarian Hand On Our Public Schools.

There is no principle more firmly established in the hearts of the plain people than that of the separation of Church and State. But, established as it is, the Roman Catholic church has not yet been shaken from her grip on the Indian schools and the Federal appropriation therefor, although the end of this imposition of Rome is in sight after years of agitation and effort.

Little did we dream that the example of Rome would ever be followed in North Carolina, and that the battle for separation of Church and State would have to be fought out again in this State and against a Protestant church. But slowly, silently and almost stealthily, the Presbyterians (Northern) have gotten their hands into the treasuries of our public schools in Western North Carolina; and today men and women of that church, which boasts this principle as no other, men and women not as individuals but as representatives of that church, missionaries employed by that church, which, according to the North Carolina Presbyterian, has supplied our nation with about all of its heroes, advocates and defenders of liberty since the beginning, that church has promulgated a school system in some of our mountain counties whereby it gets the public school money for running its own institutions. This is the Roman Catholic idea identically. It is union of Church and State without defense or apology.

In this connection we desire to submit two official letters from the State Superintendent of Public Instruction, the head of the public schools of North Carolina:

Raleigh, June 29, 1898.

Rev. Charles L. Greaves, Pittsboro, N. C.

Dear Sir: The spirit of all our laws seems to be against combining Church and State in any way.

When a public school is combined with a denominational one, the best interests of the public school can rarely, if ever, be served.

We cannot have the support of all the people when united with church schools. The public schools are for all the people, supported by all the people, and must serve all the people in enlightenment without any regard to denominations or churches.

The law provides for combining with private schools, but I do not think these in any sense denominational or church schools.

Yours truly,
C. H. MEBANE,
Superintendent Public Instruction.

RALEIGH, N. C., August 8, 1898.

REV. G. C. SHAW, Oxford, N. C.

DEAR SIR:—A denominational school is one under the control and management of some church, whether it receives direct aid or not from said church, and whether it teaches any specific doctrine or not.

When a denomination owns the buildings and sends out teachers, it is the purpose, of course, for the church that does this to be benefitted as a church in the end, and in every community we will find some people who will not send their children on account of their denominational influeuce.

Yours truly,
C. H. MEBANE,
Superintendent Public Instruction.

The Presbyterians in North Carolina are good people, loyal citizens. We have no idea they will support this plan of their Northern church to use our public funds for sectarian purposes. We call upon them, along with all others, to throw their influence against this wrong, this reproach to their name, and the history of their church.

Let no one argue that the Presbyterian arrangement helps the schools. It does give longer terms; but at the same time it estranges many from the schools, and causes them to stay at home, as Superintendant Mebane says. And even if it did do good, it would be violence to our consciences as a free people to submit to it.

We shall expect the Northern Presbyterians to take their hands off the public purse and the public schools. If they do not voluntarily, after being informed of the official objection of Superintendent Mebane and the objection of the Baptist people, other means will be resorted to. And it ought to refund all the money it has taken.

It is not out of place finally to recall the fact that the last General Assembly gave the Presbyterian Female College at Asheville the special privilege of the exemption of its graduates from examination when candidates for positions as teachers in the public schools. This is clearly a breach of equity. How well it fits in with the other arrangement to capture the public schools in the Western counties, any one may see.—*Biblical Recorder*.

We print this clipping from the *Biblical Recorder* with the same alacrity with which it garbles our editorials. We are as anxious for our constituency to see its side of the case as the *Recorder*, apparently, is for its readers not to see any accurate quotations from the PRESBYTERIAN And just a few more lines in the spirit of the above will confirm the suspicion already existing, that the trouble with our University and other State schools, is that they are not Baptist institutions, through and through. For the intelligent reader will recall that this controversy began over the proposition that State aid, to State institutions, was "inimical to Christian institutions and Christian denominations," and the *Recorder* posed as the great and good friend of Christian Education. Now here is Christian Education given by the Northern Presbyterian Church, and this defender of Christian Education, this champion of the noble principle of enthroning Christ in education, makes as bitter an attack as any atheist could make upon these Church institutions, and talks about "A Sectarian Hand On Our Public Schools."

As we had occasion to point out once before to the *Recorder* both publicly and privately, in rebuke of a slanderous article it published, there is no connection between the Northern and Southern Presbyterian Churches, to the latter belonging practically all the white Presbyterians of this State. One ground of separation between these two Churches is the more pronounced attitude as to the relation of Church and State, which the Southern Church has taken. The attempt to drag the NORTH CAROLINA PRESBYTERIAN and the Southern Presbyterian Church into this controversy is wilful and malicious, and done with full knowledge of the real facts, that is, unless the *Recorder* chooses to plead a poor memory.

Our Northern brethren can speak for themselves and doubtless they could tell a story of persecution and slanderous misrepresentation, which would carry one back to the sixteenth century; and all of it done by the loudest advocates of Christian Education. But we happen to know some of the facts of the case, and as these brethren have no organ in North Carolina they are welcome to a few words in these columns, about their work.

As to the action of the General Assembly, exempting the graduates of the Asheville Normal Institute from examination, it had to be done to keep them from being mauled at the hands of prejudiced and incompetent examiners.

We should be glad for the *Recorder* to seek a little more light on that question. As to the use of Public Money, the case stands thus: In three or four districts in which the Northern schools are planted, the Boards have voluntarily tendered the public money, (a pittance that would barely suffice to maintain a school in a poor building, for two or three months) on some such condition as that a commodious school building be erected, and thoroughly qualified Christian teachers placed in it. There is not a single Presbyterian upon these Boards and they are comprised largely of Methodist and Baptist preachers, who are broad minded enough to see the advantages of such an education as they were never able to receive before, under any other auspices. Such a contract with an individual would be valid. We frankly think that it should never be made by a Church with any Civil authority. We should be untrue to our own Church to say otherwise. And we are informed that the schools can be run and perhaps can better be run and doubtless will be run without that aid.

But apart from its vicious attack upon a work of Christlike charity, that has been carried on with the noblest purposes, *The Recorder*, as an organ of the Baptist Church in North Carolina should be the last to cast a stone. When Wake Forest was in its struggling days, the State loaned it the sum of $10,000 from its Literary Fund. Where is the difference in principle?

And we are delighted to agree with the Recorder in its opening sentence, "There is no principle more firmly established in the hearts of the plain people than that of the separation of Church and State" and would add that the plain people recognize the mixture of Church and State when a religious body, like a Baptist Convention, attempts to influence the votes of a free people, in the matter of State appropriations to State institutions.

CORRESPONDENCE.

DEAR PRESBYTERIAN:—I notice in your correspondent's account of the Elders' and Deacons' Institute held recently at Red Springs, it was stated that not more than 50 church officers "all told" were in attendance. This is a mistake, as about 70 Elders and 40 Deacons of Fayetteville Presbytery were enrolled (and some from other Presbyteries) and some were present that neglected this important duty. Twelve ministers from this Presbytery were present, and ten from other Presbyteries (repesenting three Synods.); one licentiate and five or six candidates for the ministry from this and other Presbyteries. Six ministers of other denominations attended several services. All told it was much better represented by the ministry of the gospel than any former Institute, which shows, that it is attracting attention abroad, if it is losing at home.

We would offer one suggestion that might help to interest some of those who should attend, and that is, that programmes be sent to all the churches in the Presbytery, that officers might see the subject to be discussed and mark the day of the subject that they would like to hear and attend at least on that day or days.

We have found in working for the NORTH CAROLINA PRESBYTERIAN at former Institutes that those who attended were generally Subscribers. J. M. L.

I wish to say through your excellent paper that my people of Caswell congregation are still showing their appreciation and love for their pastor. They gave him an extra purse and sent him off to rest and enjoy himself while it lasted and said if he needed more just let them know and they would supply his wants. Hence for this renewed expression of their love and esteem for him he desires to thank them one and all for this additional kindness on their part. Praying the Lord's blessings upon them all. K. MCDONALD.

August 10, 1898. Ivanhoe, N. C.

CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

DEAR LITTLE FOLKS:—Did you ever have a verse or a rhyme get into your head, so that you would say it over and over to yourself? A verse came into my head this afternoon when I was thinking what I should say to my little people. This is it: "Remember now thy Creator, in the days of thy youth." But the word I keep repeating is Remember, remember, remember. Did you ever think that this verse belongs to little children who have been taught about God? You see "Suffer little children" and "A soft answer" and many other children's verses belong to the little heathen children too as well as to you, but we can not tell them this verse till they have been taught first many other things, because, of course, you know one cannot remember what one has never heard. You, ever since you could walk and talk have been told about God, your Creator, you have heard the wonderful story of the creation of this world of ours and of all the beautiful heavens above our heads, and you have heard all that God has done for the people He made and takes care of, so now I want you to remember Him. The man who wrote that verse had had everything the world could give him and God had made him very wise, but I am afraid that he sometimes forgot God, and when he had lived a long time and had found that all his wealth and the pleasures he could have, did not make him happy, he sat down and wrote a book about it, telling us that he had tried *all* the things that we might think would make us happy and had found them *nothing*, worse than nothing. And, Children, he seemed to feel so sorry that his life was almost spent and the best of it had not been given to his great Creator, so he says to all the children who read his book "*Remember now*, in the days of thy Youth."

I suspect that some of you little folks need to be told many times every day not to forget this and that and the other thing. Mamma says "Remember, now, remember what I told you." Does she not? Well, so Solomon tells you, "Remember all you have heard about God, and remember it now while you are young and strong and while you can do something for Him. Do not put off thinking about Him till you are old and grey-headed, or blind, or deaf, or almost ready to die."

Have you ever read about the little boy, or girl (perhaps both), who had a hole in his memory? Things would slip through that hole in spite of him and down into the *Forgettery*. Those holes are bad things, and you had better feel to see if you have one and stop it up, *quick*, or it will grow bigger and bigger.

Little children, it is a very solemn thing to think about, that if we do not remember this Creator, who loves us so tenderly, he will have to punish us just for the forgetting, whether we do any thing that *we* think is very bad or not. You know, "I forgot!" is not an excuse that will pass with Mamma, is it? Ought it to be? But if we *do* remember, then there is something that God promises to *forget*. He says he will not remember our sins against us, any more forever. Only think of it! But something dreadful must be done to all the nations that "forget God." Can you find what the Bible says about that?

Never let any one make you believe that you are too *young* to hear and think about these things. Begin at once to fight sin in your hearts and lives and *remember* who it is that made you and takes care of you, and above all, who it is that loves you and who, if you only *obey* Him, and love Him, will give you eternal life in a land where there are pleasures forever more.

Remember!

CHILDREN'S LETTERS.

PA DON'T NO.

Troy, N. C.

I am a little boy six years old last May. I am gwine to school and has went four weaks, and I do learn fast. I can read, and have three little sisters. Pa takes your paper. He don't no I am writing a letter to you. Granma is writing for me. I love my teacher. His name is Mr. Benlt. I will close for fear of the waiste basket.

Dannie B. Mills.

SOMEBODY'S SWEET HART.

Harts, N. C., Aug. 13, '98.

Dear Presbyterian.—I am a little girl ten years old. I go to Sunday School at Back Creek. I have recited the child's catechism and received a Testament. Mr. Harris is our pastor. I have two dolls and love to play with them ever so much. As this is my first letter I will close.

Your unknown friend,
Cora Hart.

A TRIP TO MADISON.

Dear Presbyterian.—I am going to write, and try to get the prize offered by the Presbyterian. I will tell you about my trip to Madison, N. C. I left Bennettsville, S. C., one June morning at 8 o'clock, on the C. F. & Y. V. Railroad. I changed cars in Fayettville; there I saw a train with soldiers. I had a nice trip and nearly reached my destination at 4 o'clock; I had a two hour's ride through the country, and I enjoyed it very much. The scenery was very beautiful. I had never seen a short leaf mountain pine before. In Greensboro I saw the Female College from the train. At Guilford battle ground I saw several cannons, a great many monuments, the court house and the grand stand. The people near there celebrate the 4th of July every year by going there, and soldiers drill, cannons are fired, and speakers speak. I intended going to it this year, but small-pox prevented my going. The culture of tobacco was new to me. I will try to tell you something about it. The people burn wood and dig the ashes and coals in the ground, then they plant the seed; after they come up they are set out in fields. When it grows nearly one foot high, it is primed and hilled up, then topped and afterwards cured and sold. The country is hilly and rocky, and abounds in tobacco, grain and fruits, especially apples. Mid-day is very warm and the nights are very pleasant. I enjoyed my trip very much, and I have been home three weeks. Our pastor, Mr. W. B. Arrowood, is going to spend a few weeeks at Rutherfordton to build up his health. I hope it will be much benefitted by his trip. I will close.

Your friend,
David D. Gibson, Jr.

THE BEST SUNDAY SCHOOL TEACHER.

Clinton, N. C., Aug. 8, 1898.

Dear Presbyterian.—We have the Presbyterian now each week, as my papa has subscribed to it. My great aunt has been lending hers to us for a number of years. Mamma reads the letters from Mrs. McKelway and the stories and children's letters to myself and little sister, Mollie Moseley, and we enjoy them so much. I can tell Annie B. Wishart that it was Uzzah whom God smote for touching the ark. I am 8 years old, am learning the shorter catechism; know twenty-five questions now. Mamma is my Sunday School teacher. I have begun to read the Bible through. We have two nice games of questions. One on the Old, and one on the New Testament. They are very interesting and we learn so much about the Bible from them. I am taking music lessons and love to sing, but don't love to practice. I have learned the Bible verses Mrs. McKelway asked us to learn. They are the third and fourth verses of Psalm viii. I hope I haven't writen too long a letter, as this is my first one. I forgot to tell you my aunt and three cousins are on a visit to us from Alabama. Uncle Alexander Phillips is their papa and is a Presbyterian minister. Our minister is Mr. McIntire. He has gone to Canada now on a visit with his wife. We love them both very much, they are so nice.

Your new little friend,
Eliza Howard Pearsall.

OUT IN THE COUNTRY.

Ivanhoe, N. C., Aug. 1st, 1898.

Dear Presbyterian.—As I have not written to you in some time, I thought I would write to you to surprise my uncle and aunt. I have been here in the country about a week visiting my cousin. I am having a very delightful time. With many good wishes for your paper, I will close, for fear of the waste basket.

Your friend,
May Alice Thompson.

A BROTHER IN THE ARMY.

Ivanhoe, N. C., Aug. 1st., 1898.

Dear Presbyterian.—I have not written to you in a long time, so I thought I would write to surprise papa and mamma and brothers. I love to read your good paper, but especially the children's column. I have got four brothers and one sister. One of my brothers is in the army. Well I will close for fear of the waste basket.

Your friend,
Maggie Cronley Corbett.

TO SURPRISE PAPA AND MAMMA.

Ivanhoe, N. C., Aug. 1st, 1898.

Dear Presbyterian.—I am a little girl twelve years old. My birthday came last Saturday. I am in the country visiting my cousin, Rev. Kenneth McDonald, and having a very pleasant time. I have two little sisters younger than myself, and I expect they and my mamma will come up and spend awhile with me in the country. I go to Sunday school every Sunday. My pastor at home is Dr. Hoge. I am writing this letter to surprise my mamma and papa. Will close now for fear my letter will be too long.

Your unknown friend,
Mary Louise McRae.

The Little Girl's Prayer.

There was a very little girl and she lived in a very big town. She had a great, tall soldier cousin who was going away to the war. He went to tell the little girl and her mother good-bye.

Did you ever tell a soldier good-bye? It would make you feel very bad. That night when the little girl said her prayers she said: "Now I am going to ask God to take care of my soldier cousin." So she prayed for him many weeks until she heard the fighting was over and her cousin was safe and well; then she said, "Now mamma, God has answered my prayers."

This is a sure enough true story, and I like it better than a made-up story. I am nine years old.

HENRY WILLIAMS.
Little River Academy, N. C.,
August 10, 1898.

A Story About Two Little Girls.

I am going to try and see if I can write a little story, as you asked us to do. I am eleven years old and study arithmetic, geography, grammar, history, spelling and reading, and we have stories to write off of picture cards in school, and I love to do it.

My story is about two little sisters. Their names are Ray and Dorothy Reid. Ray is ten years old and has pretty blue eyes and golden hair. Dorothy is eight. She has black eyes and black curly hair. They are two good little girls, all but one thing about Dorothy. She had a bad, bad habit of putting off doing what she is told to do. One day these little girls' Mamma was going off to see a sick lady, and she told Dorothy to run and get her gloves and parasol for her, and Dorothy said, "In a minute," and went on playing with her dolls and forgot all about it.

So when Ray came in with a nice bunch of flowers, she said, "Dorothy, have you Mamma's parasol and gloves for her?" Dorothy said, "Oh, my! I forgot it; I will do it now." Mamma kissed them goodbye and told them she might not get back in time for supper, but to be good little girls and fix the tea-table nicely, and have cook to bring supper in on time for Papa promptly at seven o'clock. Dorothy often gave her Mamma a heap of trouble by not doing what she was told at once. Her Mamma read her a piece out of a paper about a young man called Mr. Ten Minutes, who lost his life because he waited ten minutes too long, one time. His name was Prince Napoleon.

After their Mamma drove off in the carriage, Ray and Dorothy played and played in the yard with their dolls and then they had a tea-party, and then games and croquet until the sun was almost down, and Ray looking up, reminded Dorothy they had better go in and see about supper. Dorothy said, "Oh, we will have time enough; just wait a minute." And Dorothy kept on playing, but Ray did not feel right, somehow. So she slipped away and ran in the house and went to setting the tea-table. Mamma and Papa came in tired and they were so glad to have such good little girls helping them. Mamma told Ray and Dorothy she would let them go to see sick Mrs. Brown next day and ride behind the colt and carry her some flowers, and then she sent them off to bed. I think Ray enjoyed more the next day than Dorothy. Don't you all think so?

Your little friend,
J. MELVILLE GIBSON.

P. S.—I have never seen an answer to my questions, so I guess I must answer them. *Horses* are first mentioned in the Bible being used at *Jacob's funeral*—Gen. l: 9. *King Ahasuerus* used *dromedaries* to carry his mail—Est. viii: 10.

I hunted up these questions, among some Bible questions we have, for the little children of the PRESBYTERIAN.

The End of The Tale of The Tail of A Rubber Dog.

I was going to tell you about the worst thing that ever happened to my dog. One day Master Baby, instead of sticking me or one of my dog's legs into his mouth, became ambitious and undertook to suck our head, yellow eyes, red mouth and all. And, as if that was not quite bad enough in itself, what must that dreadful man do, but take us away from Baby in a state of great excitement, crying out "Oh, it will never do for him to have this paint in his mouth—how can we get it off?" Then up spoke Lady Mamma, the knowing one, and answered. "Here, give him to me, I will scrape it off with my scissors." She did it too, did it well, till not one bit of color was left, but then she was not satisfied, so she handed us to the nurse bidding her "Wash it again." Bitter scalding tears streamed over my master's face and dropped off his four sympathetic legs and myself. But we

were not allowed to indulge such feelings and Nurse soon hurried us back to Baby who had kept up a continual screaming. He reached out his hand, looked for one minute at Master's pale tear stained face, then deliberately turned him round and stuck me straight into his mouth. (The Baby's mouth of course.) It was then, as luck would have it, that we made our escape. As Nurse took Baby up to put him in the crib, he dropped his precious dog, Nurse struck her foot hard, just on the tip end of me, and with a joyful bounce we all together tumbled and rolled under the big chest of drawers in the corner. The way they hunted for my dog was funny, but I do verily believe, Baby wanted me worst of all. Sometimes Nurse and little "Big Brother" would go all 'round the room poking sticks under the furniture but they only succeeded in wedging us so tightly between the chest and the wall, that there was no chance to find us. Once, I remember, Baby was sick and cross, and Lady Mamma came in and said: "Can't you find that rubber dog, Nurse, not even his tail? It would be so nice for Baby to cut his teeth on." "No ma'am," said nurse, "We ain't never seen him since the day you scratched his eyes out." "Dear, dear!" says mamma, "I must have offended him, and he has run away, dogs have so much sense, you know." She laughed, and taking Baby in her arms began talking a whole string of nonsense to him—"Did its Mamma spoil its yubber dogy and make him yun away, away? And did dat *bad* old doggy carry off his nice *dood* taily, so de Baby ain't dot nussin at all, at all, to tut its booful toofy toofies on, did it? Did its mamma teet it *sho bad?* Po itty bitty shing, its mamma was doin yite sthate down to de 'tore and buy it a yubber ying, she was. Bye-bye," and putting Baby in nurse's arms, she was off. I never saw or heard her any more till I began to live in her memory basket, but I have not come to that yet.

One day, in "Spring cleaning" time, there was a dreadful hullabaloo in the nursery. I'm sure I can not think what it was all about. Everything was moved, even the big chest went rolling over the floor, and just in the midst of all the fuss and flurry up my dog jumped and stood on his four legs, with me curling up over his back as proudly as in the old store days. That one moment made up for all our trials in the past and for all that came to us afterwards—even the yellow eyes and red lips were forgotten and I am sure, yes absolutely sure, that for one small second, I *wagged!* But just at that supreme moment, what should come in through the open door but Baby. Baby walking or rolling or whatever it might be called, but Baby any way, coming straight toward us, Baby with the same smile, and yet, oh horror, not the same, for as the familiar smile spread itself into a joyous laugh, what did I see but rows of white shining teeth—hundreds, thousands it seemed to me. And the nearer he came the more the teeth seemed to grow in number and size and sharpness, until —— Oh! how it hurts me yet to think of it, he grabbed my Master in his chubby hands, looked at him one minute as he used to do, and ——! In that brief moment my Master and I parted forever. He fell to the floor and I hear that he was kept for long afterwards, while *I* was fairly *scraped* out of Baby's mouth and flung on the trash pile. (The Baby *screamed!*) This is really the end of me, the end that Baby bit off, but of course you want to know where I am now. Well, as I said, I live in a memory basket, and it belongs to Lady Mamma, only she is Lady Grandmamma now. Sometimes I meet them all here, the Tin Soldiers, Rattles, Druns without any sticks and Horns with all the blow gone, Little Pants, the proud one, and Real Gun and so many, many others. It is jolly. One time when she and I were alone I reminded her of the time when she scraped my dog's eyes. She almost laughed in the old merry way, then her face softened and looking out and up into the glorious starlit sky, for a little she was quite silent, and it seemed to me I saw something glisten on her cheek and fall, but I do not know. Then speaking very softly she said to my master, who was always somewhere in hearing when she and I were talking, "Do you know, little dog, that I have been scraping paint off things for my boy ever since that day? Yes, Yes," she went on musingly, "paint and gilding, and whatever might hurt him, and instead have tried to give him pure gold and those things that will not wear with the using, but I might have been more gentle when I scratched your eyes little dog, yes, I might have been more gentle always, but it was all because I loved him so, but yet, I might have been more gentle."

Here the white head dropped and Lady Mamma slept, and the moon and the stars shone on her through the open window and whispered, "We are almost ready for you, play with the basket a little longer," and some one came in and kissed her very tenderly, and went quietly out again, and the Tin Soldier whispered, "That's the baby, Pants told me," and then Pants said, "The Ball told me and Real Gun told him, so it must be so." Mr. Real Gun stays always in the middle of the basket and knows many things.

But all night, after we were tucked cosily under her pillow, I heard her whisper over and over, "love," and "more gently," but oftenest "love." R. S.

Sabbath-School Literature.

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MARRIAGES.

WILLIAMSON-WHARTON.—At the home of the bride's father, Dr. R. G. Wharton, Ruffin, N. C., July 20th, 1898, at 12 m., by Rev. W. S. Hales, Rev. S. H. Williamson and Miss Sadie B. Wharton.

OBITUARY.

MORROW.—At Fayetteville, N. C., July 26th, in his 17th year, Clem Atwater Morrow, son of Geo. T. and S. Ida Morrow, of Oaks, N. C. He was a devoted member of Bethlehem Church, and much of his time during his sickness was spent in fervent prayers. To his mother he bade a cheerful good-bye; "God be with you till we meet—in heaven."

In Mooresville, on the 1st of December, 1895, one of the most faithful members of our Mission Society, Mrs. J. E. McPherson, was called into the mansions of rest, prepared for the children of God. Of her we can truthfully say, "Blesed are the pure in heart, for they shall see God." Her memory will ever be precious to each of us, and may we who are left endeavor to follow her example of faithfulness to every duty, gentleness and sweet submission, so that we may "run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."

The above tributes of love were adopted by the Ladies' Missionary Society of Centre Church, North Carolina, August 3rd, 1898.

"Blessed are the dead which die in the Lord; yea, saith the Spirit that they may rest from their labors, and their works do follow them."

God, in His all-wise providence, has removed from our midst, the wife of our pastor, our beloved friend and co-worker, Mrs. Sallie M. Pharr, who calmly fell asleep in Jesus at her home in Mooresville, N. C., on the 12th of May 1898. The loss is ours, unspeakable bliss is hers, and while we deeply deplore this loss, we humbly bow in submission to Him, who has called this loved one "up higher." We record our thanks to Him, that she was permitted for twenty-two years to labor with us in our mission work, and while in our meetings, we will see her cheerful face—no more, we can, and do rejoice that though there is:

"One less on earth,
Its pain, its sorrow and toil to share,
One less the pilgrim's daily cross to bear;
There is one more, the crown of ransomed souls to wear,
At home in Heaven?
Another theme for thankfulness and praise,
Another link on high, our souls to raise
To home in Heaven!"

"Gone home! Gone home!
Her earnest, active spirit—
Her very playfulness, her heart of love;
The Heavenly mansions she now doth inherit,
Which Christ made ready ere she went above."

CRAWFORD.—Died March 21st, 1898, Mrs. Lucy McIlwaine Crawford, wife of Samuel J. Crawford, of Pleasant Grove, N. C., leaving one little daughter. Mrs. Crawford was born in Lancaster County, S. C., January 19th, 1850. While yet a child she united with Douglass Church, of which her father was an honered ruling elder, under the ministry of Dr. J. N. Craig. In the dearth of school facilities following the war she became instructor to a large family of younger brothers and sisters. One of these, Rev. W. B. McIlwaine, now a missionary of our church to Kochi, Japan. In February, 1887, she was united in marriage to Mr. Samuel J. Crawford, an esteemed elder in Cross Roads Church, Alamance County, N. C., with which church she was thenceforth identified as a most valued and useful member. A leading spirit in the Missionary Society and Sunday School, prompt and efficient in every good work, she is sadly missed in the church; in the home more sadly still. Her last days were darkened by an affliction mysterious and inexpressibly sad—darkened, it may be, that the light of the Heavenly city might burst more brightly upon her; made bitter, that the joy celestial might seem more sweet. We believe that God himself has wiped away all tears from her eyes, and that in white robes, palm-branch in hand, she stands with those who have come out of great tribulation.

BASS.—Mrs. Minnie Ann Bass, wife of S. W. Base, on June 16th, 1898, aged 27 years 7 months and 6 days. She leaves a husband and five children to mourn her loss. Two of the children are twins a few days old. Mrs. Bass had been a consistent, earnest Christian from childhood, a devoted mother, an affectionate wife that always shared her husband's joys and sorrows with true sympathy. The home is darkened by her loss, but we are glad to think Heaven is brighter by her coming.

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NORTH CAROLINA NEWS.

Messrs. Fry and Joyner, of Winston, have taken editorial charge of the Winston Sentinel.

The Moravian District Conference met at Bethania on Tuesday and closed its session Wednesday.

The Confederate Veterans of Gaston County, meet in Dallas to-day.

Colonel Alfred Rowland, ex-member of Congress, and one of the most prominent citizens of Eastern Carolina, died at his home in Lumberton last Tuesday. He was an efficient elder of the Presbyterian Church.

Under the provisions of the Hatch bill the State has received $24,000 for the Agricultural and Mechanical Colleges.

An insane negro with a hatchet destroyed the plate glass windows in seven of the stores in Fayetteville.

Isaac Lamb, said to be the oldest man in the State, died Friday of last week, in Wilson County, at the supposed age of 111 years.

We hear almost every week that "the Pope is about to renew his mediation between America and Spain." The Pope will not speak again till plain Mr. McKinley, the Methodist layman, gives him permission. Nor will he speak then before Mr. McKinley has read over what his holiness is going to say and approved it with corrections. As to our present controversy Leo XIII is strictly "not in it," and this has already become so plain to the Vatican that we shall have no interposition from there unless for diplomatic purposes we ask for it. —*Ib.*

Affairs between England and Russia, growing out of the Chinese question, have reached a serious crisis, and all English sailors have been ordered to hold themselves ready for service at a moment's notice.

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THE POPE AND THE NEW WORLD.

Now that the war is on with Spain, it is a very appropriate time for the American people to refresh their memories with some bits of history, which may bear upon the subject. In fact, a study of history will throw floods of light upon some of the hidden mysteries of the present war.

When Columbus returned from his discoveries in the West, Ferdinand applied to Pope Alexander VI. for possession of the newly-discovered country. The court of Castile also exerted its influence with the Pope, and on May 4, 1493, Pope Alexander VI. issued a bull, in which he said:

"With the plenitude of apostolic power, and by the authority of God Omnipotent, granted to us through blessed Peter, and of the vicarship of Jesus Christ, which He exercises upon earth, we assign to the Spanish sovereigns all mainlands and islands, with all their dominions, cities, castles, places and towns, with all their rights, jurisdictions and appurtenances, discovered or which shall be discovered to the west of an ideal line, drawn from pole to pole, at a distance of 100 leagues westward of the Azores, an empire far more extensive than that which seven centuries of warfare obtained from Rome."

This munificent grant was accompanied with an important injunction. Pope Alexander adjured the sovereigns:

"By the holy obedience which you owe us, that you appoint to the said mainlands and islands upright men, and fearing God, learned, skilled and expert in instructing the aforesaid nations and inhabitants in the Catholic faith, employing for that purpose all requisite diligence. The terrors of divine wrath shall be thundered against any who shall infringe upon this papal grant. Let no person presume, with rash boldness, to contravene our donation, decree, inhibition and will. For if any person presume to do so, be it known to him that he will incur the indignation of Almighty God, and of the blessed Apostles, Saints Peter and Paul."

By an agreement made and entered into between Portugal and Spain in 1494, it was decided that the line of partition should be extended 270 leagues further west, and that all west of this boundary line should belong to Spain, and all to the east to Portugal.

This grant, of the whole world, made by the Pope to Spain and Portugal, was signed by Ferdinand, June 2, 1493, and by John, February 27, 1494, and reconfirmed by a second papal bull in 1506. But in ceding this country, "with all its possessions," to the Spanish sovereigns, there were certain specified conditions, one of which was "that the Catholic faith alone should be professed by all the people," and should it ever in future become impossible for the Spanish government to comply with and carry out all the stipulations in the Pope's bull of grant, then the mainlands and islands west of the Azores should revert back to the Catholic Church.

The Rome correspondent of the Globe-Denmocrat said a few days ago that in Vatican circles this war is considered "a war between Catholicism and Protestantism." And while it is not so considered in this country, may it not be true that the Vatican, in the light of the policy of the past, has grounds for its opinion of which we are not aware?—St. Louis Advocate.

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The resignation of Rev. Dr. Whitsitt as President of the Southern Baptist Theological Seminary, and professor of Christian History, at Louisville, Ky., to take effect in the summer of 1899, is announced. Dr. Whitsitt declares that the Baptists did not immerse in England in the early part of seventeenth century, finding this as an historical fact. The Baptists cannot endure that Dr. Whitsitt should state that he has made this discovery. What they want him to say under the circumstances is not very clear, but one thing is certain, and that is that they want him to resign. So he has resigned. We do not see that they make their argument for immersion any stronger by this. Certainly immersion can not be proved from the Bible, and failing there, the case is hopeless. The "apostolic succession" of immersion also breaks down. Of course, if they wish to baptize in that manner they may do so, but they can not insist upon it with the authority of Scripture or of unbroken history behind them.—Herald and Presbyter.

Even so magnificent a preacher and devoted a man of God as Dr. Chalmers, in his old age, said to a friend, "You don't know how much I need your prayers. This is one of the pleasures of Christian affection. Christians may, and should, think most of one another in their holiest and happiest moments. Remember me in your holiest moments—your moments of prayer." Paul, before him, asked the brethren to whom he wrote, "Pray for us." Ministers, of all men, know and appreciate the power and value of earnest prayer; and, like Chalmers, they crave the especial remembrance when their people are in their best and holiest moods before God. Give your pastor the benefit of your purest and most earnest supplications at the mercy seat.—The Presbyterian.

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SMITHFIELD, N. C., June 3, 1898.
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NEWS OF THE WEEK.

The last important news is the capture of Manila by the combined action of Admiral Dewey's fleet and Gen. Merritt's army. The battle was fought on Saturday, but only the English and Spanish reports have as yet been received. Augustin, the Spanish commander, reached Hong Kong in a German dispatch boat, having pre-arranged his escape from Manila, leaving General Jaubens in charge. The capture of this city, according to the English account, was as humane as possible, only armed defences within the city being fired upon and the cannonade being continuous without being furious. The Olympia fired the first shot at 9:40, the other ships engaged being the Raleigh, Petrel, McCulloch, Boston, Monterey, Charleston, and Baltimore. The First Colorado Volunteers stormed the outer trenches and then a combined attack was made upon the inner trenches, when at 11:30 the Spanish commander hoisted the white flag.

There were no losses on the American side and 7,000 prisoners were captured. A report from Consul Wildman at Hong Kong gives Admiral Dewey's plan of capturing Labuan and Iloilo, other Philippine cities, immediately upon the surrender of Manila, and it is thought that the fleet dispatched for this purpose cannot be reached with the news of peace, before the end is accomplished. Thus Spain's policy of delay in signing the protocol has cost her the loss of prestige in the Philippines which will inevitably effect the course of the Peace Commission. Like the battle of New Orleans, the battle of Manila was fought after peace had been declared—but before the fact was known.

Secretary of State Day, will resign his position to accept a post on the Peace Commission, and Ambassador Hay is to be promoted to his place, with Whitelaw Reid slated to succeed Hay. Senators Gorman and Allison have declined the places offered them on the Commission.

The President has appointed two commissions to manage the evacuation of Cuba and Porto Rico. For Cuba, Major General James F. Wade, Rear Admiral William T. Sampson and Major General Matthew C. Butler. For Porto Rico, Major General John R. Brooke, Rear Admiral Winfield S. Schley and Brigadier General, William H. Gordon.

The expected Spanish outrages have already occurred in Porto Rico. The inhabitants of Cialos raised the American flag after the departure of the Spanish troops, whereupon the troops returned, tore down the flag, and massacred 90 of the townsmen. A few more illustrations of Spanish methods will make the evacuation of Spanish troops from the East Indies as complete as from the West.

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NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., AUGUST 25, 1898. VOL. XL—No. 34.

CONTENTS.

	PAGE.
Poem. Editorial Comments. Selected Readings	1
Contributed Articles. In Touch—*Leigh*	2
The Presbyterian Church in America—*Rev. G. W. Barlow, D. D*	2, 3
CHURCH NEWS	4, 5
CORRESPONDENCE.—How Much Money for Texas.—*S. F. Tenney*	6
Hidden Waters	6
Westminster League. Sunday School Lesson	7
EDITORIAL.—Profanity. That Fine Italian Hand	8
Review of Contemporaries	9
CHILDREN'S DEPARTMENT: Letter to the Children, The Children's Letters and Stories, Loving Services, Both Sides of It	10, 11
Marriages and Deaths	12
North Carolina News	13
Clippings	14, 15
News of the Week	16

[For the North Carolina Presbyterian.]

HOPES AND PURPOSES.

"Out of the darkness there floated off into the solemn, starry sky, two, large, gaily colored fire balloons, that slowly drifted, and finally melted away, but beyond them clear and serene shone the Evening Star."

I watched them one by one drift out of sight
Borne by heat's power afar into the night;
And as amid dim clouds their colors gay
Grew faint and beautifully less, I lay
And thought how many hopes of ours set sail
As beautiful as these and quite as frail.
We watch them, as upborne by many sighs
They fade and die, before our longing eyes.
But see! beyond those fragile shapes afar
Serene, undimmed, there shines the evening star.
No fading, faltering light is there, and so
Beyond evanished hopes, secure I know
There dwell, like stars, God's purposes for me
Upheld in heaven's own security!

—*Q. H.*

AT THE DOOR.

BY EUGENE FIELD.

I thought myself indeed secure,
So fast the door, so firm the lock;
But, lo! he, toddling, comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous baby knocking, and—
"Please let me in; it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And opening wide the door I took
My laughing darling in my arms.

Who knows but in eternity
I like a truant child, shall wait
The glories of a life to be
Beyond the heavenly Father's gate?

And will that heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"Tis I, O Father! only I?"

EDITORIAL COMMENT.

THE Liquor Dealers' Association of North Carolina meets in Raleigh this week. A State Legislature is to be elected this fall. "To your tents, O Israel."

OUR Church-news columns carry an appeal from the Colored Institute at North Wilkesboro. The Institute is under the control and protection of our Synod. Give Brother Walker a chance and his pupils the opportunity they ask, of helping themselves.

THE article on the History of the Presbyterian Church in America should have been credited to our excellent Cincinnati contemporary, the *Herald and Presbyter*. The incident relating to the rise of Presbyterianism in Hanover County, Va., is told with some inaccuracies, but is a wonderful chapter in the history of God's Providential dealings with his people. We hope to publish for our readers, before long, a history of the Presbyterian Church from the time of the Reformation.

WE are glad to note the change in the tone of the German papers with regard to America. In all that makes for civilization and Christianity, Germany is one with us and with England. Its Protestant history also binds it to the two other countries. An alliance between England, Germany and America, would not only keep the peace of the world, but would go far towards the establishment of religious liberty in all lands. It would be a strong nucleus for the "Parliament of man, the federation of the world."

A summing up. The "many Presbyterians who are convinced that the State's policy is inimical to Christian institutions and Christian denominations" vanished into thin air. Denominational jealousy characterized and rebuked. Distinction made clear between Christian Education and Church Education. Christian Education also distinguished from Conversion. Ecclesiastical tyranny and the mixing of Church and State condemned.

The jury may take the case and render the verdict—and the defeated attorneys are already taking advantage of their time-honored privilege of going down to the tavern and using language.

THERE is an Institute at Greensboro, that is not under the control of any Church or of the State either. But it is doing the work of Christ in casting out Demons, even the Demon of Drunkenness. There is hardly a better work that a Minister or liberal hearted Christian can do than to send some poor drunkard to Keeley Institute and give him another chance for his life and his soul. The immoral quality of drunkenness is not questioned when it is shown that drunkenness becomes a disease. It is an undoubted fact that the Keeley Institute cures the disease and gives a man a new chance in life. Testimony to this fact is abundant enough.

SELECTED READINGS.

Some have doubted whether there will be recognition in heaven; there is no room for doubt, for it is called "my Father's house;" and shall not the family be known to each other?
—*Spurgeon.*

A true saint every day takes a turn in heaven, his thoughts and desires are like cherubims flying up to paradise. Can men of the world so delight in looking upon their bags of gold, and fields of corn, and shall not the heirs of heaven take more delight in contemplating the glory of their inheritance?—*Spencer.*

It is not by fits and starts that men become holy. It is not occasional, but coutinuous, prolonged, and life-long efforts that are required: to be daily at it; always at it; resting but to renew the work; falling but to rise again. It is not by a few, rough, spasmodic blows of the hammer, that a graceful state is brought out of the marble block, but by the labour of continuous days, and many delicate touches of the sculptor's chisel. It is not a sudden gush of water, the roaring torrent of a summer flood, but a continuous flow, that wears the rock, and a constant dropping that hollows out the stone. It is not with a rush and a spring that we are to reach Christ's character, attain to perfect saintship; but step by step, foot by foot, hand over hand, we are slowly and often painfully to mount the ladder that rests on earth, and rises to heaven.—*Guthrie.*

Look where you will in God's book, you shall never find any lively member of God's church, any true Christian compared to any but a faithful tree; not to a tall cypress, the emblem of unprofitable honour; nor to the smooth ash, the emblem of unprofitable prelacy, that doth nothing but bear keys; nor to a double-coloured poplar, the emblem of dissimulation; nor to a well shaded plane, that hath nothing else but form; nor to a hollow maple, nor to a trembling asp; nor to a prickly thorn; nor to the scratching bramble, nor to any plant whatsoever, whose fruit is not useful and beneficial; but to the fruitful vine, the fat olive, the seasonable sapling planted by the rivers of water. Yet it is most true, that the goodly cedars, strong elms, fast-growing willows, sappy sycamores, and all the rest of the fruitful trees of the earth, *i. e.*, all fashionable and barren professors whatsoever, they may shoot up in height, spread far, show fair, but what are they good for? Yes, they may be fit for the forest, the ditches, the hedge-rows of the world; not for the true saving soil of God's Israel, that is a soil of use and fruit, that is a place for none but vines, for trees of righteousness, fruitful trees, fruitful Christians. He that abideth in Me, bringeth forth much fruit, saith our Saviour (John xv: 5).—*Spencer.*

CONTRIBUTED ARTICLES.

IN TOUCH.

By Leigh.—Part 2.

Many of you know a May afternoon in the Piedmont section. There are the somber blue hills; they always remind me of the traditional old side Presbyterian looking down with melancholy tolerance on the frivolous young corn waving its light green leaves in pure gladness and hopefulness of heart, while the bright sky and the beaming sun smile down on both as if to say: "Ye are all alike our children." The maples that are playing hide and seek along the streams are all betrayed by their scarlet dresses, but the red-bud and the service-tree stand boldly by the road side proudly conscious of their charms, and the haw trees are all in white as if for their bridal day. These things and many more were noted by Mr. Reynolds and his companion as they drove along, until after a mile or so they drew up before a small house of neatest surroundings, and whose fenced yard was all ablaze with tulips, peonies and other early flowers, and hovering over these, his favorites, they found old Dr. Leslie, the proprietor, very small and old, but bright-eyed and cheery, who conducted them into the parlor.

Dulcie drew a quick breath of surprise as she entered the small, rather low-ceiled apartment. The floor was covered with heavy Brussels carpet of ancient date, the curtains were of antique brocade and the walls were literally lined with family portraits, done in oil, evidently never intended for their present positions.

Near the window, in an easy chair, sat Mrs. Leslie, her large sightless eyes turned towards the door, and a smile on her placid features. She stretched out both hands as Dulcie was introduced. "I bring you an exile, Mrs. Leslie," said Mr. Reynolds, laughing. "I know you will extend your sympathies to her when I tell you she has been torn from her dear Corneille, and, what is it—Sainte Beuve?" "Ah!" rejoined Mrs. Leslie, patting the little hand she held; "and Hugo—yes, I know. They are dear to me, too. They are all there," waving towards the book-case, "but I cannot read them now, and there is no one," shaking her head. "You know French then?" enquired Dulcie, surprised. "I am French myself, dear—that is, my father was. You would like to hear? It is very simple; my father was a Frenchman who married in this country a Louisiana lady; and who taught in a female seminary in that State. Then I met Dr. Leslie, who was a medical student in our city, and we were married, and settled in Virginia, where his family resided. Next came the war, and loss upon loss, last of all from security debts. So at last we sought out this little home where land was cheap and where there was a little practice to keep up husband's heart; there is a good niece who takes care of us old people, but not one to speak or read the dear words I loved when I was young."

"Oh!" cried Dulcie, earnestly, "if you would like, if you wished it—I have had good opportunities, and I would be glad to come and read to you and speak with you—"

She breaks off and looks askance at her father, but if he has heard her eager words and Mrs. Leslie's equally eager assent he makes no sign, but talks steadily on to Dr. Leslie of the new road law. And just then there is a diversion in the shape of Miss Annie Leslie, a bonny, rosy young lady of some five and twenty summers, who comes in with her hands full of wild flowers, just gathered, she tells them, in a ramble by the river. "What lovely blooms!" exclaims Dulcie, "and so many that are new to me." "You should see the river banks now. I wish you had been with our party this afternoon. The bluffs are a mass of wild ivy and azalea, and ever so many more. Look here, for instance," and she holds up to Dulcie's astonished eyes a small plant from which depends an immense rose-colored spider with brown legs, as natural as life; "and here," showing a pale yellow one of equally startling appearance. "How wonderful!" cries Dulcie, handling the curious specimens very gingerly; "it seems as if it must be alive. What do you call it? The spider orchid, did you say? I thought all orchids were air plants."

"Hadn't you better ask mamma, when we go home?" suggests Mr. Leslie, his eyes twinkling.

"Mamma?" in bewilderment. "Exactly so; when mamma was your age she was an excellent and enthusiastic botanist, and is promising herself a great deal of pleasure in taking up her old pursuit again." "You must take her this and this to begin with," interrupts Miss Annie, "and you and she must join us very soon in another trip to the river. We will learn to botanize from her. Will it not be delightful?" turning to Dulcie. "Yes, indeed," returns that young lady absently. Mamma a botanist! Mamma teach her about flowers! Dulcie remained silent and thoughtful during the drive homeward. She watched curiously her mother's delight and absorption in the novel "specimens." At last she asked: "Mamma, why did I never find out that you knew botany?"

Mamma stopped counting petals and separating stamens to consider a moment. "Well, in a large town there are few opportunities for botanizing, and my time has been occupied in other ways, while your attention has been drawn in different directions." Dulcie relapsed into silence, but she thought: "I have learned to-day that papa can be on occasion a carpenter or a gardener; I have found a family of F. F. V.'s in these sequestered vales; I have undertaken to converse in the language of Talleyrand, and I have discovered that mamma is a finished botanist. I wonder what will come next?"

A slight sound at the gate arrested her meditations and her mother's study at the same moment. Mr. Reynolds was greeting the occupants of a vehicle which had just arrived; a tall, muscular man and a little boy. Father and son it was evident from the reddish wavy hair, clear, blue eyes and broad forehead so alike in both; but while the father walked with the free step of a strong man, the little lad leaned on a crutch, and one limb hung limp and useless. However, he swung himself lightly enough to a seat beside Dulcie, when the minister introduced Mr. Mayes and his son Price. He seemed not at all abashed by his proximity to a strange young lady, but fixing a keen look on her, demanded "Do you know why we have come?"

"To see me, of course," laughed Dulcie, much amused at this odd mite, leaning on his crutch and watching her intently.

"Well, partly to see you," admitted he, "but we have heard that you can play."

"Some things, yes," Dulcie acknowledged. "What, for instance, dominoes, cross-questions or what?"

"Dominoes, nonsense; I heard you could play on the piano beautifully, and I came on purpose to hear you. Will you?"

"If you come on purpose to hear me, I suppose I mustn't refuse so gallant a gentleman," replied Dulcie, demurely, and led the way to her beloved instrument. When Mr. Mayes and the minister followed presently, the young girl was filling the room with rich, sweet melody, and the boy was seated near her, absorbed in the music. The father stood observing his son's delight, and saw the look of weariness, peevishness and discontent blotted out as if they had never been. There was a strange expression on his own rather hard, shrewd face when at length the notes of the "Moonlight Sonata" died way, and Price turned and broke out with: "Oh, papa, did you hear that? Isn't it beautiful? Didn't you hear the breeze, and the trees rustling, and the mocking bird singing, and the water rushing, as it does there below our mill? And won't you ask her what you promised, right away?" "Miss Reynolds," said the father, "I bought a piano some time ago, at a sale, for Price. You see how it is with him, and I thought it would be a pleasure and amusement for him. But there has been no one to teach him, and so the instrument is of no use. But when we heard of your coming, and that you were a musician, he gave me no peace until I promised to come and see if you would give him lessons. It would indeed be a great kindness." Dulcie turned to where her father had been standing, but how odd that he sould have just stepped into the hall to speak to Mrs. Reynolds, and not even give her a look for guidance. Her own eyes fell on the lame boy's eager, questioning ones, and ended her hesitation. She would be only too glad, she told Mr. Mayes, to assist his son. When they were gone the girl stood in the door-way thinking of the strange child she had just seen, when Mrs. Reynolds came and put an arm around her, saying: "The fields are white to the harvest, eh Dulcie?" and Dulcie nodded, with a conscious smile. Then she asked mamma the question she had asked herself, "What do you suppose will come next?" but mamma couldn't answer.

[Concluded next week.]

THE PRESBYTERIAN CHURCH IN AMERICA—III.

By Rev. George W. Barlow, D. D.

Eighty-four years have come and gone since Makemie founded, at Snow Hill, the first Presbyterian Church in America. They have been years of life and activity, turmoil and development. In 1729 the Synod of Philadelphia, the highest judicatory of the

Church at that time, adopted the Westminster Confession of Faith as their standard. In 1739 and for some years a great awakening swept over the country, from Georgia to Boston, under the lead of that mighty evangelist, George Whitfield. Some of the conservative Presbyterian pastors, accustomed to do everything "decently and in order," were shocked at the rapid and tumultuous way Whitfield brought men to Christ, and would have nothing to do with it. But the Tennents and their "Log College" students, and many others, welcomed the evangelist as an angel of the Lord, and threw their whole souls into the work. Their preaching was peculiarly pungent and powerful, and they made the forests ring with their "psalms of lofty cheer."

In Hanover County, Virginia, the work broke out without the presence of a preacher. Very few of the people had ever heard or seen a Presbyterian minister. But reports had reached them of distant revivals. They met together in each others' homes to read the Bible and books of devotion. When the home became too small they built a reading-house. Several of their chief men were brought before the Governor and his council and charged with starting a new denomination, a serious crime in those intolerant days. But on their way to Williamsburg, the State capital, one of them came across an old, dusty book in a farm house. On reading it he was astonished to find it expressed the religious beliefs of himself and his friends. The farmer gave the book to him. So, when the Governor demanded their denomination, they handed him the little book as their creed. He was a Scotchman. He knew the book in a moment. It was the "Westminster Confession of Faith." He promptly decided that they were Presbyterians and gently dismissed them.

Many other remarkable instances of those "times of refreshing" might be related. Thousands of people were saved, but Satan got in a little piece of work. The Conservatives and the revivalists became estranged and separated the Presbyterian Church into two factions, the Old Side and the New Side. But the separation was never very wide, and the wonder is that it should last so long as it did; but finally they came together and "fell on each others' necks and kissed each other." That was in 1758.

Soon after this came the War of the Revolution. In the history of that "time which tried men's souls" no Church has more to be proud of than the Presbyterian Church.

Dr. John Witherspoon, president of Princeton College, and a member of the Continental Congress, said during the debate on the Declaration of Independence: "That noble instrument on your table, which secures immortality to its author, should be subscribed this very morning by every pen in this house. He who will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy the name of a freeman. Although these gray hairs must descend into the sepulchre, I would infinitely rather they should descend thither by the hand of the public executioner than desert, at this crisis, the sacred cause of my country."

Among the immortal names on the immortal document is the name of John Witherspoon, "writ large."

Dr. John Rodgers, of New York, was chaplain of Heath's Brigade.

Dr. McWhorter shared the counsels of Washington when he crossed the Delaware.

Rev. James Caldwell joined the regiment of one of his parishioners, had a price set on his head by the enemy, and his wife was shot by a refugee.

Rev. John Craighead "fought and peached alternately." He and his friend, Rev. Dr. Cooper, were going into battle when a cannon ball struck a tree near him and he received a violent blow from a splinter. "Bless me," exclaimed Mr. Cooper, "you were nearly knocked to staves." "Yes," Craighead replied, "and though you are a Cooper, you could not have set me up again."

Rev. James Latta took his blanket, shouldered his knapsack and accompanied his people to the war.

Rev. Samuel Eakin was the idol of the soldiers.

Rev. James Hall, of North Carolina, commanded a company formed from his own congregation, and so great was his reputation that he was offered a commission as brigadier general.

These are a few specimens of a large number. "Time would fail to tell of Gideon and Barak and Samson, and of Jephthah; of David also." To the privations, hardships and cruelties of the war the Presbyterians were peculiarly exposed. Plundering and marauding parties specially sought them out. A home, which had in it a large Bible and "Rouse's Psalms," was promptly burned, and the church went, too, or was turned into a stable. In the Presbyterian pastors the very essence of rebellion was supposed to reside. And the supposition was correct. They were as busy in their pulpits and in the councils of the nation as on the battle field. They had no scruples about preaching politics or going into politics either! They aroused their people by patriotic sermons. They were delegates to patriotic conventions, and members of State and Continental Congresses. And they did not withdraw their firm, wise hand from public affairs until this new nation had been shaped into a remarkable resemblance to a Presbyterian form of government.

The pulpits of the Presbyterian Church in America were filled for the first hundred years by a body of strong men—men of strong convictions; men who preached strong doctrines; men of strong character, and their people were like them.

The Great West in 1790 was Western New York, Western Pennsylvania, West Virginia and a few settlements in Ohio and Kentucky. The inflow of population was unparalleled. Nothing like it had ever been seen in this country. The fame of the wheat fields of Western New York created an excitement scarcely less than the mines of California. Twelve hundred loaded sleighs and ox-sleds, carrying men, women, children and furniture, passed through Albany in three days; and on one day five hundred emigrant teams were counted. The same thrilling sights were witnssed in Pennsylvania, Virginia, Ohio and Kentucky. It was the beginning of that mighty movement which has flooded this continent from sea to sea with farms and cities.

The early settlers were a hardy race of men. Their houses were built of logs, their food was "hog and hominy," their clothing was half Indian. Their lives were full of strange vicissitude and romantic incident. They were ready at any time, day or night, to fight wild beasts or savage Indians. But he makes a great mistake who imagines they were the scum and offscouring of the East. They were industrious, brave, energetic, in many cases well educated; the very flower of the East. The Presbyterian pastors, in the new country, were as hardy as their people. They lived as they did, dressed as they did, and could swing an ax or fire a rifle as well as the best of them. Sometimes, when there was special danger and every man who came to church carried a gun, the pastor carried one, too, and stood it beside the pulpit ready for use. He rode a wide circuit, from fifteen to thirty miles, through the unbroken wilderness, to the little settlements. The pastors, as a class, were finely educated men, who became the founders of many of our best colleges, and who, when they went East to beg endowment funds, could fill the great city pulpits to the astonishment and delight of their audiences. Of course the church buildings in the new regions were few and far between. They were also rude and simple. "The houses of the people were log cabins, the churches were log cabins of larger size. Many instances are recorded where churches were built in a single day and without the outlay of a dollar. There was no need of a Church Erection board in those primitive, powerful times. The first church building erected in Pittsburg was of squared timber, but this was in the city, where style had begun to manifest itself. In the country the plan was less pretentious. The people shouldered their axes on an appointed day and came together to a church building bee. They cut down trees of the proper size, cut them to the right length, notched them at the corners, and laid them up, log upon log, to the desired height. The roof was made of split oak clapboards, held in place by weight poles. The floor and seats were of puncheons and the pulpit was sometimes a stump." The Presbyterian churches in the days of the colonies, indeed up to the beginning of the present century, were built generally in the country. Their very names show their rural location:* "Ashpole," "Nut Bush," "Grassy Creek," "Hawfields," "Cross Roads," "Poplar Tent," "Tinkling Springs," "Mad River," "Big Indian," "Buckskin," "Red Oak," "Crab Apple," etc. Communion season was often but once a year, after the Scotch fashion. It was a time of great interest. Sometimes the meeting lasted for three or four days. People came from every quarter. The woods around the church were alive with them. Tents were pitched and the time was spent in listening to long, sound sermons and singing "Rouse's Psalms:"

"And surely God was praised,
When David's words to David's tune
Five hundred voices raised."

*[The first six of these names, with Red Oak, are the names of North Carolina churches.—Ed.]

CHURCH NEWS.

NORTH CAROLINA.

PROVIDENCE and Banks churches have granted a month's vacation to their pastor, Rev. Jesse W. Siler, which he will spend in the mountains of this State.

GRANVILLE COUNTY.—We have had a very helpful meeting at Shiloh Church, in Granville County.

Rev. Dr. G. L. Leyburn, of Newberne, N. C., preached for us about ten days. During this whole time the congregations were large and very attentive. The members of the church were greatly revived, and there were several professions of faith made. Dr. Leyburn's preaching was clear, forcible and convincing, and was owned of God. We feel that we have been blessed in having this servant of the Master with us.

Mr. Robert Y. Smith was ordained an elder in the Geneva Church yesterday. The service was solemn and impressive.

We expect to begin a protracted service at Grassy Creek Church on next Saturday. Dr. Daniel, of Raleigh, will preach Saturday and Sunday.

Rev. J. B. Morton, of Tarboro, will come Monday and be with us the remainder of the week.

W. T. WALKER,
Pastor Granville Field.

Mooresville, N. C., August 19, 1898.

According to promise, I send you an account of our picnic. I'll give you our programme and the results. First: Prayer was offered by Dr. Pharr, then we sang two pieces. Dr. Harding was then introduced and delivered a capital address on "Education;" beginning with the higher education and coming on down to that given to the orphans at Barium. He used some fine illustrations. Then two more pieces were sung. Next Mr. Leazar gave a history of the Orphans' Home from the beginning to the present—stating some things that were new to us all. His address, as Dr. Pharr expressed it, was "exceedingly interesting." After more singing, Dr. Pharr made a short talk, and by practical illustrations showed that the Lord was indeed, the Father of the fatherless. After singing another piece, one of the elders of the church announced that to him was accorded the privilege of making the last speech—that his would be the shortest, and at that particular juncture, perhaps the most interesting one—that the ladies would repair to the table in the grove and empty their well-well-filled baskets, and the gentlemen would see that they were relieved of the trouble of putting it (the dinner) up again. Before eating, however, each cake (some forty or fifty in number) was sampled, and these samples sent to the "Home." Everyone having indulged to his "hearts content," much still remained on the table, not only biscuits, but some "good things." These we spoke of boxing up and sending to the orphans; but some thought it would be too much of a "mixture." After the provisions, mostly flour, for the orphans, had been collected, several young men canvassed the congregation and collected $15.13. The money and cash value of provisions amounted to about $44.00.

Then there was some time spent in social converse, and some how or other the young gentlemen and ladies seated themselves together—sometimes two and two, with as much ease as if it had been a part of the programme. So some of the good results may be seen in the future. Thus ended a pleasant and we trust profitable day.

Respectfully,
D. W. L.

THESABBATH SCHOOLINSTITUTE AT STEEL CREEK.

A Sabbath School Institute, under the auspices of the Sabbath School Committee of Mecklenburg Presbytery, will be held at Steel Creek Presbyterian Church on Thursday and Friday, September 1st and 2nd, 1898.

The following programme has been arranged:

FIRST DAY.

10:00 a.m.—Devotional exercises, Rev. S. W. Newell.
10:30 a. m.—Enrollment of schools. Address of welcome, Rev. A. A. Little.
11:00 a. m.—Normal lesson, "The Book we Teach," Mr. F. F. Whilden, Secretary of the South Carolina Sunday School Association.
Recess and dinner.
2:10 p. m.—Devotional exercises.
2:15 a. m.—(a) "How to study in the Bible," Rev. C. G. Vardell.
(b) "The Bible in the Home," Mr. Howard A. Banks.
3:00 a. m.—Normal lesson, "Some Book of the Bible," Mr. F. F. Whilden.
3:45 a. m.—Lesson helps, their use and abuse, Rev. W. S. Newell.
4:15. a. m.—How to secure reguarity and prompt attendance, Dr. A. J. Crowell.
Recess.
7:30 p. m.—Devotional.
7:45 p. m.—The Bible and the blackboard, Mr. F. F. Whilden.

SECOND DAY.

10:00 a. m.—Devotional.
10:15 a. m.—Normal lesson, "The Sunday School," Mr. F. F. Whilden
11:15 a. m.—(a) Teachers' meetings—how to make them a success, Dr. C. E. Adams.
(b) Music in Sunday School, R. C. Freeman.
Recess and dinner.
2:00 p. m.—Devotional.
2:15 p. m.—Success as a teacher and how to secure it, Mr. J. J. Adams.
2:45 p. m.—Normal lesson, "The Superintendent," Mr. F. F. Whilden.
3:45 p. m.—Consecration to Sunday School work, Mr. G. C. L. Junker.
4:15 p. m.—Question box.
7:30 p. m.—Devotional.
7:45 p. m.—Address, "Our International Work," Mr. F. F. Whilden.

The public is cordially invited to these meetings—especially the officers, teachers and scholars of schools conveniently near, are invited to be present. An opportunity will be given for discussion at the close of each address.

Notice.—(1) Place—Steel Creek.
(2) Time—Thursday and Friday, September 1st and 2nd.
(3) The programme as above.

All officers and teachers who desire accommodations for the night will send their names to

MR. C. B. CAMPBELL,
Shopton, N. C.

BETHLEHEM.—Rev. L. C. Vass began preaching at this church last Thursday, preaching twice each day. All the services were well attended, especially on Sunday, when the church was well filled. Much interest was shown during the meeting and four joined the church by certificate, three from Presbyterian churches, and one a young man from the Methodist church. Rev. J. A. McMurray, of Philadelphia, will preach here next preaching Sunday and administer the Lord's Supper.

BETHANY.—From fifth Sunday of last month until Friday following we had a most delightful little meeting at Bethany. Sunday we sat down at the Lord's Table. Monday night Dr. M. W. Doggett, of Burlington, came to our assistance. He gave us a pure, strong gospel and we enjoyed it. Christians were much revived and strengthened, and ten dear children of the Covenant profesed their personal faith in the Saviour.

TO THE MANY FRIENDS AND CONTRIBUTORS OF A. & I. INSTITUTE:—I rise to say that the canning season is now on. That we have several acres of land planted in tomatoes and snap beans. From these we shall put up more than 100 cases of canned goods of each kind, in style and quality second to none. Since this institution is the product of your liberality and Christian generosity, it is but right that you should be the first to partake of its fruits. We offer you these canned goods at wholesale prices by the case, (two dozen cans nicely labeled and boxed on board of cars.) See testimonials:

Mr. E. L. Hart, of Absher Hardware Co., says: "Rev. S. G. Walker, I write to say that the seventy-five cans of tomatoes and beans bought of you have given entire satisfaction. I can cheerfully recommend them to others.

Yours truly,
E. L. HART."

From the proprietor of Hotel Gordon: "I can truly say the canned beans put up by the A. & I. Institute, of North Wilkesboro, are the nicest I evr used.

W. A. SYDNER,
Hotel Gordon."

From an elder of the Presbyterian Church, also one of the leading fashionable merchants:

North Wilkesboro, N. C., 4—25th, '98.

"We have sold and used the canned goods put up by the A. & I. Institute, and found them perfectly satisfactory in every respect.

Very truly,
FINLEY BROS."

Send a postal card at once for particular prices and have your name entered upon our list for whatever quantity of these goods you may have need for during the next year, and save yourself some money. Yours respectfully,

S. G. WALKER,
Superintendent of A. & I. Institute.
North Wilkesboro, N. C., August 19, '98.

TO THE FRIENDS OF UNION THEOLOGICAL SEMINARY, RICHMOND, VA.—According to the terms of the circular issued in January, all the rooms opened to the public to be furnished have been provided for except the following: In Watt's hall, one double room on the second floor, very desirably situated, and one immediately above it on the third floor. These rooms to be furnished complete at $70. Six double rooms partly furnished in the same manner at $25 each. The additional furniture to be provided includes everything that is in the other rooms, except the bed-steads, mattresses, pillows, bureaus and washstands. They are to be equipped with same style of handsome rugs that are furnished in the other rooms, with study table and book-case and chairs, and with complete supply of blankets and bed linen. We are very anxious to have these rooms provided for at once, as the probability is that every room will be occupied. Will ministers and ladies' societies please take this matter up at once, and communicate with me directly. While the furniture must be placed in the Seminary before the 1st of October, churches can have if they wish it, until the close of the year to pay the amounts promised. These sums will be a small matter to many of our churches, but the aggregate would be a considerable expense to the Seminary if required to furnish these rooms from its own resources, as it will have much furnishing to do outside of the dormitories at the present time. At the same time we would like to have as many of our churches named in our buildings as possible. Very respectfully.

PEYTON H. HOGE,
Chairman Furnishing Committee.
Wilmington, N. C.

SOUTH CAROLINA.

LAURENS CO.—A very successful meeting of the Laurens County Sunday School Convention was recently held at Shiloh Church. A pleasing feature was the interest shown in orphan work, and the liberal collection taken for the cause. The Thornwell Orphanage gratefully acknowledges $11.16 received from the secretary, Mr. J. F. Talbert.—Southern Presbyterian.

CHARLESTON.—Rev. F. R. Beattie, D. D., of Louisville Thological Seminary, is supplying the First Church during Dr. Thompson's vacation. We welcome the genial doctor back to Carolina again, and regret that his stay with us is to be so short.—Ib.

DARLINGTON.—"Father Brearley," noted for his theological learning, eminent piety and power in prayer, was forty years the pastor of this church. Among the boys he baptized and received into its membership were Edward Green and Hampton DuBose, the latter moderator of the General Assembly in 1891 and the former at New Orleans this year.—Ib.

WOODLAWN AND CALVARY.—Rev. J. H. Dixon, of North Carolina, has been called to the pastorate of Woodlawn and Calvary churches, in Bethel Presbytery, and expects soon to enter upon the work.—Ib.

LOWRYSVILLE AND URIEL.—Mr. F. W. Gregg is supplying the Lowrysville and Uriel churches, in Bethel Presbytery, for the summer.—Ib.

LEBANON, UNION AND HOREB.—Mr. D. M. Douglas is supplying the churches of Lebanon, Union and Horeb in Bethel Presbytery, for the summer.—Ib.

LAURENS.—It was the pleasure of the writer to spend Sunday recently in Laurens. I attended the Presbyterian Church, and greatly enjoyed the services. Our Presbyterian friends at that place have a church building they have reason to be proud of. It is a large and beautiful structure, having a seating capacity of about one thousand when the Sunday school room and the main auditorium unite. I enjoyed the excellent sermon of the pastor, Rev. Mr. Adams. The subject was "The Temptation of Christ in the Wilderness by Satan." It was a very instructive and interesting discourse.—Ib.

CONCORD.—Three persons were added to Concord Church, on profession of faith, at the last communion in July.—Ib.

WEST VIRGINIA.

UNION, MONROE CO.—A convention of the ladies of the Foreign Missionary Union of the Presbyterian Church was held in the Presbyterian Church at Union on Thursday, August 4th. A large number of ladies were in atttendance, and the exercises were very attractive. Miss Janet Houston gave an interesting talk of her work in Mexico, which is evangelistic, at the morning session, and in the afternoon Miss Edith Houston and Mrs. Cowan added greatly to the interest of the occasion—the former in a talk to the young people of her work as assistant to her aunt, Miss Janet Houston, and the latter of her labors as missionary in far-off Brazil.

The "Buds of Promise" of Mt. Pleasant Church were awarded the banner, their offering to Foreign Missions exceeding the other societies for the year past, and amounting to about $112.

The next convention will be held on the first Thursday in August, 1899, at Pickaway.—Watchman.

MISSISSIPPI.

REV. D. O. BYERS, of Moss Point, Miss., New Orleans Presbytery, will take charge of the Feliciana Female College, at Jackson, La., in September next. His family will arrive here in September. The Presbytery of New Orleans has been called to act on his resignation of his pastoral relation with the church at Moss Point.

M. B. SHAW.

BILOXI.—We are very much pleased to hear good tidings from the work of our brother, Rev. D. L. Barr, in his new field at this place, in the Presbytery of New Orleans. A recent letter contains the following report, which we take the liberty of reproducing: "We began our work here the second Sabbath of May. The Lord has been gracious and good to us, and has blessed our labors. We have received eight members by certificate and four by profession. There has been a gradual increase in our congregations. The increase in the Sabbath school has been very satisfactory, and the prayer meeting is well attended."—S. W. Presbyterian.

NATCHEZ.—We hear that the very important and venerable church at this place, of which Rev. Dr. J. B. Stratton is the beloved and honored pastor emeritus, has called Rev. Dr. J. J. Chisholm, of Winchester, Ky., to become its pastor, to succeed Rev. Dr. W. H. Neel, who has removed to the pastorate of the First Church, Memphis, Tenn. We hope that the choice of the church will be fully realized and that Dr. Chisholm will find the way open for his acceptance.—Ib.

MISSOURI.

PLATTSBURG.—On last Sabbath, August 7th, it was our pleasure to celebrate, after a year's time, the Lord's Supper. Although the day was not an ideal one, yet a good congregation was present. The service was impressive, indeed, especially to myself, because of the memory of the time when my sainted father had ministered in the same place to many of the same congregation. Four have recently united with our church by letter, and we trust that many will be brought into the kingdom through the instrumentality of our church. We now have comparatively a new church. During the last few months nearly $2,000 have been expended in improvements. The Ladies' Aid Society has done well in giving us a handsome pipe organ. May the Lord continue to overshadow us with His love, and make us useful in this service.

C. P. F.

CENTRALIA.—Rev. C. E. Hickok, of this church, has elected to remain with them, instead of accepting the call to Mt. Olive Church of Saline County. In refusing this tempting offer and casting his lot with a feeble church, Mr. Hickok proves the falsity of the common charge against the ministry that the largest salary gets the man.

PEOPLES' CHURCH, ST. LOUIS.—We regret to learn that the state of J. M. Spencer's health is such as to necessitate a stay at Waukesha Springs.

SWEET SPRINGS.—Rev. T. S. Simrall left August 4th for Shelbyville, Ky., where he will supply that church during August.

FLORIDA.

ST. ANDREWS.—This is a small church, situated on the beautiful bay of St. Andrews, just four miles from the Gulf of Mexico. The church was received by the Presbytery of Florida from the Northern Assembly about a year ago, and has seventeen members, most of whom are Northern people. For the first time within the past two years, this church on the second Sabbath of August celebrated the Sacrament of the Lord's Supper. The usual preparatory services were held covering several days previous and the Sabbath the solemn feast, with Presbyterian simplicity, was spread and much enjoyed by God's people. On Sabbath night the days previous and on Sabbath the solnew deacon-elect, Mr. Martin Post, (the only deacon of the church) was duly ordained and installed to the duties of his office. Mr. Post is the son of a much beloved former pastor and is much esteemed by the membership of the church, for his piety and business-like qualifications. Presbyterian brethren are scarce in these parts, but our hearts were cheered and comforted in these services by the presence and substantial aid of visiting brethren of the M. E. Church, viz: Rev. McGloss, of Manana, Flo., and Rev. L. G. Gunn, of St. Andrews. Good attendance with reverend interest characterized the meeting as a whole.

R. J. Mc.

ARKANSAS.

LITTLE ROCK.—Rev. Robert Price, D. D., will preach in the First church Sunday, 14th inst. He is visiting his son-in-law, Rev. S. G. Miller.

REV. SAMUEL SEMPLE, pastor of the Second Presbyterian Church, is away on a vacation. He is visiting cities and the mountains of the Atlantic coast.

REV. S. G. MILLER will leave in about ten days for a trip into one of the Northern States. He will be absent a month.

DR. EUGENE LONG, President of Arkansas College, passed through the city last week, on a canvassing tour through the State. He reports the prospects for pupils good.

MAJ. C. B. MOORE, member of the Board of Synod's Fund for Arkansas College, will soon visit a most valuable orange orchard in California, belonging to the College. This orchard is becoming resourceful property.

THE SUNDAY SCHOOL OF THE FIRST PRESBYTERIAN CHURCH is now enjoying a vacation of six weeks. This is an experiment, for it is the first vacation that the school has taken in about seventy years. Under the splendid leadership of the Superintendent, Mr. Maxwell Coffin, the school has made phenomenal success. In not quite two years the school has grown from 135 to 375 enrollment, with a fine corps of thirty-two teachers. The discipline of the school and training of the teachers is as thorough as in the best public school.

MONTICELLO.—Dr. S. C. Alexander has been on a summer excursion to the mountains of Arkansas. He visited Fayetteville and vicinity, passing on to Eureka Springs. His stay was delightful and he has returned with renewed vigor for the fall work.

TEXAS.

CALVERT.—Rev. J. K. Thompson has been granted a vacation and has gone to the mountains of Arkansas.

VELASCO.—On last Sabbath three persons were received, two on profession of faith and one by letter. The Presbyterians in and about Velasco are expecting the fall meeting of Brazos Presbytery.

DALLAS PRESBYTERY.—At the last stated meeting of Dallas Presbytery, the Rev. J. S. Moore, D. D., of Sherman, Texas, was elected Chairman of the Committee of Home Missions, and to him all contributions for Home Missions should be sent.

E. M. MONROE,
Stated Clerk.

EDNA.—On last Sunday Messrs. W. F. Boal and W. H. Hudson, formerly elders in Aspermont and Milford Churches, respectively, were installed elders in this church. Messrs. H. C. Fristoe, M. C. Garrett and M. D. Pumphrey were ordained and installed deacons. This church has received into its communion twenty-one members since the 1st of January.

J. G. C.

BIG SPRINGS.—Rev. S. A. King, D. D., of Waco, who has been sojourning here for several weeks, on a visit to his son and for the recuperation of his health, has made me happy and greatly delighted my people, by giving us three very able sermons, delivered from my pulpit on the first and second Sabbaths, with his old-time modesty, originality and power. Like Joseph, his bow still abides in strength, and the arms of his hands are made strong by the hands of the mighty God of Jacob. Dr. King belongs to that select class of preachers who can truthfully say, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Therefore, he deserves to be called a prince among preachers, and I earnestly pray that his valuable life may be spared for many years to come.

Z. H. ZIVLEY.

KENTUCKY.

Elizabethtown.—At the Presbytery of Louisville, Tuesday, July 26, Rev. N. Keff Smith, D.D., late of Ocean Springs, Miss., was received from the Presbytery of New Orleans. A call from the Elizabethtown Church was put in his hands, and a committee consisting of Rev. D. M. Sweets and Rev. H. H. Sweets (children of that church, now in the ministry) and Rev. W. K. Patterson (former pastor of that church) and Ruling Elder Gray, with Rev. T. E. Converse as alternate, were appointed to install him there on the last Sabbath of August.—Christian Observer.

Taylorsville.—At the same meeting of Louisville Presbytery a call from Taylorsville Church for the pastoral services of Licentiate George V. Dickey was put in his hands and was accepted by him; and his examination for ordination was made the order for the fall meeting of Presbytery. He is now serving that people.—Ib.

Campbellsville.—Rev. B. M. Shive, the pastor, writes: "This church has recently enjoyed a very precious revival conducted by the pastor, who was ably assisted by Evangelist Weston R. Gales. The church and community were greatly benefitted by the powerful presentation of truths by this earnest man of God. His 'Bible Readings' at the morning services were 'par excellence.' No Christian can fail to be greatly benefitted by these services. His power in illustrative fact, and his pleading eloquence, move the hearts of all who hear. We regretted very much that the meeting could continue but eight days. There were six additions to the church, all by profession—among the number one new family, who promise to be of much help to the church. One new member was added to Bethel Church also, as a result of the meeting. The blessed Spirit is truly manifesting himself in many ways in the church, and we are glad and take courage." We are sorry to learn that Mr. Shive's father is very ill at the home of another son, Rev. J. M. Shive at Minden, La. These brethren have our sincerest sympathy in this trial.—Ib.

Hazel Green.—Rev. W. O. Shewmaker sends the following: "The village of Hazel Green is one of the prettiest spots in the mountains of Kentucky. Not only is the green valley with its surrounding hills naturally beautiful, but the well-kept homes of the people give to it an added charm. It is interesting to the Presbyterians of Kentucky not merely because of its beauty, but because it has one of the first—if not the first—of our mountain churches The building is, with probably one exception, the most tasteful of all our churches in this region. It has now been standing several years, but it has been well cared for, and shows but few traces of the wear of time. At the first the congregation was strong in numbers and influence, but it has suffered severely by reason of removals. Those who went away have given strength to the churches to which they went, but there have been no corresponding additions to their mother church. At the present there is but a small band of them left. But these seem to be zealous and earnest. Their present pastor, Rev. J. H. Wallin, has not yet been with them a year. But the people seem to be working together with him, and to desire to hold up his hands as they are able. During a brief series of services held recently by the appointment of Presbytery, I marked the full attendance of the membership at the night meetings, and the order and attention of all the congregations."—Ib.

Frozen Creek Field.—"Besides Hazel Green, Mr. Wallin has three other regular appointments, Frozen Creek, Gilmore and Frenchburg. This is a widely scattered field, lying in three counties, and requiring much work to cover properly. It is to be hoped that this and many other fields of our evangelistic work may continue to receive the hearty support of our people in the richer and more developed sections of the Synod."—Ib.

MEETINGS OF PRESBYTERIES.

LOUISIANA PRESBYTERY will hold its fall session in Alexandria, La., on Thursday, Oct. 27th, at 7:30 p. m.

M. B. SHAW,
Stated Clerk.

MECKLENBURG PRESBYTERY will meet in the fifty-eighth regular session with the Waxhaw Church, on Tuesday, September 27th, at 10 a. m.

JESSE W. SILER,
Stated Clerk.

GREENBRIER PRESBYTERY will meet at the Presbyterian Church, Richlands, W. Va., Wednesday, August 31st, at 8 p. m.

THE PRESBYTERY OF KANAWHA will meet at Point Pleasant, W. Va., September 15th, at 7:30 p. m.

F. L. McCUE, S. C.

THE PRESBYTERY OF MARYLAND will meet at the Bethesda Church, September 13th, at 8 p. m. Sabbath school meeting on the 14th at 4 p. m.

PARKE P. FLOURNOY, S. C.

CONCORD PRESBYTERY stands adjourned to meet in Newton, N. C., September 16th, 1898, at 7:30 p. m.

W. R. McLELLAND, S. C.
Statesville, N. C., Aug. 23, 1898.

ALBEMARLE PRESBYTERY.—The nineteenth session of the Albemarle Presbytery will be held in the Presbyterian Church, Raleigh, on Tuesday, September 20, at 7:30 p. m.

F. H. JOHNSTON, Stated Clerk.

BETHEL PRESBYTERY will convene in regular semi-annual meeting at Blackstock, S. C., on Tuesday, September, 27th, 1898, at 11:30 a. m. ALEX. SPRUNT,
Stated Clerk.

ORANGE PRESBYTERY meets for the fall session of 1898, at North Wilkesboro, N. C., on Tuesday, September, 27th, at 8 o'clock p. m. A Sunday School Convention will be held on the morning of the second day. Delegates will please ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

LEXINGTON PRESBYTERY will meet at Franklin, W. Va., September 8th, at 8 o'clock p. m.

WM. C. WHITE, Stated Clerk.

THE PRESBYTERY OF MISSOURI stands adjourned to meet in the Augusta Church, September 27th, at 7:30 p. m. J. R. BRIDGES, Stated Clerk.

ASHEVILLE PRESBYTERY will meet at Highlands on September 22nd at 7:30 p. m.

E. A. SAMPLE, Stated Clerk.

THE PRESBYTERY OF ROANOKE will meet at Briery Church on Wednesday, August 24th, at 5 p. m.

H. A. BROWN, Stated Clerk.

CORRESPONDENCE.

HOW MUCH MONEY FOR TEXAS?

By Rev. S. F. Tenney.

Our Assembly's Home Mission Report Analyzed, Revealing the Shortcomings of Our Church.

The figures show that $15,605 of the Assembly's Home Mission fund was spent last year for the Synod of Texas. But it must be remembered that one of the Presbyteries of the Synod is in Indian Territory, composed of Indian churches. Deducting the amount spent for the Indians in Indian Territory—$7,061—we have left $8,543, which is the amount actually appropriated for Texas out of the Assembly's Home Mission fund. And of this amount it appears that Texas contributed $7,855, thus nearly paying back to the Assembly's treasury all that the Assembly appropriated for Texas for the past year—only lacking $688 of paying back all.

Thus it seems that last year Texas was nearly self-sustaining in its Home Mission work, in its relation to the Assembly—only receiving from the Church at large, or the general Home Mission treasury, $688. This appears quite creditable for Texas, but not so complimentary to the balance of our Southern Presbyterian Church, as it shows that our whole Church (outside of Texas) appreciated the grand opportunities and necessities for Home Mission work in the great State of Texas so highly that they actually contributed the past year the princely sum of $688!

This does not indicate that we are very near millennial times, if this trifling gift for Home Missions in our largest Home Mission field is an index of the benevolence of our people.

The figures show that one individual in Texas contributed a very handsome sum ($5,000), but the balance of our Church, as a whole, contributed a very small amount.

Of course much Home Mission work is being done in the older States around their own doors, in the city and country mission work around the stronger churches. But in addition to this local work, we might expect a much better contribution for the general Home Mission work on our frontier—in the States of Florida, Arkansas and Texas.

Again, the Assembly's report shows that of the $23,902 expended last year for the general Home Mission cause, the weak Home Mission States of Florida, Arkansas and Texas themselves contributed $8,978, while our Church in all the other Southern States contributed only $14,927 of the whole amount expended for Assembly's Home Missions. The frontier Home Mission field (Arkansas, Florida and Texas) furnished more than one-third of the amount expended last year by the whole Church on the general Home Mission work.

But of the $14,927 furnished by the Southern Church (outside of its Home Mission States), $7,061 was expended for work among the Indians, and $1,913 for work among the Mexicans in Texas, a total of $8,974 spent for a foreign population in our own land. In other words, this expenditure for the Indians and Mexicans was virtually a contribution for the Foreign Mission work, and should be added to the handsome contribution last year by our Southern Church for Foreign Missions—about $150,000 plus this $8,974 for Indians and Mexicans in our own land.

Deducting this $8,974, appropriated for Indians and Mexicans, it appears that our whole Church gave last year for pure Home Mission work among our own people, in the Assembly's field, a total of $5,949. This is the sum actually contributed for the help of the hundreds of weak churches of Florida, Arkansas and Texas, and out of which we are also expected to erect houses of worship, and plant new churches in the hitherto unoccupied territory. Surely this small sum does not give room to sustain our weak churches, and at the same time advance into new territory. As a matter of fact, many of our weak churches are not being sustained, but are necessarily left to perish for lack of the help that should be given them.

I do not like to complain of nearly nine thousand dollars out of about twenty-three thousand being spent on the Indian and Mexican work. It is not too much for that class in our land—perhaps not half enough. But is not this a very large proportion to use for the foreign element of our Home Mission population, out of the comparatively small sum total?

If our members in the older and stronger Synods could only realize that their combined efforts in one year for the Assembly's Home Mission work for our own people only amounts to not quite $6,000, surely in the next collections for Assembly's Home Missions they would largely increase their liberality for this cause, especially if they could see, as some of us in the West can see, that we are losing many grand opportunities for planting churches in communities where they are much needed, and where they would have good prospects for growth; to say nothing of the many weak churches that are languishing and dying because we have not ministers for them and means for support.

Crockett, Texas.

[We are informed that these figures need modification to this extent. The sum of $5,000 contributed by the benevolent Texan was sent the last day of the year, March 31, and was credited to the item of cash on hand. So that the rest of the Church contributed $5,689 to the work in Texas and $10,949 to the whole Home Mission work. The figures would be true for next year if there is no increase in contributions over this. But even these revised figures furnish an unanswerable argument for the Synodical Combination plan, that was proposed in these columns some time ago. Our Foreign Mission Committee could resume its control of the Indian and Mexican work without additional expense of administration. Then the Synods that are able to do more than their own work could certainly raise more than $11,000 for the general Home Mission work of the Southern Church. As it now stands the fact remains that the weaker Synods are contributing all but $11,000 for their own evangelization, and would doubtless do more than that if organized on the Synodical Plan. And it practically costs the Church $4,391 (Home Mission expense account) to administer that $11,000.

The Northern Presbyterian Church followed our example in adopting the Synodical plan of Home Mission work, and immediately, with its excellent business sense, carried the plan to its logical culmination, and now the Synods have, practically, the control of the whole. And the Southern Church will come to the same plan, some day.—Ed.]

HIDDEN WATERS.

In a beautiful oaken grove in the mountains of Virginia there stands a house of worship, which is a great joy to the people of that vicinity. By their own exertions it was built, and they take a commendable pride in maintaining a comely appearance, and providing every needed comfort for the congregations assembling there. There was no spring near it, and the scarcity of water was inconvenient. With great pleasure, therefore, on visiting the place, after an absence of some months, I discovered that there was a refreshing stream falling through a spout from an upright hollow post in the church yard. Pipes had been laid under ground to a spring in a higher hill than that on which the house had been erected, and here was flowing a bountiful supply of nature's liquid for man and beast, whenever congregations gathered; while the stream was conducted to an adjacent pasture in which there was no water, to refresh the herds that were there.

The fountain from which this blessing came had long been rising in the mountain, but for want of communication the people at the church had not been cheered thereby; they were in a dry and thirsty place where no water was.

The fountain of living waters is unknown to many thirsty souls because the channel of prayer has never been established. He who opened this fountain bids us pray without ceasing. Thus the blessings of salvation are graciously given and flow in one continuous stream into the soul. The command is a promise that the stream shall never cease while we pray. P. B. PRICE.

It is the work of a long life to become a Christian. Many, oh! many a time, are we tempted to say, "I make no progress at all. It is only failure after failure. Nothing grows." Now look at the sea when the flood is coming in. Go and stand by the sea-beach, and you will think that the ceaseless flux and reflux is but retrogression equal to the advance. But look again in an hour's time, and the whole ocean has advanced. Every advance has been beyond the last, and every retrograde movement has been an imperceptible trifle less than the last. This is progress; to be estimated at the end of hours, not minutes. And this is Christian progress. Many a fluctuation—many a backward motion with a rush at times so vehement that all seems lost;—but if the eternal work be real, every failure has been a real gain, and the next does not carry us so far back as we were before. Every advance is a real gain, and part of it is never lost. Both when we advance and when we fail, we gain. We are nearer to God than we were. The flood of spirit-life has carried us up higher on the everlasting shores, where the waves of life beat no more, and its fluctuations end, and all is safe at last. "This is the faith and patience of the saints."—*Robertson.*

WESTMINSTER LEAGUE COLUMN.

[Conducted by Rev. Jno. M. Rose, D. D.]

Sunday, August 28th. Topic: Backsliding. Hos. xi:1-12.

The subject of this chapter is "Israel's ingratitude to God." "When Israel was weak, wayward and ignorant as a child, then God loved him, and exhibited His love in choosing him out of all nations to be His peculiar people and heritage. God publicly owned Israel, who was then but a bond-servant in Egypt, as His own son—yea, even His first-born; and as such God claimed him from his Egyptian oppressor." How sad a contrast to God's love is presented by Israel's perversity! "My people are bent to backsliding from me." How sad to think that such wondrous love should not be appreciated! Yet such is the tender compassion of God toward the people of His covenant, that His heart of infinite love shall turn again to His long cast-off people, and He promises restoration at last. The time will come when "they shall walk after the Lord," and His children shall flock to Him "as the doves to their windows."

Topic defined:

Backsliding is the act of turning away from God, a forsaking of our religion. It may be an open renunciation in words, or a virtual renunciation by our actions. It may be only partial and temporary, or it may be complete and final. The backsliding of true believers is but temporary. "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." "The Lord upholdeth all that fall." "I give unto them eternal life, and they shall never perish," etc. The love of God in Christ is immutable. See Rom. viii:38-39. True grace is without doubt an everlasting possession.

But there is a counterfeit grace wherever there is the true, as there is always counterfeit coin wherever there is the true. Many have feelings, desires, convictions, but no grace. From this counterfeit grace many may and do finally fall away. Our Saviour speaks of some who hear the word, and anon with joy receive it; "and these have no root, which for a while believe, and in time of temptation fall away." Stony-ground hearers! All are not Israel who are of Israel. "Not every one that saith unto me, Lord, Lord," etc.

Our faith should not be shaken because some backslide. Our Saviour taught us to expect it.

The unbeliever who thus attempts to defend his unbelief acts foolishly. To conclude that religion is a sham because the religion of some people is a sham is a very unreasonable conclusion.

Backsliding is as old as religion, and, alas! it will continue throughout the present dispensation. "My people are bent to backsliding from me."

Signs of backsliding:

(1) A distaste for the "means of grace;" neglect of secret prayer and private study of the Word of God; irregularity of attendance on the Word and ordinances.

(2) A preference for worldly society. Our lives are colored by our associations. Our companionship is a revelation of our character.

(3) A turning away from "the faith" of the Gospel. It is a bad sign when one becomes skeptical. "If one's religion does not better his morals, his moral deficiencies will likely corrupt his religion."

(4) Indulgence in known sin.

Why do many backslide?

(1) They were never truly converted. The "root of the matter" is not in them. See Matt. xiii:21.

(2) They fail to "count the cost." Read Luke xiv:27-29.

(3) Some unite with the Church from selfish or worldly motives.

(4) Some mistake the forms of religion for its essence. They are naturally ritualists. They are content with a "rending of the garment" as a substitute for a "rending of the heart."

(5) Some are overtaken by the fascinations of the world. Like Demas, they "love this present world."

Do we belong to any of these classes?

SUNDAY SCHOOL LESSON.

By Mildred Cabell Watkins.

Third Quarter, Lesson X., Sept. 4, 1898.

The Death of Elisha—II. Kings xiii:14-25.

Golden Text—"Precious in the sight of the Lord is the death of His saints."—Ps. cxvi:15.

Historical Setting—It is forty-five years since the last lesson, and there have been many changes in the different countries.

Jehu, an energetic, cruel reformer, begins a new dynasty, slaughters all Ahab's family—Jezebel having been thrown out of a window, is devoured by dogs—and by treacherous means destroys every worshipper of Baal. Though it was right for him to obliterate Baal worship, he did not do God's work in God's way, and neither obeyed God's law, nor refrained from the sin of the golden calves. Consequetly "the Lord began to cut Israel short," and the Syrians took all the country east of the Jordan. At first Jehu's son, Jehoahaz, was as wicked as his father, and he too suffered from the Syrians, for he was reduced to only ten chariots, fifty cavalry and ten thousand infantry; yet, because of some signs of penitence, God "gave Israel a saviour so that they went out from under the hand of the Syrians."

Joash succeeds Jehoahaz, and he too follows the golden calves, though from his being allowed to defeat Judah very severely and from the scene before us we judge he was less wicked than many of the rulers of Israel.

The Black Obelisk records the fact that Jehu paid tribute to Shalmaneser, of Assyria, and that Damascus was taken by the same Shalmaneser, giving us a glimpse of another foe that harrassed God's rebellious people.

Eplanatory Notes.—Vs. 14-19. Elisha is an old man of eighty, and has for sixty-three years filled the office of prophet, having during that period advised and assisted his rulers more than once—a great contrast to Elijah, who appeared four times before his sovereigns as a stern threatener, denouncing their doom and rebuking their wickedness. As great is the contrast in the last scenes of their careers, for the young King comes to express to the aged prophet his sincere grief over the loss his death will be to Israel. It is significant that he utters the same cry Elisha uttered when Elijah was caught away from him. The taking bow and arrows and starting towards Syria was symbolical of victory over his oppressor, and was an ancient custom at the beginning of an invasion, met with in history and in the Greek and Latin classics. The especial significance here was given by Elisha's putting his aged, trembling hands upon the other's stronger ones; he was God's representative, and he thus showed that God would work through and with the King, if he would commit himself to His guidance and sovereignty.

When ordered to smite the earth with the rest of the arrows from his quiver, Joash, neither believing nor understanding, stopped when he had struck the ground three times. He probably felt that it was a piece of superstition, something ordered by a childish, fanatical old man; for, though compelled to acknowledge Elisha's worth by the miracle he had wrought, he had no true faith in God and God's power and over-ruling and ever-present providence. Elisha disappointed that his country should lose the deliverance held out to it, and angry with the young man for throwing away such magnificent opportunities of success, tells him plainly what he has lost by his lack of trust and earnestness, the "then" explaining the former promise. Only three deliverances, not an entire deliverance, was all God could give because of Joash's unbelief.

Vs. 20-21. The miracle wrought by Elisha's bones is a unique one, and we wonder if it was to emphasize and symbolize the fact that such a man has an influence long years after death, that the memory of his words and deeds revives many a fainting soul to new hope, courage and triumphs.

The Moabites were Lot's descendants, living east of the Dead Sea, and were making a foraying expedition upon their neighbors—just as the Bedonins of to-day are constantly doing. At the beginning of the year," either in the early spring, the beginning of the Jewish ecclesiastical year, or in the early fall, the beginning of the civil year; probably the former, as the acred writers generally reckon by the sacred year. The frightened funeral party fling the man into a sepulchre near by; it was Elisha's, and the touch of those bones brings the corpse to his feet, an incident which we imagine encouraged the hearts of those who feared that with the death of the great seer all help for the nation had been withdrawn.

Vs. 22-25. Here is a little epitome and explanation of Israel's military history during two reigns; God still long-suffering, still mindful of their faithful ancestors and His promises to those ancestors, both by punishment and deliverance seeks to turn His people back from destruction. He will not permit Syria utterly to destroy them, anl restores by the three promised victories the cities Hazael took from Jehoahaz, and we hear no more of Syria's oppression.

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REV. A. J. McKELWAY, - - - - EDITOR.
E. H. BEAN, - - - BUSINESS MANAGER.

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That Fine Italian Hand, Again.

A few days before the surrender of Manila, a message was sent from the Vatican to the White House, beseeching the President to guard against the massacre of the Spanish priests in the Philippine islands, by the insurgents. A few hundred official members of the Church seem to weigh far more with His Holiness when a masacre is threatened than a few hundred thousand private members of the Church such as the poor Cubans and Philippinos for whom rescue came too late. But the persistent rumors of the masacre in the secular press, were flatly contradicted by the official despatches of Admiral Dewey, who has commended the humanity and moderation of the insurgent chief, Aguinaldo, a moderation for which the Spanish Governor did not furnish a worthy example in setting a price on Aguinaldo's head. Dewey even entrusted his own prisoners to the care of this chieftain. So we wonder if Papal petition and news-paper reports are part of a general plan to frighten the Americans with the difficulties of the Philippine situation.

Here is another puzzle. In spite of this anxiety in papal circles for the safety of these priests, it is declared with wearisome repetition that these same Friars are the only ones who have any influence with the wild and savage Philippinos, and that America could do no better than leave the reins of government in their hands. But the facts which have now become history show that the revolt in the Philippines was mainly against priest-craft and ecclesiastical tyrrany. Indubitable evidence declares that these Friars have transgressed every command of the Decalogue with impunity; that, though they are forbidden to marry, there are thousands of their children in the islands; that their extortion and avarice would make a Turk blush with shame; that murder is as common a crime as it was in Rome in the days of Pope Alexander the Sixth, and ranges from the slaughter of a helpless native to the assassination of an intractable governor. In short these who have spared neither man in their wrath nor woman in their lust, are the influential rulers who are to solve for America the problems of governing the Philippines.

Unfortunately, the conscience of the American people could not consent to that—and then there is Aguinaldo, with a victorious insurgent army.

So the last proposition, according to the Vienna correspondent of the London *Times*, is to "open negotiations with the United States for the establishment of a new hierarchy in the Spanish possessions now owned by America"—that is the substitution of priests of other nationalities for the Spanish. This is the unkindest cut of all to poor Spain, and it is hard to understand why negotiations need be opened with the United States for such a purpose. Protestant missionaries will save the trouble of a "new hierarchy" as they did in Florida and Texas, without any negotiations.

Once more, Archbishop Ireland has been in Washington for several days and has had "a number of conferences" with the President. Whereupon he gives an interview to the Associated Press, in which he says: "The Church question in our new possessions offers no difficulty whatever. There will be no union of Church and State, such as is established by custom in certain Catholic countries of Europe. There will be complete protection of all properties and persons." He need not have gone to Washington to have found that out, though we do not grudge him the opportunity of learning it thoroughly. Here is a sentence that unconsciously gives, in mentioning the result, some insight into the methods of ecclesiastical extortion that have been used in these colonies of Catholic Spain. "In the greater number of parishes church properties yield ample revenue to meet all expenses." The Archbishop continues, "Certain people who talk of these territories as fields for missionary effort from the United States do not know what they are talking about. They might with as much sense organize missions for the conversion of the Catholics in Washington"—which might prove that the Washington Catholics need conversion, but will not alter one whit the determination of Protestant Churches to evangelize "those territories." We could wish the Washington Catholics converted at least to the Protestant doctrine of absolute separation of Church and State and the non-interference of ecclesiastics in governmental affairs.

But the Archbishop's most interesting words are the last. Coming from one who is regarded as the most liberal of his Church and most thoroughly imbued with the American spirit, they are still a confession of the inevitable conflict between Catholicism and Americanism. "As a Catholic I am very much satisfied with the way things have been going, and as an American I am of course, thoroughly satisfied." The Archbishop does not give sufficient credit to the American people for intelligence and good memories. They have not forgotten his earnest labors in Washington in behalf of Spain before the war was declared nor his complete discomfiture. And a great many will modify his words thus: As Americans we are very much satisfied, and as Protestants, we are, of course, thoroughly satisfied.

Profanity, First and Second-Hand.

By one of those anomalies that are called the laws of good society, it is considered indecent to swear in the presence of a minister. Reverence for his profession as a servant of God seems to be a more powerful restraint upon the sin than reverence for the God whom he serves. And because the minister's face is so familiar at home, while abroad his clerical coat is a protection to his ears, he is often insensible to the universal prevalence of profanity. If the minister will take a trip and leave his uniform at home, looking like other men and mingling with them, he will learn a few lessons in human nature, and especially some facts with regard to profanity, that will give added point to his sermons.

The inanity as well as the heinousness of the sin can be shown better from the pulpit than in these columns. The preacher will never fire a blank cartridge when he denounces profanity.

But are not some Christian people to blame for the prevalence of this sin? Many a Christian who would be shocked at an oath of cursing, does not hesitate to use the name of the Lord in an exclamation—an express violation of the Third Commandment. And those whose better breeding leads them to stop short of that, yet come as near it as possible, with words that are akin in sound or by derivation to the Most Holy Name.

Our Saviour's exposition of the Third Commandment leaves no doubt of the sin of this habit. "Let your communication be Yea, Yea; Nay, Nay, for whatsoever is more than these cometh of evil." The indulgence in expletives betokens not only a wrong heart but a weak mind, that can find no other means of expressing itself forcibly. There are possibilities in the English language without drawing upon the resources of the profane.

Another common mode of profanity is the repetition of the profane remarks of others. It seems to be the popular impression that second-hand profanity is robbed of its guilt, only the original remark being sinful. As if a man would couple his loved mother's name with vile language because some one else did it first! Even a few ministers—let us hope that they are few—feel at liberty to retail profane stories, simply taking care to give the proper credit. All such are requested not to preach on the subject of profanity until they are rid of the danger of a glass mansion's tumbling about their ears.

What is said of profane language in this regard is equally pertinent with regard to indecent language. Filth is filth, even after it has been picked up from the gutter and handed around for inspection on a silver ladle. The quotation marks had just as well be omitted from profane and filthy anecdotes The proper credit is undoubtedly given.

In answer to our accusation of garbled editorials, the *Biblical Recorder* says: 'The *Recorder* printed far more, and all correctly, so far as we know, of the PRESBYTERIAN'S editorials in the recent controversy than the PRESBYTERIAN has of the *Recorder's* editorials." By actual measurement the *Recorder* has printed less than a third of a column of our editorials and we have printed more than a column and two-thirds of the *Recorder's*. Again the *Recorder* says: "Without giving even a sentence in answer to our reply of last week, except that in which it accuses us of garbling its editorials—." The *Recorder* evidently means week before last, and by actual count we gave fourteen sentences, and deemed them sufficient. Is this an instance of the Christian mathematics in which the *Recorder* believes?

Once more it says of its last week's editorial "not even mentioning the NORTH CAROLINA PRESBYTERIAN in our editorial." As we printed the editorial almost entire last week, our readers can see for themselves that the NORTH CAROLINA PRESBYTERIAN was mentioned. The question is in order as to where the *Recorder* took its course in Christian ethics.

Our readers will see the impossibility of continuing this controversy. And the work is done.

REVIEW OF CONTEMPORARIES.

It seems that His Holiness (Pope Leo), in view of the conscious near approach of his dying hour, sends his Apostolic benediction to the Scotch and begs them to return to their ancient faith. So he signalized the last day (Sunday) of the last month. We undertake to say that our Scotch friends think he might be better employed on the Sabbath day, which is not a day for perpetrating jokes according to the traditions of that sturdy people.—*Southern Christian Advocate.*

With such appeals as this from His Holiness; with the Episcopal Church inviting us all in, "on the basis of the Historic Episcopate" (*alias* the Apostolic Succession); with the Northern Presbyterian Church making overtures to the Southern, while it reiterates its solemn conviction that there is no scriptural way for our return except that of "confession and repentance," the subject of church unity does not seem to have passed the joking stage. After all the principle of union put forth by our Primitive Baptist Brethren is the simplest and sincerest. It is, "Join *us*."

It would, of course, be interesting to know the precise military qualities of the American soldier that have most impressed the observers from whose reports this deduction is made. It is not giving high praise to Americans to say only that, well led, they make good soldiers. For, if we may credit history, that seems to be true of almost every race. We all know what can be made of negro troops. Even the Egyptians who, like the Cingalese, were supposed to have lost capacity to fight, under the patient discipline of British officers, matched the Seaforth Highlanders in courage at Atbara. On the testimony of the New Zealand settlers, the Maori troops are hardly equalled in courage, fortitude and intelligence in war. The poor whites, under Lee and Jackson, solved the most difficult military problems.—*N. Y. Observer.*

We suppose the *Observer* considers that last sentence a compliment. It ought to know better. The soldiers of Lee and Jackson were undoubtedly white, and after Sherman's and Sheridan's raids, and some experience of carpet-bag government they were undoubtedly poor. But they were not poor whites, all the same. Any disparagement of them is the casting of greater reproach upon the armies which they so invariably routed in battle, until they were literally worn out with their victories. There was never a truer type of the cultivated Christian gentleman than the average Southern soldier. All honor to the American soldier, but unless the Southern soldier is included in that designation, greater honor to him for solving so successfully the "difficult military problems" the American soldier set him.

Christ is "unspeakable" because everything that is supreme is unspeakable. The little child who "loves mamma more'n tongue can tell," has found this out. People can "shoot the chutes" with shouts of laughter, but in the presence of Mt. Blanc are dumb. In the little cortile where the Venus of Milo stands, nobody ever heard even the most insensible "Cookies" chatter. The evangelist who goes round poking his "Do you love Jesus" at every stranger, never has learned the exceeding greatness of his Lord. That He is precious we can not conceal; how precious He is, we can never tell.—*Interior.*

A devout Catholic woman, nearly related to more than one priest, who had spent considerable time in Cuba, once remarked in the presence of the writer that what Cuba needed was some Protestant missionaries. She was oppressed by the moral condition of Cuba, and she wanted Protestant missionaries simply because she knew it was not possible for Catholic missionaries from America to be sent to that island already Catholic in name. But now the conditions have changed. Cuba will be as wide open as Porto Rico. Our Protestant churches will have a duty to those islands, and they will do it; but their duty will not be as pressing as will be that of American Catholics to take their part in the regeneration of this newly opened territory. We hope that for very shame's sake the constituted heads of the Catholic Church in this country will make a most thorough investigation, under authority from the Holy See, of the condition of their Church in Cuba, and will do their best to make missionary work by Protestants unnecessary, if they can do it. This will be a great deal better than denouncing Protestants who attempt to do what they fail to do. The war opens the territory taken from Spain no more to American Protestants than it does to American Catholics; indeed, Catholics have much the better chance, and we hope they will improve it.—The Independent.

Here's richness! A devout Catholic wishing for Protestant missionaries and a Protestant paper, hoping that the Catholic Church will do its best to make missionary work by Protestants unnecessary. That hope has been vain, since Martin Luther gave it up. There was a Reformation. Our contemporary should try not to be too *independent* of the facts of history and of actual conditions to-day.

Dr. Henry Duffield thus sums up the case as to heresy trials, in the Independent. The common honesty of the transaction proposed is of course unassailable so the Independent undertakes to rebuke the author, editorially.

When then a Presbyterian minister in his search for truth and in the exercise of his right of private judgment is led to entertain doctrinal views different from those held and avowed at his admission to the Presbyterian ministry, and regards his newly accepted views as of such importance that he feels it his duty publicly to announce them, if he has reason to believe that his "brethren in the Lord" might regard the views referred to as irreconcilable with the Standards and such as, if avowed at the time, would have prevented his admission to the Presbyterian ministry, we cannot but feel it is his solemn duty to confer with his presbytery, to state fully and frankly the views in question to his brethren, and amicably submit for their decision whether holding and avowing such views he could honestly remain in the ministry of the Presbyterian Church. If the decision were adverse he would have the right of "complaint" to the Synod and the General Assembly; if favorable, any member of the presbytery would have the right of "complaint" to the Synod, or any other presbytery would have the right of overture to the Assembly. The doctrinal issue might thus be authoritatively determined without the distracting technicalities and the offensive accompaniments of a formal heresy trial.

Of course a minister in the circumstances referred to may decline a fraternal conference with his presbytery, and prefer a judicial trial by regular process. If so, fidelity to the ordination vow to "maintain the purity and peace of the Church" might render such a trial unavoidable, however undesirable; but in that event for any injurious consequences the accused and not the prosecution would be responsible.

Life is precious—what so precious? But life is cheap—what so cheap? Our heroes have sacrificed many hundreds of lives for the deliverance of Cuba, and we call it heroism; but every year, in peace, scores of Gloucester fishermen sell their lives for a half-cent profit on mackerel—no, not for that, but for the love of wife and children. Life is valueless, is a burden to the earth, if there is not behind it sentiment and principle. A man who would not die for a sentiment is not worth living; and a life sacrificed for a sentiment is well expended.

This was, if ever there was one, a war for a sentiment. Here it counts with the Crusades, only it counts better than those ill-considered wars. And what is the return for our sacrifice of lives, priceless except for the price of sentiment? In return for sixteen weeks of havoc and death we have the assurance of decades and centuries of blessed liberty and peace bestowed on the people of Cuba and Porto Rico, and the deliverance of the seven millions of the Philippines from Spanish oppression. The ripples that circled the sinking fleets will soon be lost in the pacific seas, and the grass will grow over soldiers' graves and the poignancy of personal grief will be assuaged, but the generations unborn will bless the heroes whose sacrifice gave them their freedom. Many times over will the dividend be paid in peaceful and happy homes.—The Independent.

Those in authority who insist on having canteens opened for selling liquor to soldiers, against the wish of officers of the army and the Governors who send State troops, are guilty of a crime that should not be forgiven.—Ex.

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CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J McKELWAY.]

DEAR LITTLE FOLKS:—We are much pleased to have such nice stories sent in by our own little readers. The letters, too, are improving all the time, but there are one or two little things that you will be glad to have suggested to you, I know.

One is, that instead of saying, "I am a little girl, (or little boy) nine or ten or six years old" as the case may be—you write your letter without that and just put your age last, this way,

Your little friend,
Tom Jones, 9 years old.

Will that do? I think so and there will be room in the letter for one more nice sentence. Then there is another thing. It is well for all of you to love your teacher and your preacher, but I have heard people say that it was more interesting to hear about the little folks themselves, and their own doings and sayings. I do love to get the little letters with all sorts of funny words and all sorts of spelling, when I know the letters are my little folks' very own. Then I can seem to see each one of you. Please, even if you cannot write, do all the thinking and saying and tell Mamma she must do her part faithfully and write exactly what you say. Now that Winter time is peeping at us over the shoulders of Autumn, you might begin telling each other something about the plays that you love on rainy days or cold days—and I think always we should like to hear how you spend the Sundays—God's days.

So often lately, I have met or heard of, some of my little letter writers, and it is a pleasure to find what real little helpers many of them are. I saw two little girls up in Virginia this summer, who belong to us, and it was good to see how these little ladies took care of the baby sisters. One time I heard the little girl's mamma say, "S. can always amuse the baby, she is so full of resources." Now, *what* was she full of? I hear you asking what that means. Well, it is a good thing to be full of anyway—but how *can* you be full of it? Oh, well, I hardly know. You cannot swallow resources, or drink resources or rub them in. It rather seems to me they must belong in some people and the others never have them at all. But I can tell you some things that the boy or girl who is full of them can *do*. When some favorite plaything is broken and all the children stand round and some cry and fuss and say, "Oh, what *are* we going to do?" Then up jumps the boy with resources and he says, "Hold on, there, I'll fix it," and with string or nails or something, he soon has it ship shape, and it does just as well as ever. Then when baby fusses and frets and mamma looks, oh, so tired and worried and can not get through with all the pile of work she has to do, who is to help unless there comes the little daughter who is "so full of resources?" And she says, "Come on little brother, I've something nice to tell you," or "I'm going to tell you a tale, a nice dog tale," or "come, run little sister, see if you can catch me." Why there are dozens of things that girl with resources will think of, and in two minutes the little one is radiant and mamma is all smiles and feels as if she has been lifted over a great mountain of difficulty, by a very small person, with the cheerfulest voice and the *sweetest* face and the dearest ways, and the most willing hands and feet that anybody ever had! And then when I see any of my little folks who mind papa and mamma, that makes me "sho happy."

Can any one find me some verses about obedience and also about *how* we ought to work? The *how* is the only thing that matters, you know—but more about that some other time.

CHILDREN'S LETTERS.

HIS SEA COAST HOME.

Bryson City, N. C., Aug. 19th.

Dear Presbyterian.—We came to this place last December. It is surrounded by mountains. We have a railroad running through this town right along the river. It has rained some every day since dog days began. My papa is a Presbyterian preacher and takes your paper. I am glad Mrs. McKelway is well again. We all enjoy reading your good paper. We have some pretty morning glory vines and some fine melons. We used to live in Corpus Christi, Texas, on the coast, where we could see the ships sailing over the waters and get fish, crabs and oysters, and go in bathing. Sometimes they would have boat races and we could sit at our windows upstairs and watch the race. Instead of racing in a straight line they raced in a triangle. Fishermen sometimes caught fish ten and fifteen feet long. I saw a saw-fish one time that was cut open and a large file was found in him. I have gone crabbing, and the way we catch crabs, we take a net with a wire in it, and stick the wire in a pole, it is called a dip-net, then we take a piece of meat and tie it to a strong string, let it down in the water, and when the string looks stiff, pull it up slowly, till the crab is just about out of the water, then take the dip-net and dip it up. We had a pretty place there. We had two orange trees in our yard. I am about twelve years old. It is getting late, so I will have to quit.

Your unknown friend,
Walker G. White.

A VISIT TO GRANDPA'S.

Stony Point, N. C., Aug. 7.

Dear Presbyterian.—Again I will write you a little letter. I am at grandpa's on a visit. I love to visit here. I have recited about half of the child's catechism. I love to read the little letters in your paper. I am so glad Mrs. McKelway is getting well. I will close.

Your little friend,
Grace Lentz.

A FIRST LETTER.

Lumber Bridge, N. C., Aug. 18.

Dear Presbyterian.—This is the first letter I have written to your paper. I am a little girl ten years old. I have three sisters living and one dead. I went to school to Miss Mary McArthur last year. We all are going to move to Red Springs in September. I am going to school there.

Your little unknown friend,
Carrie Belle McNeill

More Blessed To Give Than To Receive.

On a cold December afternoon Clara and Charlie took their sleds, and started for the hill back of their house. Where all the boys and girls of the town, gathered to go coasting in the winter. When they reached the hill, they found it covered with boys and girls of all sizes with their sleds. They were soon on their sleds and coasting down the hill. Clara reached the foot of the hill first and waited for Charlie to help her pull her sled up. "Who are those children over there on the side of the hill?" asked Clara. "Why that is Sam Jones and his sister Maud, they are watching us slide. I wonder if they don't want to ride. Let us ask them." They were soon taking turn about with Clara and Charlie. That night when they went home, their mother asked them if they had had a nice time. They said they had, and then told her about the little boy and girl they had met on the hill. They told their mother how Sam had said they could not have a Christmas dinner or any presents. Charlie and Clara were twins and always had a Christmas tree, and nice presents. They asked their mother if she would let them do without their tree and presents, take the money instead and get some presents for Mrs Jones' family. Their mother at first did not want to let them do it, but when she saw they were in earnest, she agreed. It was two weeks until Christmas. The next morning their father handed them two dollars and a half each. That day they bought Sam, who was ten years old, a cap, a pair of gloves and a knife. And for Maud, who is eight years old, a warm hood, a pair of gloves, and a doll. On Christmas Eve, they carried the presents. and their father a basket, in which was a turkey, and the other things that make a Christmas dinner. They went to Mrs. Jones' cottage, put the presents on the door step, knocked real loud and ran before anyone saw them. The next morning when they woke it was harder than they had thought, to wake up and not find any presents. But it was easier when they thought what a pleasant surprise they had given Sam and Maud.

LUCILE WHITE,
Bryson City, N. C.
Twelve years old.

The Little Blue Flower.

Once, just outside of a large city, there was a great forest. In this forest there grew many large trees and beautiful flowers, and the ground was covered with the softest and greenest grass. At the foot of a great oak tree there grew a lonely, little blue flower. It was small but very pretty and fragrant. Some times it would dream of the great world that lay beyond its forest home. and wish that it could be there doing some good, but soon it would get over these thoughts and be content to live where it was. It would listen to the mighty wind as it sighed and sang in the giant trees above it. Then it would look up, up to the dark blue sky above and watch the white clouds as they sailed majestically across the far-away heavens. The little blueflower had another pleasure too. though, to be sure, it was not much of a pleasure. Right near it grew a beautiful wild rose bush. This rose was very conceited and looked down on the poor little blue flower as very inferior to itself. The blue flower did not grow angry, but admired and praised the rose very much. One day when the rose felt unusually exalted, she said to the blue flower, "What do you do down there all by yourself, blue flower?" The little flower felt itself much honored by the rose's speaking to her and she answered quite timidly, "O, I just grow and try to give forth my fragrance. I can't do as well as you, but I do my best." The rose answered, "Why don't you grow fast. and spread I as do? Why, just look and see how high I am and how beautiful I make these old trees that would look very ugly and bare without my lovely flowers. You ought to do as I do."

The little flower felt very much ashamed of herself to see how slowly she was growing.

A soft south breeze was passing and heard this conversation. He felt sorry for the blue flower and whispered softly to her, "Never mind what that haughty rose says. In all my travels over hill and dale, across mountain and through valley I have seen nothing prettier than you. Though you are small and delicate you are sweet, and that is better than being haughty and beautiful." The little flower was very happy when she heard what the breeze said, and turned if possible a shade bluer with pleasure. So time flew on and now the cold winter had come. The birds that had made music all through the summer flew away. The streams were locked in ice and the wind was cold and mournful as it swept through the pines. Snow covered the ground and both the blue flower and the rose slept quietly beneath the soft, white blanket.

It seemed a long time to the trees and flowers, but at last spring was come with her gentle breezes, blue sky and warm sunlight and loosened the streams and called the flowers into life once more.

The blue flower came up as blue and as sweet as ever, and the rose also grew and, ornamented the trees with her pink flowers. One bright sunny day the Prince's gardener was walking through the wood and saw the little blue flower and admired it very much. He thought he would like to show it to the Prince who was fond of flowers and he ordered it taken up very carefully. He also saw the rose and said, "What good is that great rose doing? It is only using up the earth and it is ruining these grand old trees." So he had it taken up and thrown into the fire. He took the blue flower to the Prince.

The Prince admired it also on account of its sweet odor and delicate beauty. Now this Prince had gone away from his father's court and was leading an idle life full of gaiety and recklessness.

That night as he sat in his room the sweet perfume of the blue flower came through the window and filled the room. The odor reminded the Prince of some blue flowers he had seen growing in his father's garden. Then he thought of his darling mother whose heart he had almost broken by leaving her side and then of his father.

A rush of tender memories came over him as he thought of that kind, loving father, whom he had grieved so deeply. He repented of the unkind words and thoughtless acts that had given his father sorrow and decided to go back to that kind father and ask his forgiveness. The next day he ordered the gardener to once more take the blue flower and he set out on his journey with a light heart. The king recieved him with open arms and gladly gave him forgiveness. When he saw the blue flower he said, "My son, we will name it For-get-me-not and plant it in my private garden." And the for-get-me-not had done some good at last.

A.

Loving Service.

From Egypt to Holland the carrier storks bring on their backs the thrush. It is said that these little birds sing all through their long journey.—M. L. W., in The Churchman.

GRETCHEN.

"Tell me, tell me, little bird,
Where your home nest lies."

THRUSH.

"Over where the ocean wave
Seems to meet the skies."

GRETCHEN.

"Tell me how you got across
Yonder deep blue sea."

THRUSH.

"Oh, the dear old mother stork
Took good care of me;
For she knew I could not fly
Such a long, long way,
So she took me on her back,
Flat and soft and gray."

GRETCHEN.

"Tell me what you paid her for
The long ferry over."

THRUSH.

"Every song you hear me sing
Out among the clover,
As her weary head would droop
Higher soared my song,
Thus I kept her spirits up,
As we sailed along.

"You must also try and help,
Just the same as I,
Those who love you, those who keep you,
Now I'm off! Good by!"—Ex.

"Ellen's Lesson."

"Ellen, please take Mrs. Hayes' book home, I am busy just now and can't take it."

"Mother, may I not wait until it stops raining? My shoes are thin and I am afraid I'll take cold."

"Very well, only be sure to take it as soon as the shower passes," replied her mother.

Ellen was so much absorbed in *Little Women* that she did not think of the book again until her mother reminded her that the shower had passed.

"Oh mother! please let me finish this chapter. It is nearly two hours until dinner, so I have plenty of time."

"Ellen, I am afraid you have learned a bad habit about putting off things," sighed her mother. "It looks like another shower were coming, so I wish you to go as soon as possible."

"Very well, just in one second," and Ellen continued reading, forgetting what a long second was.

"Ellen! Ellen!" called her mother, "did you stop at Mrs. Orr's to inquire about Johnnie?"

"Oh, mother! I forgot all about the book, but I'll take it at once."

"My child," said her mother in a grieved voice, "If I could only teach you to obey promptly, I certainly should be very thankful."

As Mrs. Allison was going calling that afternoon she asked little May Howard to come play with Ellen.

"Now Ellen you must take Mrs. Hayes' book home at once, and tell her I'm mightily obliged."

Ellen and May were so much interested in their play, that Ellen put off taking the book until after tea.

After tea when she went to get it to take home, to her dismay it was not where she had left it.

After some time she opened the nursery door just in time to see the baby throw it in the fire.

Ellen was very sorry for her disobedience, but from that day she turned over a new page.

LUSELLE SHERRILL.

Both Sides of it.

How often we hear a story told by different persons in such different ways that it is hard to recognize the varying tales as coming from the same source.

There are two little stories, familiar perhaps to older readers, but which may be new to the children, which show clearly how careful we should be to be sure we are right about a thing before we speak positively concerning it.

The first is the story of two travelers in Arabia, who, as they journeyed, fell to talking of that strange little creature, the chameleon.

You know this animal, which isa sort of a lizard, is capable of changing its color at will, and so, by making its color harmonize with that of its surroundings, it is enabled to hide from enemies,

The first traveler began by saying that a stranger animal never lived than this one, with the body of a lizard, the head of a fish, the tongue of a serpent and its fine blue color.

"Blue!" cried the other, "it is green. I saw it lying in the sun and eating air for food."

The first insisted that he was right in calling it blue.

Both clung to their own opinion and the discussion was rapidly becoming an angry one, when a third traveller appeared on the scene and they appealed to him to settle the dispute. After hearing the two stories he declared both to be wrong, "for," said he, "I myself caught one by candle light last night and it was black," and to prove his words he brought the creature out—when behold, it was pure white!

All three stared in amazement and then the chameleon spoke: "My children, you are all right and all wrong. When next you speak of what you have seen, give to others the belief you claim for your own words, and be sure you are right before you think others wrong."

The other is the story of two ancient English knights, who once met at a place where four roads came together. At this point a British prince had set up a statue of the Goddess of Liberty, in token of victories he had won in battle. In one hand the statue held a shield which was gold outside and silver within.

The two knights being new to that part of the country, stopped as they rode up on opposite sides to examine the shield and read the inscriptions written upon it.

"This golden shield," one began to say aloud, when the other interrupted:

"Golden! Nay, if I have eyes, it is silver," and then, like the travelers in Arabia, they fell to disputing and finally to fighting each for what he thought the truth.

A Druid—which was the name given to a heathen priest—passing that way found them both sorely wounded. After caring for their hurts, he asked and heard the cause of the dispute. He then said:

"Had either of you given himself time to look upon the opposite side of the shield all this passion and bloodshed might have been avoided. Permit me to entreat you never to enter into any dispute in the future till you have fairly considered both sides of the question.—Cora S. Day in Presbyterian Journal.

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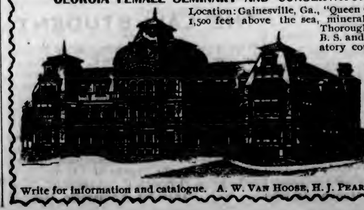
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MARRIAGES.

BUIE-McNEILL.—At the residence of Mr. Neill Watson, Robeson County, N. C., August 18th, 1898, by Rev. Dugald Munroe, W. F. Buie and Miss Mira McNeill.

HOOD-HUDSON.—Married near Wardlow, N. C., Mr. Sam A. Hood, of Chester, S. C., and Miss Pearl Hudson, at the home of the bride, August 17th, 1898, Rev. Jesse W. Siler, officiating.

OBITUARY.

JOLLEY.—At her home in Fayetteville, N. C., July 30th, Mrs. Laura E. Jolley, daughter of Margaret and Pinkney Clark, and wife of T. W. Jolley. She was born at Chester, S. C., December 26th, 1865. Her remains rest in the New Hope burying ground, near Mt. Airy, N. C., while her spirit is with her Master, whom she served from youth.

McILWAIN.—On Sunday afternoon at 5 o'clock, Miss Maggie McIlwain, of Rutherfordton, N. C., after a long illness, passed away at the residence of Mr. A. J. Nettles, her brother-in- law. Because her five years residence in our midst were years of invalidism, together with her modest, retiring disposition, only a few of our people knew her. There are many unknown heroines in this world, but Heaven's light will declare them, and among them she will be. Miss McIlwain was a consistent member of the Presbyterian Church, in which the funeral services were conducted by the pastor on Tuesday morning after which her remains were laid to rest in our "silent city." Her almost dying request was that a certain amount of her money should be given to foreign missions. In their deep sorrow the family have the sympathy of our whole people.

PRITCHETT.—Died at her residence near Alamance Church, August 13th, 1898, Mrs. Polly Pritchett, aged 72 years, 6 months and 21 days. She was received into the communion of Alamance Presbyterian Church, December 1st, 1850, and for nearly half a century her life was "hid with Christ in God." She was a consistent Christian, whose walk and conversation gave indubitable evidence that she had been with Jesus and learned of Him. The funeral services were conducted by her pastor; and the large congregation, met to pay the last tribute of respect to one whom they loved, attested the esteem in which she was held by all who knew her. God comfort the bereaved ones with the consolations of Divine grace.

H. D. LEQUEUX.

COUNCIL.—At the home of her father, Mr. Jas. Council, in Robeson County, N. C., Miss Flora Jane Council, in the 38th year of her age. For many years a patient sufferer, she died in the full assurance of hope in a risen Saviour. For fifteen years a consistent member of St. Pauls Presbyterian Church. P.

BROWN.—On the evening of May 5th death entered the happy home of Angus D. Brown and claimed him as its victim. Truly the whole country mourns the death of this good man, whom to know was to love. For more than twenty years he was a ruling elder in Philadelphus Presbyterian Church; for many years clerk of the session, which position he held until his death. He leaves behind him five surviving children, that indeed shall rise up and call him blessed. "I heard a voice from heaven saying write, blessed are the dead which die in the Lord; yea, saith the Spirit, they do rest from their labors and their works do follow them."

"How blest the righteous when he dies,
When sinks a weary soul to rest;
Life's duty done, as sinks the clay,
Light from its load the Spirit flies,
While heaven and earth combine to say
How blest the righteous when he dies."

A TRUE FRIEND.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased our Heavenly Father to call away from earth and from our midst our beloved brother, Col. Alfred Rowland, who for many years was a faithful teacher and superintendent in our Sunday school, and with earnestness, tenderness and zeal endeavored to lead the little lambs of our flock to the Great Shepherd who gave His life for the sheep of His pasture, and

Whereas, We, as members of the Presbyterian Sunday School of Lumberton, desire to bear testimony to the worth of our brother, and our high regard for his cheerful Christian character, his faithfulness in the great work of upholding and furthering the Master's cause, and the kindly and ennobling influences that he exerted over all, while he passed in and out among us. When a life like that of our sainted brother draws to its close it is like the dying away of a strain of music, hushed for a while to our dull earthly ears, but waking to sweeter and more triumphant harmony amid the throng of the redeemed; therefore,

Resolved, 1st. While we bow in humble submission to the mandate of Him who doeth all things well, and the glorious promises of His holy word give us every assurance that our loss is his eternal gain, we recognize in his death that a bright Christian light had gone out in our midst. His walk and conversation gave evidence always that in his character the Christian graces ruled sublime. The home circle, the church and the Sunday school were his favorite fields of labor, and while we look with grief upon the vacant chair in each, we rejoice in the thought that the good seed which he has sown among us will continue to bear fruit to the honor and glory of Him whom we all adore.

2d. His kind, loving words and his godly walk and conversation will still be remembered and cherished by us, and by the children to whom he has so often told the story of the Lamb that was slain for us. The legacy of his Christian life is very dear to us, and we thank God that He has manifested to us through him the power of godliness, and the peace, joy and comfort of the Christian's hope.

3d. That we tender our deep sympathies to his sorely bereaved family, and commend to them the joyous hope of a glorious resurrection beyond the grave, where there will be no more sorrow and no more tears.

4th. That a copy of these resolutions be furnished the sorrowing family, and a copy be sent to the North Carolina Presbyterian for publication, and also to the Robesonian.

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NORTH CAROLINA NEWS.

The Southern Railway is building a $75,000 depot at Greensboro, located near the present depot.

Private Archey Hayes, of Goldsboro, died of fever in camp at Jacksonville, Fla., on the 19th inst.

Oak Ridge Institute opened with a larger attendance than last year.

The North Carolina Board of Pharmacy meets in Raleigh, October 25th.

There was a freight wreck on the Southern near Gastonia on the 21st inst. Thirteen cars were ditched and four tramps were hurt.

Fine crops are reported from all over the State. The State farm near Wadesboro is said to have the finest cotton ever raised in Anson County.

The reunion of the Confederate Veterans of Rowan County will be held on September 8th. Hon. Theo. F. Klutz will deliver the address.

The *Charlotte Observer* proposes a monument to Lieutenant Shipp, the first North Carolina soldier killed in battle in the war with Spain. The *Observer* heads the subscription with $100.

Captain Sigsbee, of the ill-fated Maine, has been given command of the Texas, succeeding Captain Philip. Captain Goodrich, of the St. Louis, has been transferred to the Newark, to succeed Captain Barker, who takes charge of the Oregon, whose captain, Clark, is on the sick list.

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Whatever the future of the Philippines, one thing should be practically assured beyond peradventure, and that is that religious liberty prevail there. Our government cannot shirk and we trust does not want to shirk its duty in that regard. Spanish Catholicism has throttled the best life of the Carolines and Philippines long enough. It is the providential duty of America to see to it that priestcraft in those sections no longer rules out other sects from equal religious privileges.—Ib.

The worth of early religious instruction is well illustrated by a story which a clerical correspondent of "The Evening Telegram" tells concerning the Rough Riders in the trenches before Santiago. "Nearer my God to Thee" and one or two other hymns were started and sung with fine effect. The parson thereupon remarked to an Arizona trooper: "These boys know hymns pretty well, Sam." "Parson," replied the trooper, eying the preacher condescendingly: "them yer fellows has got good memories. It's a long time since any o' that lot heard them hymns in church." "Has got good memories." That comment indicates where the teacher's hope lies. We have our chance of chances, once in a life time, with the very young. The truth must be taught and prayed and sung into the child, then, in the hope that conscience, that insistent prompter, will keep it ever after securely preserved in a "good memory."—Ib.

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NEWS OF THE WEEK.

The War Department has received the following via Hong Kong, Aug. 28, from Gen. Merritt: "In the assault on Manila, Aug. 13th, Gen. Anderson commanded First Brigade; Gen. McArthur First Brigade; Gen. Green the second. The losses were as follows: Killed: First Sergeant Holmes, Astor Battery; Sergeant Crimins, Astor Battery; Bugler Patterson, Thirteenth Minnesota; Private Thollen, Twenty-third Infantry; Private Dinsmore, First California. Wounded: Capt. Seabeck, Thirteenth Minnesota, seriously; Capt. Bjornstad, same regiment, badly; Lieutenant Bunker, same regiment, slightly, and 40 enlisted men."—A cabinet minister who was interviewed by a representative of the Associated Press this evening said it was certain that Captain General Blanco would not hand over Cuba to the Americans, since he had expressed a desire not to do so. The minister pointed out that the evacuation of Cuba would occupy a long time, and that the protocol stipulated no period for the evacuation of the island, but only that the labors of the commission should begin in ten days after the signing of the protocol.

The transport Arizona, with General Merriam and staff, and about 1,300 troops, sailed for Manila via Honolulu, just before noon. The Scandia, with another detachment of soldiers, will depart in a few days. It is understood that General Merriam carries with him plans and authority to construct barracks and hospitals for the troops at Honolulu.—President G. W. Wattles, of the Trans-Mississippi Exposition, has received a dispatch from Manager E. Rosewater, at Washington, stating that President McKinley has given a positive assurance of his consent to be the guest of the exposition, during the grand peace jubilee, which will be the feature of early October.—Tampa Aug. 22nd, An expedition of troops left for Santiago, on the transports Knickerbocker and Saratoga, carrying Colonel Freeman and the Fifth Regiment of Regulars. This was the last regiment of infantry left in this city. The regiment has been sent to preserve order in the conquered city. For a number of years the Fifth has been stationed at Southern barracks, and therefore it is considered to be as well acclimated for service around Santiago as any other regiment that could be had.—The Philippine junta in London has received a dispatch from Manila announcing that matters there are rapidly quieting down, and that the friction between General Aguinaldo and the Americans is disappearing. According to the junta's advices the insurgents for a time regarded General Merritt and General Anderson as martinets, and feared they would adopt harsh methods, like the Spaniards, toward the Filipinos, but the insurgents from the first have had the greatest confidence in Admiral Dewey, whom they regard as a sort of father and the most important American at Manila. The junta is satisfied that all friction will soon disappear and that there will be no trouble from the insurgents if the Americans decide to retain the Philippines.

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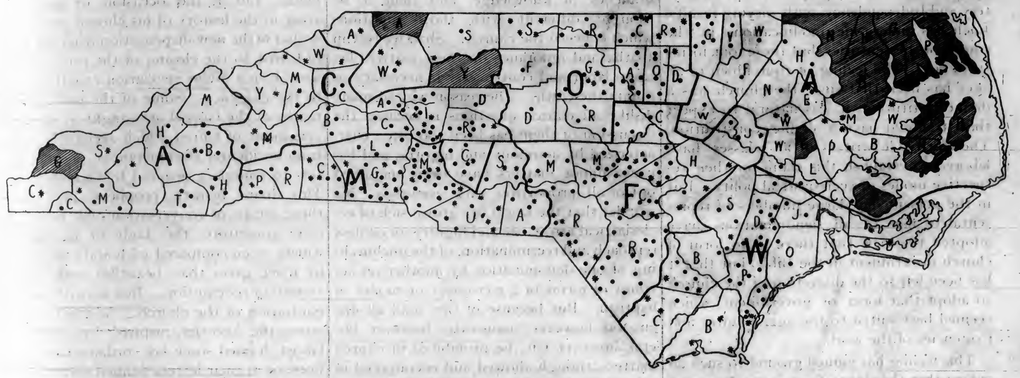
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A PRESBYTERIAN MAP OF THE OLD NORTH STATE.



A CATECHISM FOR NORTH CAROLINA PRESBYTERIANS.

What is the Synod of North Carolina? It is the State of North Carolina considered as the territory of the Presbyterian Church. It is bounded by State lines. What do the large letters of the map stand for? They are the initial letters of the names of the seven Presbyteries of the Synod, Asheville, Concord, Mecklenburg, Orange, Fayetteville, Wilmington and Albemarle. What do the heavy lines within the map represent? The boundaries of these Presbyteries. What do the smaller letters represent? The initials of the names of the counties. The lighter lines? The boundaries of the counties.

How many counties are there in our Synod? Ninety-six. What do the shaded portions of the map represent? The counties in which there is not a single Presbyterian Church. How many such counties are there? Sixteen. How many were there a year ago? Nineteen. How many ten years ago? Thirty-one, nearly one-third of the State. What do the little round dots upon the map represent? The Presbyterian churches organized before the beginning of our Synodical Evangelistic work. What do the little stars represent? The churches organized since the inauguration of our Synodical work. How many churches are there in the Synod? 358. How many churches were there ten years ago? 265. How many members of our church in this State? 33,490. How many ten years ago? 23,926. Does not this show a marvellous growth? It undoubtedly does. What else do these figures show? That our beloved Church has awaked from a long period of inactivity and has consecrated her men and her means to this work; that the plan of work has been a wise one; that the Spirit has abundantly blessed the work to the ingathering of immortal souls; that the Presbyterian Church is adapted to all classes of people and that its preaching of the gospel is markedly fruitful in the conversion of souls.

How many of the churches organized in the last ten years have been planted with the help of the Synodical Fund? More than forty. What proportion of the members added to the Presbyterian Church have been brought in through the labors of our Synodical Evangelists? From one-half to one-third. How many members were added to the Presbyterian Church last year on profession of faith? 1,448. How many were added through the preaching of our missionaries and evangelists? About 500, more than one third. What does this teach us? That the most fruitful work that is being done for the cause of Christ within our bounds is the Synodical Evangelistic work.

How many workers have we had in the field during the past year? Twenty. Some of these are entirely supported by the Synodical Fund and others have their salaries supplemented by their own churches and Presbyteries. Has the Synodical Treasury been able to pay these brethren of ours what it promised them? It has not. We are heavily in debt to them and some of them have endured great hardships through our failure to pay them. What is the reason for this failure? The reader is referred to his own conscience. What are the opportunities for contributing to this cause? The Superintendent raises part of the fund by special appeals to the stronger churches, but all the churches are asked to contribute in the months of June and September. What about the income this year from the June collections? It was miserably small. Utterly inadequate to the needs of the work. What must be raised by the September collections? At least $4,500 to meet the apportionment of $5,000 which was made upon the churches to be raised by collections.

What will be the result if the Presbyterians of North Carolina do not respond to the appeals of patriotism and Christianity? Our missionaries must leave their promising fields, our mission churches will go down, our mission schools be given up and thousands of people left without the blessed gospel. Is there need for an advance in the work instead of a retreat? Besides the sixteen counties without a Presbyterian Church, there are fourteen counties in which there is only one church of our faith, there are large districts without a church of any denomination, there are about a quarter of a million white people unable to read the Word of God for themselves, and 100,000 of our own race in this State without any gospel privileges.

What did God say of Meroz? "Curse ye Meroz, because they came not to the help of the Lord, to the help of the Lord against the mighty."

What is the sum of the ten commandments? The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength and with all our mind; and our neighbor as ourselves.

What shall be the reward of those that contribute to the salvation of immortal souls? "They shall shine as the stars forever and ever."

CONTRIBUTED ARTICLES.

THE DEACON'S OFFICE.

J. R. Howerton, D. D.

[An address delivered before the Elders' and Deacons' Institute of Mecklenburg Presbytery and published by request.]

There are many varieties of church government, each claiming more or less of divine authority. The battle has waged fiercely between the four great forms which embrace all varieties, Papacy, Prelacy, Presbytery and Independency, with varying results. Each has undergone modifications in the course of the centuries, but these four forms still exist. The feeling of churchmen of all ages has been that since the church was a divine institution, it was natural to expect that it should have a divine constitution. Therefore able writers of all classes have labored to establish this claim for their respective modes of ecclesiastical polity. But in the present day, large numbers of representative men of all denominations have adopted the view that there is no form of church government in the Bible, but that it has been left to the discretion of the church to adopt that form of government which seemed best suited to the age, country and exigencies of the work.

This feeling has gained ground to such an extent that the claim of any form of government to divine right excites more or less ridicule. He who claims such divine warrant is in danger of being regarded as narrow-minded and bigoted, not only by those of opposite views, but by all superficial thinkers, and even by men whose judgment and liberality we cannot question. Weary of strife, many are willing rather to surrender the point at issue than to continue the discussion which seems so unprofitable. Suppose that this same feeling prevailed in all other branches of knowledge or science. In philosophy there have been hundreds of schools of thought, and the battle between them has been waged as fiercely and as long as any of the ecclesiastical quarrels of which men are so weary. But have men given up the search for truth on this account? On the contrary, philosophy commands a more profound study and more widely extended interest to-day than ever before. The very method of philosophy and science was a subject of dispute for centuries before Bacon's "Novum Organum" settled it as to its main features. The great theories of natural science which are to-day accepted without question were once matters of seemingly endless discussion. And this has been the history of all progress in natural science. Many conflicting hypotheses have been advanced, each in turn has prevailed, and in turn has given way to others. To-day, while the great principles of the various branches of science are unanimously accepted, in details there are scores of conflicting opinions.

The same is true of law, of medicine, politics, education, engineering, music, art—in short, of every profession or trade, of every branch of learning, or practical art or liberal culture. But do men become disgusted and give up the search for the truth? Wearied with discussion, do they surrender themselves to idle agnosticism or careless liberalism? Do theories advanced and strenuously defended by lawyers, statesmen, physicians, philosophers and scientists excite ridicule because of their variety and the zeal of their advocates? In the minds of the ignorant or prejudiced they do, but thinking men see in these hypotheses, theories and discussions the crucible from whose seething, bubbling, changing contents will come forth the pure gold of truth. This is the history of the progress of truth in all branches of knowledge, and shall it be thought different with those questions which concern the church? Shall we rest in apathy and ignorance on these matters because labor and controversy is necessary to obtain the truth? The reason why so many dislike all church questions is because the discussion of them has been too often characterized by acrimony and bigotry, and because minor matters have been magnified out of all proportion with essentials. No wonder that the world has grown sick of ecclesiastical arrogance and bigotry, of endless reproach and recrimination, of the unchurching of one denomination by another on account of forms of government or modes of baptism. But because of this shall all discussion, however temperate, however liberal, however fair, be prohibited in church matters, though allowed and encouraged in other branches of inquiry? Shall the mere statement of a proposition excite such ridicule and disgust that not even a hearing may be asked for a calm argument, conducted with the spirit of candor and liberality? But it may be said that controversy in other matters results in progress, while in church matters it leaves the question where it was before. How long has it been settled what is the best form of civil government? How long has the tariff question been settled? Or the question of a single or a double standard of money? Are there not as many schools of political economists and statesmen as there are of churchmen? Besides, it is not true that no progress is being made in the goverment of the church. In this sphere, as in every other, discussion will develop the truth.

The feeling is perfectly natural and just, that since the church as a visible society is a divine institution, we should expect to find some direction in the Word of God for framing a government for that society. To say that Christ left a visible society, but no directions or persons authorized to direct how that society should be constituted and governed, is almost a contradiction in terms. Let us see what the facts of the case were. Christ did not organize the church in person. But he chose twelve men for this purpose who were invested with an extraordinary and temporary office. To them He gave plenary power in framing the government of the church under the new dispensation. That they might make no mistake in the exercise of this extraordinary power, He gave them plenary inspiration of the Holy Spirit, and to attest their authority and inspiration, He gave them the power of working miracles.

Paul, in vindicating his claim to be considered one of these Apostles, laid down such signs and qualifications of an Apostle as to preclude the possibility of there being any successor in the office. Now we do not claim that any one of these Apostles, or all of them together, sat down and wrote out an elaborate system of church goverment. God's method of teaching us church government is precisely the same as that of teaching us theology, namely, by historical development, divinely superintended. There is no treatise on systematic theology in the Bible until we reach the Epistle to the Romans. But as the occasion or necessity arose in the history of his chosen people, or in that of the new dispensation from the time of Christ to the closing of the canon, there was given a divine revelation exactly suited to the exigency. Some of the profoundest truths of the Gospel are taught in the conversations of Christ which seemingly arose from accidental circumstances, or from letters to churches, inspired by sudden needs. This divine history, prophecy and song, these scraps of conversation and brief letters, constitute the body of Revelation, which, when compared with and interpreted by itself, gives that beautiful and logical system of redemption. Just so with the organization of the church. As the occasion arose, the Apostles, inspired by the Holy Ghost, framed some law, ordained some officer, or in their letters defined their respective duties and qualifications. These things, preserved in the Word of God alone, are our guide in determining the constitution of the church as Christ meant it to be. Now that Christ did give the church its form and its officers, we have one plain passage of Scripture to prove. "When He ascended up on high He led captivity captive and gave gifts unto men. And He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the work of the ministry, for the edification of the church," etc. To say that directions for the temporary organization of the church were given, without express indication that they were temporary, is to take an unwarrantable liberty with the Word of God, which is intended for all ages. We might just as well talk of a temporary theology.

Now, it is not meant to say that any form of church government is necessary to the salvation of the members of any particular body calling itself a church, or even to the existence of the church. On the contrary, we do most strenuously protest against any theory which denies to any body of men the right to the name of church of Christ solely because they have not the "historic episcopate," or "apostolic succession," or submission to "Christ's Vicar" on earth, or any other form of government. We contend that all that is necessary to the being of a church is that it shall preach the Word and administer the sacraments in their essential purity. But what is not necessary to the being of a church may be necessary to its perfection, and we do contend that the Word of God gives us plain indications what the government of the church ought to be, and that every body of Christians ought to obey Christ's command by adopting that form of government.

Now we find that these Apostles, thus called, thus endowed with plenary inspiration and miraculous credentials by Christ, went everywhere preaching the Word, establishing churches, giving them outward form, ordaining officers, and leaving directions to men whom they empowered to complete what was lacking in outward organization. It remains to be learned what was that organization, what were these officers. Now we know that the Apostles, in preaching the Word, went first to the Synagogues, of which there were some in every city of the world almost, and there preached the Word. If the members of the Synagogue believed, or a sufficient majority of them, that Synagogue became a Christian Church, and its officers became officers of the church. There was no change whatever in the form of government. But if the Synagogue rejected the Gospel, the Apostle went to the Gentiles, and from his converts from among them, together with such Jews as believed, he organized a church, exactly on the model of the Synagogue. This is conceded by almost all. Whatever, then, was the government of the Synagogue is the government of the Church of Christ. Now, we have means of knowing exactly what this government was. There were two orders of officers in the Synagogue; one, called elders, whose business it was to attend to the spiritual welfare of the people, to oversee and govern them, and to superintend the public worship; the other, called deacons in Greek, or ministers, to attend to the poor of the congregation, and to look after all temporal matters. But we are not left to extra-Biblical sources for ascertaining the government of the Synagogue, and therefore of the church. If we were, that would be an overwhelming presumption that it was not intended to be binding on the church in all ages. On the contrary, we are told plainly in the Word of God that there were these two ordinary and permanent officers in the church. There are other officers mentioned, as the Apostle, the prophet, the evangelist, but we have plain indication that of these the two first were extraordinary and temporary, and that the latter was at least extraordinary, intended only for a disorganized state of the work, as now among the heaten. Dismissing these then, we have the two remaining, the presbyter, elder, or bishop, and the deacon.

We have already said that there was an office in the Synagogue precisely similar, but here again we have express divine warrant for the office in the Christian Church. The first account of the office is in the sixth chapter of the Acts. It seems that in the communistic arrangement into which the converts at Jerusalem had entered, some of the widows of the Hellenistic Jews were overlooked in the daily ministration. It would seem from the fact that the seven men who were afterwards selected were all Grecians, that there were already native Jewish deacons, and that the complaint of partiality arose from the fact that the Grecians were not represented in the board of deacons. Thereupon they complained to the Apostles, asking them to look into the matter and right it. This the Apostles refused to do, on the ground that it was not reason that they should leave the Word of God and serve tables. So they directed the complainants to select from themselves seven men of good and honest report, and full of the Holy Ghost, whom they might appoint over that business, that the Grecians might be represented in the board of deacons.

The saying pleased the multitude, and they selected seven men—and notice that the names which follow are all Grecian. Whether this conjecture that there were already native Jewish deacons be well founded or not, it is certain that these men were chosen to preside over this ministration, that the Apostles might not leave the Word of God and serve tables, and that they might give themselves continually to prayer and the preaching of the Word. Thus we see that the occasion arising, the Apostles, gifted with plenary inspiration instituted the office to meet the need, taking it from an office already existing in the Synagogue; or perhaps the office was not then first instituted, but was already existing in the Christian Church, they sanctioned it. That the office was a permanent one, not merely arising and ceasing with that particular occasion, is apparent from the following reasons, which I quote from John Owen:

1. "First, the work itself as a distinct work of ministry in the church was never to cease: 'The poor ye have always with you.'

2. "The reason of its institution is perpetual; namely, that the pastors of the churches are not sufficient in themselves for the whole work of praying, preaching and this ministration.

3. "They are afterward, not only in this church, at Jerusalem, but in all the churches of the Gentiles, reckoned among the fixed officers of the church. Phil. i:1. 'To the bishops and deacons.'

4. "Direction is given for their continuance in all the churches, with a prescription of the qualifications of the persons to be called and chosen to this office. I. Tim. iii:8-10, 12-13.

5. "The way of their call is directed, and an office committed unto them. 'Let these also first be proved, then let them use the office of a deacon.'

6. "A promise is annexed to the diligent discharge of this office. I. Tim. iii:13."

The mere statement of these reasons is sufficient, having thus given the divine warrant of the office, and having proved that it is a permanent office in the church. The next question is, what are the duties of the office? Now note well that the deacon in the church of the Apostles and the deacon in the church of a few centuries later were entirely different. I have not time to trace the history of that evolution in the church by which the Pope grew out of the archbishop, the archbishop out of the bishop, and the prelatic bishop out of the Scriptural presbyter, nor the similar process by which the deacon became a sort of sub-presbyter, but it is sufficient to say that all these officers in the course of time were entirely changed, and among them the Scriptural deacon. Preaching was no part of the office as it was instituted by the Apostles, but it is admitted by all standard exegetes that these functions were afterward added. The fact that Philip, who was one of the seven deacons, afterwards preached and baptized does not bear at all against this, because Philip afterward became an evangelist.

Again, the deacons possess no authority of rule in the church. Authority they do possess indeed, such as is necessary to perform the duties of their office, this power being committed unto them for this purpose, but it is an entirely different authority from that which the elders exert.

[Concluded next week.]

NOTES OF AN AULD KIRK.

"Once upon a time"—100 years ago—the Presbyterian Church of Centre, Iredell County, was the only church in all this district for some twenty miles around. Davidson, Bethel, Shearer's Chapel, Mooresville, Prospect churches have all borrowed members from this old "Mother Church!"

The latter, Prospect, is now itself one of the old country churches, situated about four miles from the prosperous town of Mooresville.

In the 70 years of her existence Prospect has had some 15 ministers, six of them being only "stated supplies," viz: Revs. Jas. E. Morrison, W. S. Pharr, Jno. E. McPherson, S. Frontis, Robt. Bradley, W. H. Davis.

Her pastors have been Revs. H. N. Pharr, 182-; Jno. M. Erwin; Leroy Davis, 1840-52; E. D. Junkin, D. D., 1855-60. (During his pastorate the present large, commodious church was built.) W. B. Watts, 1861, died 1868; R. M. Tuttle, 1872-75; P. T. Penick, 1876-80, when his whole time was given to Mooresville; F. P. Harrell, 1880, died 1883; W. W. Pharr, D. D., 1884 to present time.

A few Sabbaths ago we visited Prospect to find it the same old church of our childhood, and yet not the same. Many of the grand old oaks of the once handsome grove were gone, laid low by storms and old age. The church had changed for the better. A vestibule with two entrances had been added to the front; there are two side doors with nice stone steps as in former years. Within we noticed nice, freshly painted pews and pulpit, pillars, etc., carpeted aisles and rostrum, two handsome new plush chairs, and even the side pews had taken a modern slant, instead of the straight across style. We looked to the corners for the familiar faces of the old men, with their snowy locks, but alas! they were gone! These old friends have crossed the river, their bodies resting in the old cemetery till the resurrection morn. The famous "Prospect Choir," with its scores of young men and maidens, in the days of lang syne, led the music, minus the organ, from the gallery; now the choir occupies the pews in front of the pulpit; there quite a number of choristers sang their sweetest, that Sabbath morn, to welcome back their pastor, after his long season of enforced silence. Yes, what the present choir had lost in its strength of long ago it certainly made up in sweetness. We greatly enjoyed the new and old tunes so feelingly rendered. This dear old church is not in "Sleepy Hollow;" listen to a notice given by one of its wide-awake officers: "We wish to

[CONTINUED ON PAGE 6.]

CHURCH NEWS.

NORTH CAROLINA.

SHARON AND CARMEL have just closed a meeting of eight days—most of the preaching at Carmel, terminating in a union communion at Sharon Sabbath morning. Said many: "It looked like old times at Sharon." It was a meeting long to be remembered. Six persons were admitted to the communion at Sharon and six at Carmel—all on profession. Rev. A. A. Little, of Steel Creek, did most of the preaching. Revs. Ernest Thompson, of Louisville, Kentucky, and R. L. Brown, of Basic City, Va., were with us part of the time. All these brethren preached with power and greatly to the delight and edification of the people. Sharon and Carmel, once so very much out of harmony and fellowship with each other, are now in close fellowship and working together in love. When good brethren get close to Christ, they naturally desire to get closer to each other, and with such desires it is no trouble to remove all barriers that may have existed through misunderstandings. The many concerned friends will rejoice to know of the good feelings established, and to read the following paper, which shows the burial of the unfortunate past: "We, the undersigned commissioners of Sharon and Carmel Churches, respectively representing originally the two factions of Sharon Church, together with all the officers (except Prof. H. K. Reid, now out of the bounds) met in joint conference at Sharon manse Aug. 24th, 1898, and came to such an understanding of each others position, as held before Presbytery's Commission April 27, 1896, as to discover a compromise position upon which we could and would have harmonized, in according to the officers on each side the privileges contended for by their respective commissions. Such a finding we are agreed eliminates all official embarrassments between us and prompts on our part a unanimous and hearty recommendation that our respective churches take formal action, declaring the way clear henceforth for closest practical fellowship with each other.

Commissioners:
J. P. Sample, Elder.
Zenas Porter, Elder.
W. S. Flenniken, Elder.
R. C. Kirkpatrick, Elder.
W. W. Alexander, Elder.
J. Walker Kirkpatrick, Elder.
R. M. Ross, Deacon.
R. H. Elliott, Deacon.
J. V. Brown, Deacon.
Parks Kirkpatrick, Deacon.
T. M. Kirkpatrick, Deacon.
Jos. K. Rankin.
J. F. Kirkpatrick.
W. N. Alexander.

Officers not on the commission:
T. M. Alexander, Deacon.
T. B. Brown, Deacon.

Action has been taken by the two churches in accordance with the above recommendation and peace and good will prevail. God be thanked for the happy end reached.

G. T. THOMPSON."

PINEVILLE.—The Presbyterians of Pineville are making an addition to the manse, which will add greatly to its appearance and utility.

NEW HOPE CHURCH, ORANGE PRESBYTERY.—Beginning July 24th, this church enjoyed a most delightful series of services for ten days. Most of the preaching was done by Rev. Dr. L. B. Turnbull, of Durham, and his clear and beatifully illustrated sermons were greatly enjoyed by all our people. Dr. Turnbull laid great stress on the covenant relation in the gospel and the faithful word was blessed in the edification of God's people and in the saving of souls. Six young people were brought into the full communion of the church and five of them baptized. On Sunday, August 20th, Mr. J. D. Long was ordained and installed ruling elder in this church. D. J. C.

WINSTON.—At a late meeting of the elders and deacons of the First Presbyterian Church of Winston, N. C., the following preamble and resolutions were adopted:

Whereas, Rev. W. H. Groves has most acceptably filled the position of pastor of our church for the past six months, in the absence of our pastor, Rev. Robt. E. Caidwell, on a visit to the Holy Land, therefore,

Resolved, That we hereby express to Rev. W. H. Groves our sincere and hearty appreciation of the ability and earnestness of his pulpit ministrations, and the untiring faithfulness with which he visited and looked after the spiritual welfare of the flock.

That we assure him the consecration, unselfishness and fidelity with which he has discharged the responsible duties of his position have endeared him to all the members of our congregation; and that our sincere regards and best wishes will go with him, and that our prayer is that the Master will crown his future labors with abundant success and ever reveal Himself to him as his stay and hope.

ALAMANCE.—This church has just closed a meeting which lasted six days and resulted in twelve conversions and ten accessions. Rev. E. E. Murray, D. D., a former pastor, did the preaching, and done it welll. Under his plain, forceful presentation of the gospel the church was revived and sinners were led by the Holy Spirit out of darkness into the light and liberty of God's dear children. "The Lord hath done great things for us, whereof we are glad."

H. D. LEQUEUX.

LITTLE RIVER.—Rev. J. McL. Seabrook, of Greensboro, N. C., assisted the pastor in a meeting at Little River Church, which lasted six days. We had good attendance and good preaching. The people will certainly be built up and strengthened by the earnest and faithful presentation of the gospel, in its purity and power, which it was their privilege to enjoy. Such preaching will bring forth its fruit into God's glory and the blessing of the preacher.

The following is an item from Hillsboro Church:

On the fifth Sabbath of July the pastor announced three members as having been added to the church, two on profession of faith in Christ and one by certificate from the M. E. Church South. S. H. BRADSHAW.

VIRGINIA.

PRESBYTERY OF MONTGOMERY stated meeting at Otterwood, Campbell County, Va., Aug. 23-26. Retiring moderator, Rev. Colin Stokes; moderator elect, Rev. P. F. Price.

Received.—Rev. L. F. Harper, from Roanoke Presbytery. He succeeds Rev. G. G. Sydnor at Otterville, Leesville and Academy Chrches.

Dismissed.—Rev. J. M. Holladay to Asheville Presbytery.

Licensed.—R. W. Jopling, who will go to Princeton the ensuing session.

Ordalned.—Licentiate James Arthur, pastor-elect of Second Church, Roanoke. Installation second Sabbath in September.

Enrolled.—Rev. J. C. Shive, Rev. Charles Friend, Rev. J. McD. Reynolds, and Rev. C. M. McDonald, ordained since last meeting.

Treasurer Elected.—Rev. J. A. McMurray, vice Rev. James M. Holladay, resigned and removed.

Foreign Missions.—Annual report by Rev. Dr. E. W. MacCorkle, Chairman. Other addresses, Rev. J. M. Harris and Rev. P. F. Price and others. Contributions for the year, $2,500.

Doctrinal Sermon.—Rev. Dr. H. H. Hawes, on the "Scriptural Doctrine of Sanctification."

Best Doctrinal Sermon.—Rev. C. R. Stribling, on the "The Love of the Spirit."

Memorial adopted of Rev. J. C. Dinwiddle, deceased.

Name Changed.—"West End" Church, Lynchburg, to "Floyd Street.," in consequence of recent removal.

Next Stated Meeting.—Floyd Street, Lynchburg, April 11th, 1899, 8 p. m.

COLORED EVANGELISTIC WORK AND OBSERVANCE OF SABBATH.—Interesting reports and discussions.

Statistics.—Ministers, 32; churches, 58; licentiates, 1; candidates, 10; communicants, 5,000.

SHEMARIAH.—There has been a very precious work of grace in this congregation during the last three weeks. The meeting was begun on the night of the fifth Sunday in July. Rev. A. H. Hamilton, of Steele's Tavern, came to assist the pastor, Rev. W. W. Carson, but owing to the heavy rains, which fell almost daily, we were permitted to hear only three sermons from him during the week. These three sermons were so plain, so spiritual, and so earnest that it was a great sorrow to us all that he could not give us more of them. There was interest from the very beginning. Two requests for prayer was made the first night and although the weather continued so wet that we could have only three services the second week, still the interest did not abate. God's people were praying for a blessing, were expecting a blessing, and came to God's house whenever the weather would permit, some of them walking two or three miles over muddy roads, the nights also being exceedingly dark. Rev. Mr. Freed, of the Lutheran Church, gave us one sermon, and that a most excellent one. There were eighteen public professions of faith; twelve of these were received into the communion of the church the last night of the meeting, August 24, and several at least, of the others will join this church later. Of these already received, two were a grantfather and a grandmother, aged respectively, 68 and 64 years. The others were young men and young women who will be very helpful in the work of the church. For all these blessings we thank God and take courage. Mr. Carson goes this week to Falling Springs Valley to hold a meeting for his brother, the Rev. R. D. Carson

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SHEMARIAH CHURCH, AUGUSTA COUNTY.—A very interesting meeting is being conducted at Shemariah Church. The pastor, Rev. W. W. Carson, assisted by others, has conducted the meeting for the last two weeks.—Central Presbyterian.

FIRST CHURCH, NORFOLK.—At the communion service, August 7th, the pastor, Rev. Edward Mack, welcomed three upon confession of faith and seven by certificate. On last Sabbath Rev. J. I. Vance, D. D., of Nashville, Tenn., filled the pulpit. The following two Sabbaths it will be filled by Rev. S. M. Smith, D. D., of Columbia, S. C.—Ib.

MT. CLINTON.—Rev. L. H. Paul, of Mossy Creek, preached for Rev. W. C. Hagan, pastor of New Erection Church at preparatory servicees Saturday morning and afternoon and communion services Sunday morning. Good congregations were present and the word was preached with power. The congregation, as its habit is, took dinner on the grounds on Saturday. The church is a strong one, of about 300 members and holds its own among a community largely Dunkards and Mennonite in faith.—Ib.

HEBRON, AUGUSTA COUNTY.—There was a big day last Sunday at this fine old Augusta County Church. It was Children's Day, and the church was packed and jammed with people. Rev. J. R. Graham took the children on a missionay jaunt from his house throuh the city and country and told them a great deal that was new and highly entertaining. He, Mrs. Graham and their two little girls, all in Chinese costume, sung several of our gospel hymns in the Chinese language, but in the tunes so familiar to Sunday School children, which delighted all. The collection then taken up amounted to $47. Good for Hebron Sunday School.—Ib.

WILLIAMSVILLE, BATH COUNTY.—The churches of Williamsville and Mc-Dowell are again without a regular pastor. Our former supply, Mr. W. L. Milne not being granted privilege to labor within the bounds of Lexington Presbytery, had to seek work elsewhere, and so our churches are vacant. We hope the Lord will soon send us a shepherd to watch over these flocks. Mr. Lowery, a Presbyterian minister from California, who is stopping in this section of country for his health, has preached several very able sermons for the people of Williamsville during the month of August.—Ib.

RICHMOND.—The Rev. T. M. Lowry, of Shelby, N. C., who has been occupying the pulpit of Grace Street Church during Mr. Witherspoon's vacation, left via. Old Point yesterday for his home, having finished his engagement and made many friends while in this city, and numbers of people enjoyed his preaching. He is a man of much force and is one of the best explainers of the Scriptures in our church. His sermons last Sunday morning and night were strong and very impressive. Mr. Lowry's illustrations are always apt and arguments convincing. May God bless the good seed he has sown here. —Ib.

THE REV. P. F. PRICE, of our China Mission, occupied the pulpit of the Second Church on last Sabbath morning, and very forcefully presented the needs and conditions which obtain in that great land in which he has labored so faithfully for years.

THE REV. JOSEPH RENNIE, of Covington, Ky., preached very acceptably to a large congregation at the Hoge Memorial Church on Sabbath night, from I Thess. v:19.—Ib.

CHARLEMONT, BEDFORD CO.—It was recently my privilege to go by appointment of Presbytery and preach one week at Charlemont, in Bedford County, assisting Rev. J. M. Reynolds, who is in charge of the church there. It was gratifying to see the strong hold he has gained on the confidence and love of the people in the short time he has been among them, and I think these special services simply brought to light some of the good work he has been doing "publicly and from house to house." Notwithstanding the wet weather and consequent irregularity of attendance, considerable interest was manifested. There were some fifteen or twenty inquirers of the way, and two professed conversion. Most of the interest was shown on the last night of the meeting, and Mr. Reynolds hopes to reap still further fruit. The bracing air, the hospitality of the people and their eager attention refreshed me much in body and spirit.

J. A. McM.—Ib.

SOUTH CAROLINA.

WOODLAWN CHURCH, YORK COUNTY, has been making steady progress for the past seven months. The church has been supplied during this time by Candidate J. H. Therrell. Under his efficient guidancee the churc has raised all back debts; has purchased a handsome "Bridgeport organ;" his labors were on this first Sabbath in tery and receive seven members into the communion of the church. The prayer meeting has been reorganized and is now in a very flourishing condition. We have a lot purchased and cleared, ready for building a manse. The committee to arrange for the building of the house has over half the required funds, and the rest is in sight. The congregations are large and everybody is at work. The Lord has abundantly blessed us. We have called Rev. J. H. Dixon, of Monroe, N. C., to the pastorate of the church. He begins his labors here on the first Sabbath in September. Rev. C. B. Ratchford, of Alabama, is here on a visit to his brother, and will preach for us on the third Sabbath in August.—Christian Observer.

LIBERTY SPRINGS CHURCH, CROSS HILL.—Saturday before the first Sabbath in August is our Children's Day, and we observed it this year as usual. A large congregation was present. We had songs and recitations by the children and a splendid address by Rev. W. S. Jacobs, of Columbus, Miss. We took up a collection for Foreign Missions. Our protracted meeting commenced the next day and continued until Thursday night. Our pastor was assisted in the meeting by Rev. W. S. Jacobs, Mr. Thornwell Jacobs, and Dr. B. G. Clifford. Ten persons united with the church on profession of their faith in Christ. All but one are children from our Sunday School.—Ib.

TENNESSEE.

COTTONWOOD.—Rev. Wm. Thorne has just closed a meeting at Cottonwood, one of the missions of the Tiptonville Church, with twenty professions of faith in Jesus. The Holy Spirit was present in great power, and much good was done throughout the entire community.community. He goes next to Lakeview, another one of the missions of Tiptonville Church, where he begins a meeting.—Chrstian Observer.

SOMERVILLE.—On Sunday, August 14th, three members were received into this church on profession of faith. Mr. Lloyd, the pastor, says: "These additions were not the result of protracted services, but were no doubt largely due to the work of the Sunday School and the Westminster League, both of which are in fine working condition.Ib.

NEW SHILOH CHURCH, NEAR HUMBOLDT.—Rev. J. G. Garth, assisted by Rev. T. M. Hunter, closed a very interesting meeting at New Shiloh Church on Friday, August 12th. There were only two additions to the church, yet the people were awakened, and seed sown which may yet bring forth an abundant harvest.—Ib.

LOCAL HOME MISSIONS.—An active campaign is being made throughout Western District Presbytery for the cause of local home missions. On Sabbath, August 14th, Rev. J. G. Garth filled Rev. J. T. Rothrock's pulpit at New Hope, and preached an excellent sermon on this cause. A liberal subscription was raised.

REV. S. P. HAWES, after an enjoyable and profitable vacation of a month spent with his father, Rev. H. H. Hawes, D. D., at Bedford City, Va., has returned to his field at Ashwood, Tenn.—Ib.

JOHNSON CITY.—The first Presbyterian Church recently enjoyed a visit from Rev. G. B. Henderlite, one of our missionaries to Brazil. He preached twice during his visit and lectured on his work in Brazil, much to the edification of us all. The first Church has recently had several additions. I have just been engaged to deliver a series of lectures to the students of Milligan College, near here, upon "Evidences of Christianity." This school enrolled 180 last year, and under the control of the Christian denomination.

JNO. R. HERNDON.

MISSISSIPPI.

WEST POINT.—Rev. W. D. Morton, D. D., Synodical evangelist of the Presbyterian Church, will conduct a series of services in the Presbyterian Church, beginning the first week in September. —Leader.

TEXAS.

MARLIN.—Rev. J. A. Montgomery has just returned from a three weeks' vacation which he spent with his father, at Giddings, Lee County. Upon his return with his family Tuesday night, he found that there had been a pound party at the manse that day, and his pantry is well supplied with staple and fancy groceries for many weeks to come. He and the family are much improved by the rest, and more than gratified by their welcome home.

LOVE'S CHAPEL.—One member received last Sunday.

CUERO.—Rev. A. H. P. McCurdy has notified the Cuero Church that he will ask for a dissolution of the pastoral relation at the approaching meeting of the Presbytery of Western Texas in order that he may devote himself to the evangelistic work, in response to the urgent and repeated call of the Presbytery. A congregational meeting has been called for September 4th, to consider his request that joint action be taken in asking Presbytery to dissolve the pastoral relation. Rev. Josephus Johnson, of Victoria, has been invited by the session to be present and moderate the meeting.

YOAKUM.—The contract has been let for a neat house of worship for the Presbyterian Church at Yoakum. Work is progressing rapidly and the house is expected to be ready for occupancy by October 1st. There is a fine field and a bright prospect for usefulness before this little church.

AMBIA.—Dr. W. H. Wiggins is assisting Mr. J. S. Baird in conducting a meeting at this place.

FILES.—We have just closed a good meeting at Files Valley Church. The services were continued through nine days. We had with us for six days Rev. J. H. Davies, evangelist of Fort worth Presbytery. He gave us eleven good, earinest gospel sermons, which have been greatly blessed to the congregation. God's people have been revived and built up. There were eight additions to our church. A contribution of $23.10 was made to the evangelistic work of Presbytery. The church also added $50 to the pastor's salary. The Sabbath School is in a flourishing condition. This is one of our best country churches, and the outlook for its future is good. J. M. S.

MILFORD.—We have just closed an interesting meeting in the Presbyterian Church of Milford, of which Rev. E. M. Munroe, D. D., is pastor. Rev. Paul Van Dyke, Ph. D., of Australia, did the preaching in an able and earnest presentation of the gospel. Christians were edified and strengthened, and three were added to the membership of our church on profession of faith.

LONE ELM.—I send you the good news from Lone Elm Church, Dallas Presbytery. I have been preaching to this church since last fall, September 19th. A meeting begun on Friday night, August 12th, preparatory to communion on Sabbath morning. The communion service was unusually solemn and already betokened the presence of the Divine Spirit. The attention and interest on Sunday night were especially noticeable. Rev. J. W. Sexton, of Ennis, Texas, came on Monday and preached Monday night, and every morning and night thereafter to the close of the meeting. His sermons were plain, pointed and earnest, and his exhortation urgent and earnest, without impatience, and other objectionable features in method and spirit which so often grieve true Christians, and much more it is to be feared, the Holy Ghost. The results of the meeting were twelve professions of faith, nine added to the church, including four heads of families, three adult baptisms and thirteen infant baptisms, and three backsliders professed to be reclaimed. At the close of the meeting eleven were asking for prayer. The whole church was revived, and the Presbyterian Church established in the community. The Lord showed himself the keeper of His covenants with ...e people. It had been proclaimed in this neighborhood that the excitement of the war, and the prosperity prevailing in the way of good crops would prevent revivals of religion. But in this instance God honored His truth, and exalted those who honored Him, the church and its officers in this community, who have been working and waiting for a refreshing from on high.

ARKANSAS.

DE QUEEN.—Our building here is about complete. We will have services here next Sunday. It is one of the neatest buildings in the Presbytery, and will not be encumbered with debt. This building and church organization is largely due to the energy of Mr. F. M. Smith. The prospects for growth are good. We will have services on the first and third Sundays.

DODD CITY.—A meeting of eight days, including first and second Sabbaths of August, was conducted at this place. Rev. J. L. D. Houston, pastor of the Dodd City Church, and Rev. E. Bridewell, of the M. E. Church, did the preaching up to Thursday. Two members, husband and wife, were received into the Presbyterian Church on the first Sabbath. The meeting was characterized throughout by a thoughtful solemnity of the congregations, which were generally good and increased to the last. On the second Sabbath the ordinance of baptism was administered to the husband received on the first Sabbath, the wife having been baptized in infancy. One infant of another family was also baptized. The Lord's Supper was administered at the morning service. Special afternoon meetings were held for the young, and one for parents. These were especially well attended. The writer preached from Thursday night till the close of the meeting. This was to him a much enjoyed privilege, as this church was organized, and for five years ministered to by him. Though still small it has received several accessions during the last year udder the ministry of Rev. J. L. D. Houston. It is the only really active church of any kind in a section of country of twelve or fourteen miles extent, measured in any direction. Bro. Houston has obstacles to contend with and hardships to undergo, but there is good promise of fruit for his enduring labors. The church likewise has straits and difficulties—some that are Providential and some that come from human weakness. But the Lord has a good people here. He has blessings in store for them which they will receive as they become ready. W. L.D.

FORT SMITH.—The church at Fort Smith is beginning the erection of a new building. The lot was given by Mr. Josiah Foster, and the building will be called the Logan-Foster Memorial Chapel.

THE VAN BUREN CHURCH has called Rev. F. D. Bascomb, and he has indicated his purpose to accept.

MEETINGS OF PRESBYTERIES.

LOUISIANA PRESBYTERY will hold its fall session in Alexandria, La., on Thursday, Oct. 27th, at 7:30 p. m.

M. B. SHAW,
Stated Clerk.

MECKLENBURG PRESBYTERY will meet in the fifty-eighth regular session with the Waxhaw Church on Tuesday, September 27th, at 10 a. m.

JESSE W. SILER,
Stated Clerk.

GREENBRIER PRESBYTERY will meet at the Presbyterian Church, Richlands, W. Va., Wednesday, August 31st, at 8 p. m.

THE PRESBYTERY OF KANAWHA will meet at Point Pleasant, W. Va., September 15th, at 7:30 p. m.

F. L. McCUE, S. C.

THE PRESBYTERY OF MARYLAND will meet at the Bethesda Church, September 13th, at 8 p. m. Sabbath school meeting on the 14th at 4 p. m.

PARKE P. FLOURNOY, S. C.

CONCORD PRESBYTERY stands adjourned to meet in Newton, N. C., September 16th, 1898, at 7:30 p. m.

W. R. McLELLAND, S. C.

Statesville, N. C., Aug. 23, 1898.

Ministers and elders who will attend the meeting of the Concord Presbytery at Newton, will please notify the undersigned at once. Those coming by private conveyance will advise me of the same.

J. M. BROWN.
Chairman Committee.

ALBEMARLE PRESBYTERY.—The nineteenth session of the Albemarle Presbytery will be held in the Presbyterian Church, Raleigh, on Tuesday, September 20, at 7:30 p. m.

F. H. JOHNSTON, Stated Clerk.

BETHEL PRESBYTERY will convene in regular semi-annual meeting at Blackstock, S. C., September 27th, 1898, at 11:30 a. m. ALEX. SPRUNT,
Stated Clerk.

ORANGE PRESBYTERY meets for the fall session of 1898, at North Wilkesboro, N. C., on Tuesday, September, 27th, at 8 o'clock p. m. A Sunday School Convention will be held on the morning of the second day. Delegates will please ask for reduced rates of travel. D. I. CRAIG,
Stated Clerk.

THE PRESBYTERY OF MISSOURI stands adjourned to meet in the Augusta Church, September 27th, at 7:30 p. m. J. R. BRIDGES, Stated Clerk.

ASHEVILLE PRESBYTERY will meet at Highlands on September 22nd at 7:30 p. m.

E. A. SAMPLE, Stated Clerk.

THE PRESBYTERY OF ROANOKE will meet at Briery Church on Wednesday, August 24th, at 5 p. m.

H. A. BROWN, Stated Clerk.

ETHEL.—The Presbytery of Ethel will convene September 22nd, at Pilgrim Grove Church. The opening sermon will be preached by the retiring moderator at 11 a. m., and it is required that the session of each church send a narrative report of the state of religion in the bounds of the churches. It is also required that each church which has not paid its Presbyterial assessment to send it to this meeting. The Sabbath School Convention will convene September 21st at the above-named place, and it is required that the superintendent of each Sabbath school will see to it that their schools be represented in this convention.

L. L. WELLS, S. C.

LEXINGTON PRESBYTERY. — In accordance with chap.5, Sec. iv. Par. vill, (No. 79), in the absence of the moderator, I hereby call a special meeting be held at Pisgah Church, (Highland County), on Sept. 8, 1898, at 3:30 p. m., for the purpose of changing place (and time if necessary) of the fall meeting of Presbytery.

WM. C. WHITE, S. C.

NOTE:—On account of sickness at Franklin, Presbytery cannot meet there at present, and it is thought best by several brethren to hold the meeting at the time appointed, and by their request this meeting is called, and it is expected that this special meeting will change the place to Pisgah, and the regular fall meeting will be held then and there.

THE PRESBYTERY OF PEE DEE will meet in Hopewell Church, Claussen, S. C., September 23, at 11 a. m.

A. H. McARN, Stated Clerk.

THE PRESBYTERY OF NORTH MISSISSIPPI will meet at Batesville, Miss., Wednesday, October 26, 1898, at 8 o'clock p. m. S. L. GRIGSBY,
Stated Clerk.

THE PRESBYTERY OF WILMINGTON meets in Chinquapin Church at 3 p. m., September 29th, 1898.

A. McFADYEN, Stated Clerk.

THE PRESBYTERY OF NORFOLK will meet at Powellton Church, Wachapreague, Va., on Tuesday, September 20, 1898, at 7:30 p.m. W. S.LACY.
Stated Clerk.

NORTHERN PRESBYTERIAN.

The Dayton Avenue Church, St. Paul; has moved forward during the past year under the leadership of the pastor, the Rev. M. D. Edwards, D. D. Doctor Edwards has no one but himself to blame if his fine church organization is not exactly as he wants it, for he was practically the organizer of the church and has been its guide and genius ever since. He came from Auburn Seminary in 1874 and in October was ordained and installed as pastor of the church consisting of twenty-three members and three elders. He has seen his work prosper as is the privilege of but few pastors. From twenty-three he has seen the membership grow to over five hundred. Again and again his congregation outgrew their building, compelling additions, till in the year 1888 the present fine brown stone structure was dedicated, the Rev. D. R. Breed, of Pittsburg, preaching the dedicatory sermon. The building cost $53,400 and is one of the most beautiful auditoriums in the Northwest. The Sunday school enrolls 545 members, not including the Mission school under the care of the church. The Endeavor society is the largest one in the Synod and is a model of harmony and loyalty and effectiveness in church work. The primary department of the Sunday school is a notable one owing to the work of Mrs. Lee, so well known in the city as a primary worker. The church's activity measured by the number and character of its organization as well as its influence in the Presbytery and Synod of which Dr. Edwards is the Stated Clerk is second to none. The church has given to all purposes an average of about $15,000 a year during the past ten years. The Woman's Aid society raised $956 last year. The Woman's Foreign Missionary society gave $161. The Woman's Home Missionary society $320. The Endeavor society contributed to all causes last year $519. Now that indications point to a renewed prosperity Dayton Avenue Presbyterian Church hopes to soon be entirely free from debt and untrammeled in her great field of work in the resident portion of St. Paul.—*Interior.*

Jubilee Services at Pottstown.—The First Church Pottstown, Pa., has recently celebrated its jubilee. Fifty years ago the second Presbytery of Philadelphia organized a little church of ten members. The church had a struggling existence for twenty-five years. During the first twelve years the net gain was seven members. The church has now over three hundred communicant members, and is thoroughly equipped for aggressive work. The jubilee services opened on Monday evening, June 2nd, with a missionary rally under the auspices of the Woman's Foreign and Woman's Home Mission Societies. The Rev. Dr. Francis A. Horton, of Philadelphia, made an able address on the duty of the hour in following the success of our arms with the Gospel of the Prince of Peace. On Friday evening the Sabbath school, Christian Endeavor Society and Young Men's Presbyterian Club arranged for a young people's rally, and the Rev. Dr. Charles Wood, of Philadelphia, delivered the address, Dr. Wood being followed by the Rev. Dr. Lyman Abbott. On Saturday evening the ladies of the church gave a reception at which addresses were made by former pastors and visiting friends. On Sunday morning, thirty-eight members, nearly all on confession of faith, were received into the church. The anniversary sermon was preached by the pastor, the Rev. Henry M. Dyckman, from the text, "The Church of the living God the pillar and ground of the truth." At the communion following, the Rev. Halsey B. Bellville, of Wolcott, N. Y., and the Rev. Dr. Jacob Bellville, of Philadelphia, served the tables. One feature of this accession to the church, the largest in its history, is the large number of youth, twenty-nine under eighteen years of age, and twenty-five were from the Sabbath school. Of the adults received, twelve are heads of families. The entire Church debt has been wiped out, nearly $2,000 being paid in during the week.—*N. Y. Observer.*

[CONTINUED FROM PAGE 3.]

have next Thursday week a congregational meeting in the woods—a picnic, to which all of every denomination (accustomed to worship with us here) are invited to come; object of this picnic, to collect provisions for the orphans of Barium Springs." The good people of Prospect, realizing the great loss to the orphans caused by the omission this year of the annual "Orphans' Picnic" at Mooresville, have gotten up this congregational gathering, which was described by one of the church officers.

This we regard as a typical picnic, the first of its kind we have heard of. Why can we not have many more such benevolent "congregational meetings?" A happy day that must have been for the "auld kirk" folks, when they generously gave to God's fatherless ones their $44.00. R.

IN TOUCH.

By Leigh—Part 3.

"Should you like to walk down with me to call on our landlord?" Mr. Reynolds asked Dulcie next morning. Her answer was to cast off the apron which had been the badge of some housekeeping duties, give an inquiring glance at the glass in the hat rack, and tossing on some sort of head-gear, declare herself ready. It was evident that she was still intent on cultivating an interest with her new surroundings, and they presently found themselves on the way to Uncle Thane Graham's, who was not only their landlord, but an elder and leading spirit in Lydia Church.

That woodland road is like some descriptions of Scotch scenery. It is like descending a Highland glen to pass down the swiftly-sloping, narrow path through the thick woods which separate the two houses; again and again is heard the dashing of an invisible stream that, curtained behind cedar or alder, eludes the eye. Then the screen parts, we are in cultivated ground, and in another moment there is the quaint farmhouse, and there on the porch are the quaint old couple whose home has been here these fifty years.

It is a cool, restful looking spot. There is a dainty clematis vine clambering in all directions over the trellis, of so lovely a tint as Dulcie thinks she has never seen before, and imagines how it will look next summer when covered with white star-like flowers. Then, with a start, she is recalled to the present, and finds herself speaking to Uncle Thane and Aunt Serena. The former is a tall, well-preserved old man whose face expresses intelligence and benevolence, along with much natural shrewdness, and the latter is a small, gentle looking person whose name seems an index to her character and history. The minister and Uncle Thane have met before, but Dulcie is a new acquaintance, and the old gentleman honors her with a careful scrutiny through his silver-rimmed spectacles. This ended, he takes off his glasses, and having carefully returned them to their case, he addressed Mr. Reynolds:

"You were speaking of this young lady here needing outdoor exercise the other day, and when I come home I says to mother, 'there's old Jess—we don't work her much any more, and there's Nelly's red saddle that's never rode now,' and your daughter's welcome to both whenever she wants to go, as you were telling me, to Mrs. Leslie's, or to give the little lame chap his music lesson, or to take a turn around among the folks. What d'ye say?" turning suddenly to Dulcie.

"You are very kind," stammered the girl, taken by surprise. But Uncle Thane only chuckled. "That's nothing," he said. "The critter don't work, no way. But it'll put some color in your cheeks, I hope, and perhaps a better color in other people's lives. You see, Miss Reynolds," answering the question on his listener's face, "we old folks think you and Jess together might do a lot of good just right here among us this summer." Dulcie cast a comical look at her father as if to say that was his part, but Uncle Thane had his subject well in hand, and was not to be checked. "Yes, that's so; our minister gets up in church and tells us about God's love, and how He sends His Gospel to the poor and the ignorant, and the sinful, and the little children, and how Christians love and sympathize with everybody, and want to do them good; and then the next day maybe old Jess comes along, and the young lady sits and talks with the folks in the house, or stops in the door to tell a story to the little children, or give a kind word to some poor, sick body. And when she's gone they say to themselves: 'That must have been real that the preacher said on Sunday; it must have been so; there must be love somewhere, for she was so kind.'"

"You see, Dulcie, Uncle Thane thinks with me that there is much work to do that isn't preaching!"

"Yes, Mr. Reynolds, we want the preaching, but we want the sense of interest—the sympathy to go with it. Ah! how we find that in our Saviour's life!"

"And Jesus put forth His hand and touched him." It was quiet Aunt Serena speaking, for almost the first time. "I'll take that for the text of my next sermon, Aunt Serena," said the minister, and Dulcie murmured, "I'll take it for my motto; I could not have a better."

Then Mr. Reynolds, as if to change a topic of which there had been enough, stretched out his hand to a near-by table, littered with curious models that reminded Dulcie of puzzles, and asked: "Where is Revere?" "He went down to the field to attend to setting out some plants," said Aunt Serena. "And how is he getting on with his models?" "He's bothered some right now. He's done them there calculations a time or two, but he's struck a hitch somewheres, and he's speaking of coming down and asking you to go over them some evening, seeing as you said you would." "I shall be glad indeed to help him," replied the minister cordially, as they said "good-day." "Father," asked Dulcie, "who is Revere, and what are those absurd-looking things like clumsy toys he wants you to help him with?"

Mr. Reynolds wheeled sharply round with an impatient exclamation. "Mr. Revere Graham is a young man some twenty-eight years old, who received an excellent education and has considerable mathematical turn. Being too conscientious to leave his parents alone on the farm in their old age, he has remained here, and in his spare moments amuses himself with some invention he hopes to patent—a very ingenious thing it is, and by a young man who's a model himself—and here he is!" as a fine looking young man, rather confused at being thus surprised in working dress, bows and rides slowly by.

Dulcie, much crestfallen at the tacit rebuke in her father's words, walked silently at his side for several moments, then putting her fingers in his, she whispered:

"Papa, you know I was to cultivate sympathy; I know I haven't enough; I know I need to cultivate it, and I will really try—if you'll be patient." And papa affirmed that should be his special business.

That was over two years ago. It is summer now, and we are on the front steps of the pretty new manse that has sprung up close beside Lydia Church. Just in sight on a slight knoll, is the academy, which is undergoing repairs and improvements, and Revere Graham, pencil in hand, has been outlining them for the benefit of the minister's family grouped about him. Old Lydia Church has shaken herself and is full of activity. Her Sunday school and church services are well attended and rich in interest; her people are getting in the habit of visiting at the manse and discussing church matters, local and general; they are subscribing more generally to their religious periodicals, and are in a fair way of getting in touch with the church at large; and all this good work seemed to begin with a minister and his family in sympathy with their people.

There is talk of other changes, too. The G. G. Air Line Railway has been projected through that immediate vicinity, and the whoop of the civil engineer is now heard in the land.

Dulcie listens thoughtfully to the portentous sounds as they quiver through the afternoon air. "I am not sure I shall like it," she says. "Papa, I am afraid it will interrupt our scholars very much. It will be so near the academy." For Mr. Reynolds has consented to preside over the school, giving up two of his churches to a younger ministerial brother, and it is rumored that the position of assistant has been offered to Miss Dulcie. Revere Graham is a man of few words, but it would seem that he must have had some understanding with the young lady. With the help of his pencil he drew a very neat plan of a convenient dwelling house, which he passed to her by way of entering protest against her last remark. And Dulcie's smile seemed to mark that plan as approved.

Returned last week from a hard trip to the mountains. Satan interposed every obstacle to the work, but God graciously overruled all to His glory. In a county where there was but one Presbyterian, we left 131 in one organized church, 88 of whom we baptized, and raised $400 to build a Presbyterian church among poor people, on a River with one church (a log Baptist church) in 50 miles. Wish you had been there. Will try to find time to send you some account of it if you wish.—*E. O. Guerrant.*

CORRESPONDENCE.

I wish my good North Carolina friends could have seen and heard what I saw and heard last Thursday, but as that could not be, let me tell you something of the enjoyments of a long-to-be-remembered day at Anchorage, Ky.

Your readers doubtless know something of the last life work of the lovely invalid, Miss Jennie Cassedy, in securing a resting place for poor, tired shop-girls, who had not the means for taking a summer outing elsewhere. Between 30 and 40 "girls" from the "Jennie Cassedy Rest Cottage at Pee Wee," and a number of the attendants upon Mrs. Stambach's "Bible Readings," more than a hundred in all, assembled, by invitation, last Thursday at her beautiful home. Rugs were spread, and comfortable seats provided under the spreading branches of magnificent evergreens, where we listened to several interesting talks upon different subjects. One was made by a "comrade of the quiet hour," recommending it as a means of growth in grace, and answering questions asked by those who wished information.

A very solemn hymn of consecration, impressively sung by the "Cottage Girls," closed that part of the entertainment, after which we were invited to a different part of the grove, where a bountiful lunch had been provided by the generous Anchorage ladies. Having enjoyed a "feast of reason and flow of soul" did not at all lessen the zest with which all addressed themselves to the nicely prepared substantials, coffee, tea, delicious ices and cakes, after grace had been sweetly sung by the "girls."

The next thing upon the programme was an address in the parlor from Miss Tracy, the daughter of Northern Presbyterian missionary, a native of India, who has just completed her education in America, and will return in September to work with her parents. She was dressed in native costume, but put back her heavy white veil while speaking, as there was not a man in the crowded parlors and hall. Near her was a pretty little girl, dressed in the green and scarlet handsomely embroidered silk costume of a high caste Hindoo child. Miss Tracy's sweet voice and slightly foreign accent made her account of woman's helplessness and woes in her native land more than usually impressive. John iii:16 had an attractive sound even in her strange language.

The crowning address of the day was made by Adjutant Ida Salmonds, of the Salvation Army. I wish every man and woman who has a sort of silent contempt for their "methods" could have heard that consecrated woman give an account of some of her experiences of the work for the past seven years in the slums of Boston, New York and Chicago. When two educated, cultured ladies, graduates of Wellesley College, are so filled with the love of the Master for the lost souls (whom none of our D. D.'s will reach to the end of time) as to give up every comfort, dress in rags, and with bucket and scrub-brush on one arm, and Bible and bottle of disinfectant concealed under the other, gain admittance among the most degraded and repulsive class in this Christian land, we, who sit in our comfortable homes criticising them, ought rather to put our hands upon our mouths, and our mouths in the dust, praying God be merciful to us sinners, and give us more Christ-like humility. Those devoted women, going out two and two, rent rooms and live in foul, unventilated tenement houses, nurse, cook, scrub, do any menial service to win the love of their wretched neighbors, and show their religion by their lives. To them is given in this life the hundred-fold of joy unspeakable and full of glory when those hardened sinners repent, and whole families are cleansed by the blood of Christ from all their vileness and pollution. No other workers, except some of our missionaries, ever followed so closely in His steps since the dear Saviour assumed our polluted, sinful nature and humbled Himself to be born in a stable.

Mrs. Salmond's thrilling eloquence touched every heart, and made every Christian determine, with God's help, to be more active in the Master's service. The tender pathos of her closing solo, "Go Deeper Down," brought tears from many eyes unused to weep.

The engrossing subject of the whole day was work for the Master at home and abroad. Not even war news was discussed, and we all felt as we separated that it was good for us to have been there.

E. B. PENICK.

WESTMINSTER LEAGUE COLUMN.

[Conducted by Rev. Jno. M. Rose, D. D.]

Sunday, September 4th. Topic—Joshua, the Conqueror. Deut. xxxi.

This chapter contains certain last acts and arrangements of Moses in view of his approaching death.

1-6. He encourages the people.

7-8. He hands over to Joshua the office as leader of the people to which he had already been designated.

10-13. He assigns to the priests and elders the responsibility of teaching the law and enforcing its observance.

14-23. Moses and Joshua summoned to the tabernacle that God might "give Joshua a charge."

24-27. Moses completed the writing out of the book of the law, and directs that it be placed in the ark of the covenant.

28-30. Gathering of "the elders and the officers of the whole congregation" that they may hear the "Song of Moses."

Joshua the Conqueror:

Joshua ("whose help is Jehovah") was the son of Nun, of the tribe of Ephraim. He grew up during the bondage, a slave in the brick-fields of Egypt. He was born about the time of Moses' flight into Midian, and was about forty years old when he saw the ten plagues, and shared in the hurried triumph of the Exodus. His name is mentioned first in connection with the fight aginst Amalek, having been chosen by Moses to lead the army of Israel. He accompanied Moses a part of the way when he ascended Mt. Sinai to receive for the first time the two tables of the law. He was one of the twelve chiefs who were sent to explore the land of Canaan, and was one of the two who gave an encouraging report of their journey, and who urged the people to undertake its immediate conquest. After the forty years wandering, and shortly before his death, Moses asked God to "set a man over the congregation," i. e., to name his successor, that "the congregation of the Lord be not as sheep without a shepherd." He was directed to take Joshua, "a man in whom is the Spirit," and to lay his hand upon him, and to give him a charge in the sight of the people. So Joshua was ordained to be the successor of Moses as the leader of the chosen people.

In his 85th year Joshua assumed this office, and under his leadership the conquest of Canaan took place, and the chosen people were at length settled in the land which God had promised to their fathers.

Not inappropriately, he may be called the Washington of that day, the "father of his country."

After the work of conquest was completed, wearied with the labors of his office, he retired from public life, and established himself in his own inheritance, and enjoyed a period of peace and rest. When old and stricken in years he called for the elders of Israel, and assembled all the tribes at Shechem, and after reviewing the wonderful dealings of God, he earnestly exhorted them to cleave more closely to the service of Jehovah, whom he had so long served and worshipped. He died at the age of 110 years.

Joshua was a mild and gentle man, a hero in faith, bold and victorious in the wars of the Lord, filled with the Spirit which rested on Moses. He was a man of undaunted courage and of blameless purity. The story of his life is one of the very few which are recorded in history with some fullness of detail, yet without any stain upon them.

He had faith in the covenant promise, an abiding confidence in the power of God, and the spirit of unquestioning obedience. Herein we find the secret of his unexampled success—he obeyed without questioning.

Joshua was a type of Christ. (1) He was the first to bear the name "which is above every man." Jesus is but the Greek form of the Hebrew Joshua. (2) He led Israel into the land of promise. The anti-type, Jesus, introduces His people into the heavenly Canaan.

Dublin.—Rev. J. D. Fleming, in connection with his work in Memphis, Tenn., preaches once a month at Dublin. He has just closed a meeting there, and reports thirty-eight profressions, thirty-three of whom joined the Presbyterian Church. Sixteen were heads of families. There were fifteen baptisms. This makes fifty additions to the Presbyterian Church since March Some of the people live on Sunflower river, and they will build a church of their own, as it is too far to Dublin. He writes of this community: "This is a colony, many of them Northern people. They own their farms and are very enterprising. This is a garden spot, and those seeking good homes will find this the place. The trouble in the Delta is large plantations and tenements, which give no permanence to mission work, but this settlement is different, and providentially I found this good people. There was not a Presbyterian among them, but like the Bereans of old, they received the pure Gospel gladly, and said they were Presbyterians and did not know it."—*Christian Observer.*

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AND now it transpires that the attack upon our Northern Presbyterian brethren with regard to their mission school work, was begun by a "Professor" whose institution has received aid from the public funds for years; and that publicity was given to the attack by an alumnus of the University that received $10,000 from the State, though a denominational institution. This is the kind of hypocrisy that gags at a gnat and swallows a camel, hump, hoof, hide and all.

DEAR BIG FOLKS: Will you please explain to the dear little folks, that we extend the time in which the prize stories and letters may be sent in, from September 1st to October 1st. The names of the successful contestants will be published as soon as all the stories and letters are printed, after October 1st. The stories are to be not longer than 800 words and to be written by boys and girls under 16. Prizes, for a boy, a watch; for a girl, a gold fountain pen. The letters to be of 300 words or less, and written by children under 14. Prizes, for a boy, a set of carpenter's tools; for a girl, a work box. Some of the stories and letters have been excellent and exerybody has a chance still to win the prize.

The Catechism certificates will be sent out just as soon as we can get some idea how many to have printed.

The September Collections. Envelopes are sent out to all our ministers for the September collections for Home Missions. The brethren are entreated with all possible earnestness to give their people every opportunity and every inducement to contribute. Our work has not been in such straits since its inception, and unless a vigorous effort is made this month, the whole cause is threatened with serious disaster.

A few envelopes are sent also to the subscribers to this paper. We know that they constitute the backbone of our Church. They are asked not only to give a liberal offering themselves, but to do some missionary work among their neighbors, in distributing the envelopes and teaching the Catechism on the first page.

Davidson College. The readers of this paper know that it has taken no narrow or sectarian view of the subject of education. Nor would it commend to their patronage any institution whose soie or even chief claim for consideration was its connection with the Presbyterian Church. It is a pleasure, therefore, to recommend our own Presbyterian College as confidently and as unreservedly as we do. We have taken some pains to examine the course of study, and we believe it to be unequalled in this State. We know also, through a pleasant experience something of the atmosphere of Christian refinement and culture that pervades the place. Cut off from the temptations of larger towns and surrounded by every helpful influence, the Davidson boys have a splendid opportunity for the development of manly character, as well as for the training of the mind and the acquisition of knowledge.

It may not be amiss to congratulate the old college upon the system of waterworks it is perfecting, with the promise of added healthfulness and comfort to the students and the community. We wish Davidson the most prosperous session in its long and worthy history.

Our Friends, The Friends. There is an interesting account in the last number of the *North Carolina Friend* of the Yearly Meeting of the Friends, at High Point. One of the interesting items is this: "The last query is in regard to maintaining a Christian testimony against war as inconsistent with the precepts and spirit of the Gospel. This query * ** was not as clearly answered as was wished by some of the members."

We do not wonder at the lack of clearness just at this time. The late war with Spain in its inception, progress and results, has been quite a problem to those who take the Friends' position. Who can believe that Spain would have yielded all its remaining American possessions and that the Middle Ages would have fled from the Western world, without a declaration of war and its stern, uncompromising lessons? Or, that millions of people in the East Indies would have been freed from oppression and priestly domination, and guaranteed the blessings of civil and religious liberty, without the striking of a blow? No, war is not inconsistent with the Gospel as long as it remains the simplest and shortest remedy for evils which are fatally hostile to the Gospel. Some of the Friends have good, red blood in their veins, and doubtless were as inconsistent as the Quaker of Revolutionary times who said to an American officer; "My principles forbid me to assist thee, but thee knowest I have fine horses in my stables and if they should be stolen, thee knowest I would never prosecute the thief." Tradition says that the horses were promptly stolen.

And now the civilized world has been treated to a genuine sensation in the shape of a peace proposal from the Czar of Russia, a proposition to the powers for a general disarmament. Let peace societies and denominations sincerely rejoice with the rest of enlightened mankind, but let them ponder also the suggestion that America's advent as a victorious world-power and the consequent upsetment of the balance between the nations, is the occasion for this proposal from Nicholas. Sometimes we can have peace only by fighting for it.

The Letter of Dismission. A Presbyterian Church is a unit in a great and honorable and useful system of churches. It should never forget its obligation to the system for its share of the greatness, honor and usefulness. But the indifference or the reluctance with which the local church sometimes grants letters of dismission to its members, or the effort on its part to retain the names of its members on its roll when they leave the home church or are more conveniently situated with regard to another, is doing a vast deal of harm to the Presbyterian body. There should be reform in this matter. A church is in one aspect, a workshop. Yet it is impossible for any one to become an efficient workman when he does not belong in the shop where he is supposed to work, if he has no right to the use of the tools and no voice in the plans of his fellow-laborers. A member of one church living within the bounds of another must have his efficiency greatly impaired. And the trouble is that he is often persuaded to remain in this anomalous position through a false sentiment with regard to the home church, or by the appeals made to him to remain in the weaker organization. The result is, generally, that he is of no use to either church. He does not help the one because he attends service at the other. He does not help the other because his membership is in the one. And the Presbyterian Church loses the labors of one of its workmen. Moreover, this half-and-half position often breeds indifference to both churches and the next step is the yielding to the blandishments of some proselyting organization, which would compass sea and land for him, though it is hoped not with the result scripturally affirmed of proselytism.

In the case of those who need the protection and guidance of the Church the result of this mid-air suspension is often disastrous to faith and morals. To have the restraint of the home church taken away and to have no corresponding restraint given in the new home, is often to take away the strongest possible support against temptation from a young man's life, and the harm done to him, in the breaking of old church relations without the forming of new ones may be irreparable.

Instead of persuading a member to keep his name in a church from which he moves, the Session should strenuously advise him to take his letter with him, and this even when the stay is to be a temporary one. The names of non-resident members on the church rolls is a hindrance, not a help. It gives a false idea of the church's strength, for one thing, thus increasing its apportionments; and a false idea of its liberality. And the Session owes a solemn duty to those it has received into the communion of the Church, to see that the same loving care and interest, as well as the opportunity to do efficient service for the Master, is given to those whose lot is cast elsewhere.

We would earnestly advise the young men and young women who leave home for college to take their letters with them and put them in the college church. And we believe that Sessions will be doing a good work in suggesting or even insisting upon that course.

If our Presbyterian boys at Davidson or Chapel Hill will take their letters with them, handing them to Brother Graham or Brother Currie, it will be well for the churches at these institutions, well for the boys themselves, and well for the home churches to feel that these members of the flock have a direct claim upon the sympathy, love and fellowship of the college church, and are in that safest of all paths, the path of useful work for Christ.

WE commend the excellent article by Dr. Howerton, on "The Deacon's Office," to our deacons throughout the State to whom we send sample copies. One mark of a good deacon is a subscription to his Church paper.

SUNDAY SCHOOL LESSON.

BY MILDRED CABELL WATKINS.

Third Quarter.—Lesson XI, Sept. 11, 1898.

SINFUL INDULGENCE—Amos vi:1-8.
THE QUARTERLY TEMPERANCE LESSON.

GOLDEN TEXT.—"They also have erred through wine, and through strong drink are out of the way."—Isa. xxviii:7.

HISTORICAL SETTING.—Our last lesson was in the early part of the reign of J(eh)oash, to-day's is in the latter part of the reign of his son and successor Jeroboam II, there being a period of forty years or more between the two lessons. The date is probably about 750 B. C.

Joash not only shook off the yoke of the Syrian, but provoked to battle by Amaziah, king of Judah, utterly defeated him, dismantled partially the walls of Jerusalem, took all the treasures from the palace and the temple and many hostages.

The next reign, a long one of forty-one years, was a very prosperous one outwardly, for Jeroboam II "restored the coast of Israel" as far as the Lebanon Mounts, Israel and Judah together having power over nearly as much territory as Solomon. This deliverance, it is expressly said was promised by God through Jonah because "He saw the affliction of Israel" and not wishing to "blot out the name of Israel from under heaven saved them by the sword of Jeroboam," who took Damascus, the capital of Syria, and Hamath, a Hittite centre south of Damascus (II Kings, xiv:23-28). God's goodness instead of leading them to repentance as it was intended to do, was not recognized by the Israelites, but they fell into the usual sins accompanying prosperity, they gave themselves up to luxury and idleness, to intemperance in all its forms; and corruption, cruelty and oppression were seen on all sides. Because God had allowed Egypt and Assyria to be so torn by dissensions and revolutions that they could not trouble their neighbors, Israel and Judah believed themselves secure for all time and did not believe Assyria would soon again have power. The Lord sends prophets to warn them of the coming doom, Hosea and Amos being contemporaries during Jeroboam's reign. Hosea lived on through other reigns whose cry for reform and repentance was again and again repeated.

Change in order of prophets. After Elisha's death we hear of no more miracle working prophets, but there begin to be prophets whose chief mission is to bring direct messages from God, and their prophecies are written and constitute the prophetical works of the Bible.

Amos. The author of to-day's lesson was not from Israel but from Judah, from Tekoa, a little town south of Jerusalem. He was a poor "herdsman and a gatherer of sycamore fruit" (a small fig-like fruit eaten by poor people only), a man with no thought of being a prophet or preacher, but he tells us, "The Lord took me as I followed the flock, and said the Lord unto me: 'Go, prophesy unto my people Israel.'"

He went to Bethel, the very hotbed of wickedness for there was one of the golden calves and there was one of the palaces, "for it was the king's chapel and it was the king's court," and boldly denounced the sins of the place and age, the carelessness, the self-indulgence, the drunkenness, the greed, the robbery, all the flagrant sins. The leading priest there sent to Jeroboam to have Amos driven back to Judah because he foretold the captivity and destruction of the kingdom; Amos left and probably wrote out the message he was not allowed to speak openly (Amos vii:11-15).

The Book of Amos. It is important for the teachers—and pupils—to read the whole, nine short chapters making 147 verses, to understand this detached portion. It is generally divided into two sections, the first six chapters consisting of denunciation of the neighboring natives, (I. and II.) and Israel with threats of the punishments that must follow their sin, and the last three of "five symbolic visions of impending judgments." The last words are a promise of the distant restoration with an outlook on that millennial age which is yet to come.

The sins Amos condemns are the sins of the leaders, the sins of society, cheating, lying, hollow forms in religion—the sins of our own day as well as of that—for he does not dwell on idolatry as we might expect.

COMMENTS ON LESSON.—Vs. 1. This is a good deal clearer in the Revised version: "To them that are secure in the mountains of Samaria, the notable men of the chief of the nations to whom the house of Israel came." The prophet pronounces a curse on all in Jerusalem who were careless and pleasure-serving, to all the influential leaders in Samaria who felt secure in their wickedness from any coming danger, and who lulled the king and people to the same false security.

A deeper meaning may well be, "Woe to those who are not praying and struggling to build up the spiritual Zion, the kingdom of our God, to those who are self-satisfied and are not in any travail of soul over their own coldness or the coldness of the Church."

Vs. 2. Calneh is on the Tigris far away in the Babylonian country to the south-east, Hamath nearly as far to the north, Gath, a Philestine city was much nearer to the south-west. There has been some discussion as to the exact translation here, but the simplest meaning seems to be: "Note those great countries so much stronger and more powerful than you; they are now preparing for a future attack upon you." We do not know the condition of these three places at this particular period; of course if they had gone down the idea would be: "Greater countries than you have fallen, for these three were mighty cities, and you in your seeming prosperity are no more safe than they were."

Vs. 3. They recklessly did not notice the approaching evil, but engaged in lawlessness and violence for their own self-aggrandizement.

So many seem to think that their not believing in a day of Judgment or their shutting their eyes to its fearfulness will stay its coming. Reformers are laughed at as "croakers" or "fanatics" by these blind ones.

Vs. 4-6. Rich, their homes furnished with the costliest furniture, their tables with the richest dainties, they have given up their lives to the pleasures of the senses only, to idle luxuries, selfishness. Spring lamb and fatted calves, fine music, sweet perfumes are not wrong in themselves, but when they fill the life and satisfy the desires they become a sin, and these men had thus perverted all the gifts of God. They sang idle, probably coarse drinking-songs (the revised version translates "chant" "sing idle songs"), with the accompaniment of the viol, or ten-stringed psaltery, and perverted for such base purposes such orchestral music as David had invented or brought into use to sing God's praises; and drank excessively by great bowlfuls. Of course they cared nothing for the sorrows and poverty of those around them; they grieved not for their country's crimes, or their country's ruin. "Joseph" being the father of Ephraim the leading tribe of Israel is here used for the whole nation, and in a spiritual sense might mean the Church—they cared not for her welfare.

A drunkard cares only to gratify his appetite; his family, his soul, all he should hold dear, will he sacrifice for drink.

Somebody suggests how Amos would feel to-day if he could be transported—he would not voluntarily enter—into some of our modern operas where "instruments of song" have been devised, certainly not for the purpose of serving God.

Vs. 7-8. "Therefore" because they were so given up to selfish, reckless indulgence, they should be among the first to suffer captivity, and should lose all they now delighted in; for God Himself hated their magnificence, their fine arts, their civilization, honey-combed as it was with corruption. Samaria with her fine buildings shall be utterly destroyed. In thirty years this prophesy was fulfilled. Assyria after besieging Samaria three years, carried the nation into captivity. Before this event there was civil strife, revolts and all manner of suffering, all brought on by the sins against which Amos is lifting up his voice.

Such has been the history of every great world-nation of the past; when God is forgotten, when the rich oppress the poor, when money and what money brings become the goal of life, when crime is unpunished and sin is a jest, then comes sure and awful destruction and that destruction begins within.

From the Flood to the French Revolution, from the fall of Tyre to the fall of Spain, the story is the same.

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CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

DEAR LITTLE FOLKS: You are tired of letters, letters, letters all the time I am sure, so 'spose for a change we have some stories. There are some in my head and maybe you will like them even if they are not "really truly." Some things in them are true and some are "make-believe."

One time there lived, and there may be living yet—two dear people named Mr. and Mrs. Papanmama. Now please do not be frightened at such a big name, you will find it quite easy to pronounce after a little practice. These people lived, well, let me see where *did* they live? There are so many families who have the same name that I am a little bit confused as to which one I meant to tell about. Oh, yes, it was the two who lived in the little cottage painted white, a lovely clean white, and the windows had green shutters, as green as the soft, beautiful carpet of grass which grew all around the house and out under the trees—and, by the way, that was the nicest grass to turn "summer sets" on that you ever tried, nicer even than a pile of fresh hay. People in books call those "saults" but we know they are "sets." Up out of the green grass grew the great tall trees which made the most beautiful shade, that is, when the sun shone and helped them. In the back yard near the door there was the deepest, darkest well, and up and down went the old wooden buckets bringing the purest, sweetest, coolest water! And how good it did taste out of a tin dipper or an old gourd, without having been boiled, filtered, or iced. And then the big fields all 'round every thing else, where the old hens and the little biddies scratched from morning till night. Of course there were cows, and of *course* calves, and many other interesting things. Perhaps some horses and colts. Oh yes, and an orchard—I had *almost* forgotten the orchard. Apples as rosy as your cheeks, and they seemed to be there all the time and so were the peaches—at least if they ever were *not* there one had hardly found it out before there they were back again. You see in the winter time the beautiful snow came and the ice and there were long delightful evenings when the children and everybody else sat around the big, bright fire and eat nuts and heard stories and did the nicest sewing; and altogether had such a lovely time that the apple trees and peach trees were quite forgotten. Then came spring time and the trees were all covered with blooms, which these children said tasted as good to their eyes as the fruit to their mouths. Children? Why yes, certainly there were children, a whole stair-steps of them, from about twelve years old and under down to the bottom step, Mr. Baby with two teeth. I never did count those children, I did intend to but they were so mixed up all the time, and kept whirling so that I never succeeded. For you must know that I went to "stay a while" with these charming people—and—well, I should tell you how I traveled and all about it, but really I do not seem to remember anything about that, so it must have been that I went by one of those thought carriages. Maybe the kind your grandchildren will travel on in the next hundred years. But there I was standing half way between the front steps and the "big road," with Mrs. Papanmama, and the whole staircase around me, kissing me and loving me—even Baby clawing my face, and Mr. Three-years-old, who was just in pants, jumping around me exclaiming over and over, "Me sho dad to she you, me sho dad to she you." That was a right royal welcome, and such a one as I hope we shall all have, only fuller, fuller of love—when we stand at the door of our new and everlasting homes over yonder. But to go on. Would you think that those little children, with so many things to make them happy, could ever be anything but *good* all the year 'round? Well, we shall see, because it is just these children that I want to tell you some stories about, and what they did and said, and some other things—When Mrs. Papanmama and I were alone. I said to her, "You certainly have lovely, sweet children, are they always this way?"

"They do very well," she answered laughingly, "except when they have sudden spells of sickness."

"Are they so very delicate then?"

"Oh no, no, not exactly, at least not as you mean. Their bodies are unusually strong and well and we have never had serious trouble with bodily illness, but oh, dear, dear," and she drew such a long breath and sighed a very long sigh, "such times as we do have with the other sort. Now every one of them has had a bad spell of Disobedence, it begins almost with the first tooth and lasts—well that *depends*. Do you see that little Mr. Three-Year-Old, rolling over in the grass there? He has it dreadfully right now and often even with the help of our good old Doctor, I am often puzzled to know how to control it."

"Who is your Doctor?" I asked.

"Why Dr. Peach of course," she answered, "whom else could I have?"

"Well," I replied, "so many of my friends say that Dr. Love will do or Dr. Kindness, his son, or some of the others, but they *never*, NEVER send for Dr. Peach any more. He is too old fashioned and too harsh and stern and never gives anything to relieve the pain. I approve of him myself and shall be delighted to meet him again. In fact he came to see me quite often when I was a child and I shall always thank him. I had no idea that children in these days ever saw even his lean old brown coat."

"Indeed, mine do. and I *have* seen him take off that very old coat, so hard did he have to work, but that is seldom. They may talk about the others, but we find that even Dr. Love who is always with us *cannot* do for our children what Dr. Peach can do and he is called into consultation always by *old* Dr. Love. You know it is the young ones who are so popular now."

"There now," she said, stopping short and listening a minute. She stepped softly to the window and looked out. I heard something go *thump* on the ground and a little sputter, sputter, as if some one was spitting out something in a great hurry, then Mamma said very quietly, "Oh, little boy, Mamma is so sorry, go right to my room and tell nurse to send for Dr. Peach."

She turned from the window and went down stairs, telling me to come whenever I was ready, and I? Well, I took care to stay in my room for a while and to keep my door shut and part of the time my two fingers were stuck fast in my two ears. The next day she told me about the *thump*—and maybe I'll tell you.

CHILDREN'S LETTERS.

A LOVER OF THE PRESBYTERIAN.

Clarkton, N. C., Aug. 27th.

Dear Presbyterian.—As I have not written to your paper in a long time, I thought I would write. I go to Sunday School every Sunday and am nearly through the shorter catechism. My teacher's name is Cousin Dora Ballantine. I am glad that Mrs. McKelway has got well again and is able to write such nice letters. Papa takes your paper and I enjoy reading it so much, but especially the children's column. I find some verses on obedience in the sixth chapter of Ephesians. I will close. Blanch McKee.

ELEVEN GUINEAS.

Clarkton, N. C., Aug. 27th.

Dear Presbyterian.—Your little friend, Katie McKee, twelve years old. We have eleven little guineas and they are so pretty. I love to play with them. I have got a doll and I love to play with it too. I have five sisters and the baby is five months old to-day. I love to read in the children's department. I will close in fear of the waste basket.

Your little friend,
Katie A. McKee.

A LITTLE CITTEN.

Garland, N. C., Aug. 23, 1898.

Dear Presbyterian.—I wrote to you once before and I thought I would write again, as I saw so few letters lately. Flo and I have a little citten and it went up the tree yesterday evening and Flo went up the tree after it. Mr. Campbell, our preacher, has been sick and went to his home in West Virginia last week. I hope he will get well and come back. I will close asking two questions, where is war and dog first found in the Bible?

Your little friend,
Julia McNeill Cromartie.

A NINE YEAR OLD.

Ivanhoe, N. C., Aug. 26, 1898.

Dear Presbyterian.—I am a little girl 9 years old. I live with my auntie. My mamma is a nurse in the hospital. Two of my cousins are visiting me. We went fishing yesterday. I love to go to Sunday School. Mrs. McDonald is my teacher. I love her very much. I love to read the little letters. I will close.

Your little friend,
Lilly L. McDuffie.

LEARNING THE CATECHISM.

Dear Presbyterian.—I am a little girl ten years old. I am visiting my aunt at Clinton. I have been thinking I would write to the dear old Presbyterian for some time. Guess mother and father will be surprised to see a letter from me. I go to Sunday School every Sunday and am learning the shorter catechism. I hope I can recite it by Christmas. I love to read the letters very much. My mother went to the mountains, and I think if I had known it I should have stayed home and gone with her. As this is my first letter I will close, with many good wishes to the Presbyterian.

Your little unknown friend,
Cora Moore.

Burgaw, N. C.

Susie's Christmas.

Once upon a time there was a lady named Mrs. Jones. She had only two children, their names were Susie and Harry. It was near Christmas and Susie and Harry were very glad. One day Susie was standing on the pavement and she heard a noise, she looked around and saw Harry and Johnny Smith running down the street with a bag of candy. Susie asked Harry to give her some but he ran on down the street without noticing her. So Susie ran in the house to ask her mother to give her a nickel to buy her some candy too. But her mother said she was getting ready to go down town and told her to get ready and go and tell Harry to come and get ready to go too, but he had gone to Johnny's and she couldn't find him so they went without him. Susie and Harry each had a dollar to spend Christmas. As Susie and her mother were going down town they saw a little beggar child. They felt sorry for her so they took her home and gave her some nice woolen clothes and told her to hide in the closet as it was Christmas Eve because they wanted to surprise Harry. They told her that they would give her something to eat and some Christmas presents, so she did as she was told, and Susie and her mother went on down town. After a while Harry came home to get ready to go too, but when he found they had gone without him he went back over to Johnny's and stayed until dinner time. When Susie and Mrs. Jones came home Harry was there but they did not tell him about the little beggar girl. The next morning Harry didn't wake until late, so, while he was asleep they took the little beggar girl and set her in a chair at the table. When Harry came down to breakfast he didn't know what to do, he was so glad. Mrs. Jones kept the little beggar girl and had her for one of Susie's and Harry's sisters.

JULIA SWEET CHESTER.

The Autobiography of a Piece of Hard-Tack.

I with the other grains of wheat were lying in a big bag where it was very dark. After we had laid there a long time and were getting very tired of lying still, a gleam of light came in and we heard a voice say, "It is rather early to plant wheat but I think we can." Then we knew we were going to be planted. After that we were put in a big box and the top closed on us. In a little while I felt myself falling and I went down in a little hole, and then I found myself in the ground. I was very much afraid at first, but I soon worked up my courage and pushed my head above the ground. I found that my companions had done so too, but to my surprise I found that we had turned green. It was very pleasant at first; only a little chilly, but after a while the sky began to get cloudy. It soon began to rain but after a little the rain turned to snow. It snowed for a good while, at first we were cold but we soon began to get warm. The snow stayed on the ground for a good while and then it began to melt. After a while all the snow melted and all went very well for about two weeks. Then it snowed again and this time the snow stayed on the ground a long time, it seemed to us about a month and then it began to rain. It rained for a good while and all the snow melted. We found that the birds were out too, so we drank the water gladly and began to send out fresh sprouts. Soon a man came and looked at us. He said that in a few days we would be ready to cut. We got afraid at that for we did not know what he meant, but when we saw the mowers we got up courage for we knew that they were going to cut our stalks down. After a while the mower came to where I was, and I along with the others was cut down. As soon as we were cut down we were done up in bundles and laid on the ground. Men came along behind the mower and stood the bundle I was in, with the rest of the bundles, up, and tied a piece of string around us all. There we stood for about a week, when a great big engine with lots of smoke coming out of the pipe, which the men called a Thresher, came along and stoped in the very field we were in! We were so frightened that we almost fell down, when some men came along and put us with a great many other buudles of wheat in a big wagon and began to haul us directly towards the Thing. Suddenly the wagon stopped and the bundle that I was in was thrown right into it! I almost died of fright for we were first scraped and shaken and then almost blown away, but in a little while I with many other grains of wheat, which were now free from the husks which the men called chaff, fell into a bag, the top was tied up and then thrown into a wagon. We were then hauled a long way but at last we stopped and our sack was thrown out of the wagon. We did not stay there long though, for our sack was opened and I was thrown into a hopper, and then ground to flour. After that we were put in another sack and hauled off and then put in a big house where we lay for a long time. At last our sack was moved and we were hauled off to another house where we lay as near as I could make out for about three or four days. Then somebody picked our sack up, carried us a little way, and then threw us down. Our sack was then opened and the flour thrown into a pan with some water and a little salt and then stirred up. After we had been made into a very thick paste, we were rolled out very thin and then cut with a sharp cutter about the size of a saucer into crackers. We were then put into a pan, a door opened, and we were put inside. It was very hot in there and all the water in us dried up. After a while we turned a light brown and then we were taken out and allowed to get cool and then sealed up in tin boxes and at last carried and put in something that was rocking a good deal. The box that I was in was put on top of all the boxes, so every now and then I over-heard a bit of conversation, or an order given, and by that I learned that we were on a ship, and were going to Cuba, and that the vessel I was on was called a Transport. After we had been on the ship a long time it stopped, and the box I was in was taken off. Soon it was opened and as I was one of the top crackers, I saw what was going on. All day long I saw away off flashes of fire, and lots of smoke, and all day long I also heard rattling and banging. After a while the piece of hard-tack I was in was taken up and a bite taken out of it, and if you want to hear any more you must come to the soldier in blue that ate me and he will tell you.

WILLARD CHESTER.

Carlos the Cuban Boy.

Once there lived in Cuba, a little boy whose name was Carlos.

Carlos lived in a pretty little house with his Father and Mother. The little piazza was covered with beautiful vines, and here he and his parents often sat in the evening, after the day's work was done.

But times had changed now and the Father had been forced to leave his sweet little home and Carlos and his Mother and had gone to fight the Spaniards, who were trying to take their country from them, so now Carlos was all the support his Mother had. They had a little garden, and all day long he worked in it, so hard to raise a few vegetables to keep his Mother and himself alive. One day while working he heard a great noise, and looking around he saw a lot of Spanish soldiers coming towards his home. The shivers ran down Carlos' back, he was so frightened, but trying to be brave he ran as hard as he could to the house and told his mother.

Before he had time to speak, the soldiers rushed in the house and took Carlos and his Mother out of the house, and tied their feet and hands with heavy rope to keep them from getting away. Then they tore down the fence and set fire to the house that Carlos loved so much. Poor little Carlos cried and cried and begged to be set free, but the wicked men only laughed at him, and made fun of him, and after a great while took Carlos and his Mother through briars and bushes to their camp a long from way from home.

Here they were treated very cruelly and made work so hard all day long—and it was so bad never to hear from his poor Father. The Spanish soldiers would kick Carlos around, and say cross, ugly things to his Mother till sometimes, at night, Carlos would stay awake and cry and almost wish he could die.

After a few weeks the United States decided to send a large army to Cuba to drive out the wicked Spaniards, and protect the poor Cubans.

Now it happened that the American soldiers landed at the very place where Carlos and his Mother were living, and destroyed the camp and killed nearly all the soldiers—except a few that ran away, After the fight was over, Carlos told the American soldiers that he was a Cuban boy, and also told them how cruelly he and his Mother had been treated.

Carlos wanted to stay with the American soldiers and work for them, but our men would not let him, but gave him and his Mother another little house to live in. This little home was not very far from the American camp, and every day Carlos would bring water to the American soldiers and would sell them little cakes that his Mother made. Carlos took the money he got for the cakes, and carried it to his Mother, every cent, and she would buy clothes for him and for herself. Carlos could now work in his garden and no Spaniards could get him, for the American soldiers protected them. But still he and his Mother were very unhappy for they could get no news from the Cuban army—and did not know whether they had all been killed or not.

One day when Carlos was carrying water to the camp, he heard some American soldiers talking about war, and about the Cuban soldiers who joined them and were fighting the Spaniards—Carlos listened with all his might, and as soon as his work was finished, he ran home as fast as he could to tell the news to his Mother. Early the next morning his Mother went over to the American camp to find out all that she could about the Cuban soldiers, but she could never hear any news of her Husband—and thought he must have died. Once when Carlos was in the woods gathering sticks to make his Mother a fire, he heard some one crying and groaning, looking towards the he saw a dirty little boy in a ditch. Carlos was surprised to find that it was a little Spanish boy who had been very badly hurt. At first he did not want to help him, for he was just a Spanish boy, but he remembered what his Mother had so often told him, "do to others as you would have them do to you," and he picked up the little boy, and took him to his Mother's home.

His Mother washed him and put him in a nice clean bed, and kept him till he got well and could go to his own home.

When Carlos grows older he will always be glad he saved the little Spanish boy's life.

WILLIE CUMMING ROSE.

Age eleven years.

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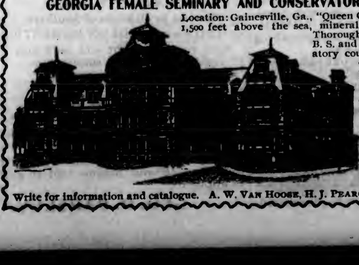
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MARRIAGES.

MOSS-NEWELL.—At the residence of the bride's parents, in Marshall County, Miss., near Red Banks, Thursday, Aug. 25th, 1898, by the Rev. S. L. Grigsby, Mr. Ernest B. Moss, of St. Louis, Mo., and Miss Alma L. Newell, of Red Banks.

OBITUARY.

WHARTON.—Died, in Smithfield, N. C., on August the 24th, 1898, Mrs. Lizzie Wharton, devoted wife of Dr. L. D. Wharton. A sweet little infant son of a few hours preceded her. She leaves a husband and a little son to mourn her loss. Mrs. Wharton was a consistent member of the Presbyterian Church, an earnest Christian, an affectionate wife, a tender and devoted mother. Her remains were taken to McLeansville for burial. She has gone to be with her Saviour. "Blessed are the pure in heart for they shall see God."

R. W. H.

BALLANTINE.—Near Clarkton, N. C., August 7th, in his 63rd year, Mr. B. C. Ballantine. For many years he was a prominent deacon in the Clarkton Church, and magnified his office. After a long illness he passed away relying for salvation upon the mercy of God in Christ Jesus. P.

McMILLAN.—Near Clarksville, Aug. 15th, in his 83rd year, Mr. Iver McMillan. Late in life he became a member of the Presbyterian Church, and we indulge the hope that he is now among the blest. P.

WOOTEN.—In Clarkton, N. C., Aug. 19th, aged 14 years, Blanche Taft Morton, daughter of Mr. and Mrs. S. G. Wooten. Hers was a long and painful illness. When very young she confessed Christ. Chastened through suffering, she ripened rapidly for Heaven. Her last days were a fitting close to such a beautiful life. P.

McKINNON.—In Hartsville, S. C., Aug. 9th, aged 56, Mrs. Margaret Ann McKinnon, wife of Mr. A. C. McKinnon, formerly of Robeson County, N. C., and daughter of the late A. B. McFadyen, of Cumberland County, N. C. When very young she gave her heart to God, and after a useful life fell asleep in Jesus. BROTHER.

TAYLOR.—Miss Frances Taylor died at her home in Newbern, N. C., July 2, 1898. She had reached a good old age, being just four-score, was the oldest member of the Newbern Presbyterian Church, and longer in connection with it than any other, and was the last of a large family who had long been identified with the best interests of church and town. Sloved thee church, its ordinances and its Lord. Her place in the sanctuary was never vacant when heath and strength permitted her attendance. And her interest was further attested by a recent gift of valuable property. She will be missed, especially by those who knew her longest and best; but she has only gone to take her place in the "general assembly and church of the first-born."

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Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home, a violent storm arose. It began raining and lightning, and to thunder fearfully. Frank was very much frightened, and crept into a hole in an old oak tree not far from the road-side. He did not know that lightning is very apt to strike a hollow tree. But all at once he heard a voice that called:

"Frank! Frank! come! oh! come quickly!"

Frank jumped instantly from the tree; but scarcely had his feet touched the ground, when the lightning struck the tree, and the thunder crashed frightfully. The ground quaked beneath the terrified boy; and it seemed as if he was standing in the midst of fire. But he was not hurt at all; and exclaimed, with raised hands:

"That voice came from heaven! Thou, O dear Lord, has, saved me!"

But once more the voice was heard:

"Frank! Frank! do you not hear?"

He looked around him, and discovered a peasant woman who was calling. Frank ran to her, and said:

"Here I am. What do you want of me?"

"I did not mean you, but my own little Frank," the woman replied. "He was watching the geese yonder by the brook, and must have hidden himself somewhere from the storm. I came to take him home. See! there he comes at last out from the bushes."

Frank, the boy from the city, related how he had taken her voice for a voice from heaven. Then the peasant folded her arms devoutly, and said:

"O my child, do not thank God any the less that the voice came from the mouth of a poor peasant woman. It was He who willed that I should call your name, although I knew nothing about you."

"Yes, yes," said Frank; "God served Himself by your voice, but my escape came from heaven."

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CLIPPINGS.

It is often said that the catechism has ceased to be a factor in the religious education of the young. Perhaps that is so. But as a matter of fact we have a primer of assent with which our little people are perfectly familiar. It is the popular Hymn Book, usually the Gospel Songs or some still cheaper collection of jingling verses written by nobody knows who. The boy or girl of to-day receives and accepts a system of belief as truly as their fathers or mothers ever did; but the difference is that in the past the system was carefully and logically prepared by eminent scholars; to-day it is turned out by anybody that can make even an "allowable rhyme." The child's conception of God to-day is not derived from serious study of the sublime revelations of the word, collated and restated with scientific precision, but from a hop-skip and-jump verse into which every possible distortion may be crowded provided it can be sung. Poets have never been known as precisians, and our Sunday school poets least of all. The result has been to give to the Church of to-day as under estimate of the seriousness of religion, and an over-estimate of its emotional elements. The faith which was nurtured upon the catechism was mighty by reason of its "grit;" that of to-day, the faith which takes form and character from song, is feeble because of its "gush." A campaign ditty may serve very well to collect a crowd, but it would form a very poor substitute for the constitution of a state.—Interior.

A religious paper should be in every home, and by this we mean a denominational paper, representing the Church to which the family, or members of the family may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recreant to a sacred obligation, the fulfilment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered "necessaries" than to be without good reading.

The church member who does not read his denominational paper will soon become shrivelled, narrow, anti-missionary, and then go into "innocuous desuetude." On the other hand, a church member who reads, and becomes an agent in his church for a religious paper, is a benefactor.—Arthur T. Fowler, in The Standard.

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The run of public sentiment is largely favorable to the retention of the Philippines. Much of that is based upon a feeling of pride, strength, ambition and consistency. Those sharing the feeling have a desire that our country shall lose nothing it has gained, but shall increase it. They also think that the reduction of our holdings will be the impairment of our influence and would be a step difficult to commend or defend to the rising generation who have taken much heart and hope out of this war, and who propose to have a great deal to do, and something to say, touching the future of their country.

When this consideration of the sentiment is put aside for the study of facts and advantages, the result is very nearly the same. Those who know most about the Philippines favor their retention. Those who know most about the needs of American commercial expansion favor their retention. Those who know the most about the effect of any given course toward the Philippines on world interest of commerce, peace or war favor their retention. Those who know the most about the desirability of impressing the Anglo-Saxon civilization on as many portions of the earth as possible favor their retention. Examination of direct facts sustains the same view which a consideration of the subject by large and general lines impresses.

There may be reasons for not retaining all the Philippines, but they have not yet been divulged. Such arguments as have been put forth, under the form of reasons, cannot be entertained without condemning the presence of the United States forces in the Philippines at all. No such condemnation can be entertained. Our forces are there. What we shall do now is a different matter from what we should have done long ago. The subject is a practical and not an academic one. —*Brooklyn Eagle.*

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NEWS OF THE WEEK.

The United States soldier who was caught desecrating Confederate graves has been sentenced to the penitentiary for 5 years.

There have been a few cases of yellow fever at Franklin, Texas, and a fatal form of it is found at Tampico, Mexico.

General Merritt leaves the Philippines for Paris to attend the sitting of the Peace Commission and Aguinaldo has appointed Agoncillo to represent the insurgents.

Secretary Alger visited Camp Wikoff in person in the vain attempt to rectify the miserable mismanagement of the Medical and Commissary Departments. More American soldiers have lost their lives by insufficient food and medical supplies than by Spanish bullets. The country is becoming thoroughly aroused.

The Spanish Government has opened negotiations with the United States for the transfer of all Spaniards in the Ladrone Islands to Manila, as the situation in the Ladrones is critical.

A committee of the Philippine Islanders petitions President McKinley "to aid the Philippinos to suppress the immorality of the diabolical institutions fostered by the monks."

Admiral Schley received an ovation on his visit to Washington. Commodore Philip, formerly Captain Philip of the Texas, has been assigned to the command of Admiral Sampson's squadron—pending the Admiral's absence on the Cuban Commission.

The custom office at Santiago yielded $103,000 the first month of American administration, and the expense account has been reduced from $40,000 to $28,000.

Hobson is at Santiago attempting to float two of the sunken Spanish war-ships.

Public schools on an American basis have been open in Santiago and places will be ready for 4,000 children on September 15th.

The names of the peace commissioners on the American side, are Secretary Day, Senators Davis and Frye, Whitelaw Reid and Justice White of the Supreme Court. The Spanish commissioners have not yet been named.

The strained situation between Great Britain and Russia was greatly relieved by a proposal from the Czar Nicholas for a general disarmament of the nations. The proposition has made a profound impression.

NORTH CAROLINA NEWS.

Mr. Frank Miller, of Salisbury, was fired upon by highwaymen on August 25th, some miles from Salisbury. Mr. Miller returned the fire and the robbers decamped.

Ex-Judge E. T. Boykin died suddenly of apoplexy at Dunn on the 27th inst. He had spoken the day before at a political meeting.

The investigation by the Trinity College Board of Trustees of the Clark-Kilgo controversy has begun. Judge Clark protests against being tried by those members who have expressed an opinion against him

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INDEX.

	PAGE.
Psalm XLV (Poem	1
Courts, Community and Crime: St. Clair McKelway, LL D	1
Selections	1
CONTRIBUTED ARTICLES: The Deacon's Office: Rev J R Howerton, D D	2
CORRESPONDENCE: That Resolution of Roanoke Presbytery: Rev. T J. Allison	3 4
Education for the Ministry: Rev. J. H. Lumpkin. Hymn Books: Rev. E P. Mickle, D. D. Candidates for the ministry: Rev. S. W. Newell	
CHURCH NEWS	4-5
HOME MISSIONS: Superintendents Report. Another Account of Big Ivy: E. H. M. What We See and Hear	6
Report From Rev. H. R. Overcash. The Mountain Work: Rev. W. C. Clark	7
FOREIGN MISSIONS	7
WESTMINSTER LEAGUE COLUMN:	7
EDITORIALS:	8
SUNDAY SCHOOL LESSON:	9
CHILDREN'S DEPARTMENT:	10-1
MARRIAGES AND DEATHS:	12
CLIPPINGS:	14 15
NEWS OF THE WEEK:	16
ADVERTISEMENTS:	5-14

PSALM XLV.

PART I.—THE KING.

As from a spring the waters stream,
Pours from my heart a goodly theme;
My song is of the King.
Fairer than all the sons of men,
As with a ready writer's pen
My tongue his praises would sing.

Yea, thou art fair, supremely fair;
Thy loveliness, beyond compare,
Is by thy saints confessed.
Upon thy lips such grace is poured,
That God, by heaven and earth adored,
Hath made thee ever blessed.

Gird on thy sword, O mighty One!
And, robed in splendor as the sun,
Onward to victory ride!
Ride forth for truth and humble right;
And let thy hand of martial might
To deeds of valor guide.

Sharp are the arrows of thy wrath:
The nations rising in thy path
Pierced to the heart shall fall.
Forever is thy throne, O God;
And righteousness thy royal rod
That ruleth over all,

Courts, the Community and Crime.

The relation in which law stands to the community is its relation to crime. The science of criminology is the one which legal reformers, social reformers, humanitarians and scientists should take into account. Certainly statistics do not show that right is gaining over wrong that proportion of advantage which existing judicial systems or methods ought to be able to show. In 1850, only one person in every 3,442 of our population in America was a prisoner. In 1890, one in every 757 persons was a prisoner. The annual cost of the administration of criminal law in the United States is over $60,000,000. That is more than thirty times as large as the cost of our entire diplomatic service. It is more than twenty-five times as large as the annual remuneration of our federal legislators. Except in war times, it exceeds the cost of our naval and army establishments combined. It represents the largest single item of expense in our system except the interest on the debt or the pension roll.

These figures stand for the theory of punishment as punitive rather than as remedial, as vindictive rather than as reformatory. For one, I am not sorry at the enormity of the figures or at the enormous ratio of their increase. The fact of itself assures a change in the spirit if not in the methods of jurisprudence. Let us look at a few more statistics for which I am indebted to a recent publication by Dr. Austin Flint and to General Newton Martin Curtis. In 1882, the number of murders in the United States was 1,467. In 1891, the number was 5,906. The proportion of other criminal offenses than capital ones shows nearly the same startling increase. Until the probe goes to the bottom, the evil will not be explored and the remedy will not be found.

The criminal is a sinner, but he is also a sufferer. He is an offender. But he is also a morally ill man. He is an evil-doer, but he is also a patient. And so should he be regarded. As Dr. Flint contends that punishment should be administered which is treatment, and treatment should carry in it the element of prescription as well as of penalty. The curability of much, indeed, of most crime as well as of many other diseases should be kept in view. Protection of the community from incurable crime as from other incurable disease should also be borne in mind. The propagation of habitual criminals is the certain perpetuation not only of the criminal class, but of the great body of offences for which they can be punished, but which their punishment does not reduce in the world.

Of medical experts, the function should be less the extenuation of crime, by the estimate or demonstration of the defendant's insanity or irresponsibility, than the protection of the community from him by his sequestration or than the restoration of him to responsibility, to accountability and to will power by right treatment. The expert's function should be the function of the physician whether in court or out of court. He should study crime scientifically as that same foe to the general welfare that any other moral or physical malady is.

Sin is want of conformity unto law. But acts are not wrong merely because they are forbidden. They are forbidden because they are wrong. The law from which sin is a deviation or of which it is a violation should be discovered by the study of nature as well as of Scripture and by the light of science as well as by that of revelation. Theology and science alike agree in regarding man as the victim of violated law. The thing involved, law, and the creature involved, man, are the same. Disputes around these two points of agreement are important only to those who feel themselves put in trust of dogmas or doctrines. They are not significant to those who would walk on the sure and eternal foundations. Yet it would seem at times as if man is the only part of creation man does not understand. He dominates all animals and domesticates many. He fells or creates forests. As a cultivator he stimulates nature to more beautiful and useful results than nature, unaided, could do. He is the only criminal in the world, because he is the only being in the world who has consciousness of evil doing, who has the perception of better doing, and who has the aspiration and capability of advance. He makes nature his servant in his capacity as the consummate product or the head of creation. Yet he punishes himself by his own laws with less justice and discrimination than he does many of the animals whom he dominates.

What the Bible Did for One Woman.

I read scientific articles treating of human existence, books of speculative thought as to our relations to God, Christian Science books, "higher criticisms" on the Bible, and with all the reading I was still unfed Finally I turned to the Bible to read for myself, to understand for myself, and this for years, using for commentaries my observation of human life and its needs. Brought up to reverence the Bible, fluent in texts committed to memory in childhood, I began to comprehend the Bible only in mature life, when I could test it by experience.

And what have I found? In its literature, I have found the highest standard by which to judge modern expression of thought. In majestic simplicity, beauty, directness, grandeur of conception, powor, its literature occupies an altitude above that of modern writings, so that to turn from it to some of our best late productions seems descending from an intellectual height. Yet, still, what have I found? The way of eternal life on earth. The solution of every problem which besets us on our way. Affliction found sympathy and hope awaiting. It was the common lot of man to suffer, and God had not singled me out for suffering.

Step by step I came to the revelation of the Father's love, that "if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." "Make our abode with him," that means daily life with him. When lying down to sleep what a help to feel that he is within the distance of a thought, that we love him and that he loves us.—L. A. D., in the New York Observer.

CONTRIBUTED ARTICLES.

THE DEACON'S OFFICE.

PART II.

REV. J. R. HOWERTON, D. D.

We may better determine positively the duties of the deacons by examining again the reason for the institution of the office as set forth in Scripture. First, we see that the care of the poor was committed unto them. For this reason it was necessary that they should collect the alms and distribute them to the needy. Now it is a generally acknowledged principle of interpretation that the individual example denues the class. Hence we fairly conclude that the whole matter of the benevolent contribution of the church was committed unto them, the ways and means of raising contributions and the wise distribution of them. Secondly, the Apostles, in giving reasons, said that it was not meet that they should leave the Word of God and serve tables Serving tables was not an expression limited to the distribution of alms, but is more general, referring to all financial matters. Thence we conclude that the whole financial management of the church was committed unto them, of course under the general supervision and control of the elders. Thirdly, the Apostles assigned as a reason for the institution of the office of deacon that they might be free to give themselves wholly to prayer and the ministry of the Word. Thence we conclude that all that would interfere with the preacher in the ministry of the Word, and with the elders in their episcopal oversight, was committed to the deacons. I quote from Owen again:

"Whereas the reason of the institution of the office was in general, to free the pastors of the churches who labor in Word and doctrine from avocations by outward things, such as wherein the church is concerned, it belongs unto the deacons, not only to take care of and provide for the poor, but to manage all other affairs of the same kind, such as providing for the place of church assemblies, of the elements of the sacraments, of collecting, keeping and disposing of the stock of the church for the maintenance of its offices and incidences, especially in the time of trouble or persecution. Hereon are they obliged to attend the elders on all occasions, to perform the duty of the church towards them and receive directions from them"

I also quote from our Book of Church Order, which thus sums up these duties:

"The duties of this office especially relate to the care of the poor, and to the collection and distribution of the people for pious uses, under the direction of the session. To the deacon also may be committed the management of the temporal affairs of the church . . . . a complete account of all collections and distributions, and a full record of proceedings shall be kept by the deacons, and submitted to the session for examination at least once a year."

Now bearing in mind the duties of the office as thus summed up in the Scripture and our Standards, let us look more particularly at the duties which are necessary to be performed for the accomplishment of their work.

Now we may look at a church in two aspects; first, as a particular church, composed of the Christians of one faith and order in a particular place; and, second, as a part of the church at large, the whole body of Christ's people on earth. In its aspect as a particular church, its field of work is the town or community in which it is placed; in its second aspect, its field is the whole world, and they are as much responsible for their proportionate part of the work of evangelizing the world as any other body of Christians. Since the church and its field of work may thus be viewed in two aspects, we may conveniently view the work of the deacon, first, as pertaining to the particular church, and second, as pertaining to the church at large.

1. At home. The particular need which occasioned the institution of the office was the care of the poor We place this, then, as first in the work of the deacon for the particular church. This is not practically the case with many of our churches. In many of them not a thing is done for the care of the poor, even within their own membership. There may be private charities of individuals, but nothing is done by the church as a church Few church members know anything of the needs of their own brethren, still less of those around them on the out side, who might in this way be won to Christ. The Bible says, "Let us do good to all men, but especially to those who are of the household of faith." The church is a benevolent society. The commands of Scripture on this subject are oft repeated and very plain. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted foom the world." "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked or destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give not those things which are necessary for the body, what doth it profit?" "Whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" And in that account of the last judgment, it is significant that the test which draws the line between Christ's people and those who are rejected is their faithfulness in caring for Christ's poor and distressed brethren. But how many churches make it a part of their business as a church to be informed of the need of the poor in its vicinity, or even in its own membership, and has a systematic plan for relief in cases of distress? If the widow or orphan were in distress, how many churches are there whose deacons would seek them out, or what would they be able to do for them when found? When in their distress they are compelled to ask assistance, do they usually go to the proper church officers for assistance? They might apply to some individual member of their own church whom they know to be benevolent, but as to applying to the church as a church for relief, they would laugh at such a thing, if hunger or distress permitted them the luxury of a smile.

Before I speak of the duties of the deacon in these matters, let me say a few words to the church members. In all honor and conscience, by the commands of God's Word, by all the mercies of God, by the light of the cross of Jesus, by every sentiment of love, gratitude and Christian benevolence, members of the church ought to cease their complaints of what the church costs them. The church and religion cost the vast majority of its members far less than any other item of expense, and they derive more substantial worldly benefit from it than from any other source, to say nothing of its spiritual benefits Church privileges and church benefits are the cheapest luxuries which men may buy. The church is more crippled in all departments of her work for want of money than any other society which men organize among themselves. Until men learn, and put the knowledge into practice, that in all earthly possessions they are but trustees of God, and must render account of their stewardship, Christian communities and the church at large will be hampered for want of means. Christ and the church came not to men as beggars for these means. The church demands in the name of Jesus, and as a right, a due share of worldly possessions, and to withhold them is a robbery of God. I say these things because it is useless to talk to the deacons about their duty in the premises, unless they are to have the means of discharging those duties.

It is the duty of the board of deacons then to keep themselves informed of cases of poverty and distress, and to relieve them so far as the means intrusted to them by the church will allow. It is the belief of some that in the early church the deacons were assisted in this part of their work and the care of the sick by an order of female officers called deaconesses. While we have not taken the step of setting apart this order of officers in some churches we have the thing in a relief committee of women, associated with the deacons, to whose especial charge may be committed the care of the poor. In one church of my accquaintance the deacons' wives do this with good results. Again, in order to the accomplishment of the work of the church in a particular field, it is necessary that they employ a man to give his whole time to the work of preaching and pastoral labor. This you will find set forth in the ninth chapter of I. Corinthians. Now this is not a part of the benevolent work of the church, though some are under that impression. In regard to money matters, the relation between a pastor and the church may be viewed as a merely business one. They employ him to give his time to a certain work, and they pay him for it, just as any other corporation would pay an employee. Of course the relation of the pastor is much higher than this, his obligation to work for the church, and theirs to support him in it is much more than a pecuniary one; but I am speaking now from a merely business point of view. The preacher works for his salary as any other laborer; and if through idleness or incompetency he does not earn it, then the church had best get rid of him, and employ some one else, just as a firm would discharge an idle or incompetent bookkeeper. But if he is competent and faithful, the people get value received for what they pay, and their contributions are no more benevolence than that which they pay for the education of their children The business of devising ways and means for the collection and payment of the minister's salary devolves upon the deacons.

But in order to carry on the work of a particular church, other things are necessary. Incidental expenses must be met, church repairs, fuel, lights, etc. There are other financial and secular matters too numerous to mention come within the province of the deacon's work.

2. At large. But a church is not by itself. It is a part of the church of Christ at large, and it is organically connected with other churches for the spread of the Gospel in the world. No church is freed from this obligation. Its home work is first in importance, and must be first attended to; but no matter how large this home work may be, no church can on that account excuse itself from its share in the work of spreading the Gospel in destitute fields. The expression, "Charity begins at home," is true, but in the mouths of many of those who use it, it means "Charity begins at home—and ends there."

Now as the matter stands in many churches, it is the pastor's business to keep informed of the needs of the church at large for foreign missions, sustentation, evangelization, etc., and to keep the people informed of these matters, to send circulars of information, and to devise ways and means of raising these necessary expenses. The pastor is looked to by the church at large, and he is held responsible for the failure if his church does not come up to its ability. Now these things ought not so to be. The whole care of these things ought to rest upon the board of deacons, leaving the pastor entirely free, except as the preaching on these causes falls within his regular work But as the case stands, there are few pastors who dare commit these matters to their deacons entirely, and for this reason: The deacons do not keep themselves informed of the church at large; they do not read the church papers on these subjects; they do not keep in correspondence with the committees, and consequently their interest and zeal in them are not aroused. But suppose that the board of deacons recognized their responsibility for these things; that their hearts were warmed with love of Christ and His Church, and zeal for His cause; that they were posted on all matters relating to the financial condition of the church at large; that they took pride in seeing their own church do well; that they had a personal interest in the benevolent causes of the church; then the pastors might commit the whole business to them, and trust in them, and the churches need never hear from the ministers on money matters except as it falls within their regular preaching duties.

Now it follows from what has been said that the board of deacons ought to undertake their work in an organized capacity and with system. Truly the children of this world are wiser in their generation than the children of light. I do not know much about business, but I do know that if some of the methods of church business were introduced into commercial or legal circles they would excite ridicule, and absolute failure would be the result. The lack of common sense in the conduct of church business is often surprising, and yet there is just as much need of it as in anything else, and it is just as easy to use it. Men who would never think of conducting their own business without system, yet when they come to church business, seem to care nothing for system. Suppose that an attempt were made to conduct a stock company or a building and loan association on the plan on which many of our sessions and boards of deacons act? What would be the result? Looking at the matter from a plain, common-sense point of view, if we expect our churches to succeed we must have system and regularity in our method of conducting business. There ought to be stated meetings of the session at least quarterly, to discuss and provide for the spiritual interests and government of the church; stated meeting of the board of deacons at least quarterly, where the financial condition and needs of the church are reported, and ways and means devised. Then, stated joint meetings of all the officers, where the lower body reports to the higher, and matters are discussed in common. These stated meetings ought to be held at fixed times, besides such called meetings as may be necessary. It is sometimes a good plan for the board of deacons to distribute their work, assigning to one, for instance the especial care of the poor, to another the congregational expenses of the church, to another the benevolent causes of the church at large; but each deacon ought to report at the quarterly meeting of the board the state of the work assigned to him. A church thus organized need not fear any temporary depression or vacancy in the pastorate. Its own perfect organization will, under God, tide over such places without serious check. A regiment of well-disciplined and well-officered troops is worth a brigade of raw volunteers, no matter how brave or earnest they may be.

The Bible says, they that have used the office of the deacon well have purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus. There is sometimes a tendency to undervalue the office of a deacon because it is not immediately connected with spiritual things, and because the results of his usefulness are not so visible. No greater mistake could be made. Go to our Presbyteries, listen to the reports that come from the various churches, mark the difference between them; then trace these differences back to the faithfulness of one deacon, or the incompetency of another. and you will realize how much of the welfare of the church and the advancement of the Master's cause depends upon the deacon

Now just a word as to the qualifications of a deacon. He must be a Christian, love his Master, love his church, and love his fellow man. He must be in good repute with men, and known to be a consistent church member He must be sober, grave, ruling his children and his own house well. He must be a man of sound common sense and good business capacity. He must be sound in the faith, temperate in all things, not greedy of money. His wife, like the wives of the pastors or elders, must be grave, sober, not given to slandering or fault finding with other people

I have given you very briefly the doctrine of the Presbyterian Church concerning the officers and their relation to the particular church. For want of time, I have not entered fully into the question of the authority for the higher courts of the church and the relations of the deacons to the church at large For similar reasons, and because I thought not profitable for you, I have not entered into any of the still vexed questions of church government. Let me conclude by saying that I firmly believe that Christ, the great Head of the Church, has given us the general principles of church government, defining the officers, the courts and their powers, and that from these principles may be deducted by good and necessary inference, all that is necessary to be known for the conduct of the church, while mere circumstances or non-essential details are left to the wisdom of the church, guided by the Holy Spirit. I further, believe that, while the adoption of this form of government is not necessary to the existence of a church, yet, as it is an ordinance of Christ, it is binding upon all Christians, and that in so far as any church departs from, adds anything to it, or fails to carry out any of its provisions, it is to that extent an imperfect church.

This government is sufficient for all the exigencies of the church, and if it is not successful in any particular case, it is not because of any deficiency of God's plan, but either because provisions are not carried out, or the officers do not bring to the administration of it that love of Christ and His Church, that zeal, wisdom, consecration and prayerfulness which are necessary to the efficiency of any form of church government.

May God grant to every one of you grace to do His will in the office to which He has called you, and to strive together for the faith of the Gospel.

CORRESPONDENCE.

That Resolution of Roanoke Presbytery.

MY DEAR MR EDITOR:—I must confess no little surprise at your comment lately on that resolution of Roanoke Presbytery. My surprise was not so much because of your opposition to the resolution as because of your line of argument. I hope you will admit to your paper a note of reply, because as the subject presents itself to my mind, your comment and position are exceedingly dangerous.

You argue, first, from the standpoint that the subscription of a member of the church to a pastor's salary is not a debt to God, but to man. I have always held, and thought every other intelligent man did, that a church member's subscription to a pastor's salary was a debt to his church. When a pastor is called by a Presbyterian Church the salary becomes an important condition in the call. The church in making such a call acts in her organized capacity, and not as individuals. The church in her corporate capacity becomes one, and the first party in the call, and the minister called becomes the other. The church instructs her deacons to raise by subscription from the individual members of that church the amount of salary she offers in the call. Every member of that church, by virtue of the vows which he voluntarily assumed at the time he joined the church, is morally and solemnly bound to subscribe something to that salary, provided he is in a condition to do so And he makes his subscription to his church, and not to the pastor called. The organized church comes in as a party to a contract with the individual member in the matter of subscription. The pastor called is unknown in the contract between the church and the individual subscriber, and has nothing whatever to do with it directly. It is admitted that the acceptability or non-acceptability of the pastor to the individual subscriber may have much to do in determining the amount subscribed. But when the member subscribes he enters into a contract with his church, and not the pastor. The church takes all the individual subscriptions, passes upon their validity, and takes them as the basis of the contract which she makes with the pastor. The nature of the contract between the church member and the church must necessarily be the same as the nature of the contract between the church and the pastor, as to the length of time. All calls for pastors are for an indefinite period. In order to enter conscientiously and honestly into such contract with a minister the church must have a contract with her members that would correspond in point of time with the contract she makes with her minister. Of course the amount of the member's subscription is subject to change according to the change in the subscriber's ability to pay and the needs of the church, but such a change cannot be made by the subscriber without the knowledge and consent of the church—the other party to the contract. He may pay more without the consent of the other party. but he cannot pay less without jeopardizing the church's contract with her pastor. The church, upon the basis of such a subscription, issues a call to the minister. This call is presented to the Presbytery. Its regularity and validity being endorsed, the Presbytery puts the call into the minister's hand. He accepts the call. The Presbytery then authorizes and seals the contract between the minister and the church, as a corporate body, and not as individuals. The Presbytery holds the church morally bound for the payment of the stipulated salary. The church, nor minister, has any right to change the amount without the knowledge and consent of the Presbytery. When the church fails to pay fully the promised amount the Presbytery enquires into the matter and demands a full payment or a satisfactory reason for the failure. Has not the particular church, by nature and by law, the same right to deal with her members that the Presbytery has to deal with her? It seems to me, from every aspect of this subject, that the nature of this contract and the legal right to deal with it is the same from the subscribing member to the Presbytery. The Presbytery cannot in truth hold the church responsible, unless the church can hold her members responsible. When an individual member finds he cannot longer pay the amount he has subscribed. he ought to go to the session, state his case, and ask for a reduction. Then the church can have the deficiency made up in some other way. Several years ago one of my members spoke to me about his subscription, telling me he could not pay $10 any longer. My reply was that I had nothing to do with his subscription. He ought to go to the session about the matter. The church was responsible to me and not he. He went and the matter was adjusted.

Now, Mr. Editor, I believe you will accept this exposition of the salary contract. If not, I shall be sorry. Now, as to the matter of dismissing a delinquent member to another church, there need not be any difficulty. If the party is in arrears, the session owes it to the church to inquire into the matter. If upon inquiry it is ascertained that he has been unable, and is still unable to pay the amount, then it will be the duty of the session to extend mercy by remitting the amount and dismissing him. If, however, it be learned that he is able to pay the amount, then it will be the duty of the session to require payment before dismissal, for the obvious reason that the session cannot demand payment after he has been dismissed and received into another church, for he will have passed beyond its jurisdiction. It is clearly the duty of the session to have all the members under their jurisdiction come up to their duty, and especially to pay all just debts whenever it is possible. The church rightly demands that the session shall require all subscribers, who are members, to pay their subscriptions if they are able to pay them. And when they wilfully refuse. all kind and reasonable means being exhausted, it will certainly be their duty to proceed against them and bring them to trial. The church, pastor and Presbytery will certainly have just cause for complaint against the session for dismissing members in arrears who were able to pay. The session has no right to do it and throw the deficiency on the church. Her pastor must have his salary or he cannot pay his grocery bills, etc. Such a thing would be not only doing the member an injustice but it would be marring the integrity of the church. Furthermore, it is the duty of the session to proceed against a member just as promptly, for not paying his debts to any and everybody else, when he is able to pay It is the duty of the session who have the spiritual oversight of the flock, to demand honesty, truthfulness and holy living among them. A session must deal honestly and fairly with other churches. When a session dismisses to another church a member, in arrears to salary, who is able to pay, but will not pay, and states that he is in good and regular standing, which means of course that he has performed his duties to the best of his ability, that session has either borne false testimony or endorsed the man's dishonesty and unfaithfulness. That session has imposed upon the credulity of another church a member whose endorsement is precisely the same to the very letter that they would give to the most earnest, God-fearing, God serving and pious man in any of our churches. It simply is not right The session

(Continued on 6th page.)

CHURCH NEWS.

NORTH CAROLINA.

Programme of the Sabbath school convention of Orange Presbytery, to be held at North Wilkesboro, N. C., September 28, 1898, in the morning.

ORDER OF EXERCISES.

Devotional Exercises, conducted by the Presbyterial Agent.

Organization—Enrollment of members and education of officers.

Short verbal reports from various schools.

SONG.

First Topic—"The Sunday School Teacher as a Soul Winner; His Opportunity, and Means of Utilizing It."

REV. W. P. McCORKLE.

General Discussion.

SONG.

Second Topic—"Superintendents and Teachers."

T. B. FULLER.

General Discussion.

SONG.

Third Topic—"The Use of the Blackboard in the Sabbath School:"

1. For Outlining. 2. For Geography. 3. Illustration.

REV. E. C. MURRAY, D. D.

General Discussion.

SONG.

Fourth Topic—"The Old Folks in the Sabbath School."

REV. D.J. CURRIE.

General Discussion.

SONG.

Fifth Topic—"Mission Schools."

REV. R. L. WHARTON.

General Discussion.

SONG.

The convention is held by order of Orange Presbytery.

The members of the convention are the ministers and elders of the presbytery, and any number of representatives from each school. Let each school send one or more representatives. Come, and try to make the convention a success. The Gospel Hymns will be used.

J. McL. SEABROOK,
Sunday School Agent.

BETHEL, ORANGE PRESBYTERY—The meeting in this church was held August 13-19. There were two services each day, except one; and Rev. C. W. Robinson, of North Wilkesboro, N. C., did all the preaching, with the exception of one sermon. The attendance was large all through the meeting—on Sabbath the house could not hold the people. Brother Robinson's preaching is, by no means, "with enticing words of man's wisdom, but in demonstration of the Spirit, and of power," scriptural, plain, practical, pointed, pungent, powerful. God bless the preaching of His word to believers and unbelievers. The church was much served, refreshed, and strengthened, and about thirty souls "believed and turned to the Lord." Both the pastor and his flock rejoiced on the fourth Sabbath, when twenty of this number were received into full membership in the church—the most of them children of the covenant. Of the remainder, several will join at an early day, and the rest will go into other communions, where their parents belong. "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

J. McL. SEABROOK,
Pastor.

Burlington, N. C., Sept. 2, 1898.

The constitutional requirements having been complied with, I hereby call a meeting of Orange Presbytery, to be held in Westminster Church, Greensboro, N. C., Monday, September 12, 1898, at 2 o'clock p. m., to transact the following items of business:

1. To consider and act upon the resignation of Rev. S. O. Hall as pastor of Westminster Church.

2. To dismiss Rev. S. O. Hall to the Presbytery of West Hanover, if the way be clear.

(Signed) M. W. DOGGETT,
Moderator.

NOTES FROM ROCKY RIVER CHURCH.

September 5, 1898.

Rocky River has experienced several changes in the last two months. First, the loss of three of its older members—Daniel L. Alexander, July 18; James Laird Query, August 14, and Eliza G. Norton, August 27.

Mr. Alexander, an excellently good man, was one of the four survivors on the Rocky River roll of the 87, who joined after the meeting held in 1853, when Mr. Penick was aided by Rev. Daniel Baker.

Mr. Query, a man of great energy and industry, died in his 79th year, having been a member of the church sixty years. His brother, John Query, was 89 years old August 4, and has been a member of the church seventy years. He is still remarkably vigorous for his age.

Mrs. Norton, dying in her 86th year, was one of the first persons received into the church under the ministry of Rev. Daniel A. Penick, beginning in 1835.

Second. The church enjoyed the privilege of listening to the preaching of Evangelist Robt. V. Miller twice a day for twelve days. Those who have heard the clear Scriptural preaching of Mr. Miller will understand how much the meeting was enjoyed. The pastor was also assisted at Sossamon by Rev. S. W. Newell, at Harrisburg by Rev. Roger Martin, and at Zion by Rev. John Wakefield. The meetings were all promotive of the cause of true religion. Seven persons have been received into the church as a result of them.

Third. Mr. James C. Thompson was ordained and installed elder August 28. Yours fraternally,

CORNELIUS MILLER.

A six days' meeting at Columbus has just closed. Rev. M. McG. Shields' preaching was clear, instructive, dignified, and by the spirit's power edifying and uplifting. It was the especial pleasure of the little flock to hold these services in their first church house—a neat frame building, on which the outside work has just been completed. As yet, the inside work is unfinished.

Mr. C. C. Hampton was elected deacon and the fourth Sunday in October set apart for his ordination and installation.

Arrangements were made by session for organization of a Sunday school at an early date. Mr. C. A. Carson, superintendent; W. A. Cannon, assistant superintendent; C. C. Hampton, secretary and treasurer; Ed. Cloud, librarian.

One was received on profession of faith. A family belonging to the Northern Church have written for letters of dismission to join us.

We are much cheered by these tokens, and are encouraged to work and pray for yet larger and better things in the future.

W. R. M.

At a meeting of the Elders and Deacons of the First Presbyterian Church, of Winston, N. C., held on the 31st day of July, 1898, the following preamble and resolutions were adopted:

Whereas, Rev. W. D. Groves has most acceptably filled the position of pastor of our church for the past six months, in the absence of our pastor, Rev. Robt. E. Caldwell, on a visit to the Holy Land; therefore

Resolved, That we hereby express to Rev. W. H. Groves our sincere and hearty appreciation of the ability and earnestness of his pulpit ministrations, and the untiring faithfulness with which he visited and looked after the spiritual welfare of the flock. That we assure him the consecration, unselfishness and fidelity with which he has discharged the responsible duties of his position, have endeared himself to all the members of our congregation; and that our sincere regard and best wishes will go with him, and that our prayer is that the Master will crown his future labors with abundant success and ever reveal Himself to him as his stay and hope.

E. J. DAVIS,
Clerk of Sessions.

Maxton, N. C., August 25, 1898.

On the evening of the 24th Dr. H. G. Hill, the pastor of the church, delivered to the friends and delegates already assembled, an address on "Piety Honoring Women"—A helpful and eloquent exposition of the elements of true piety, the kind which never fails to bring its possessor a crown of honor.

The following morning the society convened for business, after a felicitous welcome from the pastor. In full sympathy with the work of "these women," he rendered them many services, not the least being the ready filling of gaps in the programme, reducing to a minimum the disappointment caused by the unavoidable absence of expected speakers.

The afternoon of Thursday was given to the necessary business of the society, and a heavy rain in the evening prevented the delivery of the address of Rev. T. M. Lowry.

Friday morning was mainly devoted to the juvenile societies, the Maxton children furnishing the singing, and Rev. T. M. Lowry giving them a charmingly instructive and suggestive talk. After this, Mr. Lowry gave to the ladies the address which he was unable to deliver the previous night, on "Why women should engage in missionary work." The aroma of this was so fine that it was universally agreed that it must have improved by being bottled up so long; and in order to test the speaker's ability to respond to the cry for "More! more!" of the same quality, he was promptly engaged to address the next annual meeting on the "How" of the same subject.

The afternoon was a time of mental and spiritual refreshment, given to the reading of bright and encouraging letters from some of our dear, far away missionaries, and to papers on instructive subjects by some of our worker at home.

Then came the Question Box, appeals for the spreading of our missionary literature, Mite Boxes, etc., and after a little more necessary business, the meeting adjourned to meet a year hence in Fayetteville, N. C.

In parting, the verdict was that this was the most successful meeting ever held by the Union.

But why? Do eloquent speeches, fine music, sweet devotional services, perfect hospitality, cheery letters and essays freighted with beautiful thoughts make a successful missionary meeting? If so, then surely this was one—but we have had such before.

Why, then, was this the most successful? Because the record of the year's labor showed an advance along every line, an increase in every branch of the work.

At this meeting fifty-nine delegates were enrolled—more than double the number of last year. The Union now numbers 65 Women's Auxiliaries and 29 Children's Societies; 51 Women's Auxiliaries and 16 Children's Societies reported an aggregate of 1,422 members—a gain of 258. The contributions of these various societies aggregate $2,052.41—a net gain of $411.90; and as 29 societies had not then reported, it is confidently expected that the increase in contributions will reach $500.00.

There are 312 copies of "The Missionary" taken—an increase of 39; and 147 copies of the "Children's Missionary." For the first time, the contingent fund was sufficient to defray the expenses.

How must this improvement be accounted for? The officers' reports show that it was accomplished by hard work. Nearly two months were spent by the president in visiting chiefly among the weak societies, and on the frontiers of our Presbytery, as well as in a neighboring Presbytery. In our borders 32 Auxiliaries were visited, 3 new ones organized, and 3 re-organized. This is very easily put on paper, but only those who have heard the recital, or who have had like experiences, can form any idea of the labor and hardship involved. Two hundred and forty-eigh letters were written by this indefatigable worker.

Besides the efforts of the president, the county vice-presidents wrote semi-annually to each Society in their territories, urging them to greater diligence, especially on the points on which they are apt to be remiss. Add to this the vigilance and promptitude of a tireless secretary, and the secret of the year's success is discovered.

It was the experience of those who had used them, that the helps for Praise Services (invitations, programmes and envelopes) furnished by the committee at Nashville, are a great aid to the Societies, and every Auxiliary is urged to hold such a meeting during the year, as a means of arousing missionary zeal and increasing funds.

The resignation of Miss Mattie McNair, the efficient secretary and treasurer, was regretfully accepted. Mrs. W. deB. McEachin was elected to fill her place, assisted by Miss Effie MacRae as corresponding secretary. Unfortunately your correspondent has not the list of county vice-presidents. The vice-presidents of the Society, Mrs. D. P. McEachern and Mrs. Lauchlin MacDonald, retain their offices, and Mrs. E. A. MacRae, our president, still remains our leader. Had the committee on resolutions brought in one to the effect that she looked five years younger this year than last, it would have met with unanimous approval. Truly she is an exemplification of the healthfulness of hard work, the youth-preserving qualities of broad interests, and the advantage of wear and tear over rust.

May she be spared to lead this organization which she has nurtured and fostered through many more years of increasing achievement.

E. C. MacD.

Rev. H. S. Bradshaw, of Hillsboro, will assist Rev. H. D. Lequenx in a series of meetings at Springwood, beginning on the 2nd Sabbath in this month

VIRGINIA.

NEW MONMOUTH CHURCH, VA.—Our pastor, Rev. D. A. Penick, was absent a few weeks during the month of August. His place was supplied by Rev. Dr. W. R. Laird, of Danville, Va., who preached very acceptably to the people, and whom we always gladly welcome back to this, his native community. Sacramental services were held on the 1st Sabbath of September, while Brother Laird was still with us, and the hearts of pastor and people were greatly cheered by the manifest evidences of the Spirit's presence and power. Five young people were received on profession of faith in Christ, five on certificates from other churches, and one member restored to the communion who had been under discipline.

J. H. M.

TEXAS.

NEW BOSTON, BOWIE CO.—Rev. W. H. McCullough writes: "A week's meeting was held at Shilo last month. I preached twice a day. Had good congregations at night. Christian people were spiritually helped. Several manifested an interest for themselves, but no one confesed a hope in Christ.

"At Red Lick.—The Methodist minister and I held a meeting of one week. Several professions, but sickness prevented some from coming out to be received into the church. I gave the people a chance to say whether the meeting had been a source of blessing to them or not; a vast number arose, and by so doing said the meeting had been a great help to them. I report no additions, sickness prevented some from joining. Quite a number asked for prayer—a few backsliders restored.

"I closed a meeting at Lacy last Sunday night. I had no help. We had a good meeting. Since I have been preaching at this place I never had so many to come forward for prayer. Yet I do not know what was in the way of the interested from coming out on the Lord's side. Perhaps they needed special instruction at this point. I endeavored to give instruction on evidence of being a Christian.

"Four made profession and three joined the Presbyterian church—these were young ladies. The fourth was a man who goes to the Methodist Church. I trust and pray that the condition of the rest may lead them to the Savior."

W. H. M.

MEXIA.—The Mexia Presbyterian Church held a congregational meeting on Sunday, August 21, to decide whether the church would join the pastor, Rev. C. L. Altfather, in a request to the Presbytery to dissolve the pastoral relation between pastor and church. The church decided to join in the request.

Mr. Altfather has been with the Mexia Church for nearly three years, and is much beloved by this people. His preaching has been earnest and faithful, his pastoral work excellent and his life exemplary. He has the esteem not only of his own congregation, but of all the churches in town, and it was only because of the earnest request of the pastor that the church voted to give him up. Mr. Altfather's active interest in the Westminster League has been a great help to his young people, and the leaguers will miss his help and instruction.

Mr. Altfather will probably go to Fort Worth to preach.

The church at Mexia has no other minister in view at present.

SULPHUR SPRINGS.—Rev. J. E. McLean, of Marshall, is expected to assist in a protracted meeting to begin at this place on September 15.

ALABAMA.

BETHEL CHURCH.—A very interesting meeting of five days' duration has just closed at Bethel Church, Presbytery of South Alabama. Rev. E. H. Gregory, the pastor, was assisted by Rev. D. N. Yarbro, of Eufala. The visable results of these services are eight additions to the communion of this church. One other made a public profession of faith in Christ and will join a sister church; many who, like Peter, had been following the Master afar off, were led to reconsecrate themselves to His service. Mr. Yarbro made a lasting impression upon our people by his clear, simple and earnest presentation of the truth.—Christian Observer.

TUSCALOOSA.—The church here has begun work on a new parsonage in the place of the one which was burned last March. It will be a nice modern house.—S. W. Presbyterian.

ATTALA.—The little church at Attala, Ala., has been made glad by the addition of two members recently, which makes four this year and adds two new families to the church.

BIRMINGHAM.—By a kind providence it was permitted Dr. Nall, as he was spending a few days in this city, to pay a last tribute to his old friend and parishioner, Col. John T. Milner, who died very suddenly last week. Dr. Nall was just starting on his journey eastward when a message from the stricken family besought him to remain and conduct the services. This he did in an impressive manner at the First Presbyterian Church.

VALLEY HEAD.—We received three members at Valley Head on our last trip there. A good man for the eldership and his wife and daughter. May God's name be praised for his blessings on Zion.

K. A. C.

MUNFORD.—Rev. W. I. Sinnott held a meeting here some weeks ago, in which three were received and four children were baptized. This church has been faithfully served by Mr. Geo. Dunglinson, an elder of the Talladega Church, since January 1. The Presbytery of North Alabama meets in this church on the fourth Tuesday in October.

EUFAULA.—The church here is building a manse, a neat, compact, five-room cottage, which will cost, when completed, about $1,500. It is not large or handsome, but sufficient for present needs. Rev. D. N. Yarbro is in charge of this church.

OXFORD CHURCH.—A good meeting of one week has just closed at Oxford Church, in Tuscaloosa Presbytery. The church enjoyed a season of refreshing and revival through the able, plain and practical presentation of the truth by Rev. B. F. Bedinger, synodical evangelist. Through the blessings of God seven were added to the church. Steps were taken towards building a new church. Rev. Mr. Bedinger leaves for Hadden Church in the same group, where he will conduct a meeting this week.

LEEDS,—Rev. H. W. Flinn, of Bessemer, recently visited the little flock and held a four days' service. A fine Presbyterian family has recently moved into the community, who have united with the church.

ARKANSAS.

RUSSELVILLE.—The church here has just enjoyed a visit from Rev. O. B. Wilson, who forcibly presented the cause of colored evangelization. His visit was profitable to us, and our prayers will follow him as he prosecutes the work to which, it is manifest, God has called him. We believe that the itenerary Brother Wilson is now making is of great benefit to the churches in stimulating them to a higher degree of liberality in this great cause. Let us rally to him.

G. G. W.

DE QUEEN.—We have quite a flourishing town here—a good school, fine church organizations and two church buildings. This bids fair to be the best town between Texarkana and Fort Smith. Our Sabbath school averages about forty. Our building is modern and quite beautiful.

GEORGIA.

SAVANNAH.—There was a very unusual and pathetic funeral in this city on Thursday afternoon, August 18, which was attended by a large crowd. It was the burial of Mrs. Ruth Erwin Reid, one of the oldest residents of Savannah, and her son, Major Francis Welman Reid, from the Independent Presbyterian Church, of which they were both members. Mrs. Reid died in Savannah and her son in New York at about the same hour Monday night.

The double funeral service was conducted by Rev. James Y. Fair, D. D., pastor of the church, and Rev. S. L. Morris, D. D., of Macon, assisted him. The two caskets were brought down the aisle of the church together as the choir sang "Jesus Lover of My Soul." After the church service many of the friends of the deceased mother and son followed their remains to the grave where they were interred side by side.

BAMAH.—On Sunday, August 7, this church was organized at Luxomni, on the Seaboard railroad, by Rev. Dr. J. B. Mack and Rev. Dr. Samuel Young. It numbers twelve members, three of whom were baptized some time ago. Prof. Samuel E. Dubose went to this place to teach. Having inherited the evangelistic spirit from his father, the lamented Dr. J. E. Dubose, he established a Sunday school. Then an appointment was made by Rev. J. L. King, who preached the first Presbyterian sermon here. Then Rev. Dr. Young began to have monthly appointments, resulting in the organization of the church. It is a good missionary point, and our point finds favor, for, as they say, there "when we hear a Presbyterian preacher the people learn somthing."

ATLANTA.—Dr. E. H. Barnett, the beloved pastor of the First Presbyterian Church, is critically ill with Bright's disease, and the greatest fear of results are entertained by his physicians.

For several months past Dr. Barnett has been in poor health, but despite the efforts of his congregation to induce him to take some rest, he refused to do so, until brought face to face with the realization of the fact that he could go no further. He was just about to leave Atlanta for a three months' stay at Saratoga, N. Y., in the hope of being benefitted by the mineral water of that famous resort when the collapse came which prostrated him upon his present bed of illness.

Dr. Barnett is attended by the best physicians of the city, including Dr. W. S. Kendrick, Dr. J. S. Todd and, Dr. J. G. Earnest. While hopeful of being able to put him on his feet again, they gravely fear that he will never be able to preach another sermon. Investigation has disclosed the fact that the heart and vital organs are involved in the general break down which followed in the wake of Bright's disease.

Dr. Barnett is popular with all denominations in Atlanta, and without being in the least invidious it may be said that no minister of the Gospel in Atlanta is more deeply entrenched in the hearts of the community.

The members of Dr. Barnett's immediate congregation are sorely distressed in regard to his condition. He has been their pastor nearly sixteen years, and they cannot bear the idea of giving him up.

Rev. Theron H. Rice, the pastor of the Central Church, accompanied by his sister, Miss Lucy B. Rice, is spending his summer vacation of six weeks in Virginia.

In the absence of Rev. Mr. Rice the pulpit of the Central Presbyterian Church will be filled for the next two or three Sundays by Dr. G. B. Strickler, formerly pastor of the church, but now professor of theology in Union Seminary, Richmond. Dr. Strickler preached to an immense congregation last Sunday on the grounds of condemnation.

MISSISSIPPI.

FRENCH CAMP.—Our school here has a bettter prospct than ever before. We have just spent $600 on repairs and refurnishing. A few scholarships remain to be taken.

J. A. M.

COLUMBUS.—The corner-stone of the new Palmer Orphanage was laid at 6 o'clock on the afternoon of August 22. Addresses were delivered by Rev. W. S. Jacobs, the founder; Hon. M. A. Franklin, Rabbi J. Herz, Rev. E. Pendleton Jones and others. The ceremony was very impressive and witnessed by a large number of citizens.

We find the above record of an interesting fact, in the Times-Democrat. We hope we shall receive a fuller account prepared for our own columns.

CARROLLTON.—The Presbytery of Central Mississippi will meet here on Thursday, October 26, at 11 a. m.

MERIDIAN.—Rev. J. E. Jones has the sympathy of a wide circle of friends in the terrible bereavement that has come to his home. Last week his "soldier boy" died at Chickamauga of fever, and was carried home to be buried. This was one of the saddest incidents of the late war, the young man being just 20 years of age.

HAZLEHURST.—Dr. Caldwell, the beloved pastor, has been laid up during the summer nursing a broken leg. He has maintained all of his various lines of activity by his pen and otherwise, and has even preached in a sitting position, when unable to stand. Our columns testify that it is hard to keep the doctor from useful work.

Those who expect to attend the meeting of Wilmington Presbytery will please notify, at once, R. M. Williams, Hallsville, N. C., stating the time of arrival at Wallace, the point on the A. C. L. railroad where they will be met with conveyances.

A. McFADGEN,

KENTUCKY.

PINEVILLE, KY.—We have just closed a very successful meeting at Pineville. On August 22 Rev. M. B. Porter, of Greenville, Ky., came to our assistance and remained ten days, holding two services a day. There was no resorting to modern "revival methods," but a simple, clear and earnest presentation of the "Story of the Cross," with reliance on the Holy Spirit. Mr. Porter's talks on the subject of "Prayer" at the morning services were especially edifying. God honored the preaching of His word in the conversion of souls. There were eleven additions to the church, one a young soldier belonging to the Second Kentucy Regiment, who was home on "sick leave." Our people are greatly strengthened. To Him be the praise.

W. K. FORSYTH.

Rev. W. K. Forsyth, of Corbin, Ky., has been called to the First Presbyterian Church of Fordgee, Ark. He has the call under consideration.

MEETINGS OF PRESBYTERIES.

ALBEMARLE PRESBYTERY.—Delegates and visitors to Albemarle Presbytery (meeting in Raleigh Tuesday night, September 20, 1898) are informed that special rate tickets for the round trip will be sold at Henderson, Fayetteville, Wilmington, and points east thereof within the State, upon all the roads. These tickets to be on sale September 18, 19 and 20; final limit, September 24.

E. DANIEL.

FAYETTEVILLE PRESBYTERY.—The Presbytery of Fayetteville will convene in regular semi-annual meeting at Red Springs, N. C., Tuesday, October 4, 1898, at 7:30 p. m. Half the assessment upon the churches for the Presbyterial Fund is due at this session.

P. R. LAW,
Stated Clerk.

THE PRESBYTERY OF EASTERN TEXAS, meets at Jacksonville Monday at 9 a. m., October 24.

S. F. TENNEY,
Stated Clerk.

TOMBECKBEE PRESBYTERY will meet at Leakeville, Green County, Miss., Thursday, October 27, at 11 a. m.

A. B. COIT,
Stated Clerk.

PRESBYTERY OF MISSISSIPPI will meet in Calvary Church, Smith County, Thursday, October 27, 1898 at 11 a. m. Opening sermon by Rev. P. Gowan.

S. C. CALDWELL,
Stated Clerk.

ENOREE PRESBYTERY meets at Spartanburg, S. C., September 27, at 8 p. m.

T. H. LAW,
Stated Clerk.

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(Continued from 3rd page.)

has no right to cloud a man's dishonesty. But they must be dealt with and train their members, so that when they are dismissed they will be a blessing and not a curse to another church. It is no censure nor reflection necessarily upon any Christian's character to require into his conduct. Let the sessions deal honestly and faithfully, but kindly, with our members, and the Church of God will rise to a higher plane of usefulness. The purpose of the Roanoke resolution I heartily endorse, which is not to do injustice to any one, but protect the church against dishonest and unruly membership. Very respectfully,

T. J. ALLISON.

Sugar Creek Manse.

For the North Carolina Presbyterian.

MEMPHIS, Tenn., Sept. 2nd, 1898.

The following is a statement of receipts for Education for the Ministry for this year, and as compared with the same period last year:

May 18, '98, Bal, in bank - -	$ 157 74
Rec'd. May 18 to Sept 1 - - -	1665 35
Total - - - - - - - - -	$1773 09

SAME PERIOD LAST YEAR:

Bal. in bank - - - - - - -	$ 105 30
Rec'd. to Sept. 1 - - - - -	1603 72
Total - - - - - - - - -	$1709 02
Excess of receipts this year - -	$11 63
Excess of total this year - - -	$64 07

JOSEPH H. LUMPKIN, Sec'y.

Hymn Books.

BY REV. EUGENE P. MICKEL, D. D., MADISON, FLORIDA.

"Of making many books there is no end," and there ought not to be. Intelligence in heaven will not be infinite knowledge, and unless they have something superior, they have books. And if there is any end in the making of hymn books the end is not yet reached. Not omitting the best of the old hymns, we need the new hymns and tunes, expression of the religious life and faith of the present.

And we need many books at once. Not in the same place, but there are many varieties in the atmosphere of communities and their churches, and often where one is not better than another there is a very marked difference. In no sphere is this difference more marked than in music. The same preaching, ideas and vocabulary, is better unchanged for all times and places than to use the same hymns and tunes everywhere.

People who have an idealized type to which they endeavor to conform everybody else, undertake a thankless and an unsuccessful task. They are foolish to try to do what is at once improper and impossible. Their beloved form and regime is merely themselves and what they like.

These remarks apply to hymns and music as much as to anything else, perhaps a little more so. The old times of the church, the old revival hymns, the new gospel songs and the new classical compositions are four distinct types of music for worship. I like them all; some people prefer more of one sort than another, let them have their wish and give them a book suited to their ideas.

There are plenty of books to suit all tastes, and more are making. Price is an item that will not down, so of each sent let there be three or four grades and sizes, and they are now ready, waiting for purchasers.

The time for the Church to edit and print hymn books is passed. Just as well issue books of homilies for the preachers to read. The session can sell the right book, the minister can choose the right hymn without the aid or rather hindrance of the General Assembly and its committees. The church as such should edit neither religious newspayers nor religious song books.

The new "Church Hymns and Gospel Songs," just issued by Biglow & Main Co., New York, is my ideal, but others have often a different choice. Let us have liberty. In fact Presbyterians never have peace on any other basis.

Candidates for the Ministry.

For the North Carolina Presbyterian.

Candidates under care of Mecklenburg Presbytery, will please report at once as to their plans and places for work during the coming ecclesiastical year.

Those needing financial aid in prosecuting their studies will please report that fact, also, to the undersigned, with a statement of the amount deemed absolutely necessary to put them through the present scholastic year.

These reports may be made by the students themselves, but better through their respective pastors and sessions.

Any young men who expect to make application to be taken under care of the Presbytery will please give me their postoffice addresses at as early a time as possible.

Respectfully,

S. W. NEWELL,
Chmn. Ed. Com.

Newell, N. C., Aug 31, 1898.

HOME MISSIONS.

The superintendent visited the Salisbury Church last week presenting the cause of Home Missions to the congregation on Sunday morning. The church assumed all responsibility for the support of Rev. John Wakefield for the coming year pledging $400 for the cause. A canvas was made also of the Spencer Church recently organized, and an addition to its subscription made. Spencer will raise more than $100 this year. There was atrong disposition on the part of the Salisbury people to raise the whole of the salary for the work at Spencer and the factory villages around Vance and Kestler Mills. The people are in earnest about the prosecution of the great work for which they are responsible, and if Presbytery can make some suitable arrangement for China Grove Church, it is probable that Salisbury will fuanish the money necessary for the plan. The Lord put John Wakefield on a railroad engine for a few months before he went to preaching, in order that he might reach the hundreds of railroad men in the Spencer shops. It was a pleasure to see how evidently he has won their confidence and regard.

Our letters from the field bring good news also this month. The Lord is richly blessing us. May He grant unto all His people in this Synod the abounding grace of liberality.

We make an appeal to the Sunday School children this month. We hope that the pastors will do all in their power to make this appeal a successful one.

JEFFERSON, N. C., Sept. 5, 1898.

DEAR BROTHER MDELWAY.—Six persons were received into the communion of the Presbyterian Church at Ebenezer on profession of faith yesterday morning.

Fraternally yours,

EUGENE E. GILLESPIE.

Another Account of Big Ivy.

As a result of the evangelistic work which has been so faithfully performed by Rev. E. Mac. Davis on Ivey Creek, Bunchmbe Co., a Presbpterian church war organized about three miles above Barnardsville, on the 21st of August.

The service which began shortly after eleven o'clock was held under the shade of the trees between two creeks. The audience was attentive and interested and in the solemn stillness, broken only by the murmur of the restless mountain streams, we felt that the Lord was in His holy temple which nature had provided.

From Romans xii: 1 Rev. H. R. Overcash preached a plain and forcible sermon which appealed directly to his hearers.

At the conclusion of the sermon the ordinance of baptism was administered to several children and to the adults who came forward to take upon themselves the vows of the church. The congregation next proceeded to the election of elders and deacons, Mr. Overcash reading to them from I. Tim. iii. chapter, the requirements of those who rightly fill that office. After the ordination of the newly elected officers, which ceremony was performed by Rev. H. R. Overcash, Rev. E. Mac. Davis and elder J. B. Shope, the Lord's Supper was celebrated.

As we arose to receive the Benediction, which brought to a close that beautiful service, we felt that it was "good to be there."

At night Mr. Overcash preached in the Chestnut Grove school house and several persons were received into the church, making a membership of sixty-three.

There is much in this field to encourage the workers and the interest displayed by the people is gratifying.

The church members met recently to select a site for building, and it is hoped that the house of worship will soon be in course of erection.

Mr. Davis has endeared himself to the people and is doing good work.

E. H. M.

What We See and Hear.

For ten days past we have enjoyed more favorable weather than for any previous period during the summer. The best mountain roads are sufficiently difficult to travel in a buggy, but when you leave the main lines for the little settlement road it is a great deal worse. Almost every road west af the Ridge follows hard by a stream, sometimes in it, and every time the stream becomes swollen the roads are badly washed out. During eighty days of our work we have not had more than twelve without some rain. This is in itself bad enough, but to it we must add roads converted into gullies and streams too full for fording. Yet notwithstanding our obstacles, we have carried out our programme almost to the letter so far and during the three remaining weeks we hope to complete our work as well as the time will allow.

During the last ten days we have held one five days meeting which we have every reason to believe was a success, though there was no one who publicly confessed Christ. We began our labors under a dense cloud of prejudice, but before we closed the most of it had evaporated and the best men in that section now offer us inducements to enter that territory. We have but one member there, but many friends.

In one of the prettiest and most fertile valleys west of the Ridge we found only one Presbyterian—a widow—and no school except what they get from the public fund. We preached there to the largest congregation we have had this summer and were urged to spend more time with them and come again. We are now going to enter a section which, if rumor be just, is among the worst in the State, where we will spend something more than a week. We meet with many discouragements, but it is the Lord's work. Brethren, pray for us.

E.

DEAR PRESBYTERIAN:—A year ago Rev. E. Mac. Davis began work as an evangelist of Asheville Presbytery in the northern part of Buncombe and in Madison County. After some time spent in looking over the field he began preaching at a point in Big Ivy Creek, above Barnardsville.

Presbyterianism was very little known in these parts, but with such an advocate and exponent as Bro. Davis, its influence grew rapidly and some forty united with the Presbyterian Church. On last Sabbath morning a commission of Asheville Presbytery, consisting of Revs. H. R. Overcash and E. Mac. Davis, and Elder J. B. Shope, met there and organized a Presbytetian Church of fifty-four adult members and ten baptized children. Messrs. W. H. Jarrett, Jno. W. Brigmon and Jas. A. Hensley were elected, ordained and installed elders, and Messrs. Elbert F. Dillingham, N. S. West and Chas. W. Dillingham deacons.

It was a touching sight as we gathered on the banks of the creek under the shade of the trees to see old men present themselves before the congregation and confess Christ, and seven children presented for baptism. After the organization the Lord's supper was administered, the Methodists and many Baptists uniting with us.

After preaching at night four others united with the church and others will follow soon.

A site will be given, the lumber furnished on the ground and the labor given for the erection of a church at this point at once. A school will also be maintained under the care of the church. The young ladies who have been teaching in this vicinity during the summer have done good work. Miss Margaret Allison, of Hopewell, and Miss Elizabeth Tucker, of Concord, will remain and teach through the fall at least.

For the progress of Christ's kingdom in these destitute regions we thank God and take courage. H. R. OVERCASH.

August 24th, 1898.

The Mountain Work.

The Presbytery of Ebenezer (Ky.) has adopted a plan for reaching the "destitute places," which works well. Seminary students, (five) are employed to seek out the most needy and promising communities, establish Sabbath schools and prayer-meetings and hold such Sabbath services as they can. During the summer months the pastors go to their aid, holding meetings and doing such work as may lead to the organization of churches.

I have just returned from a trip to Lawrence County, where Mr. Bellot is working. He had organized a Sabbath school of seventy, and is conducting a prayer-meeting which is largely attended, and holds religious services on Sabbath. It so happened that a meeting was being conducted by the "United Baptists" in the only church building in the community. They kindly allowed me to preach three or four times. There had been no service there for a long time and the people were hungry for the Word. Interest had already been awakened when I reached the place. It continued to be deepened till the last night when many expressed a hope and many more asked to be remembered in prayer. It is hoped that important results may follow this beginning of good.

W. C. CLARK.

FOREIGN MISSIONS.

Foreign Misson Receipts for August.

Our receipts for August were $793.16, a loss as compared with Aug. 1897 of $236.12.

Now may we hope that all our brethren will begin to prepare for the first Sabbath of October a good rousing sermon, or lecture, or something that will give the people an understanding of the needs of the work, and stir them up to do their very best? We will gladly furnish any one who wishes to use it for the purpose, free of charge, any of the literature mentioned in the price list printed in the August number of THE MISSIONARY.

Meanwhile, several of our missionaries who have been at home on furlough wish to return to their fields right now, so as to be on hand for work when the fall season opens, and there is no money in the treasury to pay their traveling expenses. If any of our Church or Presbyterial treasurers have any funds at all on hand, and will forward them at once without waiting for larger sums to accumulate, we will thank them very much, and they will greatly help the cause.

S. H. CHESTER, Secretary.

WESTMINSTER LEAGUE COLUMN.

(Conducted by Rev. Jno. M. Rose, D. D.)

Sunday, Sept. 11th. Topic—The Office of Deacon.—(The pastor's monthly lecture.

The Church is the agency which Christ has ordained for the edification and government of His people, for the propagation of the faith, and for the evangelization of the world. The ordinary and perpetual offices in the Church relate to three things exclusively, concisely termed, "Teaching," "Government" and "Distribution." This gave rise to three classes of officers: Teaching elders, or ministers of the Word, who are commissioned to preach the Gospel, administer the sacraments, and also to rule; ruling elders, or "ministers of rule" only, and in spirituals only; and deacons, or "ministers of temporal things," whose function is the distribution of the offerings of the faithful for pious uses, and the care of the temporalities of the Church. See how these three offices grew out of the very design of the Church. As discharging the function of instruction the Church is a school, and hence the need of the authorized teachers of religion. As performing the office of rule for training and discipline of the people of God, the Church is a government, hence the necessity for rulers in the house of God.

As propagating the faith the Church is a missionary college, and as relating to temporal want an almoner of charity to the suffering and needy, hence the need of the ministry of finance, or the office of deacon. This office is retained by the Presbyterian Church alone, as it is set forth in the Scriptures. It is, therefore, a distinguishing feature of our Church, its retention of the Scriptural office of Deacon, the "minister of temporal things."

(1) Its Scriptural warrant.—In Philip. iii, Paul sends greetings to the saints at Philippi, "with the bishops and deacons." Here are manifestly two classes of officers at Philippi—a plurality of each, bishops and deacons.

In I Tim. iii:8-13, Paul gives directions to the young evangelist respecting the qualifications not only of bishops, but also of deacons.

In Acts vii, we have the inspired record of the institution of the office by the apostles, of the election and of the ordination of the first seven. The judgment of the Church has in all ages recognized this as the institution of that office, whose continuance in other places, and in later times, is proven by the passages already cited. Upon this point there is no controversy.

(3) The Duties of the Office.—They are defined only in the record which is given us of its first institution. Read Acts vi:1-4. it is the duty of the deaconto receive and disburse the revenues of the Church, contributed for the relief of the poor, and by parity of reasoning, for all other pious uses. Hence they are ministers of temporal things. The reasons which made the office necessary to the apostolic Church apply to the Church now. If apostles could not perform their duties without the sacrifice of higher and more important claims upon their time and energies, surely ministers of the Word now cannot. Preaching is not, therefore, a function of the deacon. They are not an inferior order of clergy. Can it be supposed, in direct opposition to this whole statement in Acts vi, that these very deacons were appointed after all, not to "look after this business," but to labor in the ministry of the Word?

They do not carry the keys, they have the purse. The welfare of the Church is, therefore, in a large measure, in their hands. The Church, as well as human institutions and corporations, cannot prosper unless its monetary affairs are wisely, judiciously and systematically administered.

(3) The Qualifications for the Office.—Read Acts vi and I Tim. iii. Deacons should be——

(1) "Men of honest report"—i. e. men of good reputation, of incorrup.ible integrity.

(2) "Men full of the Holy Ghost"—abounding in the graces of the Christian character.

(3) "Men of wisdom"—of practical sense, heavenly prudence, teaching them how to act in every emergency.

(4) "Grace"—free from lightness of speech and frivolity of behaviour.

(5) "Not double-tongued."

(6) "Not greedy of filthy lucre"—not avaricious, but of liberal spirit, not stingy, but generous.

(7) "Proved" and "found blameless"—men of known piety.

(4) The reward promised the faithful deacon.—Read I Tim. iii:13. The spiritual reward attaches an importance to the office, which renders it eminently desirable anp honorable. The promised reward is not ecclesiastical preferment, but spiritual progress, growth in the Christian life.

NORTH CAROLINA PRESBYTERIAN.

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REV. A. J. McKELWAY, - - - EDITOR.
E. H. BEAN, - - - BUSINESS MANAGER.

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THE editor is absent from the office this month, in a canvass of the Synod for Our Home Mission Work.

ON account of a change, both of business and publication offices, this month, our indulgent readers are asked to overlook any faults that they may discover in the mechanical department of the paper. We shall be glad to see our friends at our new offices on South Tryon street.

WE have had occasion before to commend our excellent neighbor, the Central Presbyterian, for its considerate treatment. We received an additional proof of its courtesy this week, in the shipment of a stock of paper to meet an unexpected emergency.

The Wages of Him That is Hired.

The Good Book commands us not to allow such wages to remain with us over night. We hope that our subscribers will help us to obey the commands of the Good Book. And we are also anxious to cultivate the piety of our subscribers. We are anxious to settle with the men who furnish our paper promptly. But the subscriber hires us all. He has a great army of paper and ink manufacturers, type setters, pressmen and mail carriers to work for him in producing the mechanical part of the NORTH CAROLINA PRESBYTERIAN, and delivering it in his home every Thursday, to say nothing of anybody else. We believe that we have the best constituency in North Carolina. We know that many have determined to pay their subscriptions in the fall, and that others neglect a small matter through forgetfulness. But when there are 1500 subscribers with subscriptions due, it becomes a serious matter. If the reader is one of the 1500 we ask him to send his remittance as soon as he conveniently can. If he has paid his subscription he is requested to read only what follows: That the NORTH CAROLINA PRESBYTERIAN is here to stay, and will continue to serve them to the best of its ability.

That Resolution of Roanoke Presbytery.

It seems that a bow drawn at a venture at a Virginia Presbytery sent an arrow through the harness-joints of a brother only three miles away. In the mean time, as our news columns tell, Roanoke Presbytery quashed the resolution, and thereby condemned Brother Allison's position.

The vicious principle of the resolution is the presumption of dishonesty on account of indebtedness on the pastor's salary. The seeming charity in the clause," that a satisfactory explanation will be accepted," is simply hiding with verbiage the accusation, in fact, of dishonesty. It is presumed that every man is honest until he is proven dishonest It is the inalienable right of every member of a church, that he be presumed to be in good standing and worthy of a letter of dismissal, if desired, until it is shown that he is not. The session grants letters because it has charge of the spiritual interests of the church. If a letter of dismissal is asked for by any member and he is found in arrears on the pastor's salary, the presumption is that there is a reason for the indebtedness that renders the one petitioning morally excusable.

Not to grant a letter of dismissal or to demand an explanation is to presume dishonesty, and practically to condemn the man unheard; which was contrary to the Sanhedrin's principles and was practiced only in the crucifixion.

Paying the preacher is not a condition of church membership, and the man who lives in a community with no charge against him except that he is indebted to the pastor, (a church) must not be denied his spiritual rights until he is proven dishonest. Debt to the pastor is not a sufficient presumption of dishonesty, to overcome the presumption that a church member is a Christian The profession of a spiritual birth into the kingdom of God is set aside as a thing of nought, by this resolution.

Indebtedness may, in certain circumstances lead to the investigation of a man's character which may end in his condemnation. But the session in such case should proceed to final trial and refuse the letter on the grounds of proved dishonesty. But to refuse a letter simply because something is due the pastor's salary, is to impeach the innocent with the guilty.

The security of the pastor's salary is the genuineness of Christianity. The Bible prescribes no method of collecting from unwilling or dishonest men. Nor does our book of Church Order contemplate the session as a collecting agency, and the civil law makes the minister an exception in the matter of collecting his salary, seeming to regard his interests as protected by the indwelling Christ, who said: "The laborer is worthy of his hire."

The scriptural method for giving unto God that part of our substance, which he requires, is that a man must set aside as God has prospered him. This may be given so that the left hand knoweth not what the right hand doeth, and yet if men are faithful to this command of God, a call for a pastor may be made, by any church, based on an intelligent knowledge of what salary the church is able to pay, though the deacons do not know the amount contributed by any individual member. A pledge may be taken, and the amount of salary a church is able to pay gotten at in that way. We are not arguing against the pledge plan. But Bro. Allison's falacy is in arbitrarily assuming that the pledge is the necessary way for a congregation to find out its ability, and in deducting therefrom, that "every member who can pay is morally and solemnly bound to subscribe something to that salary." For a man to give freely and as liberally as God has prospered him is the Bible me hod. For a man to give under pressure of a pledge, is man's method.

Waveing now all consideration of the methods by which a church and pastor become parties to a contract, we earnestly protest that the method which makes a session, when a letter of dismissal is asked for, turn to the deacon's books to see if anything is due the pastor, is positively vicious. It savors of the shop. The two things do not belong together, and a reason for their being together always degenerates into something like this, "if it be learned that he is able to pay * * then it will be the duty of the session to require payment before dismissal, for the obvious reason that the session cannot demand payment after he has been dismissed and received into another church." That is giving character for money with a veng-ance

A man who can pay his pastor and will not is mean. To make a pledge and not live to it is dishonest. The man who does such things is a stigma to the church, and should be dealt with, in the proper way, before the day of going to some other church. But to refuse a letter one day, and grant it the next, when the petitioner comes with the cash, is to make character cheap, and put the pastor in the light of granting pardons for filthy lucre's sake. If a man is dishonest say so, refuse him a letter on that ground, but never refuse him one because the pastor's salary is not paid.

As one familiar with the sonatas and the symphonies of Beethoven, while passing along the street in summer, gets from out of the open window a snatch of a song, or of a piece that is being played, catching a strain here and another there, and says to himself, "Ah, that is Beethoven! I recognise that; it is from such and such a movement of the Pastoral," or whatever it may be; so men in life catch strains of God in the mother's disinterested and self denying love; in the lover's glow; in the little child's innocent affection. Where did this thing come from? No plant ever brought out such fruit as this. Nature, dumb and blind, with her lizards, and stones, and thousand accumulations of matter; never thought anything like that. This and that harmony of light, the few hints which we see here and there—these have been sprinkled into life, dropping from above. And there is a fountain where exist elements and attributes of wh ch these are but the souvenirs. And to me they all point back to something which we have not seen. As birds, when after moulting they begin to sing, break down in mid song, and give only a snatch here and a snatch there of the full volume of their summer strains; so these hints, these little tinkling notes of love on earth, beautiful as they are in themselves, are not perfect, and are not understood until we trace them back, and feel that there is above somewhere One whose nature epitomises all these things. B.

Quality as well as quantity should be regarded in the issue of all periodicals. When Sir Charles Russell was asked some time ago by a Montreal interviewer: "Have you seen our Sunday newspapers?" he replied: "Yes. I think they are monumental and awful" And then he proceeded to tell of an old gentleman of Oxford, who read his paper with great care and thoroughness, but "whose progress was so slow and whose paper so large that he was always six months behind the current issue." A man who reads as much as that reads a good many things that are not so. The Sunday papers are demoralizing in tendency in more ways than one.

Our neighbors must learn that the average American pays no attention to digestion. He gulps things into both his literary and physical stomach,

SUNDAY SCHOOL LESSON.

BY MILDRED CABBELL WATKINS.

Third Quarter.—Lesson XII, Sept. 18, 1898.

CAPTIVITY OF THE TEN TRIBES—II. Kings xvii: 9-18

GOLDEN TEXT.—"If thou seek Him He will be found of thee; but if thou forsake Him, He will cast thee off forever."—I. Chronicles xxviii :9

CONNECTING HISTORY.—The demon which Amos warned his people against fell upon them in less than thirty years and those years were filled with misery, confusion, slaughters and revolutions Yet none of these punishments made the people or their rulers repent and turn to God.

After the death of Jeroboam I. in about 740 there were six kings before the final captivity. The history of five of these is told in the fifteenth chapter of I Kings. Zachariah, the last of Jehu's dynasty, reigned only six months, being publicly murdered by Shallam who himself was slain by Menahem, a ferociously cruel tyrant. He had probably been a military governor before he made himself king

He ruled ten years, but it was during this time Assyria's great army swept through the country, the kingdom was not a prize to be coveted From Isaiah v. We gain some idea of the terror the Assyrians inspired, as in 738 they marched through the country. Menahem submitted without a struggle to a tribute of about two million dollars, part of which was raised by exacting fifty shekels of silver—between tweny-five and thirty dollars—of every mighty man of wealth" in Israel.

Menahem's son, Pekohiah, reigned wickedly two years, and he too met a violent death, being slain by the general of his army, Pekoh.

Since the Assyrians were then fighting in the East Pekoh concluded they would not meddle with Israel, but they marched thither and carried away captive all east of the Jordan and all Galilee, leaving Israel only a tiny territory not worthy of the name of a kingdom, yet small as it was it was required to pay a large tribute.

Shoshen having murdered Pekoh, became the last king of the wretched nation, no longer really a nation, since Hoshea was "merely an Assyrian rascal," yet Hoshea foolishly believed that because Tiglath-Pilesen was dead and there were the usual troubles about the succession to the Assyrian throne, he might safely throw off the yoke. Consequently he made an alliance with Sou Sobaco, the king of Egypt and did not send the required tribute to Nineveh, with the result that again an Assyrian army was sent against them, Sholmenesa IV. being at its head.

The Assyrian monuments here confirm the Bible account and supply items of interest.

Hoshea was taken and imprisoned before the end of the siege of Samaria, which lasted three years, being brought to a close by Sargor, Salmanesa s succession. From a tablet in Sargor s library we learn that he carried off 27,280 citizens of Samaria, and after choosing fifty chariots for himself, gave his servants the rest of the property as their portion of the spoil In place of those taken away, he supplied inhabitants from other countries he had captured, and imposed on both sets tribute and placed over them resident officers.

This is the end of the Ten Tribes as a separate nation; only the very poorest and lowest having been left in their own land, they probably mingled with the new residents and there grew up the Samaritans, a race mongrel in blood and religion, for they kept the local deities of the countries from which they had been deported and mingled with it the worship of the God of Israel, considering Him the local deity of their new home who must also be propitiated. Gradually they accepted the Pentateuch as their Bible and claimed to have a truer and purer religion than the Jews, but were much despised by the latter as we learn from the Old and the New Testament.

As to the Israelites themselves, they were scattered in different parts of Assyria; those that returned to God seem to have been incorporated again with the Jews, as we know some of them returned with Ezra and Nehemiah; the others continuing in their forgetfulness of God lost their identity and nationality. Many theories have been started about the so-called "Lost Tribes," and they have even been announced to be the founders of our Anglo-Saxon race, but they are only theories of man's imagination. No real clue does God give us to their subsequent history. The date of Israel's fall is undoubtedly December, 722, B. C., or January, 821, B. C., all agreeing as to this one date.

Comments on lesson, vs. 9.18, Pelontet well says these verses are the "epitaph" God's Spirit has engraved on the monument that marks the grave of the nation of Israel; they give the causes that brought the kingdom's ruin.

"Did secretly," "covered their idolatry under the pretence that it was worshipping the true God"

When they had set up the golden calf at Sinai they professed to be worshipping Jehovah, and the same subterfuge was repeated in regard to the calves at Bethel and Dan. God forbade expressly altars outside of the appointed place, but they set them up in every high place, in lonely spots where the flocks and vineyards were watched, and in the crowded city. All heathen countries are dotted with such altars and shrines, and Roman Catholic lands are no better, but in the latter these shrines of the Virgin or of the numberless saints on the crosses set up everywhere, are professedly put up in the name of Christ. The history of the human heart is the same through the ages. We find superstition calling itself religion and blinding its devotees; but God also is the same yesterday, to-day and forever, a God who cannot be mocked.

Not only false worship of God, but real open idolatry was practiced, "images" or pillars to different idols, and Asherim ("groves") or "under images of the goddess Ashero—a vile, degraded form of idolatry—being made on every hill or under every tree.

Vs. 11-17 The heathen nearest Assyria were first destroyed for their wickedness and idolatry, but Israel did not accept the warning—she copied their ways, though God had expressly forbidden idolatry as a most fearful crime.

Vs 13-15 "Seers."—Those who see visions or foresee, "prophets," includes all kinds of inspired teachers. We know of Elijah, Elisha, Hosea, Amos, and others sent to Israel, entreating them by word and deed to repent; but they "hardened their neck" "like oxen" who won't obey the yoke, "but go their own way." They refused to obey God's laws here named a "covenant," because the promise was that obedience to the law would bring His continued presence and blessing, a "testimony," because it was written against them that they knew what was right; and they followed idols which were "vanity," nothingness, and became "vain," or as nothing. They and their idols were alike helpless. Vs. 16-18 More and more superstitious they worshipped the sun, the moon and the stars. Baal, "the god of fire;" threw their children into the arms of Molech, a hollow idol of brass in which a fire was kindled, so that its red, hot arms burnt the children to death; tried fortune-tellers and sorcerers to find out the future; and gave themselves up to work satan's will, until God's patience was exhausted and He ceased to regard them as His people.

LESSON —"Sow the wind and reap the whirlwind;" if we throw off God's yoke and give ourselves up to following our own will and devices, we as individuals and nations become "sold under sin," and will be rejected of God as his chosen, beloved people were.

With us there is no temptation to erect images and altars though we may have hollow forms and foolish superstitions, but we do reject His statutes as they did; we break the Sabbath, one sign of His covenant, and ignore His laws

The punishment may differ in its particular form as the offence may differ, but God's hand is as powerful as of yore and His chastisements as sure.

A Hint From Bunyan.

There is a delicate touch of nature in Bunyan's account of the imprisonment of the two pilgrims in the Castle of Giant Despair. They were in woeful plight, day after day the giant, instigated by his wife, coming down, regularly, every morning, to beat them with that horrible knotty stick, and all because they had forgotten the key of promise, by which, when they remembered that they had it, they were so soon set free.

But Bunyan slyly lets us know that on days when the sun shone brightly the giant had fits, and could not use them so badly, intimating that our religious despondency is often due to the state of the weather, or other physical causes. At a meeting of one of our Presbyteries last spring a candidate for ordination was asked, during his examination on experimental religion, if he sometimes had doubts as to his salvation, to which he replied in the affirmative. He was then asked if he thought such doubts came from the devil. To which he answered that he did not know, whether they came from the devil or from a bad liver. P. B. P.

It is not enough to make use of ordinances, but we must see if we can find God there. There are many that hover about the palace, and yet do not speak with the prince; so possibly we may hover about ordinances, and not meet with God there. To go away with the husk and shell of an ordinance, and neglect the kernel, to please ourselves because we have been in the courts of God, though we have not met with the living God, that is very sad. A traveler and merchant differ thus; a traveler goes from place to place only that he may see; but a merchant goes from port to port, that he may take in his lading, and grow rich by traffic. So a formal person goes from ordinance to ordinance, and is satisfied with the work; a godly man looks to take in his lading, that he may go away from God with God; that he may meet God, and there, in this duty and in that, and go away from God with God. A man that made a visit only by constraint, and not by friendship, it is all one to him whether the person be at home or no; but another would be glad to find his friend there; so if we, from a principle of love come to God in the duties, our desire will be to find the living God.—Manton.

IF WE are to undertake colonization on any extensive or effective scale politics will have to be eschewed in the selection and promotion of military and civil administrators. The fluctuation in office, caused by political necessity or favoritism, will not work to the highest or safest advantage of our national dependencies. Men will have to be trained for the service, and chosen and retained because of their fitness for it. England has learned this lesson, and it is one of the sources of her success in the government of the distant sections of her vast empire; and we will have to learn it, too, and, possibly, only after some bitter experience, in the management of our rapidly expanding territory, with its varied interests and mixed population.—The Presbyterian

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—Captain Philip takes the first place among the heroes of the Spanish war, because he voiced the universal American sentiment in a sentence, which upon the back-ground of the smoke of battle and the roar of explosions shines like a star. "Don't cheer—the poor devils are dying."

CHILDREN'S DEPARTMENT.

[Conducted by Mrs. A. J. McElway.]

Dear Little Folks: What do you suppose it was that went *thump!* on the ground and sputter, sputter, out of that little boy's mouth? It was a green apple. Now, I must begin at the beginning of that green apple tale and tell you all that Mrs. Papamama told me as we sat on the porch pealing peaches.

One day, she said, she was sitting in her room sewing, when she heard one pair of little feet come patter, patter around the corner of the house. The patter was so quiet that she noticed it more quickly than she would have done if it had been a noisy stamp, stamp. So, she looked out of her window, and there stood Mr. Three-Year-Old, in the act of biting a green apple. He looked very guilty and 'shamed when his mama saw him. So he must have known it was wrong to eat it. But as she had some thought of telling him not to eat green apples, she passed over it that time, but tried to make him understand that he was *never* to do it again.

Another day, she was busy on the back porch, when, suddenly, she heard a silence—mamas can do that—and she knew that somebody was in mischief. So she called. No answer. She called again, and the somebody came running from behind the house, saying, "Huh me!"

"What were you doing, Mr. Three?" she asked.

"Anny sing," he answered, promptly.

Mrs. Papanmama looked very solemn and said again: "What were you doing?"

"Me des playin'."

Then Mrs. Papanmama was more solemn than ever, and after looking hard into Somebody's clear, blue eyes for a dreadful minute, she repeated, very slowly:

"What—were—you—doing?"

"Me eatin' deen apper"—the truth at last.

"Come here to me," said mama

Then she sat and thought, while the guilty one scrambled up into a chair beside her.

"Now, Mr, Three," she said, as he sat with his small knees drawn up in front of him, "which will you have, a dose of castor oil or shall I send for Dr. Peach?" He thought a minute, then, looking up with a mischievous smile, said: "Me take Yubarb."

"No, not Rhubarb, but *bad* medicine, castor oil," said mama, "because my little boy did not mind me."

"Wait," he said, "wait till me yun dem chickins."

Trotting back, after a few minutes, he cheerfully announced:

"Me take oil."

The dreadful dose was taken, and mama hoped she had cured "deen appers" and Disobedience with one stroke. But, dear me, no, indeed!

She heard that same soft patter of little feet when we were talking by the window and looking out. saw her little culprit. He started as if someone had struck him, and I think Conscience did, don't you? Down went the apple out of his hand and the bite out of his mouth.

Poor little boy, and poor mama, too. *I* say!

Mrs. Papamama said: "I heard him calling out as he was coming to me:

"Me ain't doin' do dat anny mo, me *aint*."

"But that will not do, little man," I answered. "You said that last time."

Then I took him on my lap and told him about the voices. I said: When you saw that apple, a voice inside of you said, 'Look what a good green apple! Eat it, Boy'—and another voice said, 'Don't do it. Mama don't 'low you,' and my little boy said, 'Dat's de trufe.'

Then the first voice said: 'Run 'round the corner and she will not see,' and before that other voice could say anything more, mama's little boy had mined that bad voice and was hiding that 'deen apper' where he thought nobody could see. But God saw my baby, and He made a voice say to mama's heart: 'Listen! There is your dear little boy going wrong again.' And mama looked out and saw—what *did* she see?' Somebody looked very serious, and as if he quite understood all about those voices.

Just then in came Dr. Peach, and, in spite of a very sweet and pitiful 'Please don't, his bad medicine had to be given.

When it was all over, I gathered up in my arms—tears and all—my precious little sinner, and tried to make him feel how wrong it was to do bad things and hide it all from mama. And I told him how God could always see him, no matter where he went, and then I said:

'Don't you want some one to help you to remember, and don't you want to kneel down with mama and let her ask God to help you to mind always?'

'No, me don't,' he said, '*me don't want.*'

'Very well, then, little man, run and play. but when you *do* want, come and tell mama'

He slid down off my lap and ran out. But he had gone only a little way when I heard him coming back, calling out to me as he ran:

'Me want Dod hep me *now*, mama, me want.'

We knelt down there, and I asked Him to help my little boy.'

"I almost forgot to mention, she added as she picked up the bowl of peaches and went in to put them on the table, "that Dr. Love was there all the time; we have some medicine of his which we always use after Dr. Peach's bad dose."

CHILDREN'S LETTERS.

A HORSELESS WAGON.

Nashville, Tenn.,
2013 Williams Avenue,
Friday, August 25, 1898.

Dear Presbyterian.

In the story I wrote I forgot to put my age. I am 11 years old. During the Centennial there were many pretty things to see. When you went in the gate you passed over a bridge, and near, up the stream, was a large old fashioned water-wheel. Passing over the bridge, you turned to your left and came to the government building. In it were many things to see, the models of the United States war vessels, the fishes, the way the officers and men in the United States army dressed, and many other things. Coming out of the government building you came to the history building. In it were war relics. Then there was the commerce building, the woman's building, the transportation building, in which were trains and such like. Then I saw a horseless wagon, and they let us have a ride in it. I am in the Sixth B grade at Tarbox school, but I am going to Wallace's this fall, I think. Your friend,

WILLARD CHESTER.

AN OLD FRIEND.

Ridgeville, N. C., Sept. 2, 1898.

Dear Presbyterian.

I will try to write a letter by myself, to see if I can't be one of the number that will get the prize.

My sister has gone to visit our aunt, near Raleigh, and I am very lonely. She stopped over in Durham to visit some of our relatives there.

I will close by answering Julia McNeill Cromartie's questions. War is found in Ex. 1:10; and dog is found in Ex. 11:7.

I will also ask a question: Who was the first born of Judah?

It is found in Gen. 38:7.

Your True Friend,

MYRTLE WILKINSON.

WE DON'T OBJECT.

Ingle Side, N. C., August 25, 1898.

Dear Presbyterian.

I have written to you once before, and I thought I would write again if you don't object. I am visiting Cousin Annie Elliot, and she has so many nice chickens, and I love to stay here. I am staying with Miss Lila Love while she and my aunt are gone to the mountains. I will close now. Hope to see my letter in print. Your little writter,

ISABELLE WILLIAMS.

A SCOTCH LASSIE.

Wilmington, N. C., Aug. 25, 1898.

Dear Presbyterian.

I am a little girl 12 years old. I was born in Scotland, but came to this country when I was a few months old. I belong to St. Andrews Presbyterian Sunday school. Rev. A. D. McClure is our pastor. Mrs. Wm. Sprunt used to be my teacher, but I have another one now. There are ten little girls in my class, but Sunday before last it rained very hard and there was no one there but me. I have recited the child's Catechism and got a nice Testament. I am almost through the Shorter Catechism.

Some one, we don't know who, subscribed to the Presbyterian for mamma and we all enjoy reading it very much, the children's page being the favorite one with us little ones. I have four brothers and one sister. My sister, who is older than I, is a member of the church, and has not been absent from Sunday school once this year, and I have only been absent twice, and that was on account of sickness.

If this letter does not reach the waste basket, I will write to you again sometime.

Good bye for the present. Your little friend,

ANNIE DREW SPENCE.

A DOG NAMED DEWEY.

Lowell, N. C., September 2, 1898.

Dear Editor.

It has been a long time since I have written to you, so I thought I would write. I went to ride yesterday and got mother a half a bushel of apples. I am going to school now to Mr. Lowery, from Lowerysville. We have thirty scholars now and will have more later on. I am going to a party tonight from half past 7 till half past 9 o'clock. I have a little dog. I call him Dewey. I tend to mother's cow now. Father has 3 mules and one horse. We have two pigs. I have some chickens. I will close, hoping to see my letter in print. Your friend,

CORT ROBINSON.

FROM ONE OF OUR ORPHANS.

Barium, N. C., Sept. 1, 1898.

Dear Presbyterian.

I am glad to come to school again. Our vacation is over. The old peacock has five young ones. We have three young calves. I am in the American history and fourth grade. They are building the new house. We had a big dinner Tuesday and a party. We have a new buggy. We have begun to set traps. The hogs got out and we had to catch them. I will close my letter now. Your friend,

LESLIE BRADFORD.

A LITTLE BRAZILIAN.

Ceara, Brazil, Aug. 3, 1898.

Dear Presbyterian:

Yesterday we spent another pleasant day at Maria Theresa's. Blanche and I went by for a friend named Tinoca. We took all the provisions, and Virginia took some money with which we bought extras. We took the cook, too, to carry our basket; we were about an hour or more getting there. We went early to the bath. Carrie and I ran ahead and we were soon diving in the lake like ducks. We had a splendid bath; then we had coffee, bread and crackers; afterwards we lulled in hammocks eating fruit and sugar cane. In the evening Czar, the boy of the family, took us to the place where salt is made. We had to walk very far. Then we came to a lot of dry beds where the salt had been taken out. Next we saw beds of salty water with something shining through like glass beads, and then two or three beds of white soft salt. I got stuck in the muck trying to get some. I did not get any there, but I got some farther up. We got sort of lost among the carnariba palms, but after walking a long time we got out and went back to dinner, for we were awfully hungry. On my birth-day father gave me a white carnation plant, and gave mother a rose bush with a pale pink rose on it, that smelt like the roses at uncle Peyton's. Good bye. Your little Brazilian friend,

ELOISE WARDLAW.

OUR CENTENNIAL.

Nashville, Tenn., Aug. 25, 1898.

Dear Presbyterian.

I am going to tell you about our centenial. We live near enough to walk to it. Inside of the gate there was a waterfall to represent the Niagara Falls. It has a big wheel in it.

I will tell about the government building first, as it is the nearest to the gate. On the ceiling there are some great fish. At one side there was an opening in a rock to look like a Grotto. It was very dark in it, and it was lighted with electric lights. On each side of it were glass cases with fish swimming about in them. Some of the fish were goldfish and some were catfish and some were pigfish, and all kinds. The fountains were very pretty, one fountain was all colors. The buildings were very pretty at night, they had electric lights all over them. One day it was "Mother Goose Day," and they had a lot of children dressed up. One boy, the "Little Boy Blue," and a lot of other "Mother Goose" things. At night they had beautiful fireworks; they had the "Cow Jumping" over the moon, and a clock and some advertisements and sky rockets and Roman candles and other kinds of fireworks. There was a pelican on the lake whose name was George. He entertained most everybody that came to the lake. He would stand on his head in the water, or dive for whatever you threw in. I go to school at Ward's Seminary. I have been going there four years. I forgot to tell my age in the story I sent. I am 10 years old.

JULIA SWEET CHESTER.

The Society.

Just out beside a large church stood a poorly dressed little girl, who said to herself, "It won't be any harm for me to just peep in and see the people that are already there. Mamma aud I must not go in for my clothes are not nice enough for *Church* O, I wish I did have pretty clothes like other girls." This last came out with a sob and loud enough for a nicely dressed girl to hear it. "There," said Minnie (for that was the nicely dressed girl's name), "may be I can help her, perhaps get her a nice dress for Easter, what is your name, little girl?" "Susie May" was the reply of the surpraised child.

"Where do you live, Susie?"

"At home"

"Where is your home?"

"Oh just over there in the little house that has only two rooms."

"Why don't you go to church?" asked Minnie, "and would you like to?" she asked, waiting for a reply.

"O yes, very much, but I have not got any dress but this," answered the child, holding the faded, tattered dress out for Minnie to see

"Have you any mother, Susie?"

"Yes, but ma can't get work and we can't even pay our rent next week, much less buy me clothes"

"Well, goodbye," said Minnie, and walked into the church.

Susie ran home and told her mother all that had happened, and then asked what there was for dinner. On finding there were only potatoes, she sat down and commenced eating, thinking much more of Minnie than of what she was eating.

That evening Minnie told her mother the whole story and asked if Mrs May could not take the washing, as their washer-woman had died, and in that way earn money for the rent "I will try to get up a society, mamma, and make enough money to buy Susie a dress." Minnie's mother thought this was a good plan and praised her little girl for trying to do good for the poor.

Monday afternoon Minnie went around and got six girls to agree to meet the next afternoon and decide what to do. Now this town in which the little girls lived was a large one and there were many ways to earn money.

The society met the next evening at Minnie's house, and this was what they decided to do: each one was to ask their mamma to help them find work for which they would get paid.

"What shall we name our society," said Lucy, one of the girls, "it is so small and for such a short time. I hardly suppose we need name it at all, unless we could keep it up." O, let's name it *Little Helpers* and keep it up, suggested Minnie That's fine, lets do it," exclaimed several, "Well, we must have another meeting the next day after tomorrow eve. It is late now and we must go home, then we can tell what we are to do to get our money, ' said our girl The little girls then told each other goodbye and parted for their several homes. Here are the names of the *Little Helpers* and the way they earned their little amount of money—Kate and Mary took turns watching the baby for mamma; Orace set the table every day and mamma paid her well for it; Lucy and Sallie attended to the flowers and chickens, and as for Minnie, her father gave her a half dollar for being so ready to help others.

The girls only had a week and a half, so they went to work with a will. When shey met at the time appointed they agreed to each bring thirty cents or more and that would de enough to buy a dress, but the hat and shoes, $1.80 would not get it all and have the dress made too "I know a lady who makes children's dresses for 50 cents," said one, "but what about the bonnet and shoes?" "I have a splendid white bonnet, that is rather small for me," said Mary, "she can have that." "Good," exclaimed several. Now all was settled except the shoes and they will have to wait for a few days. We will have no more meetings until we carry the things and give them to Mrs. May to give Sue and surprise her when she gets up Easter morning. "How delighted she will be to find she can go to church."

The time passed much faster than the girls expected and when it was out they carried the dress and bonnet, with the shoes Minnie's father had given the society, to Mrs. May and asked her to put them on a chair by Susie's bed, so she could see them as soon as she opened her eyes and beheld the light sunny morning.

Mrs May was awaked next morning with, 'O, mamma, mamma, an angel from Heaven." When she picked it up the note fell out and was carried to her mother to read. This is what it contained:

Dear Susie:—We hope to see you at church this morning. The society—Minnie, Kate, Mary, Grace, Sallie and Lucy, all send love.

Such a nice little note, mamma, and such nice things. Then she hopped and danced over the floor until her mother stopped her and explained what Easter meant. She then told her she could now go to church and hear more of Christ, from the preacher than she could ever tell her.

She was the happiest girl you ever saw when she put on her new clothes and started out for church. The "Little Helpers" kept on doing good for the poor.

Essie Bethea
Age 12.

Where There is a Will There is a Way.

Nell was on one side of the strawberry patch and Ned was on the other, both busy picking berries.

Suddenly Ned stood up straight. "I say, Nell," he began—

"Well?" drawled Nell, her mouth full of berries.

"Well, we wanted to go to school and didn't know how we could, and now I know a way. If we pick and sell all the strawberries, blackberries, dewberries and blueberries that will be ripe here this summer, we will have enough, I should think, to go to school all winter."

"Why, yes," said Nell, "and the land belongs to Uncle Ben, and I know he'll let us have 'em."

"Well, les be going; we have enough berries for supper, and we can ask Uncle Ben on the way home."

They soon gained the required permission from their uncle, and at 8 o'clock we see them again with their baskets filled with luscious red berries covered with their dark-green three-pronged leaves, ready to go to the village to sell them.

They stopped at the first grocery they came to, and Nell entered and asked the price of berries.

"We sell those for 15 cents a quart, those for 12 cents and those for 10 cents."

"And how much do you give for berries, Mister?"

"O, you want to sell, do you!"

"Yes. How much will you give for them?" Ned asked.

"Well, I don't know. I guess we could give 8 cents a quart. I don't know, though."

"Why, are our berries not nice?" asked Nell.

"Not very large, and have, from all appearances, been left over night and brought to town this morning in a wagon."

"Les get out of here," Ned said.

"Well. all right, go ahead," said Nell. Les go to the white house on the hill. I most know we can sell there."

When they knocked a sweet-faced, sad-looking lady met them at the door and asked them to come to the back porch. As they neared the back steps, Nell said: "It don't look like they could have any trouble here,"

"You are mistaken, little girl. Although we have no money troubles, still, we have troubles of a worse kind," said the lady,

"What kind?" said Nell.

"Come in. I will show you," she repiied

They followed her and were led through a long, wide hall until they came to a door at the far end of the hall. She entered and told the others to follow. They started to enter, and Nell uttered an exclamation of delight at the beauty of the apartment. The room was furnished in green and white. The walls were papered with a fern pattern, and large boxes of ferns were planted in the windows.

The chairs and tables were white rush, draped with green demin, or silk, beside one of the windows was a cot, and on it lay the form of a little girl.

"Come in, little folks," said the lady. They entered

The little child looked at them a long time, and said, "What is your name, girl?"

"Nellie Chambers."

"And yours, boy?'

"Edward Chambers."

"And what is your name?" he asked in return.

"Ella Melbin. What are you and your sister selling berries for?"

"We are selling berries to get money to go to school," he said.

"Yes, and we must not stay any longer, or we will be late for dinner," said Nell.

"Will your mother buy our berries," he asked.

"Yes, I think so," she said. Just then her mother came in.

"Yes, I will take them at 15 cents a quart," she said, "and there are ten quarts; that will be $1.50. * * * Will t at be enough?"

"Why, yes," said Nell, "and thank you very much. Well, goodbye. We will bring some more soon."

That was the beginning of their berry selling, and before the season was over they had $15.00, beside they had sold a great many ferns to the people of the village, and had realized $2 from that, $17 in all.

Said Ned: "We can both go this winter, Nell."

It is needless to say that such determined efforts were crowned with success, and when Ned and Nell graduated at their respective colleges in the same months eight years after the berry picking incident, Ned's brilliant essay was written on the same title my story claims—"Where There is a Will There is a Way."

Sylvia.

Written by Sylvia Arrowood, aged 14 years, Woodleaf, N. C.

VIRGINIA.

THE PRESBYTERY OF ROANOKE—The Presbytery of Roanoke met at historic old *Briery* Church on the 24th of August. Fifteen ministers and eighteen ruling elders were in attendance, and we had the pleasure of receiving as corresponding members President McIlwaine, of West Hanover, Rev. D M. Armentrout, of New Castle Presbytery of the Northern Church, Rev. W. T. Walker of Albemarle, and W. C. Alexander of Concord, of the Synod of North Carolina, and Rev. J. W. Tyler of Transyluania Presbytery; also as a "visiting brother," Rev. Mr. Williams of the Baptist Church.

Rev. Dr. C. C. Hersman was dismissed to East Hanover, and Rev. R. A Roane to Holston Presbytery, L, L. Harper was licensed, and dismissed to Montgomery Presbytery, where a field of labor awaits him.

G. B Hanrahar was ordained, and commissions appointed to install him. at Roanoke and Cub Creek on the 3rd Sunday in September and at Hat Creek and at Brookneal on the 4th Sunday.

G. F. Beal of Douglas Church and S. C. Akers of New Concord Church were received as candidates for the ministry.

The proposed rule in regard to letters of dismission to members in arrears on pastor's salary (quoted, and so earnestly controverted in an editorial of the *North Carolina Presbyterian*) *was defeated.* Of the thirty-six sessions reporting their opinion, seventeen favored and nineteen disapproved.

The overture proposing to return to the use of "in" in the baptismal formula was adopted. That to allow a ruling elder to deliver the charge to the people, at the installation of a pastor was laid over till the Spring meeting.

A commission was appointed to visit Swepson, Mecklenburg Co., and organize a church, should the way be found clear.

Clarksville was chosen as the Spring stated meeting.

OBITUARY.

ARCHIBALD McE. SINCLAIR.—The subject of this sketch was a son of Dr. and Mrs. Sinclair, of Rowland, N. C., and in that section of the country his early years were spent. For some years before his illness he held a situation in the bank in Jacksonville, Fla., where he evidenced such ability and faithfulness as opened a clear prospect of promotion. Sickness obliged him to give up his position and go in quest of health. He exhausted the resources of medical science in a struggle of four years, but his condition grew slowly worse, and on Sunday night, July 31st, he passed to the rest that remaineth for the people of God. Mr. Sinclair was a noble-minded and gifted young man, and was deservedly popular wherever he went. He was a member of Ashpole Church, and a faithful follower of the Redeemer, whose strength and grace were his consolation in the hours of supreme trial.

McPHERSON.—At her home near Sanford, N. C., on August 17, 1898, Miss Catherine McPherson in her 79th year. She was a consistent member of Buffalo Church.

BURWELL.—At Lawrenceville, Va., August 16, 1898, of meningitis, Henry Burwell, infant son of I. E. and Hennie L. Spatig. He was only sick one week, when God saw fit to take him home.

Beautiful in life, beautiful in death;
Safe in the arms of Jesus—
Safe on His gentle breast.

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CLIPPINGS.

Here are two clippings from the Presbyterian, the first showing the Romeward tendency of the Church of England some of whose clergy are said to be disguised Jesuits; the second showing a turning towards Protestantism in France. Happily, Protestantism in England does not depend upon the English Episcopal Church.

What is properly called an extreme Ritualistic innovation in England is a device known as the "Children's Eucharist." By this term is not meant what would be regarded among Protestants as a children's communion, but a children's mass. This is a shameful departure from the Episcopal as well as from the Protestant order generally of the Administration of the Lord's Supper. It is not promotive of youthful piety or of fitness for a holy communion service, but a means of indoctrinating them in the worship of the elements. We do not wonder that it excites much public criticism and indignation among those opposed to the Romanizing agencies at work in the Established church. If the children are brought up in this sort of schooling, they will not only know more of the mass than they do of the Bible, but will, in due time, readily swallow the entire Romish system.

We have occasionally referred to the signs of a breaking up of the unity and solidity of the Romish priesthood in France, but more encouraging evidences of a notable Protestant movement within its ranks multiply. Up to a recent date, it was impossible for Protestantism to make any inroads upon it, but now there are growing indications of a marvelous change in this direction in the French priestly mind and heart.

Testimony to this effect is found not only in Protestant papers and circles, but in Roman Catholic publications. For instance, Dr. J. Murray, in writing to the MISSIONARY REVIEW on "The exodus of Priests from the Church of Rome," quotes LA VERITE, a Romish paper, as follows. "There has always been unhappy defections, but they were isolated. To-day the evil is greater than ever. It is not merely single cases which we have to deplore. Certain general principles are showing themselves; a collective movement is perceptible. Briefly, if we are to believe the sad information that reaches us, there is a forming here and there among the clergy an apostat party. Our Catholic priesthood, so firm and united up to the present time is shaken; and there is a movement, though still concealed, toward Protestantism. Not only last month did six priests take their seats as prospective pastors on the benches of the faculty of Protestant theology in Paris, but at least four others have entered as students in the Protestant faculty of Montaubam. All this at once! But it is not the whole. Others are expected to follow. Then here comes a list of sixteen priests who have become Protestant pastors, and are settled as such in various places."

As evidence of Romish alarm over the Protestant trend in the French priesthood, it is stated that the Abbe Chabonnel, who recently left the Church of Rome, wrote before he left: "The Church is in alarm. Various signs of impatience and even of revolt are showing themselves among the young clergy. The profession of faith made by various priests who have lately left the Church is full of evangelical zeal and pious candor. Some still remain in their parishes with their people, who continue to support them. Others enter the evangelization societies."

News of this character is not only cheerful to the friends of Protestantism, but is hopeful of France. She has too long been in the chains of Roman priestcraft and bigotry. She has sought to throw off much of Papal governmental influence since the establishment of the republic, but the hierarchical domination is still very potential. The power of a united and wily priesthood must be fully broken. Freedom of religious thought and activity must be more and more recognized. Protestantism must regain its ancient potency. The people must get hold of a more liberalizing and purer form of Christianity. This will bring to them a stronger moral force, a more enlightened conscience, a more sacred home life and a more reliable and stable governmental development. God seems to be working in their favor in the direction of the restoration of the mighty evangelical and reformatory agency which they lost when the Huguenots were slaughtered and banished. With its return a grand future opens up before the French nation.—The Presbyterian.

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Among the objections sometimes urged against the ministry may be mentioned a very unique criticism offered by a boy, presumably a minister's son, who when asked once if he wanted to be a minister, replied, "No, I've had bread and molasses enough!" There are worse things than bread and molasses, as the Cubans can testify. And in spite of the fact that the ministry sometimes involves plain fare and other trials that are even harder, it is yet the noblest and most attractive of all professions—for those who are truly called to it.—New York Observer.

GOOD PAY—Teachers or others, who would like good pay for extra hours, may get it by selling the best history of the war yet published, "Cuban Fight for Freedom, or War with Spain." Write for terms. One lady sold 36 copies in a week.
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THE SPANISH-AMERICAN SITUATION.

FRIDAY.—Generals Miles, Hains and Schwan have sailed from Ponce, Porto Rico, for New York, with several thousand troops. — Captain-General Macias has given permission for General Brooke to proceed overland to the meeting of the American commission for Porto Rico.—United States transport China has arrived at Hong Kong with General Merritt and General Greene, the former on his way to Paris to attend the sessions of the peace commission and the latter going to Washington.—It is reported that the religious orders in the Philippines are selling their property to a Hong Kong syndicate.

SATURDAY.—The Spanish and insurgent troops in the vicinity of Havana are gettting on friendly terms.—Another shipload of Spanish prisoners from Santiago has arrived at home.—General Brooke has formerly taken command of the American troops in Porto Rico, General Miles having left the island.—Spaniards and insurgents are still fighting in the southern islands of the Philippine group.

MONDAY.—Senor Leon y Castillo, Spanish Ambassador to France, has declined to serve on the Spanish peace commission.—A delegation of wealthy Filipinos visited Consul Williams at Hong Kong and urged that the Philippine Islands be annexed to the United States.—General Brooke has left Guayama, Porto Rico, on his way to San Juan to attend the sessions of the American and Spanish commissioners. —Two earthquake shocks occurred at Santiago de Cuba and caused considerable alarm, but not much damage.—There is a marked improvement in the general health of Santiago.

TUESDAY.—The Cortes reassembled at Madrid yesterday. The Senate began a secret discussion of peace questions.—Aguinaldo says he is prepared for resistance if the Philippines are returned to Spanish rule.—The enforcement of the new tariff at Manila is delayed pending the arrival of instructions from Washington.—The cruiser Resolute, bearing the members of the Cuban commission, sailed from New York for Havana.—General Brooke has arrived at Rio Piedras, near San Juan, after a triumphal progress across Porto Rico.

WEDNESDAY.—In the Spanish Chamber of Deputies yesterday General Correa refused a request to produce documents relating to the war.—There is a great deal of opposition in Spain to secret sessions of the Cortes. —Admiral Schley and General W. W. Gordon, members of the Porto Rico commission, arrived at San Juan.—The health of Santiago has improved so much that General Wheeler hopes to ward off the usual September epidemic. —General Aguinaldo is summoning to his standard all natives of Manila who are capable of bearing arms.

NATIONAL AFFAIRS.

FRIDAY.—Bids were opened at the Navy Department for the construction of three new battle ships, authorized at the last session of Congress. Proposals were submitted by three firms for ships of eighteen knots speed.—Surgeon-General Sternberg says that the War Department is not dispossed to make an investigation of charges relating to the conduct of the war, but that an inquiry by Congress is probable.—The plan of the administration, it is stated in a Washington dispatch, is to send an army of 50,000 men to Cuba after the Spanish evacuation is completed. It is not thought at the War Department that the United States flag will fly over Havana before January 1.

to make an investigation of churges South Carolina, thinks the Governors of States who appointed incompetent officers of volunteer troops should share with Secretary Alger the responsibility for mismanagement.—The bids for the construction of three new battle ships will be examined by a special board, composed of naval bureau chiefs. It is not certain that any of the bids will be accepted.

MONDAY.—The mismanagement of the War Department is believed to have been due, in part, to the rigid character of army regulations and too much red tape, in addition to incompetent men in the field.—The Commissioner of Pensions, in his annual report, says the pension roll will continue to increase, as there are probably 200,000 Union soldiers who have never received pensions.—The Treasury Department has begun the delivery of registered bonds to subscribers to the war loan.—The total amount of gold and silver coins and certificates, United States notes and national bank notes in circulation on September 1 was $1,792,096,565.—The total gold in the treasury is $220,916,282, the highest in the history of the reserve fund.

TUESDAY.—The War Department has issued orders for the removal of the regular army troops from Montauk to points in the Middle and Eastern States.—The President is expected to appoint, at an early day, nine members of the non-partisan commission which will investigate problems relating to labor, capital and agriculture.

WEDNESDAY.—Justice White, of the Supreme Court of the United States, has declined an appointment on the peace commission. It is understood that the President has tendered an appointment to Senator Gray, of Delaware, who is now in Washington.—The Cuban military commission will arrange for the importation into Cuban ports of supplies for the starving people on the island.—Commercial houses in New York have requested the establishment of bonded warehouses at Santiago, Cuba. Secretary Gage has ordered temporary facilities to be provided.—Volunteer organizations will not be mustered out of service or paid until they have accounted for all government property in their possession.—Senator Gray, of Delaware, a member of the American-Canadian commission, believes the American commissioners will have something substantial to report to Congress in December.

FOREIGN AFFAIRS.

FRIDAY.—The latest news from the Soudan was sent last Tuesday and received in London yesterday. It stated that the first of the skirmishes which are expected to end in a big battle with the Dervishes, had been fought near Omdurman, but was unimportant in results.—Public opinion in France is changing at a rapid rate to a demand for a retrial of the Dreyfus case.—The American commissioners at Quebec heard representatives of leading American interests who desire a market in Canada.

MONDAY.—Dispatches received yesterday state that General Kitchener has defeated the Dervishes in the Soudan and has entered Omdurman. The British loss is estimated at 200 and the Dervishes lost thousands in killed and wounded.—M. Cavaignnac, French minister of war, has resigned from the cabinet on account of differences with his colleagues over the Dreyfus case.—Officials of the German foreign office deny the report that Great Britain and Germany have formed an offensive and defensive alliance.—The agricultural and commercial bodies of the British West Indies have again demanded the abolition of British sugar bounties.

TUESDAY.—The cavalry sent by General Kitchenner in pursuit of the Khalifa Abdullah gave up the chase thirty miles south of Omdurman, but camel squads were sent to continue it. —Queen Wilhelmina received a great popular welcome at Amsterdam, where she arrived to be enthroned as sovereign of the Neth lands.

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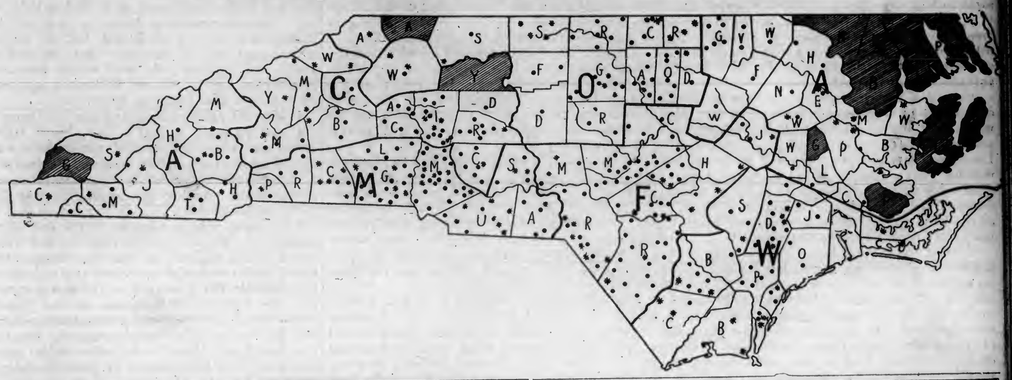
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NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., Sept. 15. 1898. VOL. XL.—No. 37.

The Synod of North Carolina.



A Lesson in Geography, History, and Christian Patriotism for our Sunday Schools.

Superintendent.—What is our State called? Sunday School.—North Carolina; sometimes "The Old North State." Supt.—How many miles long is our State? S. S.—Five hundred. Supt.—What is the average breadth? S. S.—A little more than one hundred miles. Supt.—What country in Europe is the size of North Carolina? S. S.—England. Supt.—Where did our ancestors come from? S. S.—From England and Scotland. Supt.—How was North Carolina formed? S. S.—The counties of Albemarle and Clarendon united in 1669 to form the colony of North Carolina. Supt.—Where was the first white American child born? S. S.—In North Carolina. Supt.—Where was the first Declaration of Independence signed? S. S.—In North Carolina. Supt.—Where were the battles of King's Mountain and Guilford Court-House fought? S. S.—In North Carolina. Supt.—What State furnished the most soldiers for the Southern cause? S. S.—North Carolina. Supt.—To what State do Lieutenants Bagley, Blue, Shipp and Hobson belong by birth or ancestry? S. S.—To North Carolina. Supt.—Which State do we love the best? S. S.—North Carolina. Supt.—If we love our State what should we do for her? S. S.—We should defend her rights, protect her honor and help her people. Supt.—What is the Synod of North Carolina? S. S.—The Presbyterian churches, ministers and people of the State form the Synod of North Carolina. Supt.—What do we mean by Presbyterian people? Supt.—The members of the Presbyterian Church and their children. Supt.—What is a Presbytery? S. S.—A little Synod. Supt.—How many Presbyteries are there in our Synod? S. S. Seven. Supt.—Name them in their order from West to East. S. S.—Asheville, Mecklenburg, Concord, Orange, Fayetteville, Wilmington and Albemarle. Supt.—How can we find these Presbyteries on the map? S. S.—The big letters stand for the Presbyteries and the heavy black lines are their boundaries. Supt.—What are the little dots and stars on the map? S. S.—The Presbyterian churches. Supt.—Why are the churches so thick in Fayetteville Presbytery? S. S.—Because the Scotch settled there and Scotland is a great Presbyterian country. Supt.—Why are the churches so thick in parts of Mecklenburg, Concord and Orange? S. S.—Because the Scotch-Irish settled there. Supt.—Who are the Scotch-Irish? S. S.—They were Presbyterians who went from Scotland to the North of Ireland and then came to America. Supt.—Why are the Presbyterian churches in the rest of the State so far apart? S. S.—Because we Presbyterians have not done enough missionary work.

Supt.—Is there need of work still? S. S.—Yes, very great need. Supt.—What do the shaded parts of the map represent? S. S.—The counties in this State without a single Presbyterian Church. Supt.—How many such counties are there? S. S.—Sixteen. Supt.—How many with only one Presbyterian Church? S. S.—Fourteen. Supt.—Whose fault is it that so many people do not know anything of our grand old Church? S. S.—Our own fault. Supt.—Is our Church the only Church? S. S.—No, indeed. There are other Churches of Christ, besides our own. Supt.—Do all the people outside of our own Church belong to other Churches? S. S. No. There are thousands of people in North Carolina without the Gospel itself. Supt.—What becomes of people who do not believe the Gospel? S. S.—They are lost forever. Supt.—How shall they believe in Him of whom they have not heard? S. S.—And how shall they hear without a preacher? Supt.—And how shall they preach except they be sent? S. S.—We will help send the preachers to our people in North Carolina who need the blessed Gospel. Supt.—How can we send the preachers? S. S.—We can support them while they work for Christ. Supt.—What are our preachers who do this work sometimes called? S. S.—Evangelists. Supt.—What do our evangelists do? S. S.—They preach to the people and start churches and Christian schools. Supt.—What can you tell me of the children of some parts of our State? S. S.—They are growing up in ignorance and vice, with no knowledge of Jesus Christ. Supt.—Where do you expect to live when you grow up? S. S.—In North Carolina. Supt.—What Church shall we want to attend? S. S.—The Presbyterian Church. Supt.—How shall we make sure of having a Presbyterian Church near us? S. S.—By building one in every county in the State. Supt.—Why then should we give our money for Home Missions? S. S.—For our own sake. Supt.—Is that all? S. S.—For our Church's sake. Supt.—Is that all? For North Carolina's sake. Supt.—What else? S. S.—For the sake of perishing souls. Supt.—Is there not a better reason still? S. S.—For Christ's sake. Supt.—What will Christ say to us in Heaven if we love and serve Him here? S. S.—"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

CONTRIBUTED ARTICLES.

Christian Perfection.

From an address recently delivered by Rev. Eugene Daniel, D D., we take the following terse and convincing extract on a timely subject:

"It is always proper for us to consider such a subject as advancement in the grace of God.

"It is in order that we may grow in the fulness of Christ. When we search history we find three or four forms of perfectionism.

"First—Roman theory. She attributes to the sacraments more importance than we give, especially baptism. They hold that all sin is washed away in baptism. Along with this removal there is an infusion of divine grace, and the man is free from sin, and he has a kind of perfection. In other words to the baptized man the moral law is accommodated to the man in a special way to suit the state of perfection

"Second—Wesleyan theory. I have no word of reproach or deprecation of that godly man. He was a great man. Wesley tells us that when a young man he found a copy of J Taylor's 'Holy Living and Dying.' As he turned its pages he realized what a poor Christian he was. A year afterwards he read Thomas a Kempis, which deepened his impression. He sought the power of the Holy Spirit. He was strong and broad in his feeling concerning the Christian life

"Wesley says that to the perfect Christian, God is always the joy of his heart. His heart is lifted up to God in all places and at all times. All in the soul is holiness to the Lord All things point to Christ. He continually presents himself holy unto the Lord. He held at that time—24 years of age, absolute perfection, To stop here would do him a great injustice. His view underwent modification during his successive years of arduous work. He thought the Christian not perfect in knowledge. He found he had wanderings in prayer. Sometimes the Christian is not delivered from temptation. He admits mistakes in judgments. He never became so perfect that he got above the Lord's prayer, He always used it. Whatever the nature of his view of perfection he held that no man was perfect with reference to the moral law.

"By perfection he meant the humble, gentle love of God controlling our actions He believed in the gradual work up even to death, but it may come some years before. He thought it difficult to attain such a state in the marriage relation

"What is the Presbyterian view of sanctification? The law of God is an expression of the divine will concerning the creation in this world This law is immutable. God's law is never lowered. The rule of duty under which we placed ourselves is binding upon us. A Presbyterian will define sin in language of the Catechism and not in the language of Wesley, who defines sin to be voluntary transgression of the known law

"Sanctification is that work of God's free grace whereby we are enabled to die more and more unto sin, and to live unto righteousness. The Presbyterian does not hold to any view of obtaining perfect sanctification in this life."

CORRESPONDENCE.

To the Presbyteries Controlling Davidson College.

DEAR BRETHREN:—It is again the privilege of the Board of Trustees of Davidson College to meet in annual session at the close of the sixty-first collegiate year and we would devoutly acknowledge the blessing of God upon the work committed to our hands. With one lamented exception, the lives, and, in the main, the health of the students and Faculty have been preserved during the year.

On the 20th of August last, Prof. W. D. Vinson, M A, LL. D, of the chair of Mathematics, was called to his reward on nigh. Thus ended a most valued service of fourteen years. We desire to record our deep sense of loss. He is greatly lamented by Faculty, Students, Alumni, and a long catalogue of pupils who passed under his hand in twenty-four years of teaching, and who shared his friendship and love.

His place has been filled with John Leighton Douglas, A. M., a favorite pupil of Prof. Vinson, an alumus of Davidson College, a three years' student at Johns Hopkins University, and a tried and proved teacher of considerable experience.

The last year has been the most prosperous in our history. One hundred and ninety one students were registered during the year. Of these thirty-six were candidates for the ministry, and twenty four were ministers' sons. Thirty-five were also connected with the Medical College here, pursuing their scientific studies in Davidson College.

For a large part of the year good order and devotion to duty were almost a marvel, and the general religious and moral tone of the college has been excellent. Many of the students engage in active Christian work as opportunity offers.

The relation of Students and Faculty, and the village church also, have been exceedingly pleasant and satisfactory, and the pastor of the church, Rev. A T Graham, has the confidence and affection of the entire student body; and his influence over them in their sports and recreations is very happy.

The growth of the patronage and the expanding work of the college in many directions make it necessary to secure enlarged resources as soon as possible. The free tuition given to candidates for the Ministry and ministers' sons, and to others who are needy, would amount to over four thousand dollars a year. This should enlist the sympathy of all who love the College and the cause of Church and Christian Education.

Two efforts do no., and will in the near future, engage the earnest attention of the Board of Trustees. The first is to provide a Science Hall adequate to all the increasing demands of all the physical science, with Natural History, for years to com . The plans for such a building have been prepared and approved. It can be erected and equipped at a cost of $15,000. An earnest effort will be made to build it at an early day.

The second needed effort is to secure larger endowments and revenues. Just as soon as we can secure a suitable financial agent, and circumstances will permit, we shall appeal to our friends and to the friends of church education to give us a large increase of endowments and revenues so that we can push and develop our work in fair and honorable competition with every rival, Church and State, and, above all, honor and glorify the Master in this department of His work.

The second series of Davidson College Divinity Lectures on the Otts Foundation was delivered last October by the late Rev. R. L. Dabney, D. D. LL D., and has been published by the Presbyterian Committee of Publication under the title of "Christ, Our Penal Substitute." You will remember that the first series was delivered by Rev. J M. P. Otts, and published by the Revel Co., Chicago, under title, "Unsettled Question." These two volumes deserve a large circulation.

By order of the Board of Trustees.

J. RUMPLE, Sec.

The Pere Marquette Statue.

We have not yet got through with the outrage committed by the placing of the statue of Pere Marquette in the Capitol at Washington. The more we think of it the more serious it seems. The statute authorizes the placing of statues in that great central hall "for not exceeding two statues in number, of marble or bronze, from each State, of deceased persons who have been citizens thereof, and illustrious for their distinguished civic or military services, and when so furnished the same shall be placed in the old chamber of the House of Representatives, known as Statuary Hall, in the Capitol of the United States." Of course, that statute precluded the placing there of a statue of Marquette, because he had performed neither civil nor military service He was a devout Jesuit missionary, born in France, and was never able to converse in the English language. At the time of his passage up and down through what is now known as the State of Wisconsin it did not belong to the United States, but to Canada, and Marquette had nothing whatever to do with its settlement. The little mission stations scattered here and there, at that time, all became extinct, and no trace of anything which he touched within the limits of the State remains Marquette was born in 1637, and in 1666 came to Canada and founded the Sault Sainte Marie Mission. He never had a home in Wisconsin, and the name of the territory was unknown to him. He loved to wander rather than to do steady work in any one place, was easily induced to remove from one point to another, doing no mission work in Wisconsin to speak of. He came to Canada in 1666; five years later he was in Michigan; seven years after reaching the country he was on a trip with Joliet down the Wisconsin river to the southward, and subsequently was seeking to establish a mission at Kaskaskia, Ill., from which he went on his way to the northward and died in 1675, or nine years after reaching America. And yet the State of Wisconsin paid $9,000 for the statue which professes to represent this wandering Jesuit, and the same influences which procured its adoption by the State of Wisconsin procured its placing in the Capitol at Washington.

It should be known that the State of Wisconsin did not willingly submit to this Jesuit trick. There was some difference of opinion as to who should receive the proposed honor of a statue, and a State Senator named Ginty suggested the name of Marquette. At first the suggestion was derided and its adoption bitterly opposed, so that it did not meet with an adoption in the year of its suggestion. But the election came on, and it was found that a majority of the legislators in the next Legislature could be manipulated in favor of the plan. Mr. Ginty was active, and it was argued that the adoption of Marquette as the "hero" would conciliate and hold a large Roman Catholic constituency in Ginty's district. But the Governor signed the bill "only after violent pressure, and under his earnest and repeated protests." Who can doubt that Jesuitism was the controlling agency in effecting the adoption of the scheme for the Marquette statue?

But this is not all the story, and it ought to be fully understood. The next thing was to get it into the Capitol, and that was not an easy matter. The law provided for the setting up of statues of men "illustrious for their distinguished civic or military services," and no one could pretend that Marquette had rendered either civic or military service. He was not even a citizen of America. He had never lived within the boundaries of any State. He had been a wanderer, for the space of nine years, in a section then under the control of France. Nothing but Jesuit management and the skillful manipulations of Congressmen could prevail for the statue by the United States. But, though it took four years for its accomplishment, success was achieved, and the statue was set up. The special bill for its acceptance was adopted by the Fifty second Congress, but President Harrison did not sign it. Meantime, how many Congressman were elected because of their position relative to the statue none may ever know; but it is certain that the Romanist does not hesitate to let it be known that his Church is a power in politics "Have you ever thought," said Archbishop Ireland to a Senator, "how much our Church can help your political aspirations?" Of course he did not ask, "Have you ever thought how much our Church can injure you in your political aspirations?" That is not just the way to say it A Jesuit does not make that mistake. It was not made in the matter of the statue. Four years after the passage of the "joint resolution," which President Harrison did not sign, another of the same nature was passed, and President Cleveland did sign it, and immediately the statue was put in place, close beside that of the lamented President Lincoln, over which it towers, weighing probably twice as much. G. W. L.

The Altamont Bible Institute.

To the People of God, Scattered Abroad, Greeting:—

Believing that we have been led of the Lord, and, that He has opened the way, a few of us have undertaken the purchase of the Altamont Hotel property on Paris Mountain near Greenville, S C. for the purpose of enlarging the Summer Bible School that has, in a small way, been held there for the last four or five years, and, also, establishing a permanent Bible and Missionary Training School

The institution shall be known as "The Altamont Bible Institute" It is to be strictly non-sectarian but interdenominational, and shall be open to both ministers and laymen, to all God's children, whether male or female, who desire to better fit themselves for Christian work.

While the central idea of the Institute is training in God's word and methods of Christian work yet it will have an Academic Department, where those who have not enjoyed a sufficient scholastic training can receive it, as a means of better understanding the Bible and doing God's work. This department will be under the special direction of a thoroughly qualified person. In connection with this, Hebrew and Greek, the languages of the original Scriptures, will be taught.

The real object of the Institute, as its name indicates, is the study of God's Word and the equipment of men and women for God's work. The courses of instruction shall be under Spirit-filled and Spirit-taught men, and a thorough knowledge of the whole Bible shall be the keyword of the school. We believe there are many young men and women who are anxious to be used of God, but who lack preparation and have neither the time nor means to take an extended course; that there are many Christians who would like a better knowledge of God's Word, that they might be of real service in their church life—in the Sunday School, the prayer meeting, the revival services, the home and business world; that there are many who feel called of God to do evangelistic, home or foreign missionary work; that there are many ministers and other Christian workers who would, at times, like to go apart from their regular work and have a season of refreshing Bible study; these all shall be provided for in the courses of instruction.

In addition to the chairs of Biblical instruction there will be a Chair of Missions in which the history, opportunities, barriers, needs, conditions of the different mission fields, methods of work and of God's thought and purpose as to the evangelization of the world, shall be set forth.

Besides the regular Corps of Instructors a parallel course of Biblical exposition, running throughout the fall, winter and spring session, will be had. This course of lectures will be given by various Christian workers, succeeding each other throughout the year. Also special series of lectures to be given by eminent biblical teachers, shall be arranged for from time to time

As to the Expense.—There will be no charge for tuition or instruction to those who have any form of Christian work in view, and the board shall be as low as health and comfort will allow. It is sought to equip workers with the least possible expense to them.

As to the Summer Work.—The buildings of the Institute will be thrown open to God's people, who desire a resort where cool, bracing atmosphere and splendid scenery shall be combined with Christian surroundings Throughout the summer we desire to make the place a religious encampment, where various Christian conventions and conferences can be held and to which many of God's people shall come. A special conference of Christian workers shall annually be arranged for, amongst other conventions, at which the foremost Biblical teachers, preachers and workers of the day shall make addresses.

Paris Mountain is near Greenville, S. C., a city of 13,000 people. Several years ago a joint-stock company purchased the summit of the mountain, which is 2054 feet above the sea, and "The Altamont," a large, modern hotel was erected for summer visitors, at a cost of $20,000.00. The stock company did not succeed; the creditors purchased it and we have bought the entire plant for $5,000.00—one-fourth its original cost. The house is practically new, every room is well-furnished, including the office, parlors, dining and cook and bed rooms; has hot and cold water on each floor, with closets and bath rooms; a 3,000 gallon tank with an engine and pump; a telephone line to Greenville; besides, a barn and servant houses. In the front of the hotel is a hall, which with slight expense can be used as an auditorium, seating four or five hundred The property includes 125 acres of choice land on the top and sides of the mountain

It is our purpose to erect, at once, other buildings, such as a large auditorium and a larger hotel than the one already built, to afford ample accommodations for those who shall attend the summer conventions, as well as attend the Bible School. The property cost us $5,000 and we are asking God to give us $10 000 00 besides, that these additional buildings may be erected. In addition to this we are looking to God directly to supply the expense of instruction, so that those who attend the Bible School shall be able to complete the course by paying only their board. Any one who feels led of God to contribute to any of these funds, we shall be glad to hear from, whether in small or large amounts. We hope to open the Institute by November 1st, 1898 and shall be glad to hear from any who are thinking of attending. A letter to either of us at Greenville, S C, will be received.

In dependence upon God for its support and maintenance we send "The Altamont Bible Institute" forth to be a blessing to His people and a factor in hastening the coming of our Lord. Your Servants in Christ,

N I HOLMES,
S. C TODD.

For the North Carolina Presbyterian.

The Sabbath School Institute at Steel Creek Presbyterian Church.

On the 1st and 2nd of September a very pleasant and profitable Sabbath School Institute was held at Steel Creek Church. It was under the auspices of the Presbytery, and the program was arranged by Rev. Jas. Crockard, Presbytery's chairman of Sabbath schools. The spacious building was filled on both days by officers, teachers and pupils of the Sabbath schools of Steel Creek and the chapels and neighboring churches From 100 to 150 teachers were present. The program was very full The first day was devoted to the Bible. The second to teaching.

After the enrollment and addresses of welcome Rev. C G. Vardell made a most striking and instructive address on "How to Study the Bible" He was followed by Mr. Howard A. Banks. His address on "The Bible in the Home," was valuable for its beautiful thought and diction and its personal testimony. In the afternoon Mr. Frank F Whilden, Field Secretary of the South Carolina Sabbath School Association, spoke on, "The Book We Teach." Mr. Whilden is a wide-awake, up-to-date, and at the same time conservative normal teacher His theme was the Bible, and it was evident he loved the subject. He captured the attention of the audience at once and held it all through. He put many new ideas into the minds of officers and teachers. After his address the Rev S W. Newell gave us a thoughtful paper on "Lesson Helps, Their Use and Abuse." At night Dr. A. J. Crowell spoke helpfully on "How to Secure a Prompt and Regular Attendance." He was followed by one of the most interesting addresses on "The Bible and the Black-board," by Mr. Whilden.

The second day brought three addresses from Mr. Whilden. "The Sunday School" in the morning; "The Teacher" in the afternoon, and "Our International Work," at night. In the morning there was also an informal discussion on "Teacher's meetings, their necessity, and how to make them a success," and a very practical and striking address on "Music in the Sabbath School," by Mr. R. C. Freeman, an elder of Steel Creek Church.

In the afternoon, besides the address of Mr Whilden, the question-box was opened. The great interest aroused was shown by the number and practical bearing of the questions. Then an earnest plea was made for "Consecration to Sabbath School Work," by Mr. G. C. L. Junkins, of Philadelphia Church.

A conference of officers and teachers was held during the Institute, and an overture sent up to Presbytery, asking for the organization of a County Presbyterian Sabbath School Association.

The good house-wives spread a most delightful dinner The music was an inspiration and everybody felt "it is good to be here"

The Institute was a good and useful thing. Its expenses were almost nothing Why may not such be held in many and different churches? No part of our work is so lamentably behind as our Sunday school work. None is so vitally important to our growth in grace and in numbers.

A. A. LITTLE.

HOME MISSIONS.

DEAR BRO McKELWAY—Evangelist R. W. George recently closed a meeting at Wilson's School House, in Stokes County, with gratifying results. There were a great many professions of faith, and ten joined the Presbyterian Church. Over $400 was raised for a building, a deed for one acre of land for a site was secured, and the lumber contracted for, at once. This is one of the grandest of openings for Presbyterianism. There is no other denomination in the field, and the people are hungry for the Gospel, as they showed by standing in crowds each night around the preacher on the bare ground. With the church building up, we may hope for great things at this point. This is the third church for Bro George since January last, for building which he has raised over $1,100. One is finished and dedicated, and the other two are on the way. A brighter Gospel day has dawned for the people of Stokes County. R W. CULBERTSON,

Chm'n. H. M. Com. Orange Presbytery.

Mebane, N. C., Sept. 8, '98.

A Theological Seminary for Texas.

To the pastors of our city churches:—

DEAR BRETHREN:—The Synod of Texas at its last meeting continued the committee to receive and consider propositions for the location of a theological seminary and to raise an endowment for the same. Some of the restrictions by which the committee has hitherto been hampered have been removed. The only essentials now to a proposition for a location are that it "include sufficient grounds and ample buildings for opening the school."

I am glad to see the favor with which this movement is meeting among Presbyterians generally, west of the Mississippi river, and we wish now to make a vigorous effort to locate the Seminary at as early a day as practicable I address myself to the city pastors, because from the cities alone can we reasonably expect an offer of a suitable location, and I would ask you, brethren, to bring this matter before your people, and see what their wishes are. I have delayed calling your attention to this matter because of the war, but now that peace has returned, I would ask you to move in the matter at once, and have something ready to report to us before the meeting of Synod.

As chairman of the Committee of the Synod of Texas, I can act only for this Synod, but I would call the attention of the brethren of the Synod of Arkansas to the following overture of that Synod:

Thy Synod of Texas hereby overtures your venerable body to unite with us in founding a Trans-Mississippi Theological Seminary, in which our candidates for the ministry will have all the advantages that are afforded them by the best seminaries of our Church.

O. B. CALDWELL, Chairman.

Lancaster, Texas.

CHURCH NEWS.

NORTH CAROLINA.

CHARLOTTE.—The Silver Jubilee, of the Second Presbyterian church.

The first steps toward arranging for the silver jubilee which the Second Presbyterian church is to have in October, were taken yesterday.

A number of the members of the church met in the Sunday school room and discussed the matter. The occasion is to be a memorable one in the church history of the city. The celebration will last three days—22d-24th—Saturday, Sunday and Monday, closing with a general assembly of all the Presbyterians in the city on Monday night.

The following committees and chairmen of committees were appointed:

On Addresses: Rev. J. W. Stagg.

Music: Prof. G. P. McCoy, present organist of the church.

Invitation: Col. J. B. Rankin, Mesdames A. Burwell, J. H. McAden and D. W. Oates.

History, Reports, etc.: Col. Rankin, chairman; Mrs. S. V. Young, Mrs. Rebecca McDowell, Miss Cordelia Phifer, Miss Sallie Phillips.

Decoration: Miss Annie Rankin, chairman; Mesdames J. H. Weddington, H. S. Bryan, J. T. Ross, A. B. Reese, and C. A. Misenheimer, and Miss Laura Van Ness and Anna Gamble.

Reception: Mrs. A. L. Smith, chairman. Her assistants to be named later.

Programme: Miss Addie W. Williams.

The addresses during the jubilee will be delivered by the former pastors of the church, all of whom are living and all of whom it is the intention of the congregation to have present if, by any means they can find the "way clear," Dr. Stagg is in correspondence with them now.

It is also intended to have all of the organists who have ever served the church, and their respective choirs, to furnish a number, the final piece on the programme to be a grand chorus by the united choirs.

The committee on history will be expected to include, in its report, the history of the church from its incipiency up to the present time, including the names of first members, pastors, church buildings, societies, Sunday schools and missions.

The reception committee, i. e., those who will be in the receiving line will be the officers of the church—past and present—and their families; the officers of the church societies, charter members and their families; building committees and their families.

Those to whom invitations are to be sent are: The former pastors and their families; the original members of the Second church, whether in or out of town, and pastors of the city churches.

The jubilee will, in magnitude and brilliancy, exceed any church celebration ever held in Charlotte.—Charlotte Observer.

The Home Mission Committee of Mecklenburg Presbytery will meet in the First church of Charlotte, on Tuesday, Sept. 20, 1898.

CHERRYVILLE—A few days have been spent in fulfilling a Presbyterial appointment. I was gratified to see a beautiful church building, well built, and well located. The Presbyterians are few in number but naturaly blue, and have made great sacrifices to build the church and support the pastor. They are very much delighted with their new pastor, Rev. S. L. Cathey. One young lady joined the church on profession of faith. This and other churches of Mr. Cathey's field are the fruit of some mission work.

A. A. L.

GRAHAM STREET, CHARLOTTE.—Last Sunday the Graham street church was taxed to accommodate the audience. Under the ministry of Rev. W. A. Wynne this work is solidifying and growing. In order to more thoroughly train the people a school will shortly be opened under the management of this church.

UNION CHURCH.—We have just closed a meeting of six days at Union church, which was richly blessed of God to the quickening and deepening of the Christ life in God's own children. A deep work of grace was manifest from the beginning. Many who had grown cold and wandered from His steps reconsecrated themselves to Jesus Christ. Out of the number who professed conversion, five were received into the full membership of Union church. Others will join other churches. The congregations were large and attentive throughout. Rev. J. S. Black did all the preaching after Sunday. His preaching was clear affectionate and powerful. He preached the love of God to man in Jesus Christ. And God honored his own truth. To God be all the praise. The father of this visiting brother, the late Rev. Duncan Black, of Wilmington Presbytery, was reared in Union church, which, in her Century's existence, has sent out so many noble Christian spirits into every department of life, to gladden the city of God. A legion host rise up to bless her name and memory. The venerable but beautiful graves, could they but break their native silence might tell of the ancient melodies of praise, prayers and sermons of the strictest Calvinistic type, which rejoiced the hearts of congregations all gone now to the great beyond. Their descendants are remembered very graciously by the same loving God. The cemetery is a very large one. Many a descendant of the Scotch Covenanters here rests from his labor. Here is the dust of the beloved pastor, Hogshead, of a past generation, and here is the treasured dust of our own beloved pastor, Martin McQueen.

M. D. M.

MEBANE CHURCH.—Bethlehem church, Orange county, has just enjoyed a precious season of revival. Services were begun by the pastor, Rev. E. C. Murray, on Sabbath, August 28th, Rev. R. W. Culbertson coming to his help the next day, and preaching twice daily throughout the week. In spite of intensely sultry weather and frequent rains, the attendance was excellent; and the interest deepened with every service. By Friday evening there were about twenty anxious inquirers; and on Saturday the profoundest feeling was manifested, albeit in a quiet way. Eight persons have been received into full communion, and others will probably come in later. The congregation feel deeply grateful to Brother Culbertson for his tender, searching gospel preaching.

Brittain, N. C., Sept. 1898.

Dear Brother:

We are glad for what the Lord hath done for His people at Little Brittain. We closed a meeting of eleven days on the 2nd inst. During the time there were 20 children dedicated to God in Baptism—this without a word of preaching on the great privilege and duty. There were six of the baptised non-communication members examined and admitted into full communion. One who had been raised by a Baptist mother was received on profession. Her mother also was received from the Baptist Church, making eight added to the roll of membership.

This noble people have recovered and remodeled their Church, and every thing is moving along nicely.

What a blessing to have two neighbors instead of one. Brother Cathey, our new neighbor, did us a neighborly deed in preaching three excellent sermons for us in our time of need. A triple alliance in Rutherford County, we hope will not be easily broken. May the Master pour out His Spirit upon all His Church.

P. S.—The following have recited the introduction to the Shorter Catechism to the Superintendent of a Mission Sunday school within the bounds of Duncan's Creek Church:

Miss Sallie Towerry, Miss Louise McFarland, Miss Mary Crowder, Miss Ella Martin, Miss Lelia Huchings, Master William McFarland.

And the Shorter Catechism was recited by Miss Amanda Martin. We hope for good things from this Mission ber 18th.

FIRST PRESBYTERIAN.—The committee of Ministerial Education is called to meet Thursday, Septem 22nd, inst., in the First Presbyterian church, Charlotte, at 10 o'clock a. m.

S. W. NEWELL,
Chairman.

SABBATH SCHOOL DAY AT FALL MEETING OF MECKLENBURG PRESBYTERY.

Mecklenburg Presbytery has set apart Thursday, September 29th, the third day of the approaching meeting at Waxhaw, in the interests of Sunday School work. The programme includes addresses upon the following subjects: "The Sabbath School; Its Past, Present and Future." "The Superintendent." "The Sabbath School as a Factor in Our Home Mission Work." "Theposition and Work of the Pastor in the Sabbath School." "Sabbath School Records." "Teachers' Meetings." "Economy of Time in the Sabbath School."

There will also be a Question Box and General Discussions, and the exercise will be interspersed with music.

Let our ministers and Sunday school Superintendents see that as many as possible of our schools send at least one representative to Waxhaw on the 29th inst. The day promises to be most interesting and profitable.

JOSEPH CROCKARD.
Chairman Com. on S. S.

Mulberry Church has its communion services on Sabbath next. Rev. S. W. Newell will assist the pastor by preaching from Thursday to Saturday.

PIKE CHURCH.—A series of evangelistic services conducted by the Rev. Dr. George L. Leyburn, of Newbern, at the Pike Church this week proved most helpful, and his preaching in an easy conversational style was impressive and admirable. Dr. Leyburn, with his superior intellectual gifts, is a remarkable man in commingling with people and winning them.

J. S. T.

STANLEY COUNTY.—It is the custom of Mecklenburg Presbytery to send each of her ministers to some home mission point each Summer for a protracted meeting, thus assisting and encouraging the local worker in that field. It was my pleasure only to go this year to the help of Rev. A. H. Temple, evangelist in Stanley county, and principal of Stanley Hall Academy. Here for something like twelve years under the Northern Assembly a very helpful school work has been carried on. About three years since the main school building was destroyed by fire, and for a time the work ceased. But the good people of the community realizing their loss united in a petition to Mr. Temple to return to them and he has since been prosecuting his labor of love in their midst, but under difficulties brought about by the loss of the main building. The Northern Assembly has presented the whole property to Mecklenburg Presbytery and undertakes to erect a seven hundred dollar building in place of the one destroyed. The gift has been accepted, and Brother Temple has been transferred to our Presbytery and in connection with his school work is preaching at Home Mission Points in the county—notably in the Presbyterian Church at Locust Level. He is ably assisted in his work by Mrs. Temple; and they have the love and confidence of the people. They have been doing a much needed work successfully. We had last week a very pleasant meeting. There were four additions and we trust there are others who have decided to cast in their lot with us.

MISSOURI.

WARSAW.—Rev. J. Barbee, of Excelsior Springs, Mo., has been assisting Rev. M. B. W. Granger, S. S., of Calvary Church, near Warsaw, Mo., in a four days meeting. Bro. Barbee preached the Word with great simplicity, earnestness and directness, reminding one of Mr. Moody. The attentive and increasing congregations greatly regretted that previous engagements prevented Bro. Barbee from a alonger stay. He organized Calvary Church, eleven years ago, and on the 14th inst., dedicated their new house.

Two new members a husband and wife, were received at the close of the meeting.

COLUMBIA—Rev. J. R. Bridges will spend a few days among the orange groves of Florida, thus concluding his summer vacation.

PALMYRA—At a business meeting of the Presbyterian Church on Wednesday evening of last week it was decided to abandon the use of the church bell after last Sunday. The reason of this is that the bell is badly cracked and the members have become tired of hearing its discordant notes. It is expected before long to sell the bell to a foundry and add enough cash to buy a new one, but until this is done those who attend services at the Presbyterian Church will have to depend on their watches and clocks in order to be on time. The abandoned bell has quite an interesting history. It formerly belonged to a Mississippi steamer which exploded and sank years ago. The bell was recovered and sold to a foundry and was later on bought by the Presbyterians. It did good service until the tail end of a cyclone swept over Palmyra in 1881 and demolished the belfry of the church, hurling the bell to the stone flagging beneath and badly cracking it When the belfry was rebuilt the bell was swung in its accustomd place but its silvery tones were gone forever. It has done its duty, nevertheless, and its quavering voice has summoned worshippers to services, pealed out the glad wedding notes and tolled sad requiems for the dead. Many sacred memories cluster about it and it is not without regret that its iron tongue is to be silenced.—The Palmyra Spectater.

ARKANSAS.

WARREN—Our church building here is undergoing repairs, having a vestibule and a bell tower added. When this is all done, and the whole repainted, we think we shall then have one of the neatest, coziest church buildings in Southern Arkansas. Notwithstanding the work that is going on, we have not missed a single service of any kind. May God's richest blessings be upon us all.

TEXAS.

Rev. W. M. Kilpatrick was assisted in a meeting, in July, at New Waverly, by Rev. E. C. Boaz, our evangelist, and in August, at Old Waverly, by Rev. L. W. Barron, of Huntsville. There were three accessions on certificate, at each place, making six in all. Both the brethren gave us good gospel sermons, and we trust God's own dear people were considerably refreshed. We believe that the results of these meetings are not ended yet, and the fruits will appear later on.

W. M. K.

FORT WORTH PRESBYTERY.

The first week in August our evangelist, Rev. J. H. Davis, was with Rev. J. M. Smith at one of his churches, Files Valley, where there were nine additions to the church and $23.10 collected for the support of this work. The second Sunday was spent in the field of Rev. W. S. Baker, at a schoolhouse called Coalville, near Gordon. Here there was a good meeting held with ten professions, eight additions to the church, and $10.34 gathered for the prosecution of evangelistic work. The evangelist spent the third Sunday at Brazos, entirely new territory. The Methodists were holding meetings and agreed to let him join in with them. He preached Saturday night and five made a profession of faith. This frightened the other brethren and the Evangelist wasn't asked to preach on Sunday. However, he was permitted

to preach some the next week, and before he left ten people desired to be formed into a church. It was thought best to wait awhile. The next point was Caddo, and the fourth Sunday was spent with the little band there. There was one profession. Eight dollars and twenty-five cents was collected for evangelistic work, and $200 was pledged towards a church building. A house there will be a great help. Thus you see, brethren, the good work goes on. The collections for the last two months have almost supported the work with the help the Central Committee gives us. Let us rally to this work of the Lord.

REV. J. V. McCALL, Chair. H. M.

MERTENS—We have just closed a ship of our church on profession of faith.

Trustees were elected and a desirable lot secured on which we hope to build a new church soon. E. M. M.

GREEN HILL—Rev. M. P. Slaughter is engaged in a meeting at Winfield, Titus Co. There is a small organization there; and they are taking steps to erect a building soon.

LOUISIANNA.

NEW ORLEANS.—A pro re nata meeting of the Presbytery of New Orleans was held on Thursday, Aug. 18, in the lecture room of Dr. Palmer's church for the purpose of considering the request of Rev. D. O. Byers for a dissolution of the pastoral relation between himself and the church at Moss Point, Miss.

Dr. B. M. Palmer presided and called on Rev. W. J. Sechrest to open the meeting with prayer.

Present were Drs. Palmer and Mallard, Revs. Sechrest, Koelle, Voss, Russo, Byers and Barr; Elders T. J. McMillan, F. Fick and E. S. Upton.

Excuses for non-attendance were received from Dr. J. H. Nall, Revs. Harris, Graham, Mooney and Caldwell.

The call for the meeting was then read and found in order. It stated the object of the meeting as indicated above.

A communication from the church at Moss Point was read, in which the church joined in the request of Rev. D. O. Byers, though with much regret that the pleasant relations between them and their pastor must be dissolved. Mr. Byers assumes the presidency of a female institute at Jackson, La.

Many members of the Presbytery also expressed their regret at losing a brother who during the fifteen years of his connection with the Presbytery has greatly endeared himself to his brethren.

The Presbytery granted the joint request of pastor and people and dissolved the relation.

Rev. J. D. Mooney was appointed to preach at Moss Point on some Sabbath convenient to all parties and to declare the pulpit vacant.

The meeting was closed with prayer by Dr. Mallard.—Southwestern Presbyterian.

Louis Voss.

NEW ORLEANS.—Illness of Dr. Palmer. The following will be read with the deepest interest and concern:

"Dr. Palmer was taken ill yesterday morning (Sabbath, Aug. 28) during services at the First Presbyterian church. He was obliged to pause in the delivery of his sermon and retire. He was taken to his home in a carriage, and his physician summoned. There were a number of conflicting rumors afloat yesterday in regard to his condition; but his illness is not serious, and there is no cause for apprehension among his many friends in this city. He had been unwell for several days, and yesterday's attack was but a momentary indisposition which had been aggravated by the exertion of conducting services. He was resting quietly at a late hour last night. His physician, Dr. Joseph Holt, said last night; 'During the service at church this morning Dr. Palmer was taken with a chill followed by a considerable fever; but the fever has now entirely subsided, and he is resting comfortably, with every promise of a speedy restoration to the duties which so endear him to us all.

We are gratified and thankful to add that at our latest accounts before going to press, Dr. Palmer was still improving, and we trust that by the time this reaches our readers he will have recovered entirely from his attack.—Ib.

NEW IBERIA.—We have heretofore stated that Rev. J. W. Todd, evangelist in this field, had a vacation of one month, and had gone to Colorado on a visit to his brother, with his father, who is an invalid. Later intelligence has been received indicating that his own health is impaired, and that he feels constrained, under medical advice, to rest for six months. He is suffering from extreme nervousness. He asks that other arrangements be made to supply the important field which he thus leaves vacant. —Ib.

MISSISSIPPI.

MISSISSIPPI.

NATCHEZ.—Rev. Dr. J. B. Stratton, the venerable pastor-emeritus of the church here, has gone on his annual visit to Atlantic City, N. J., accompanied, of course, by Mrs. Stratton. They expect to be absent until the middle of October. We trust they will return home with renewed health.

A MINISTER AND TEACHER WANTED.—A middle-aged man is needed to take charge of a good high school, where the classics are taught, and at the same time to preach to a church. None need apply but one who is qualified to teach such a school and is a good preacher. For such an one there is hard work and good pay. Apply to Rev. R. W. Mecklin, College Hill, Miss. Work to begin the first of September.—Ib.

LEXINGTON AND DURANT.—These churches have given their pastor, Rev. Eugene L. Siler, a vacation of five weeks. Until September 1 his address is Cheraw, S. C.; from then until the first of October it will be Bushnell, Swain county, N. C. One new member was added to the Durant church by profession on Sunday, August 21.—Ib.

MOSS POINT.—The following resolutions were unanimously adopted by the congregation of the Presbyterian church on Sunday, August 14, 1898:

Whereas, Our beloved pastor, Rev. D. O. Byers, has found it to his interest to sever his connections with this church and cast his lot with a different people, therefore be it

Resolved, That during the nearly fourteen years Brother Byers has served us he has done so with fervency and zeal. Each one of us has some remembrance to endear him to us; at the deathbed he has been to speak the last words of consolation; at the baptismal; at the bridal altar; in the household—everywhere—he has left his impress, and our hearts fail to express, however deep the feeling may be, the love and gratitude we treasure for our departing pastor.

We invoke God's blessing upon him and his family wherever they may go, knowing by our own past experience that wherever their lot is cast they will be useful members of the church and of society. We heartily commend them to the friends of their new home.—Ib.

JAYNESVILLE.—I write you a few lines relative to my work in Covington, Simpson and Smith counties. I took charge of the group of churches consisting of Calvary, Olivet, Dry Creek and Hopewell in December of last year, giving one Sabbath in the month to each church and preaching at Westville, the county seat of Simpson, on the fifth Sabbaths. This work has been prosecuted during the present year with regularity and general indications of interest. During the months of July and August I arranged for a series of meetings in all these churches. Rev. E. J. Currie, of Hattiesburg, was secured for Westville, Calvary and Olivet churches. We held our first meeting at Westville, beginning on the fifth Sabbath of July and closing on Tuesday night following. This church was organized by Rev. G. E. Chandler some eight years ago, with two elders, two deacons and eight or ten members. It has never had the regular services of a minister. The church has suffered severe losses by the removal of its officers and members, leaving only one of the elders, no deacon, and about five members. Dr. McCallum, the remaining elder, is a typical Scotch Presbyterian, orthodox from head to foot.

The meeting was greatly enjoyed by our own little flock and the community at large. One member, the daughter of Dr. McCallum, was received on profession of faith in Christ.—Ib.

ALABAMA.

BIRMINGHAM.—Rev. James D. McLean, of Livingston, will spend the week beginning Monday, the 12th, with Rev. J. A. Bryan, of the Third church. He will preach at 9:30 a. m. and 8 p. m. and a great blessing is expected. On Monday morning at 9:30 the Birmingham Presbyterian ministers are invited to assemble at the Third church and merge their weekly meeting into this special service.

Some weeks ago a called meeting of the Presbytery of North Alabama was held, at which Rev. J. J. Grier was received from the Second Presbytery of the Associate Reformed Presbyterian church, and the request of the South Highlands church for his services as stated supply for six months, was granted. Since Mr. Grier's entrance upon this work he has made many friends, and is gaining every day in popularity and usefulness as a man and a preacher.—Ib.

CARBON HILL.—Rev. Charles S. Sholl, of Avondale, held a meeting at this point, where the Presbyterians have a faithful few. His earnest and eloquent presentation of the gospel proved indeed a season of refreshing. Four members were received, and all were encouragd in regard to the future of our church here.—Ib.

MOBILE.—On Sabbath, Aug. 28, Rev. E. M. Stewart, of Danhne, who is doing such good work in Baldwin county, preached at Broad Street church in this city. This church has been left vacant by the resignation of Rev. R. A. Mickle, who has devoted himself entirely to the work of the Bethel among the seamen.—Ib.

VIRGINIA.

ALEXANDRIA, VA.—Rev. Theron H. Rice, of Atlanta, Ga., formerly pastor of this church, has recently visited here, to the delight of his many friends, and conducted a Wednesday evening prayer meeting for us during his stay. The pastor, Rev. J. Ernest Thacker, has returned from his vacation refreshed and strengthened by his rest, and conducted both services. In the morning the names of eight persons were read as having been received into the church by the session.

WEST VIRGINIA.

MONTGOMERY, W. VA.—Rev. J. K. Hitner having given up his charge at Paris, Mo., has accepted a call to Montgomery, W. Va., and will commence his ministrations there, September 18th.

CARD.

To the pastors and sessions of Mecklenburg Presbytery. Dear Brethren: The second quarterage due our workers will end on the 1st of October. They all need the money. Will you please send in by that time one-half of your apportionments, due the cause of Presbyterial Home Missions.

R. A. MILLER, Chr. H. M.

CHANGES OF ADDRESS.

Rev. S. S. Laws, D. D., LL.D., from Columia, S. C., to P. O.Box 553, Richmond, Va.

Rev. J. K. Hitner, from Paris, Mo., to Montgomery, W. Va.

Rev. W. L. Lingle, from Union Seminary to Dalton, Ga.

Rev. R. C. Reed, D.D., from Nashville Tenn., to 1419 Richland, Street, Columbia, S. C.

PERSONALS.

Rev. W. S. Lacy, D. D., has returned to his home in Norfolk, much improved in health and ready for

—Rev. R. F. Campbell, D. D., of the First Church, Asheville, and his wife were enabled to take a European trip this summer. They have returned and Dr. Campbell has entered upon his work.

—Rev. R. E. Caldwell, D. D., of the First Church, of Winston, has returned from Europe.

—Dr. W. W. Moore spent a few days with his brother in Charlotte last week. He was on his way to preach the dedication sermon of the Church at Gastonia.

Rev. Wm. Haynes Leavell, of the First Church, of Houston, Tex., has been visiting relatives in Charlotte, N. C.

—Rev. W. E. McIlwaine, formerly pastor of Hopewell and Gastonia Churches, but now of Pensacola, Fla., is visiting his old friends.

—Rev. B. L. Baker, of Monticello, Fla., brought three students to enter the Freshman class at Davidson college last week. He preached for Rev. A. T. Graham on Sunday.

Rev. R. C. Anderson, of Shelbyville, Tenn., occupied the pulpit of the First Church, of Charlotte, last Sunday in the absence of Rev. J. R. Howerton, D. D.

—Dr. Kerr, of Richmond, who is spending his vacation in Montreal, writes the following funny story to the Central Presbyterian: "Speaking of priests reminds me what a Montreal lady told me yesterday, that on the occasion of a bishop's visit to the house of a French family of her acquaintance she, being also a guest, remonstrated with the hostess for the extrvagant preparations made for dinner, and the French hostess, who had not quite mastered the English tongue, replied: 'Ah well, Madame, that is all right, we shall live on the Bishop's remains for a week, after he has gone."

—Rev. T. D. Witherspoon, D. D., now at Fort Spring, W. Va., is visiting Mrs. Matthew Mann. His physicians think his conditon somewhat improved.

—Rev. S. L. Grigsby, pastor of the church at Holly Springs, fills the pulpit of the Second Presbyterian church, Memphis, Tenn., on the last Sabbath in August and the first two Sabbaths in September, during the absence of Rev. Neander Woods, D. D., pastor.

MEETING OF THE SYNOD OF NORTH CAROLINA.

Hickory, N. C., Sept. 10, 1898.

The Synod of North Carolina will meet in the Presbyterian Church, Gastonia, N. C., on Tuesday, October 25th, 1898, at 7:30 o'clock p. m.

J. ALSTON RAMSAY,
Stated Clerk.

—Eighteen dozen eggs give our family two eggs a piece for a breakfast, not a big allowance, and at 8 cents a dozen (cheap) it takes $1.44 for one breakfast. A nice big ham gives all one generous slice. A fifty pound lard keg filled with beans, ready to boil, or a bushel of Irish potatoes is hardly a sufficiency for one dinner. It requires thirteen quarts of meal for bread for one dinner, thirty-six quarts of flour in biscuits for one meal, forty quarts flour for light-bread for supper and breakfast, two quarts of grits for breakfast, two quarts of rice for dinner, six pounds butter (10 cents per pound) for one meal, and gives less than an ounce to a person. This gives one some idea of the immense amount it requires to fill our twelve tables around which are seated 104 people three times daily. Pity we must eat to live, but since 'tis true, the good Presbyterians of North Carolina will see to it that their orphans have all their needs supplied.—Our Fatherless Ones.

Six children have been added to our orphan family in the past fortnight, a few others are yet to come. Friends, take these new children to your hearts, remember them in your prayers and help us to clothe, feed, educate and train them by giving us of your substance as the Lord has prospered you.—Our Fatherless Ones, Sept. 7.

FOREIGN MISSIONS.

To Show What Might be Done.

The condition, needs and opportunities of our Foreign Missions require that our Church should, during the fiscal year 1898 9, make a substantial increase in its contributions over those of any previous year. A small increase might enable us to keep out of debt. But the reason of existence of the Foreign Mission work is not merely to keep out of debt, but to make some progress in the long delayed business of getting the church of Christ established among the heathen. To put all our missionaries in good sanitary houses, such as many of them are not in, to equip our doctors for the grand work they might do, but for which only one of them has any proper facilities, to open no new stations, but to send just a few reinforcements to all the fields to put those now occupied in reasonably good working condition; and then to give them just a comfortable and economical support, which is all they ask, and which they must have in order to do their work, this is what we ought to do this year if we can. Can we?

The following statement will show that with a reasonable effort all along the line it would be not only possible but easy to be done.

The First Church of Galveston gave last year to Foreign Missions (about the same amount also to Assembly Home Missions) $5500, about $10 per member. It is true that one very large individual donation went into this amount, but our best hope for the future is that many of our pastors will begin to use their influence to secure these large individual gifts from their members who are able to make them, and many of whom would do so with a little timely suggestion and encouragement.

We wish well to all good colleges, but we do not believe that in the present state of the world American colleges are any more worthy objects of large individual donations than the great cause of preaching Christ to the millions of heathendom who have not heard His name.

The little church at Timmonsville, S. C., gave over $7 00 per member Whether any unusual individual gift went into this average we do not know. At any rate it was a fine record. The same average from our whole Church would make our fund about one and a half mill ons of dollars!

The churches of Batesville, Ark., Washington, Ga., and Mt. Washington, Maryland, gave $5 00 per member. We know how this was done in each case. It was by hard work and co-operation on the part of pastor, session, Ladies' Missionary Society and Sabbath school. The same average for the whole church would give us over $1,000,000 a year.

The churches of Franklin Street, Baltimore, and Bethesda, Maryland, give about $4.00 per member. This was without any very large individual gift, and was accomplished by the same co-operative effort mentioned above.

The churches of Davidson College and Charlotte First, N. C., Selma First, Little Rock Second, Grand Avenue, St. Louis, and Pala Pinto, Texas, each gave about $3.00 per member.

Next to Galveston First, the largest sum total given by any church was $2081 00 given by Franklin Street Church, Baltimore, of which the Sabbath school gave $156 and the Ladies' Missionary Society $649.

The Ladies' Missionary Society of Augusta Central Church gave $1107, of Grand Avenue, St. Louis, $651, and of Alexander Second $630.

The Sabbath school of Atlanta Central gave $300, and that of Batesville, Ark., which has only 110 members, gave $139

Forty other churches, making a list rather long to name individually, gave over $2 per member, and 200 in all, including the above, gave over $1 per member. When we come to this average we are in the region of what is possible and ought to be done by our church as a whole. Only a reasonable and moderate, but united effort would easily bring it to pass.

That such an effort shall be made during the coming month of October we have the right to expect and shall confidently hope. And we ask the friends of the Foreign Mission work who are enough interested in it to pray regularly for it, to make it the special object of their prayers that it may be done.

Yours in the work,

S H. CHESTER, Secretary.

Figures taken not from our annual report, but from the churches own reports in Assembly minutes. Round numbers used, indicating that churches named gave within a small fraction, more or less, of amounts mentioned.

WESTMINSTER LEAGUE COLUMN.

(Conducted by Rev. Jno. M. Rose, D. D.)

Sunday, Sept. 18th. Topic—Ulrich Zwingli.—(A Study).—Ps. 15.

The study of this good man's life takes us to Switzerland, "the land of azure lakes and snow-capped mountains, the home of liberty, and the mother of modern Presbyterianism.

The year 1517 marks the eve when the reformation was begun by Martin Luther. In 1519 the good work received the support of Ulrich Zwingli, the "Swiss Reformer," a canon of Zurich in Switzerland. As Mosheim says: "While the empire of the Pontiffs was thus tottering in Germany, another mortal wound was inflicted on it, in the neighboring Helvetia, by the discerning and erudite Ulrich Zwingli."

Zwingli was a native of Switzerland. He was born in 1484, at Wildhaus, a small village in the canton of St. Gall. He received his education at Basle and Berne, and afterwards pursued his studies at Vienna. Returning to Basle at the age of 18 he became a school-master, and at the same time prosecuted the study of theology under the tuition of Thomas Wittenbach, who was not blind to the errors of the Church of Rome, and who instituted principles of free inquiry into his pupils. He preached his first sermon in 1506. He served ten years as priest and pastor at Glarus. "He had been distinguished in every branch of learning to which he had applied himself, and particularly in classified and elegant literature. He now devoted himself entirely to Greek and Hebrew; and had no respect for human authorities in theology, but relied wholly on the Scriptures, which he read and explained to the people from his pulpit with great assiduity."

He rapidly became distinguished as a preacher and divine.

In 1516 he was removed to the abbey of at Einsiedeln, as a field of greater usefulness. The same year he was chosen to a vacancy in the cathedral of Zurich, and before he accepted the office, he stipulated that he should not be confined in his preaching to the lessons publicly read, but be allowed to explain every part of the Bible. Now he pursued his studies with increasing zeal and proclaimed the truth boldly to immense and admiring crowds.

From his early years he had been shocked at several superstitions of the Church of Rome; and even before the name of Luther was known in Switzerland, he had called in question the supremacy of the Pope. In 1519 the tenets of Luther, which were now spreading abroad in Germany, encouraged the Swiss preacher to oppose the sale of indulgences at Zurich. He took an open and resolute stand against it, as Luther had done in Wittenburg. This was the first remarkable event that prepared the way for the reformation among the Helvetic cantons. He was cordially seconded by some other learned men, educated in Germany, who became his colleagues and the companions of his labors. The progress of the people in knowledge was rapid, and the reformation went forward with great success. He succeeded so far in removing the credulity of a deluded people that the authority of the Pope was repudiated in a great part of Switzerland. Assailed by the friends of the hierarcy and accused of heresy, he appeared before the council of Zurich in 1523. "He presented sixty-seven doctrinal propositions before the council, containing all the fundamental doctrines since held by the Reformed Church, and offered to defend them against all opposers by Scripture His enemies wished to bring tradition and the school men to confute him. But the council declared that the decision must rest on the Scriptures. Zwingli of course triumphed and the council decreed that he should be allowed to preach as heretofore unmolested, and that no preacher in the Canton should inculcate any doctrine but what he could prove from the Scriptures." At this point the Pope wrote him an artful letter, intimating that anything except the papal chair was open to him. But Zwingli could not be bribed. The following year, 1524. his heresy culminated in his public marriage, in the cathedral, to Anne Reinhard.

While the principles of the reformation were thus spreading abroad, an unhappy dispute arose between Luther and Zwingli in relation to the Sacrament of the Lord's Supper, which terminated at length in a fatal division among those who had embarked together in the same cause of religion and liberty. Luther rejected the popish doctrine of transubstantiation. but adopted the no less unscriptural doctrine of consubstantiation, which Zwingli opposed with great learning and resolute firmness. This controversy was prolonged for years, and led to a complete and permanent separation, not only of the reformers themselves, but of their respective churches.

Zwingli continued to guide his flock and to proclaim the truth till October 1531. Recourse was had to arms; a force from the popish cantons marched against Zurich. Zwingli accompanied the troops of the reformed party as their chaplain. A desperate battle was fought at Cappel. The enemy was victorious, and Zwingli was among the slain, and his body was afterwards cut to pieces and burned to ashes. Thus ended his noble life.

Zwingli was a man of extreme learning and uncommon sagacity. He exhibited great resolution and heroic intrepidity. By nature and by training he was a leader of men. Circumstances have combined to raise Luther's fame so high that Zwingli has been almost overlooked. But the latter was a more learned and a more judicious man. He was always in advance of Luther in his views and opinions, and finally carried the reformation somewhat farther than Luther did. He died young, when he had just commenced his career of public usfulness.

Notice to Schools and Colleges.

Schools or colleges in the bounds of the Presbyterian Church, South, or under Presbyterian control, if not already registered in the Year Book, will please send address at once to,

REV. L. W. IRWIN.

Radford, Va.

Dedication of the Presbyterian Church at Gastonia, N. C.

Sabbath, September 11th, was a day long to be remembered by Gastonia Presbyterians. They had been worshipping in their new church building for two years and a half, and were all the time looking eagerly forward to the day when they would be in position to dedicate it to the worship of God The walls have recently been beautifully frescoed, and an acetyline gas plant has been put in. All the financial obligations were discharged, and the way was clear for dedication. The evening before gave evidence of an inclement day, but Sabbath morning dawned clear and bright, with a slight suggestion of autumn braciness in the air. It was hoped to have all the ex-pastors of the church present, but only one, Rev. C. W. Robinson, was able to attend.

At the hour for morning service a large congregation promptly gathered. Rev W W. Moore, D. D., Rev. C. W. Robinson, and the pastor, Rev. M. McG. Shields, entered the pulpit, and the services began with a beautiful rendering of a duet and chorus entitled, "Come Unto Me." After an invocation by the pastor and the hymn,

Command thy blessing from above,
Oh, God! on all assembled here,

Dr. Moore read the first chapter of Revelation and offered a fervent prayer for the presence of the Holy Spirit, and for His gracious blessings upon the place, the congregation, and upon all the Lord's kingdom Then the congregation sang

Here in thy name, eternal God,
We build this earthly house for thee.

Dr. Moore then preached the sermon from Rev. 1:5, "The Prince of the Kings of Earth" Dr. Moore has a national reputation, but he is especially well know and beloved by his native State, and particularly in this portion of the State, where he was born and where his boyhoods days were spent. All who have heard him know how impossible it is to give even a faint idea of his sermons by a pen description. His beauty of diction, elegance of expression, his eloquence and captivating delivery, are equaled only by his simplicity of manner and modesty of bearing. He told in simple, but impressive phrase, of the humble origin of the young Prophet of Galilee; how he labored quietly at the carpenter's bench until thirty years of age and then began to preach. In three years he had so aroused the opposition of the ruling classes that he was arrested by treachery, tried illegally, condemned by perjury, and died as a malefactor All this was done in an obscure corner of the Roman empire No printing press existed to disseminate his teachings. He left not one written word behind him Only one historian of the period referred to him, and he dismissed the subject with three lines. Surely he seemed doomed to be forgotten. Three hundred years pass, and the successor of Pilate's master, Constantine the Great, assembles three hundred and eighteen followers of this man at public expense, addresses them as "Fathers," and asks that they tell him how to worship God according to the teachings of the Nazarene. Thus he indicated that not he, but Jesus is "the Prince of the kings of the earth" In later years Charlemagne with pride assumed the iron crown of Lombardy, within whose gold there is an iron band, which tradition says was made from a nail that pierced the Savior's feet. Napoleon later assumed the same crown with the expression, "God has given it to me; let him touch it who dares." By the high valuation they set upon this crown, they confessed to the world that not they, but the Christ was "the Prince of the kings of the earth." Such a reversal of positions demands an explanation of all thoughtful men. The explanation is found in three facts. There are three things the world will not let die—greatness, suffering and service. Measured by either the world's or God's standard, Jesus was the *greatest* man the world has ever seen. He was also the greatest *sufferer*. Quiet and patient endurance marks more clearly the hero than does the impetuous onset. His *service* to the world was more valuable than that of all others combined, for He is the world's Saviour. For these reasons His influence must live For these reasons churches are being built for His worship, and men are bowing before His throne. And this building, in all its beautiful proportions and convenient appointments, is only the expression of the conviction of this people that He alone is "the Prince of the kings of the earth," the "Lord of all." While the preacher spoke, the eager attention of the eight hundred and fifty people who were present gave evidence of their rapt interest in his theme. Never was the gospel more clearly, simply and beautifully preached among us.

After the sermon, the congregation stood and sang, "All Hail the Power of Jesus' Name." Then a short history of the church was read by the pastor. The congregation then sang

I love thy kingdom, Lord,
The house of thine abode

After which the report of the Building Committee was read by its chairman, Mr. Jno. F Love The prayer of dedication was then offered in an earnest, fervent and touching manner by Rev. C W. Robinson. Then, after the usual morning offering, the congregation, after singing with fervor and volume, "Praise God From Whom All Blessings Flow," was dismissed, the sentiment of every heart being "not unto us, Oh Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" S.

The Czar's Proposal.

The white banner of peace that the Czar has flung to the breeze has met with a varied reception. The general voice is that of approval and applause, but many doubt, some deride, and a few hiss. Germany seems to be back of it and to be ready for it; England speaks of it respectfully and approvingly; but France is furious, cries treachery, and says it shall never be until she is avenged upon Germany and has her lost provinces back. France is getting ready for another day of judgment when a second Bismarck may again bleed her until she is white in the face. The savage hate that she nurses in her heart and that is poisoning all her civil and military life is something terrible and is big with future disaster. But, however, it may be doubted or decried, the white banner proudly floats and will not lightly be struck down.

The Czar's proposal is a splendid piece of plain truth-speaking It says right out what everybody knows, but what diplomatic reserve has hitherto spoken of with bated breath. It simply tells the truth about modern military armaments. They pile up a tremendous and ever accumulating burden upon the backs of the people, crushing them under its weight. Millions of money are squeezed out of the people by taxation and poured into them, and hundreds of thousands of men are drawn away from productive industries and forced into them; yet all this preparation for war adds no grain of wheat or thread of wool to human welfare, but is simply so much waste It is as though an animal were to secrete the greater part of its strength into teeth and claws and leave its vital organs to starve and waste away. Even as a means of maintaining peace they are a false and foolish device and immensely increase the danger. They poise peace on an inverted pyramid where, as it grows frightfully top heavy with ever larger armies and bigger guns, it is in constant danger of crashing down in universal disaster They raise the temperature of the military spirit in the boiler of society until the steam hisses at the rivets, and then something must give way and there is an awful explosion. The Czar in eloquent language has turned the light upon this huge idol that Europe has been worshiping and shown that it is a hideous Moloch that devours its own devotees In doing this he has struck the common sense of mankind and put a thought and hope in the minds of men that will not soon die.

It is easy to pile up difficulties in the way of the Czar's proposal. Apparent impossibilities lie in the way of every great and good thing; witness the cross of Christ when Paul started out to carry it through Europe. But great ideals, however impracticable and far away they may seem, are immense factors and forces in shaping the world's welfare. The Czar is no visionary dreamer, but a practical man of affairs who knows the difficulties in the way of present disarmament; yet he takes a long look ahead and sees better possibilities. He does not expect Europe to tear off its armor in a day, but he presents "the maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all the nations as an ideal towards which the endeavors of all governments should be directed." Where is there anything visionary in that, who can speak lightly of that noble ideal? It is yet only in the bud, but it is bound to come War must go. More and more the conscience and the common sense of men will revolt against it. We have pretty well suppressed local and national riots; now for the suppression of international riots. Czar Nicholas has immortalized his name by striking this grand sweet chord in the heart of the world. His peace conference may not seem to accomplish much. Perhaps only some elegant gentlemen will sit around a polished table and adopt some beautiful resolutions. Nevertheless it will have its effect and the world will never again be quite the same. The Czar has planted a seed that will yet come to bud and blossom. Strangest of all places in the world, the white flower of international peace blooms out on those bleak northern steppes. Over Russian snows and ice rises the morning star of the twentieth century —Presbyterian Banner.

SOMETHING GREAT.

The trial was ended—the vigil past;
All clad in his arms was the knight at last,
The goodliest knight in the whole wide land,
With face that shone with a purpose grand.
The king said of him, with gracious eyes,
"He is meet for some lofty enterprise"
To himself, he replied: "I will conquer fate;
I will either die, or do something great,"

So off from the palace he rode away,
There was trouble and need in the town that day.
A child had strayed from its mother's side
Into the woodland dark and wide.
"Help!" cried the mother with sorrow wild—
"Help me, Sir Knight, to seek my child!
The hungry wolves in the forest roam;
Help me to bring my lost one home!"

He shook her hand from his bridle rein:
'Alas! poor mother, you ask in vain;
Some meaner succor will do it maybe,
Some squire or varlet of low degree.
There are mighty wrongs in the world to rig
I keep my sword for a noble fight.
I am sad at heart for your baby's fate,
But I ride in haste to do something great."

One wintry night when the sun had set,
A blind old man by the way he met;
"Now, good Sir Knight, for our Lady's sake,
On the sightless wanderer pity take!
The wind blows cold, and the sun is down;
Lead me, I pray, till I reach the town,"
'Nay," said the knight, "I cannot wait;
I ride in haste to do something great."

So on he rode in his armor bright,
His sword all keen for the longed-for fight.
"Laugh with us—laugh!" cried the merry cro
"Oh! weep!" wailed the others with sorrow bow
'Help us!" the weak and weary prayed.
But for joy, nor grief, nor need, he stayed.
And the years rolled on, and his eyes grew d
And he died—and none made moan for him.

He missed the good that he might have done;
He missed the blessings he might have won;
Seeking some glorious task to find,
His eyes to all humbler work were blind.
He that is faithful in that which is least,
Is bidden to sit at the heavenly feast.
Yet men and women lament their fate,
If they be not called to do something great.

—New York Tribune

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S. H. BEAN, - - - - BUSINESS MANAGER.

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Ritualistic Movement in the Church of England.

BISHOP GRAFTON may plainly see that it is simply impossible that "High Church" (if this is High Church) could work harmoniously with Low Church. To the Low Church the adoration of Christ in the bread and wine is idolatry. We repeat it: we would not say that those who do this adoration are idolaters; but to us, Low Church, it is idolatry. Christ is in every Christian man, lives in him, dwells in him; but not to be worshipped. St. Peter was full of the Holy Ghost, of the Spirit of Christ. But when Cornelius would fall and worship him he made him stand up, for he was but a man. Christ is not to be worshipped in every thing or person in whom He lives. Christ is to be worshipped, but not in an image of Him. This was the sin of the Israelites. The golden calf they made was to be an image of Jehovah. To Moses it was an idol. God was not to be worshipped in or by an image of Him. To do this is to commit idolatry. To worship Christ in the elements of the Lord's Supper is to commit idolatry.—Southern Churchman.

"The Southern Churchman" is lifting its voice in no uncertain sound against the Romanist tendencies of the Church of England. Ritualism is one of the most difficult things to keep alive in a Protestant Church without the people eventually living in the ritual. Protestantism is not only a protest against the doctrines of Romanism, but against every form that made them attractive to the people. There are some tendencies, in parts of our own country, in the Presbyterian Church, which, like straws, show the way the wind blows. The magnifying of days, the introduction of variety, the emphasizing the service, are distinctive in some churches, as they say, for the purpose of increasing the attendance on the preaching of the Word. The real explanation is the tendency of the people to live in symbols rather than to feed on the truth. It means there is little faith in the supernatural and transcendental, and that men cling to tradition in the very degree that they have lost faith in God. It would be laughable, were it not sad, when we hear a Presbyterian minister preaching on Easter, and then explaining to his people that the Presbyterian Church has no Easter. The people ask why we should not observe the day if the truth be thereby emphasized? The answer is, the Presbyterian Church stands not for days and ceremonies, but for that theology and form of worship which makes God most real to the intellect, and most authoritative to the conscience.

No man saw the evils of ritualism more clearly than Calvin. At the time of the Reformation Calvin insisted on a complete separation from all that was Roman. His fundamental thought was "grace, or the absoluteness and sufficiency of the will of God, as the gracious will which purposes and achieves salvation." His theology is the basis of his polity, and his polity is the application of his theology. Luther and Calvin are at times antithetical. "Luther's heart was quick to feel; his judgment was always in danger of being mastered by passion or blinded by pity. Calvin was a man of invincible calm, of balanced speech, gentle towards weakness, severe towards vice. Luther was a stalwart man, but he was never meant by nature for an intellectual innovator; his changes were never due to any speculative process or logical concatenation of thought. Like all men of strong and simple emotions, his instincts were all conservative; he hated change, changed only under the compulsion of an over-mastering feeling or need and with a sort of convulsion of nature. He resisted change till resistance became impossible, and then he changed with a noise that startled Europe." This is clearly seen in his theology, "which is explicable when studied through Luther's history and experience, but inexplicable, if regarded as a reasoned and articulated system. In dealing with justification by faith his mode of handling Scripture was the freest; in dealing with the Supper, his method was a slavish literalism. And the case is typical; in him lay two opposite worlds; he was a revolutionary without being a radical, or, as it were, a Protestant under protest." This, characteristic of Luther, gave ritualism to the Lutheran Church and caused that Church to rest in the doctrine of consubstantiation as against transubstantiation, where there is not sufficient difference to make a distinction. Luther argued that too great a change would hurt the truth; that it were better to hold to forms and thus not alienate the people so long used to ceremonial. Calvin was radical, and said the truth cannot be hurt. The truth is what we are to bring to the light. Cut away every hindrance, bury all forms along with indulgences and the confessional, let the most innocent form go, and let the people know Christ may be worshipped, and God known though there be no Cathedral or ritual, for he seeketh those to worship who worship in spirit and in truth. The plainness of the Presbyterian service and the dislike of this Church to ritualism, is due to Calvin who saw farther than his contemporaries. Experience has shown that ritualism inevitably drifts into a form of godliness where there is spiritual death. Phillips Brooks, than whom there was no greater preacher in the Episcopal Church, called to the Church for a purpose, when he said, "Here and now the Church may be so set upon her symbols and her regularities that she shall fail of doing her most perfect work and living her most perfect life. The Christian may be so bound to rites and ceremonies that he loses the God to whom they ought to bring him near. The congregation may be so jealous of its liturgy that it loses the power of prayer."

We have no unkind word for any Church in emphasizing the reasons for the plainness of the Presbyterian service. It is one of the essential reasons for her existing at all.

Where either conservatism or liberalism predominates, truth becomes a dead carcase. To be conservative, simply because it savors of soundness, is error, and to be liberal, where vital principle is staked, is no less wrong. The attitude of the Established Church of England towards Romish ceremonies, and the earnestness of the more conservative periodicals of the Episcopal Church, in their protest against extreme ritualistic tendencies, justify the Presbyterian position for a simple form of worship. Beginning as the Established Church did, after the Reformation, with a comparatively simple ritual, now, after a period of 350 years, it takes a sharp eye to distinguish between the worship of the Roman Catholic and the Established Church of England. Was Calvin right or wrong? And are Presbyterians right in insisting on the simplest possible form of worship?

Anarchy. The news of the assassination of the Empress of Austria by an anarchist sent a thrill of horror through the civilized world. Society will be compelled to protect itself from this atheistic crew, by making the very profession of anarchistic faith dangerous. That was a far-reaching principle that was enunciated by the judge who condemned the Chicago anarchists. A society that preaches the destruction of life and property should be made to suffer in its whole membership when one member commits the murderous deed.

And when the assassin's dagger is turned against a good and gentle woman, simply for the crime of being a queen, it is time for all who love law and order to make common cause against those whose hope is the overturning of society.

Nothing better illustrates the necessity of Christian influence in the State than the fact that the anarchists are almost without exception atheists. The principles of Christianity are the salvation of the State. And there is danger, as Dr. Thornwell wisely remarked, in persistently calling the State non-Christian. Lest we make it so, in fact.

The clipping about the statue of Pere Marquette is a good illustration of the political influence of the Catholics. The new one-cent postage stamp has also a picture of Marquette, with gown and crucifix. The American people are thus required to lick the back of a Jesuit priest when they stamp their mail matter.

To S. S. Superintendents.

We send out copies of our first page to our Sunday School Superintendents throughout the State. We hope they will use them in their schools, on the fourth Sunday of September or as soon afterwards as possible, and take up a collection for our cause. The children have never been appealed to before for Synodical Missions, and a good collection from them will be of great help. The children are interested in the progress of our Home Mission work, because it is the next generation that will naturally profit by the establishment of new churches in our mission fields. What kind of a people shall occupy the State then depends upon the work of the Church to-day. Get every Sunday school help and help liberally.

Send collections to

A. J. McKELWAY, Superintendent,
Charlotte, N. C.

SUNDAY SCHOOL LESSON.

BY MILDRED CABELL WATKINS.

Third Quarter.—Lesson XIII, Sept. 25, 1898.

REVIEW:

GOLDEN TEXT.—No good thing will He withhold from them that walk uprightly.—Psalm lxxxiv:11.

CORRECTIONS.—Owing probably to the illegible manuscript there were a great many mistakes or misprints in the last lesson, some of such importance that they should be corrected.

Amos warned Israel of doom, not of a demon." After Jeroboam II, not I, there were six kings, whose names should be spelled Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea. The king of Egypt mentioned was So (Sabaco); the rulers of Assyria, Tiglath-Pileser, Shalmaneser and Sargon.

REVIEW LESSON.—Different teachers have different methods for a review, and it may be well to vary the method according to the class and advancement of the class

The children will gladly tell the golden texts and of the miracles of Elijah and Elisha. a very interesting review could consist chiefly of a comparison between Elijah and Elisha and the practical lessons to be drawn from the life, character and deeds of each to help the Christian workers to day.

With the aid of a good map it would be well to trace the places connected with the lesson, and draw from the children what they remember of each place, from Shechem, where the kingdom was divided, Samaria made the capital by Omri, and Jezreel where there was also a palace, through the scenes which always recall us of Elijah, as Cherith, Zarephath, and Carmel, and out to the surrounding nations, as Syria and Assyria.

Of course all should know how to sketch briefly the history of the 244 years (938—722 B. C.) which God suffered the ten tribes to exist as a nation. There were nine dynasties, none of them continuing longer than through four successive reigns, every new one coming in with violence and massacre. Of the nineteen kings not one was a godly man, though some were strong handed rulers and shrewd managers. The names of the most notable are: Jeroboam I, who leads the succession from Jeroboam and who will ever be remembered as the one who made Israel to sin by his golden calves set up at Dan and Bethel; Omri, whose name we find on the monuments of the countries around him; Ahab, notorious rather than notable, weakly influenced by his wicked heathen wife, Jezebel, who introduced open idolatry; Jehu, the over zealous reformer, who used deceit and treachery to overthrow the worship of Baal, but failed to restore the worship of God; Jeroboam II, who enlarged the kingdom very much, but whose prosperous reign outwardly was marked by moral deterioration and an increase of all kinds of crime, for the whole nation became satisfied with that which pleased the senses only. No great king arose again, the last one, Hoshea, being a mere vassal of Assyria, for this country again and again invaded the Holy Land, each year demanding heavier tribute or deporting more people. Because Hoshea revolted Assyria took away the very name of a nation and never again did the ten tribes have an existence as a government.

God left not Himself without witnesses; when idolatry rose Elijah rose to fight it, and he did accomplish much among the people, though Ahab and Jezebel continued in their wickedness. Elijah having been translated in Jehoram's reign, his mantle fell on Elisha, who more quietly but very steadily kept up the good work through the time of four kings, often wielding influence in the affairs of government for there is mention of several interviews between him and the different rulers. In the time of Jeroboam II and his successors we know of three prophets who brought messages from God to call His people from their downward path, for Amos and Hosea have left their warnings for our instruction, and it is expressly stated that Jonah prophesied also, though only one incident in his life, not his preaching has been recorded.

PRACTICAL LESSONS—God's own word sums up the lessons to be drawn from the history of Israel in more than one place, and it is a lesson that fits either the individual or the nation: "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy," for though "The Lord is long suffering towards us, not willing that any should perish He is not slack concerning His promises," nor his threats. Because He is patient and seems to let men and kingdoms go on undisturbed in wickedness we must not forget that "one day is with the Lord as a thousand years and a thousand years as one day," and that assuredly the day is coming when "the Lord will bring every work into judgment, whether it be good or evil"

The teacher can also gather up many minor lessons, some as comforting as the whole is threatening.

The power such men as Elijah or Elisha wielded through prayer. power distinctly offered in the New Testament in James' epistle to us common place people, is enough to make us covet the "best gifts;" and the discouragement an Elijah could feel, and the gentleness of God's pity towards him is enough to lift us from our "blues" and encourage us when we fall.

And nothing in the whole quarter would be more helpful than that scene at Elisha's deathbed, when we find Joash failing to accept complete deliverance from his foes, though it was waiting on his acceptance. "According to your faith be it unto you," is here emphasized; our faith is the hand we lift to God's hand to take from him the treasures He holds out in infinite abundance. If that hand of our faith is puny or paralyzed it can not, will not avail itself of God's gifts; we can have from God only so much as our faith can grasp, for the limitation is with us, not with Him.

The Czar and Universal Peace.

By order of the Czar, Count Muravieff, the Russian Minister of Foreign Affairs, on Wednesday, August 24, handed to all the foreign representatives in St. Petersburg the following communication, which was also printed in the official Russian gazette:

The maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all nations present themselves in existing conditions to the whole world as an ideal toward which the endeavors of all governments should be directed.

The humanitarian and magnanimous ideas of his Majesty the Emperor, my august master, have been won over to this view in the conviction that this lofty aim is in conformity with the most essential interests and legitimate views of all the Powers; and the Imperial Government thinks the present moment would be very favorable to seeking the means.

International discussion is the most effectual means of insuring all peoples' benefit—a real, durable peace, above all, putting an end to the progressive development of the present armaments.

In the course of the last twenty years the longing for general appeasement has grown especially pronounced in the consciences of civilized nations; and the preservation of peace has been put forward as an object of international policy. It is in its name that great States have concluded between themselves powerful alliances.

It is the better to guarantee peace that they have developed, in proportion hitherto unprecedented, their military forces, and still continue to increase them, without shrinking from any sacrifice.

Nevertheless, all these efforts have not yet been able to bring about the beneficent resul desired—pacification.

The financial charges following the upward march strike at the very root of public prosperity. The intellectual and physical strength of the nations' labor and capital are mostly diverted from their natural application and are unproductively consumed.

Hundreds of millions are devoted to acquiring terrible engines of destruction, which, though today regarded as the last word of science, are destined tomorrow to lose all their value in consequence of some fresh discovery in the same fields.

National culture, economic progress, and the production of wealth are either paralyzed or checked in development. Moreover, in proportion as the armaments of the Powers increase, they less and less fulfill the objects the governments have set before themselves.

The economic crisis, due in great part to the system of armaments *l'outrance*, and the continual danger which lies in this massing of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing.

It appears evident that if this state of things were to be prolonged it would inevitably lead to the very cataclysm it is desired to avert, and the horrors whereof make every thinking being shudder in advance.

To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world—such is the supreme duty today imposed upon all States.

Filled with this idea, his Majesty has been pleased to command me to propose to all the governments whose representatives are accredited to the Imperial Court the assembling of a conference which shall occupy itself with this grave problem.

This conference will be, by the help of God, a happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all States sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would, at the same time, cement their agreement by a corporate consecration of the principles of equity and right whereon rest the security of States and the welfare of peoples.

CHILDREN'S DEPARTMENT.

[CONDUCTED BY MRS. A. J. McKELWAY.]

DEAR LITTLE FOLKS:—What do you do with yourselves on rainy days? I must tell you about how the Papanmama family spent one very rainy day. When I woke up on the morning after the GreenApple story, down, down was the water pouring and not even a tiny ray of sunshine peeped in my room, until one of the little folks came to call me to breakfast. Her face was sunshine—bottled up and put away for use on just such dismal days— and all my bad feelings melted as the ugly black clouds do in summer time, when the great Sun comes out and shows his face.

"Good morning," she said, brightly; "mama says breakfast is ready."

"I am glad to hear about breakfast, but you must be mistaken about a good morning; it has not impressed me as exactly good."

"Don't you think so?" she said, laughing. "We like the rainy days to come; we have good times—you'll see."

Thinks I, to myself, "this must be a most uncommon family of little folks; one usually sees pouts and tears to keep the clouds and the rain good company."

And children, it did turn out to be "good morning" and a "good afternoon" and a "good evening," and to crown it all, a "good night."

First, came a good breakfast,with one of the children—the bigger ones, you know,— to wait on us; then we all pushed back our chairs and had the "goodest" of all. Mr. Papanmama opened a great big book and read. Mr. Three brought the book, making a great ado over lifting it from a tabl in the corner, puffing and blowing al the time, saying as he gave it to papa, "Yead Day's sheep," which, being interpreted, means, "Read about David's sheep." But for some reason Mr. Papanmama did not do that, but read something from the New Testament asking questions first about what he had read the day before. Then every "Mother's Son," of those children, and daughters, too, for that matter, said a verse, Mr. Three was last, and he only said, but with great emphasis. "Dod is yuv." He said all I think. Then came the singing. What was it that morning? Oh, yes, these four verses. Will you all learn them?

Oh, God of Bethel, by whose hand,
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led.

Our vows, our prayers we now present,
Before thy throne of grace;
God of our fathers be the God
Of their succeeding race.

Through each perplexing path of life
Our wandering footsteps guide,
Give us each day our daily bread,
And raiment fit provide.

Oh, spread thy covering wings around
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace."

After they had sung that to good old-fashioned "Chimes," they sang a hymn chosen by one of the children. That morning it was, "Jesus Bids Us Shine." Last of all, they knelt down and Mr. Papanmama prayed to the dear Father in Heaven,and, children, I am sure that even Mr. Three could understand that prayer. Why have I taken so long to begin that rainy day? Just because I want my own little folks to know about that very important beginning, and I wonder if each one will ask the Mr. Papanmama or the Mrs. Papanmama, who lives at his house, to try to do something like it every day.

One thing I noticed was that there seemed a great deal of time to talk during that day, and after the children had all finished their long day's work—notice now, each one had something to do—they all came in to talk and tell tales or read. But while they were busy I sat for a little with Mrs. Papanmama, in fact, I was wiping the dishes for her, and I said, "You do make your prayer time so delightful, and your children all seem so eager for it and they listen well and remember well."

"It is good to hear you say so," she answered. "We have always tried to make it interesting, and to let each one take part. It is one of the pictures I am trying to paint for them. There are none in my picture book that I love half so well as those family groups at prayers. I have promised the children to tell them some of the pictures I see, and as soon as they come in I must keep the promise. Maybe you can show some, too."

"No; I shall listen," I said; "and then write them for my little folks."

CHILDREN'S LETTERS.

ABOUT THE PREACHERS.

CHAPEL HILL, N. C., Sept. 7, 1898.

Dear Mr. McKelway:—I wrote you a letter to the Presbyterian some time ago, but it got lost.

I am going back to "The Reidsville Seminary" in about a week. Miss Annie Hughs is principal there. I have nine lessons and expect to start French next year. I like music more tha anything else. Papa got my sister and myself a lovely "Pease" piano this summer.

I had my arm cut dreadfully some time ago. My muscle was cut in two, but is beginning to heal now. The doctor said it would be well in about six weeks.

I have six brothers. My oldest is now teaching in "The Bingham School" at Mebane.

Mrs. McKelway said not write too much about the preachers, but I must tell about some of their visits here. My brother, John, wrote about Dr. Turner not long ago. Mr. Craig and his family visit in our neighborhood every summer. We were so glad to have them come to see us while they were down this summer.

Of course Mr. Currie came to see us, as he is our pastor, and we always love to have him. He has now gone, on a wheel, to see his father, who lives in the eastern part of the State.

Mrs. Charles Phillips was here and went to our church (New Hope) where everyone was so glad to see her as her father preached there.

Mama said that when Mrs. McKelway was a little girl she used to know her. I am so glad to know her. I am so glad she has gotten well. I've been learning my Shorter Catechism and hope to recite it before Christmas.

Your friend,
ANNIE MOSELY JOHNSTON.

P. S. I didn't mean that Mrs. Phillips was a preacher.

MUSIC LESSONS.

Woodleaf, N. C. Sept. 5, 1898.

Dear Presbyterian:

As this is the sixth attempt to write to you I think I ought to finish it this time, don'tyou? I think that it is very kind in you to offer such a nice prize for the best letter or story and I am going to try very hard for it. I went with papa when he went to hold a meeting at one of his churches and I had a very nice time. Dr. Ramsay preached part of the time during the meeting and I liked him very much.

We are going to begin saying lessons to mamma before long, I think. I have been taking music lessons from mamma this summer, but I can't play yet.

My Grandmamma from South Carolina, came to see us this summer, bu she went home last Saturday.

I will close now.

Your friend,
Age 12. BESSIE ARROWOOD.

HIS HANDWRITING IS NOT DISTINCT.

Woodleaf, N. C., Sept. 4th, 1898.

Dear Presbyterian:

I thought I would write you a letter and mamma will copy it because my handwriting is not distinct. We live on a ridge in a very pretty place wit the church close by.

There is a railroad being built near here, but the depot will be two miles away.

Grandmamma has been staying with us but she left yesterday. It is hot and flat in Sumter, where she lives.

I like fishing and hunting and other out-of-door sports. I cannot shoot but I can handle a fishing pole.

Two of my uncles are gone to the war. One is in Jacksonville and one at Montauk Point.

We are going to study at home this year. I like reading adventures better than lessons.

Your friend,
CHARLES FLINN ARROWOOD.
Age 10.

"CAN'T WALK VERY EASY."

Raleigh, N. C., Sept. 7, 1898.

Dear Presbyterian:

As this is my first letter I will not write a very long one. I love to go to Sunday school. Miss Mamie Monie is my teacher. Dr. Daniel is our pastor. I love them both very much.

We went to Danville a few months ago and stayed a week or two. We had a very nice visit.

I feel very sorry for the invalids at the "Old Ladies Home," so we carry fruits and such things to them. My brother has rheumatism in his leg and can't walk very easy.

You must tell us something else about a little girl and write more next time.

Your little unknown friend,
Age 11 EMILY WALKER.

VISITING IN THE COUNTRY.

Oak Forest, N. C., Aug. 29, 1898.

Dear Presbyterian.

This is my first letter to your paper. I am now visiting in the country, at my Grandpa Houpe's, near Oak Forest, N. C. I'm having a nice time visiting my uncles, aunts and cousins. I live in Statesville, N. C., and have a sweet little sister named Hazel Cox. I go to Sunday school every Sunday. Miss Louise Half is my teacher. Rev. Dr. Wood is my pastor. I must go home in a few days, as school begins the 15th of September. I go to school eight months in a year. I'm in the third grade. Miss Laura Falls is my teacher. Grandpa is going to send me the Presbyterian when he is through reading it, and I hope to see my letter in print. I will feel sure you cannot read it. Your unknown friend,

EVA ISABEL DOTSON,
(8 years old.)

AN INNOCENT PLAY HOUSE.

Mt. Gilead, N. C., Aug. 29, 1898.

Dear Presbyterian.

I have three dolls and three pets and one play house. I have one little brother six years old. He has three pets—a mule, a dog, and a cat. We have a good time playing with our pets. Brother thinks he is a powerful little man. He says he is going to be a man to buy and sell horses. Mama says she is afraid I have a little hole in my memory, and has been telling me I must mend it. You please tell me and the other little girls how to mend the holes or make them grow up one. My papa is a drummer. He always comes home for Sunday, and, oh, what a good time we have. Papa reads the little letters in you paper for brother and me, and asks us questions, and some times he goes out and plays with us just like he was a little boy. I want you to tell my little cousin, Myrtle McRae, that lives in Wadesboro, to write a letter in your paper to me and the other children, and tell my little cousin, Mary McKinnon, at Laurinburg, and my little friend, Mamie McLeod, at Jonesboro, to write too. Your little friend,

RUTH McRAE,
(7 years old.)

FIVE WARLIKE COUSINS.

Fayetteville N. C., Aug. 22, 1898.

Dear Presbyterian.

I am going to write you a letter and try for the prize. My two big sisters gave me the "St. Nicholas" for a Christmas present. There is one of the best stories you ever read in it. It is called "The Warlike Athletic Club." I had the book of "Titus" given to me. I like it ever so much. And I have read "The Wrestler of Philippi." My brother George has got a little dog named for Admiral Sampson. He has such long ears that my sister said that looks like a Cuban mule. One day went in the garden and a snake bit him, but it did not kill him. He now goes in there now. We had another one named for Admiral Dewey and gave him away. My little brother James has got to stay in bed because his leg hurts him. I am a little shut but I am getting better now. I have so many good friends who send such nice things like boxes of candy and all kinds of fruit and books and magazines. I dearly love to read. I have five cousins in the war. One is in the navy. The King of Spain was born the day before my youngest sister. My oldest brother was born the day the Queen of Holland was. I like the story in the Presbyterian about the end of a tail of a rubber dog very much. I am so glad Mrs. McKelway is well again; I enjoy her letters. I found what the Bible says about the nations that "forget God," in the 9th Psalm and 17th verse. It says "The wicked shall be turned into hell and all the nations that forget God" I will answer Annie B. Wishart's question, "God smote Uzzah for touching the Ark." Your friend,

ALFRED MYROVER,
(10 years old.)

MILDRED'S FAIRY.

One cold winter day little Mildred stood at the window watching two little ragged children playing in the snow. What a good,time they seemed to be having making snow-men and throwing balls at them. How Mildred longed to be out there with them, she had everything to make her happy, a kind father and mother, a beautiful home and plenty of playthings. But there she stood, with a frown on her face, and finally threw herself on the couch murmuring, "I wish I was a little girl, so I could play in the snow and do as I pleased. I'm tired staying in the house." Just then, to her surprise, a beautiful Fairy stood before her and said, "Do you really wish to make the change?" "Oh, yes, she replied, indeed I do." "Then come with me," said the Fairy, and in a few minutes she had changed places with poor little ragged Mollie and was shoveling snow with Ben. For a while she was very happy, then her hands and feet began to ache. "Come, let's go home and warm," she said to her little boy. "Why, it's warmer here than it is at home," he replied. So they played a while longer, and then, arm in hand they started for home. It seemed a long way to Mildred, as she had never had to walk in the cold before. At last they came to a tumble down house. "You wait here while I see of father is at home. He will be sure to beat us if he is drinking." But was a revelation to Mildred, for her father's coming home was one of the happiest hours in the day.

Bennie came running back. "He is not here," he cried. So in they went. Mildred expected to find a nice warm room and a hot dinner waiting for them. What she did find was a cold room, some straw with a few rags thrown over it, in one corner, for a bed; a few broken chairs and a rough table. "We must cover up with the straw," said Bennie, "to keep us warm, and you must tell me a story to keep me from being hungry." So while they who was both cold and hungry began to tell him of the Christmas time when Santa Claus brought her so many nice things, and how kind her father and mother had always been, and as she remembered she had given all this up, she could not keep back the tears, she cried so hard it waked her father.

When she opened her eyes in her own warm room, she ran to her father, who sat sewing near, and threw her arms around her neck, telling of her dream and promised never to be so discontented and unkind to be again.

LINDA HOUSTON,
(Age 10 years)

Mooresville, N. C.

Goodest Old Doctor.

The goodest old doctor came when we were sick—
That is dolly was sick, and me.
When I ran out my tongue he said, very quick,
"You'll need lemonade, that I can see."
And he sounded like fairies I've heard in my dreams
When he said: "Don't forget to take chocolate creams.

"Your pulse beats so fast that fresh caramels I
Shall prescribe, also peppermint drops.
Take butternuts, ice cream and cocoanut pie,
And cream soda, until the pain stops."
Then I ran out my tongue for my dolly. Said he:
"Give her some of the same; the same symptoms I see."

Well, the dolly, you know, was sick only in play;
And she really can't talk, drink or eat,
But I took enough medicine for dolly that day—
And for me, too—pie, cakes, candies sweet.
I was doctored for both, and the queerest thing still,
Is that dolly is well, but her mamma is ill!

—San Francisco Call.

Two Ways of Laughing.

BY HATTIE LOUISE JEROME.

Johnnie and Ed and Nellie were playing steamers in the kitchen one stormy afternoon. The coal hod was the engine, the shoe box the tender, an empty soap box the baggage car, while the kitchen chairs made very comfortable passenger cars. Johnnie was engineer, Ed. was the conductor and little Nellie wore one of her mother's old bonnets tied primly under her chin, a pair of her kid gloves buttoned over her small hands and a large apron tied on for a long dress, because she and her dolls were the passengers.

They were having a fine time, making almost noise enough to have been a real train of cars, when all at once, in spite of the dignity of the bonnet, the kid gloves and the long apron skirt, little Nellie lost her balance in trying to make one of her dolls—Catherine Sarah—sit more erect, and tumbled, dollies and all, into the soap-box baggage car.

"Ha, ha, ha!" laughed Ed; "oh! ha, ha, ha!"

"Keep still!" shouted Johnnie; "you mustn't laugh when there's a smash up and all the passengers are thrown into the baggage car. Where are you hurt, madam?"

Now, little Madam Nellie wasn't hurt in the least—that is, she was only very much ashamed of having lost her balance and tumbled into the baggage car, but being ashamed hurt so much she was just ready to cry when Ed. laughed at her.

"Ha, ha, ha," laughed Ed. again.

Nellie's bonnet was tumbled over one eye, one glove was in the coal-hod and the apron was wound about her feet in such a way Johnnie could scarcely get her out of the box.

It was very easy to laugh. Even Johnnie had to try hard to keep from smiling. Ed. did not try.

"I should think you were a baby," he said, "if you can't sit in a chair."

Nellie's lips quivered.

"I'm not going to play cars any more," she said, moving away with her arms full of dolls, and trying to look just as dignified as if her bonnet had been straight and one glove had not been lost. "Catherine Sarah and I are going to take the dolls away."

"Oh, that's mean, to take our passengers away!" cried Ed., repenting a little.

"It isn't any worse than it is to laugh at a lady when she has an accident," said Johnnie, severely. "Be kind to her about it, Ed, and she won't spoil our fun—will you, Nellie? Come back now, and let's play it was a big accident. You did your part splendidly, Nellie."

Of course, any little girl would have returned after such kind treatment. It began to seem rather funny to Nellie, too, when she remembered how the dollies looked in the baggage car; and how wildly Catherine Sarah spread her arms about the other dolls as she fell, and Nellie began to laugh. Then they all laughed together, but it was a different laugh from Ed's first one. It had the ring of kindness in it. They were laughing with the little lady who had met with the accident, rather than laughing at her, and that makes all the difference in the world.

"I'll do it over again," offered Nellie, good-naturedly.

"All right!" and "Do!" shouted the boys.

And when the dolls and the other passenger were again thrown into the baggage car they all had such a royal good time over it mamma looked in to see what it was all about.

"I tumbled out first, and when Ed laughed I thought I wouldn't play any more," confessed Nellie "But then Johnnie was kind about it, and that made it all right. I don't care if folks do laugh that way," which was Nellie's manner of saying that there are two ways of lauguing, and that the kind way is to laugh with a person and never at them.—Ex.

Making the Best of It.

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor, drumming her heels up and down, and Dick was pulling the cat's tail.

"What's the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"Oh, this rain is such a bother!" said Ted. "I was going over to John's to make a birdhouse, and I took my tools over last night to have them there; and now I can't go because I've got a cold and it rains."

"I saw a carpenter making a mud-house the other morning without tools," began grandma; and the three children came over and clustered around her chair.

"And that wasn't all," she went on. "He had no arms, and he made it with his head."

"He acted very oddly, too," said grandma, lifting Dick up on her lap. "First, he rubbed his floor in, and he sang a funny little song as he did it Then he went off for more mud When he got back he walked in every direction but the right one, and I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there, and he went on building, always singing his queer little song. After his pile of mud was large enough he pressed his head against one end until he had bored a little, round room in it. I thought it must be hard work; but he always sang, and seemed determined to make the best of it."

"Where is the house?" asked Dick.

"Out in the roof of the back porch," said grandma. So they all scampered off to find it.

"Oh, yes!" said Ted, pointing up in one corner. "There it is. It's a mud-dauber's nest."

"It's a wasp's, I think," said Dick.

"Well, a mud dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So, when grandma saw them again Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine. Mary Esther was sewing on her doll's quilt and Dick was rubbing up the nickel parts of their bicycle; and they sang so hard and worked so steadily that, when the dinner-bell rang, hey were surprised to find the rain all stopped and the sun shining. —Ex.

A Lesson in Politeness.

Adrian is three years old, and a few days ago his father bought him his first cap. It is is a real soldier's cap, with a sword and gun crossed in front.

"Now," said his aunt, "if Adrian is big enough to have a cap, he is big enough to know what to do with it."

So she took him on her lap and explained very carefully what gentlemen do with their hats, and how they take them off when they say, "How do you do?" or "Good-bye" to a lady, and she told him that he must never wear his cap in the house.

At the conclusion of the lesson, Adrian went out on the porch to practice it. When Miss Nina passed he took off his cap, and said, "How do?"

"Why, how do you do, you little dear?" said Miss Nina smiling.

When mamma came up the street, he took off his cap, and she kissed him and called him her precious little man.

Then he took off his cap and bowed to all the ladies that came along. When he went in to eat his dinner, he took off his cap the minute he stepped inside the door; but thought it so fine that he had to keep it on the table while he was eating.

That evening, when his papa took him for a walk, he raised his hat very politely to the ladies on the porch when he said good bye.

He has had his cap for two weeks now, and he has not once forgotten about taking it off in the house and whenever he speaks to a lady or an old gentleman.

I know some boys twice as old and twice as big as Adrian who have not yet learned that lesson in politeness. It is a little thing, to be sure, but it is one of the little things that mark the gentlemanly boy. Does it not pay to learn all these little trifles well?"

Teaching Politeness.

A mother noticed a remarkable change in the deportment of her six year old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as anything."

That was all he could tell about it, and his mother began to see through the mystery.—Educational News.

The Mouse's Blanket.

One day Willie's mamma missed a bank note which she was very certain she had put in a particular place. Thinking that Willie might have taken it for a plaything, not knowing its value, she asked him if he had seen it. But Willie knew nothing about it, neither did the nurse nor anybody in the house.

By and by papa came home. He pointed to a mouse-hole in the nursery floor, and said the mice must have stolen it! A carpenter came and took up the floor, and, sure enough, there was a nest of little mice all cuddled down on the bank note, which Mother Mouse had spread out as a lining for the nest Other pieces of paper were found, all torn and nibbled, but this being nice and soft had been saved for a blanket by the wise old mother.—Congregationalist

Boys in Church.

Boys, when you go to church take a seat with your parents and sisters. A back seat may be as comfortable as any,but whisperers,gigglers, light-headed girls and soft-brained boys always seek that quarter. Don't be afraid of the front seat. Besides, it is so much more homelike to see all the family seated together. Our religion is a family religion, and for all members of the family alike.

MARRIAGES.

MENIUS-EARNHARDT—At the residence of the bride's father, in the city of Charlotte, N. C., Mr. S. E. Menius and Miss Carrie Earnhardt, Rev. John W. Stagg, D. D., officiating.

OBITUARY.

JANE WARE PERKINS.—Died at Starkville, Miss., September 6, 1898, Mrs. Jane Ware Perkins, in her sixty-eighth year. She was a worthy member of the Presbyterian church from her early life.

McIVER.—At her home near Sanford, N. C., on September 10, 1898, Mrs. Jane McIver, in her sixtieth year. A husband and a large family of children mourn her very deeply. For more than forty years she was a consistent, beloved member of Buffalo church. In a lucid, conscious period of her last brief illness, she besought the divine blessing upon her children, all members of the church militant, and soon peacefully passed to her final reward. "Blessed are the dead who die in the Lord."

COLLINS—At thehome of Rev. R. A. Miller, in Lowell, N. C., Thomas Parks Collins, on the 23rd of August, aged one year, eleven months and ten days. The life of little Tom was one of pain. When one month old his mother died and he was left to his aunt, the wife of Rev. R. A. Miller, who with a mother's love, gently nursed him 'till his mission in life was finished. His short life was a continual struggle but now—The wreath of conquest decks his brow with ray of endless life.

MILLER—At the home of Rev. R. A. Miller ,in Lowell, N. C., Mary Katharine, only daughter of Rev. R. A. and Isla Parks Miller, September 5, 1898, aged five months and nine days. As for God His way is perfect. —Ps. 18.30.

"Nay weep not parents, though thy cherub's gone.
The infant partner of thy lonely hours;
The tender bud hath left thy fostering care,
To bloom in fairer lands—in happier bowers!
Think on the ills, the pains of human life—
The cares that rack and vex the human breast,
Think on this fleeting, transitory world—
Think on thy infant's peaceful, happy rest."

Resolutions adopted by the session of Lumberton Church on the death of Col. Rowland:

Whereas, The great Head of the Church has removed from us our beloved brother and co-laborer, Col. Alfred Rowland, and,

Whereas, The session of this Church realizes that in his death the Church has lost a useful and consistent member, and a wise and faithful officer, the community, a public-spirited, patriotic citizen, and his family, a tender and devoted husband and father, therefore

Resolved, That as a testimonial to his high character and moral worth a page in the book of records of the session be set apart and a proper memorial of Col. Rowland be inscribed therein.

Resolved, That we tender to his bereaved family our professed sympathy in this hour of deep sorrow, and affectionately commend them to the consecrated mercies of the loving Father, and to the consolations of His grace.

Resolved, That a copy of these resolutions be sent to the family of the deceased and to the North Carolina Presbyterian for publication. By order of the session.

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CLIPPINGS.

THE WESTMINSTER STANDARDS AND THE FORMATION OF THE AMERICAN REPUBLIC.

The predominant influence in the history of mankind has always been that resident in ideas. All forms of human organization, religious, social and political, are the outgrowth of the ideas which constitute their formative principles. The State as well as the Church, empire equally with republics, tyrannies equally with popular governments, are the results of the dominance of ideas in the human mind. It is this fact which gives to truth its supreme worth, and which confers upon all sacrifices made for principle an inestimable value.

The power resident in ideas finds marked illustration in the Protestant Reformation, which began its beneficent revolutionary work in the early years of the sixteenth century. That Reformation took as its formative truth the sovereignty of God over human affairs. Church and State may e kept distinct, as they are in this land, but you cannot prevent by such separation the moulding influence of religious principle upon the human mind and human life. The Protestant Reformation became, therefore, an irrepressible and aggressive political force, maintaining and securing the rights of man to equality before the law, to liberty, and to a voice in the government under which he lived. It is to that Reformation that we owe our existence as a nation, and its great principles are the source of our distinctive characteristics as a people and of our liberties. Our fathers came to a knowledge of the truth, and the truth conferred upon them and upon us the blessings of freedom.

These standards constitute, as we know, the creed of the Presbyterian Churches, and it is to their dominating relation to the formation of this republic that I draw your attention at this time. The subject, always an important one, has peculiar interest in these days, when, in the providence of God, our national domain is being extended to regions hitherto deemed allen to our institutions and our spirit. One of the initial points of difference between the Calvinists and other of the early American settlers had to do with popular education. We today believe that the education of all citizens is fundamental to the welfare of the republic.

It is estimated that of the 3,000,000 Americans at the time of the Revolution, 900,000 were of Scotch or Scotch-Irish origin, that of the German and Dutch Calvinists numbered 400,000, and the Puritan English, 600,000. The statement has been made that Calvinism is dead. Such a statement is born of mere desire, and is not either the result of sober fact or sound reason. Calvinism dead? Far from it! The majority of American Protestants are Calvinists. Baptists and Congregationalists, equally with Presbyterians and the Reformed, maintain today firmly the glorious doctrines of divine grace and of human freedom through the gospel.

Oh! America! America! The divine hand rocked thy cradle, the omnipotent divine purpose has made thee what thou art, and we believe that the unchangeable divine decree has ordained thee to be an indestructible union of indestructible States, the leader in all things which concern the welfare of this world until the hour comes when God shall in truth dwell with men and all mankind shall be his people.—Rev. W. H. Roberts.

THEOLOGICAL EDUCATION.

The Reception of Candidates.

Presbyteries perform few more important functions than just that of receiving candidates for the ministry. Once received as a candidate, a young man is rarely ever debarred admission to the sacred office. Here then, if anywhere, the maxim, obsta principiis, ought to obtain. This seems to have been the view taken by the Dallas Assembly, in 1885. At any rate, they adopted the following action:

"All applications to be received as candidates for the ministry should be made through the Presbyterial Executive Committee, and a sufficient time before the meeting of the Presbytery for the committee to make a thorough investigation (1), as to the reputation of the applicant for piety, good practical sense, prudence, and humility; and (2), whether there be any physical or mental infirmities, or any eccentricities of character, or other defects, which are likely to interfere with his usefulness as a minister of the gospel. These facts should be clearly and fully reported to the Presbytery at a regular meeting, and no applicant received until such report be made. The applicant should further be required to present to the Presbytery an official certificate from the session of the church to which he belongs of his good standing as a member, and of his character and qualifications as set forth above."

We wonder how many of our Presbyteries give practical attention to this injunction, or advice of the Assembly It provides that the candidate shall make his application through the "Presbyterial Executive Committee;" that his application shall be made a sufficient length of time before the regular meeting of Presbytery to enable the Committee to look into the case thoroughly; that the investiga conducted by the Committee shall cover the following points, viz.: "(1) as to the reputation of the applicant for piety, good practical sense, prudence, and humility; and (2) whether there be any physical or mental infirmities, or any eccentricities of character, or other defects, which are likely to interfere with his usefulness as a minister of the gospel;" that —but we need go no further. The question we can but ask ourselves is—How many of our Presbyterial Committees go so far? It is easy to cry—"Red-tape." We appreciate their difficulties. It requires no little time and a rare amount of tact, and prayerful patience, to say nothing of a certain amount of moral courage, to conduct such an investigation in a way that will not do more harm than good. This idea must, we suppose, ever lie in the future. But two things are certain: one is that we cannot conscientiously do less than strive towards our ideal; and the other is that at present we are very far from having attained it.—Religious Outlook.

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Presbyterries—Fall Meetings.

SYNOD OF ALABAMA.

North Alabama, Munford, Tuesday, October 25, 7:30 p. m. Opening sermon by Rev. S. R. Walker.
W. I. Sinnott, S. C.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

Tuscaloosa, First church, Selma, Ala. Oct. 4, 11 a. m. J. A. Scott, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.
W. S. Porter, S. C.

SYNOD OF GEORGIA.

Atlanta, Bethany church, Oct. 5, 7:30 p. m. James Stacy, S. C.

Augusta Greensboro, Ga., Oct. 13, 7:30 p. m. M. C. Britt, S. C.

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m.
J. W. Quarterman, S. C.

SYNOD OF KENTCKY.

Louisville, Eminence, Ky., Sept. 27, 7:30 p. m. Churches that have not paid presbyterial assessment for 1898 will please send assessment at 10 cents per member.
David M. Sweets, S. C.

Paducah, Princeton, Ky., Sept. 27, 7:30 p. m. L. O. Spencer, S. C.

West Lexington, Walnut Hill church, Tuesday, Sept. 27, 7:30 p. m. Delegates will be met at Lexington, Ky.
C. T. Thomson, S. C.

SYNOD OF MEMPHIS.

Memphis, White Haven, Tenn., Tuesday, Sept. 27th.
J. H. Lumpkin, S. C.

North Mississippi, Batesville, Miss., Wednesday, Oct. 26, 8 p. m.
S. L. Grigsby, S. C.

SYNOD OF MISSISSIPPI.

Central Mississippi, Carrolton, Miss., Oct. 26, 11 a. m.
C. E. Cunningham, S. C.

Louisiana, Alexandria, La., Thursday, Octo. 27, 7:30 p. m. M. B. Shaw, S. C.

New Orleans, Bethel church New Orleans, Wednesday, Oct. 12, 7:30 p. m. Louis Vass, S. C.

Red River, Arcadia, La. Thursday, Oct. 27, 7:30 p. m.
James A. McLees, S. C.

SYNOD OF MISSOURI.

Missouri, Augusta church, Sept. 27, 7:30 p. m. J. R. Bridges, S. C.

Palmyra, Zion's Hill church, Lewis Co., Mo., Tuesday, Sept. 27, 7:30 p. m. Delegates required to present their Sessional Record for review.
J. K. Hitner S. C.

Potosi, Clark's church, Patterson, Mo., Thursday, Oct. 6, 11 a. m.
Geo. W. Harlan, S. C.

St. Louis, Joachim church, Festus, Mo., on Tuesday, Sept. 27, 8 p. m. Session are reminded that their records are to be presented at each fall meeting of Presbytery.
W. S. Trimble, S. C.

Upper Missouri, First church. St. Joseph, Tuesday, Sept. 20, 2 p.m.
O. W. Gauss, S. C.

SYNOD OF NASHVILLE.

Columbia, Memorial church, Friday, Sept. 23, 7:30 p. m. Delegates coming on the train will get off at Buford Station, Tenn.
W. C. C. Foster, S. C.

Holston, Tazewell, Tenn., Thursday, Sept. 22, 7:30 p. m.
J. Albert Wallace, S. C.

Knoxville, Lookout Mountain church, Thursday, Sept. 1, 7:30 p. m.
Geo. T. Chandler, S. C.

Nashville, Woodbury, Cannon Co., Tenn., Thursday, Sept. 22, 11 a. m. Hacks from Murfreesboro will convey members to Woodbury. Reduced railroad rates to Murfreesboro will be given. Syndical tax due.
Alex. Cowan, S. C.

SYNOD OF NORTH CAROLINA.

Asheville, Highlands, Sept. 22, 7:30 p. m. E. A. Sample, S. C.

Mecklenburg, Waxhaw church, Tuesday, Sept. 27, 10 a. m.
Jesse W. Siler, S. C.

Orange, North Wilkesboro, Tuesday, Sept. 27, 8 p. m. D. I. Craig, S. C.

Albemarle, Raleigh Sept. 20, 7:30 p. m.

Fayetteville, Red Springs, Oct. 4, 7:30 p. m.

Concord, Newton. Sept. 16, 8 p. m.

Wilmington, Chinquapin, Sept. 25, 8 p. m.

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NEW WEEKLY, Wilmington, N. C.

SYNOD OF SOUTH CAROLINA.

Bethel Blackstock, S. C., Sept. 27, 11:30 a. m.
Alexander Sprunt, S. C.

Charleston, First church, Columbia, Tuesday, Oct. 11, 8 p. m.
H. G. Gilland, S. C.

South Carolina, Upper Long Can church, Sept. 20, 8 p. m.
G. G. Mayes, S. C.

SYNOD OF TEXAS.

Central Texas, Mexia, Tex., Thursday, Sept. 22, 8 p. m.
M. C. Hutton, S. C.

Dallas, Bradon, Thursday, Sept. 29, 8 p. m. The Sabbath School Convention will meet at Milford, Wednesday, Sept. 28, 11 a. m. Ministers and elders who expect to attend Presbytery or the Sabbath School Convention, or both, will please notify me.
E. M. Munroe, S. C.

Fort Worth, Gordon, Texas, Friday, Oct. 21, 7:30 p. m.
J. N. McFarlane, S. C.

Paris, Green Hill, Tex., Friday, Sept. 23, 8 p. m.

Western Texas, Laredo, Thursday, Sept. 29, 8 o'clock p. m.
Josephus Johnson, S. C.

Brazos, Velasco, Tues., Oct. 18, 8 p. m. Sessions are required to send up a written narrative.
J. G. Tanner, S. C.

SYNOD OF VIRGINIA.

Abingdon, Gate City Scott county, Va., Wednesday, Supt. 21, 8 p. m.
Geo. H. Gilmer, S. C.

Chesapeake, Waterford, Va., Sept. 13, 7:30 p. m. A. W. Pitzer, S. C.

East Hanover, Mizpah church, Richmond, Tuesday, Oct. 18, 8 p. m.
T. P. Epes, S. C.

Kanawha, Point Pleasant, W. Va., Sept. 15, 7:30 p. m.
F. L. McCue, S. C.

Maryland, Bethesda church, Sept. 13, 8 p. m. Parke P. Flournoy, S. C.

Norfolk, Powellton church, Wachanreague, Va., Tuesday, Sept. 20, 7:30 p. m. Wm. S. Lacy, S. C.

STATE NEWS.

A telephone system is being established between Fayetteville and Red Springs.

Dr. George T. Winston, former president of the University of North Carolina but now of the University of Texas, is visiting in this state.

Hon. J. D. Murphy, of Asheville, has given a scholarship to the University for the ensuing year. Mr. Archibald Henderson, of Salisbury has been elected instructor in Mathematics at this institution.

The First North Carolina Regiment will remain in service. The Second will be mustered out very shortly.

The board of aldermen of Statesville have imposed a yearly tax of $50 on dealers in futures. A step in the right direction. Why not make it $5,000 and run them out of the state?

The Charlotte Observer Shipp monument fund is being added to at a rapid rate.

The FirstBaptist Church of Wilmington has called Rev. C. S. Blackwell, D. D., of Birmingham, Ala., to its pastorate.

The Ancient Order of United Workmen, organized in 1868, was founded by a North Carolinian, John J. Upchurch, of Louisburg.

It is rumored that connecting links will be built from Reidsville to Kernersville, and from Mt. Mourne to Gastonia, these with the use of the Mocksville-Mooresville road will shorten the Southern's route to Atlanta 40 miles.

Pension Commissioner H. Clay Evans states that for the fiscal year ended June 30th, 1898, $56,292 was paid to 21,064 pensioners in North Carolina.

A telegram from Blowing Rock to a Charlotte business man Thursday states that snow was falling on the mountains beyond the Rock.

GOOD PAY—Teachers or others who would like good pay for extra hours, may get it by selling the best history of the war yet published, "Cuban Fight for Freedom, or War with Spain." Write for terms. One lady sold 36 copies in a week.
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NATIONAL AFFAIRS.

SATURDAY.

Senator George Gray, of Deleware, has accepted an appointment upon the peace commission at the earnest request of President McKinley.

It is believed at the Navy Department that Captain Clark will elect to remain in command of the Oregon, which is to be sent to the Pacific station.

General Miles called on the President, and also visited the war department. He says that he will recommend to Congress a plan for the reorganization of the army.

The labor commission will meet in Washington next week to organize and begin its investigations

It is stated that Secretary Alger did not want an inquiry into the administration of the War Department, and wrote a letter requesting an investigation after the President had told him very plainly that he desired an inquiry.

MONDAY.

Lieut. R. P. Hobson has been promoted to the grade of naval constructor, and Captain Higginson, of the Massachusetts, to be commodore.

Army officers are impressed with the value of barbed-wire fences for military purposes and as part of a system of defense.

The naval personnel bill will be taken up by Congress early in the next session, and it is believed that it will pass unless it is opposed by volunteer officers.

Senator Mallory, of Florida, thinks the Cuban army will give trouble and that many of the insurgents will return to brigandage.

Both regular and volunteer troops will be sent to Cuba for garrison duty. It is said that the military governorship lies between Generals Merritt, Brooke and Wade, of the regular army.

TUESDAY.

The Navy Department has decided to award to the Cramps, the Union Iron Works and the Newport News Company contracts for the construction by each of one battle ship.

The Navy Department is preparing the battle ships Oregon and Iowa for their long voyage to the Pacific coast. They will be accompanied by four colliers.

The American peace commissioners will leave New York for Paris next Saturday on the Campania.

The medical department of the army will establish winter headquarters for sick soldiers. One at Fort Monroe is now ready to receive the sick and another will be located at Charleston or Savannah.

SPANISH-AMERICAN SITUATION.

SATURDAY.

Friars who have returned from the Philippines are reported to be aiding the Carlists in Spain.

American army chaplains are instituting Protestant services in private buildings at Manila for the first time in the history of the Philippines.

Capt. N. M. Dyer, of the cruiser Baltimore, has returned to the Spanish General Miranda the sword captured from him in the attack on Corregidor Island, Manila bay.

The American evacuation commissioners for Porto Rico notified Captain-General Macias that they are ready to proceed to business.

Captain-General Blanco has appealed to the Spanish government for funds, saying that the situation in Cuba is distressing.

MONDAY.

A public vote will be taken in the Spanish Senate on the peace protocol. It has already been indorsed in secret session.

Dewey denies the reports that the attitude of the Philippine insurgents has become so threatening that the American troops at Manila are kept under arms, ready for action at a moment's notice.

The United States government has decided not to supply food in future to Cubans under arms.

American troops have just taken possession of Baracoa and Sagua de Tanamo, in Santiago province, which were surrendered in July.

The town of New Westminster, British Columbia, was almost entirely destroyed by a fire started by a spark from a steamer.

TUESDAY.

Admiral Dewey is quoted in a dispatch from Manila in saying that he considers the situation there critical. The Spaniards at Manila state that Germany will take a coaling station in the Philippines and that Spain will retain the remainder of the islands

Aguinaldo, in an interview, says he has 67,000 armed men, and that he can raise 100,000 men. He thinks the Americans should withdraw from the Philippines.

In the Spanish Senate yesterday Count D'Almenas created tumult by saying that Weyler, Blanco, Rivera and Cervera ought to be digraced.

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THE REV. THOMAS R. ENGLISH, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.
THE REV. GIVENS B. STRICKLER, D. D., LL. D., Professor of Systematic Theology.

The next Session opens on the first Wednesday in October. For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va. For information as to rooms, &c., apply to

DR. JOHNSON, Intendant, Hampden-Sidney, Va.

N. B.—After September 1st all correspondence should be addressed to Richmond, Va.

NORTH CAROLINA PRESBYTERIAN.

ESTABLISHED 1858. CHARLOTTE, N. C., SEPT. 22, 1898. VOL. XL—NO. 38.

CONTENTS.

Poem.
Selected Readings 1
CONTRIBUTED—Gehazi's Sin and Its Results. *J. M. S* 2
CORRESPONDENCE—A Rejoinder. *T. J. Allison* 3
CHURCH NEWS 4-5
Home Mission Department 6
Foreign Missions 6
Westminster League—Sunday School Lesson. 7
EDITORIAL—Dr. John Hall. The Division of Mecklenburg Presbytery 8
Editorial Correspondence 9
Dr. Duffield and the Interior 9
CHILDREN'S DEPARTMENT—Letter to the Children. The Children's Letters, Stories 10-11
Marriages and Deaths 12
Clippings 12-13
Meetings of Presbyteries 14-15
News of the Week 16

1 Not so in haste, my heart,
Have faith in God and wait;
Although He linger very long,
He never comes too late.

2 He never comes too late;
He knoweth what is best:
Vex not thyself to-day in vain,
Until He cometh, rest.

3 Until He cometh, rest;
Nor grudge the hours that roll;
The feet that patient wait for God,
Are soonest at the goal.

4 Are soonest at the goal,
That is not gained by speed:
Then hold thee still, my anxious heart,
For I shall wait His lead.

There are sometimes rare and beautiful wares brought into the market that are invoiced at almost fabulous rates. Ignorant people wonder why they are priced so high. The simple reason is that they cost so much to procure. That luxurious article labelled £200 was procured by the adventurous hunter, who, at the hazard of his neck, brought down the wild mountain goat, out of whose glossy hair the fabric was wrought. Yonder pearl that flashes on the brow of the bride is precious, because it was rescued from the great deep at the risk of the pearl-fisher's life, as he was lifted into the boat half-dead, with the blood gushing from his nostrils. Yonder ermine, flung so carelessly over the proud beauty's shoulder, cost terrible battles with Polar ice and hurricane.

And so is it that the best part of a Christian character is that which was procured at the sorest cost. Patience is a beautiful trait, but it is not worn oftenest by those who walk on life's sunny side in silver slippers. It is the product of dark nights of tempest, and of those days of adversity whose high noon is but a midnight. For "the *trial* of your faith worketh patience." Purity of soul is like purity in gold, where the hottest fires turn out the most refined and precious metals from the crucible. Joseph found his crucible in an Egyptian prison; but he came out thence with the soul of a virgin. Purity of character is often bought in this wicked city by the bitter price of a crust of bread eaten with a good conscience in an attic; when a guilty connivance would have been rewarded with French satins and a harlot's sumptuous couch.—*Cuyler.*

There are things precious, not from the materials of which they are made, but from the risk and difficulty of bringing them to perfection. The speculum of the largest telescope foils the optician's skill in casting. Too much or too little heat—the interposition of a grain of sand, a slight alteration in the temperature of the weather, and all goes to pieces—it must be recast. Therefore, when successfully finishsd, it is a matter of almost the congratulation of a country. Rarer, and more difficult still than the costliest part of the most delicate of instruments, is the completion of Christian character.—*F. W. Robertson.*

There is a ring about the Christian man that is not to be mistaken. Do what you will with him, he is not what the other man is, and you cannot make him so. Here is a new coin which looks amazingly like a sovereign. I turn it over; it is so clever a counterfeit that I cannot discover whether it is gold or no. Here is another; it is a light sovereign I find. I look at them both, and at first sight I am inclined to think that my new minted sovereign is the best of the two; for, say I, the other is evidently much worn and short in weight. You may deface him so that the king's image is not apparent upon him, but he is gold for all that; he only needs to be tried, and in the hour of trial that golden sound of grace will detect him, and he will prove still to be one in whom God hath made a difference.—*Spurgeon.*

All the forces in nature that are the most powerful, are the most quiet. We speak of the rolling thunder as powerful; but gravitation, which makes no noise, is ten thousand times ten thousand times more powerful. We say the red lightning is very powerful; so it is, when it rends the gnarled oak into splinters, or splits the solid battlements into fragments; but it is not half so powerful as that gentle light, that comes so softly from the skies, that we do not feel it, that travels with inconceivable speed, strikes, and yet is not felt. The things that are most noisy are not the most powerful. An eloquent speech will never have the effect of an eloquent life. The most conclusive logic that a preacher uses in the pulpit, will never exercise the effect that the piety, the consistent piety of character, will exercise all over the world. The preacher who may have few to hear him, and who has not the power of expressing clearly and intelligibly the great thoughts that he feels, in his walks amid his flock, by this beautiful and holy character, may be spreading an influence around him that will tell more upon the destinies of souls than if he had wielded all the thunders of Demosthenes, or pleaded with the persuasive eloquence of Cicero. It is not what we intend to do that strikes the most, it is what we are.—*Cumming.*

The whole teaching of the Bible as to the future life centres on this—that what we are now is supremely important with reference to what we shall be then. Every warning, every encouragement, all the grand and terrible imagery of the Judgment, all the tender assurances of Christ, are directed to that end. The object of them all is to impress the transcendent importance of character. Language and thought are tasked to the utmost to express this. Visions of woe unspeakable, of joy ineffable, are used to picture the results of well-doing and evil-doing; to show that they radiate into eternity, and are immeasurable. And we have no right to break the force of this teaching by the assumption that one of two grand results is possible, and that, so a man is saved at last, his misdeeds will hurt him little. That is neither according to Scripture nor moral reason. He that is only righteous is to be "righteous still;" he that is holy to be "holy still." According as a man has attained in this stage, so is his beginning in the next. He must commence there according as he has finished here, on a high plane or a low one.—*Beecher.*

Plutarch speaks of two men that were hired at Athens for some public work, whereof the one was full of tongue, but slow at hand, and the other blank in speech, yet an excellent workman. Being called upon by the magistrates to express themselves, and to declare at large how they would proceed, when the first had made a long speech, and described it from point to point, the other seconded him in few words, saying, "Ye men of Athens, what this man hath said in words that will I make good in true performance." And as he was adjudged the better artisan, so is the man of action the better Christian. It is not the man of words, but the man of deeds—not the leafy, but the fruitful, not the discoursing, but the doing Christian—that shall be blessed here in this world and happy in that which is to come.—*Spencer.*

There were but three words in the petition which Peter gasped out (Matt. xiv. 30), but they were sufficient for his purpose. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. If our prayers had less of the tail feathers of pride and more wing, they would be all the better. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and all that is real prayer in many a long address might have been uttered in a petition as short as that of Peter.—*Spurgeon.*

CONTRIBUTED ARTICLES.

[For the North Carolina Presbyterian.]

Gehazi's Sin and Its Results.

BY J. M. S.

The greed and guilt, the covetousness and crime, the avarice and audacity in the sin of Gehazi, the servant of Elisha, and the terrible punishment which God in justice inflicted on him, as recorded in the fifth chapter of II. Kings, are fearful to contemplate.

Naaman is a bright example of gratitude and Elisha of generosity, while Gehazi is a sad example of greed and guilt—*of covetousness and its fruits*.

Naaman offered to make a generous gift to Elisha, in token of his gratitude for his cure, and his appreciation of the service of the prophet. Elisha for the honor of his office, and of his God, and for the purpose of deepening in Naaman a sense of obligation to God alone, declined to receive anything, and Naaman started back to Damascus with his treasures of silver and gold and garments.

Gehazi had been a witness of all that had passed between Elisha and Naaman, and the spirit of avarice took hold upon him. He violated the commandment, "Thou shalt not covet," and as he saw Naaman leaving with his bags of money, and bales of clothes, he longs for these things, and plans how he may get them. He says to himself, "My master hath spared this Syrian in not receiving at his hands that which he brought." He thought it was a good chance to get rich, and so he declared the purpose of his heart with an oath: "As the Lord liveth, I will run after him and take somewhat of him." In this he violated the command "Thou shalt not take the name of the Lord thy God in vain." Thus guilty of covetousness and profanity, he follows Naaman, and adds to his other sins the sin of lying, violating that command which says: "Thou shalt not bear false witness."

Naaman, being fully deceived, offers him more than he asks, and Gehazi receives it, and hastens to hold it, and having obtained by fraud and deceit that which belonged to another, is guilty of breaking the command "Thou shalt not steal." Having hidden his stolen goods, he stands before his master, and boldly and basely lies to him, and is guilty of dishonoring Elisha.

We have found him guilty of covetousness, which in Scripture is called "*idolatry*," and this mother sin has brought forth the other sins of profanity, of lying, of stealing, and of dishonoring his master, and with all this wretched load of guilt he has the audacity to stand before Elisha and try to lie out of it. What an aggravated case!

Doubtless, with consternation and burning shame he listened to the prophet, as he told him how he was fully cognizant of all that he had done, and sternly rebuked him for his sins, which were base beyond the power of words to describe, and then pronounced the awful sentence of just punishment: "The leprosy of Naaman shall cleave unto thee and unto thy seed forever." His punishment was severe, but his sin was great. We pity him, but our sense of justice condemns him.

Now let us take a lesson of solemn warning from his case against the awful *Sin of Covetousness*. His *mother* sin was *Avarice*—"The love of money," which is "the root of all evil." The warnings in Scripture are numerous and fearful and emphatic against this sin. There must be some special significance in the fact that such special mention is made of this sin, and such special warning is given against it. Jesus says, "Take heed and beware of covetousness." Habakkuk says: "*Woe* to him who coveteth an evil covetousness." Paul says: "They that will be rich fall into many foolish and hurtful lusts, which drown men in perdition. For the *love of money* is the *root of all evil*, which while some *coveted* after they have erred from the faith, and pierced themselves through with many sorrows." The truth of these words is strikingly illustrated in the case of Gehazi. His covetousness led to profanity, lying, hypocrisy and theft, and brought upon him piercing sorrows and fearful punishment, and so it was in the case of Adam and Eve and of Achan and of Sapphira and Ananias.

The fact is, if we examine into the beginnings, the source, the cause of all sorts of sins, we will find that they can all be traced to *two roots*, or parent sins, and these *two sins* are *unbelief and covetousness*, one or the other, or both combined, lead to, or produce all other forms of sin. These are the two big, black, foul sins, which are most fearfully denounced and punished, and against which we are most solemnly and frequently warned. They are the two most dangerous sins—the most dishonoring to God, the most heinous and hateful in his sight, the most destructive of all good, the most productive of all evil. Moreover, they are the most prevalent—they are the universal, reigning sins of the human heart. We are all guilty of them. They are the sins against which we have most need to be on our guard and with which we have most fiercely to contend. They stand directly opposed to the crowning virtues of the Christian heart, namely, *faith and love*. *Faith and love* are twin graces—they are parent virtues—they are the source and root of all the other graces which go to make up the Christian character. Faith works by love, purifies the heart and overcomes all evil. So unbelief works by covetousness, corrupts the heart and overcomes all good. The great spiritual battle is between these contending forces, or principles—faith against unbelief; love against covetousness. As faith is strengthened, unbelief is weakened, and as love is increased, covetousness is diminished. When faith and love are perfected, unbelief and covetousness are destroyed, and holiness and happiness reign supreme.

These things being so, it is a matter of special importance to cultivate and strengthen faith and love, and thereby root out and weaken unbelief and covetousness.

God in his infinite wisdom has made special provision for this very purpose by ordaining two special *acts of worship* and means of grace suited to cultivate these two graces. The food for both faith and love is the word of God, but exercise is as essential to health and strength as food, and so God has appointed or ordained a special act of worship to give exercise to faith—that act is *prayer*, public prayer, family prayer, private or secret prayer. In praying, faith is especially exercised and strengthened, and unbelief is expelled from the heart.

In a similar way God has appointed a special ordinance or act of worship to give exercise to love, and that act is *giving*—public giving, family giving and private or secret giving. In all the acts or forms of giving, love is especially exercised and strengthened, and covetousness is expelled from the heart.

Hence we see the two crowning Christian graces—faith and love—are strengthened, and the two reigning sins of the human heart—unbelief and covetousness—are expelled by the two special acts of worship—praying and giving. We conclude, therefore, that in the development of a well-rounded Christian character, *praying* and *giving* are equally *important acts* and *parts* of divine worship. They are co-ordinate acts of worship. "Thy *prayers* and thy *alms* are come up as a memorial before God." Every Christian needs to worship God by giving, as well as by praying. It is just as acceptable to God, and honoring to God, and as needful and profitable to the soul of man. To neglect the worship of God by giving is just as offensive and dishonoring to God as to neglect prayer, and just as dangerous and damaging to the soul. Neglect of prayer comes of unbelief and strengthens unbelief. Neglect of giving comes of covetousness, and begets and strengthens avarice.

Covetousness and Christian love are antagonistic—they are opposites. Love expresses, manifests and exercises itself in giving out and helping. Covetousness expresses, manifests and exercises itself in getting and grasping and holding. It is highly important to cultivate love and to destroy covetousness. To do this we must *give*. This is the first act of worship required. Give yourself to God—"give me thine heart" Give yourself, your soul, your service, your substance. "Give and it shall be given to you."

Many people do not like to hear much said about the *worship of giving*. They would rather hear about the duty, and power, and privilege, and importance of prayer than about the duty, and power, and privilege, and importance of giving. Why is this? Perhaps the reason lies in the existence and influence of unbelief and covetousness in the heart. They do not believe what the Scriptures teach about giving as an act of worship, and, on account of covetousness, they are opposed to performing this act of worship.

Those who do not believe in and practice giving as a part of worship, need to "Take heed and beware of covetousness, and be warned by the case of Gehazi of its awful consequences.

Dr. Peyton H. Hoge Preaches for Dr. Hall.

The Rev. Dr. Peyton H. Hoge, of Wilmington, N. C., preached last Sunday in the Rev. Dr. John Hall's pulpit in the Fifth Avenue Presbyterian Church. His sermon was a doctrinal one and dealt with the value of the Word of God. In his discourse he said: "It is not my intention to present this morning any argument as to the truth of the Bible. There has been much study and speculation and writing upon the nature of the sun, its composition has been analyzed by the spectroscope, many theories have been put forth as to the source of its heat and of its length of life. But no person unless he is blind, ever wastes his time telling others that the sun shines. No one will attempt to deny the high grade of scholarship of modern Biblical criticism. But no one has followed the course of the modern criticism and not noticed that at its best the tendency has been toward a strengthening of the belief in the Bible."—*New York Observer*.

CORRESPONDENCE.

A Rejoinder—My Last.

DEAR MR. EDITOR:—I dislike very much to ask for space to make a rejoinder to your reply of last week, because it seems to me that even the most careless reader could see that your reply was vulnerable at every point. You stated that Roanoke Presbytery by its action condemned my position. As a member of a session in one of the churches of Roanoke Presbytery I certainly would have voted against making that resolution a law, for the reason that there exists already law and authority enough to justify every session in dealing with the sin under consideration; and also for the additional reason that I do not believe in giving that attention and prominence to any one sin, which would overshadow a dozen or more others just as heinous, until the indulgence in it had become so flagrant and prevalent that special attention was needed, and I do not think that the sin contemplated in the resolution has become prevalent. Indeed, I think that the per cent of our people, who may be charged with such a sin, is small. But as stated in my former article I am in thorough sympathy with the spirit and purpose of that resolution. Leave the whole matter to the discretion of the sessions and let them proceed to remedy such an evil by such legitimate means as their judgment will approve, whether it be before, or at the time of an application for dismission. This may be done in many cases, if not all, without the thought of turning the party out of the Church—for discipline does not simply contemplate the turning a member out of the Church. That is what you do when you can not do anything else with him. Let the sessions wisely deal with such members in order to avoid putting the indebtedness of any individual member upon the church, if possible, and also to avoid imposing upon other churches unreliable and dishonest members.

Your objection that a session on inquiring into the non-payment of a member's subscription would be raising the question of dishonesty, is surprising. The session has the constitutional right to enquire into the conduct of every member under its care. In Chapter 5, Section 3, Par. 5 of the Form of Government you will find the following: "The Church Session is charged with maintaining the spiritual government of the Church, for which purpose *it has power to inquire* into the knowledge, *principles and Christian conduct* of the Church members under its care; to *censure those found delinquent*." Now if a session cannot institute enquiry into a member's conduct for not paying his subscription to the Church or pastor's salary (I do not say subscription to the pastor) without prejudging him, or raising the question of his guilt of dishonesty, then no session can enquire into any man's conduct however bad it may have become. If a report should come to the session that a member had been seen drunk the session could not enquire into the matter because they might do the man a very great injury by raising the question of his drunkenness. Such an objection as you make is simply preposterous. You would stop all discipline, you would close all the courts of justice, and the devil would take the land. Now a session in such a case would simply note the fact that the party had not met his obligation to the Church in the payment of his subscription. In all such cases the elders and deacons know when a member is in arrears, and they know something of his ability. They rightly ask for an explanation. If in the explanation the man shows his inability to pay there is not broached anything that is dishonest. But if upon investigation the session finds that the man was able to pay, and would not pay and was trying to get away without pay, then they have a perfect right, and it will be their duty, to proceed along the line of dishonesty and try to get the man out of the error and sin of his way before they dismiss him to another Church.

You did not help your cause when you stated that the book of Church Order does not contemplate the session as a "*collecting agency*." The session is not such an agency, but the session has the general oversight of all the affairs of the Church, financial as well as other matters. The book of Church Order says in Chap. 4, Sec. 4, Par. 2 on the subject of the deacon, "The duties of this office especially relate to the care of the poor, and to the collection and distribution of the offerings of the people for pious uses, *under the direction of the session*." In Par. 4, same chapter, it says, "A complete account of collections and distributions, and a full record of proceedings, shall be kept by the deacons and submitted to the session for *examination and approval* at least once a year." In Par. 5 it continues to say, "In churches where it is impossible to secure the appointment of a sufficient number of deacons, the *duties of this office devolve on the Ruling Elders*." You may ridicule the performance of such a duty by comparing it to a "collecting agency" if you please; it matters not what it is called, the duty of the session is clear and imperative to look after the principles and conduct of all members in all things. The subscription to salary should not be excepted.

If you will think for a moment you will see that your argument in the main is based upon the voluntary or free-will offering system, whereas mine is based upon the pledge system. Which one of these systems is the most, or only Scriptural plan is not now under discussion between us. It is very well to bear in mind that all our salary contracts, with few exceptions, are made under the operation of the pledge, or subscription plan, whether it be the best or not. My contention is for the discharge of obligation under the pledge system. Now when a church calls a pastor and offers him a salary of $1,000 it may make that offer without the pledge of any amount from any member of that church, just making it upon the belief that the people have grace enough to pay it. No arrearage on pastor's salary on the part of any member could arise under that system. But when the pledge system is in operation, and the individual member subscribes a definite amount, he is morally obligated to pay the amount, if able. In Ecc. v:4-5, read the following: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Any pledge, or vow to support the Church, minister or any department of Church work is a pledge, or vow unto God. Every case of non-payment does not call for discipline, it is only the bad ones we are concerned about. So the matter must be left to the discretion and judgment of the sessions.

I must hasten to your last paragraph. Here is what you say: "A man who can pay his pastor, and will not, is mean." "To take a pledge and not live to it, is dishonest." "The man who does such things is a stigma to the church and should be dealt with in the proper way, before the day of going to some other church." Better deal with him at the time of dismission than not at all. You do not wish to put that "mean," "dishonest," "stigmatic" thing upon some other church. Oh, no. Lastly you say, "If a man is dishonest, say so, refuse him a letter on that ground, but never refuse him one because the pastor's salary is not paid." To all of which I say, Amen. We are near enough together now. Very respectfully, T. J. ALLISON.

[Emphasize "*Offerings of the people*" in the above quotation from the Book, and one fallacy of the whole scheme is betrayed. An *offering* is voluntary, and nothing else is contemplated in the government of the Presbyterian Church. You cannot collect an "offering" by taking a man by the throat and saying "pay me that thou owest." The pledge system has been shown by experience to be the best, but it is as voluntary as any other, and when it is made compulsory it is made "un-Presbyterian, unconstitutional and unscriptural," to use a time-honored triplet.

Now if Brother Allison is after the overthrow of the pledge system he is adopting the best possible method. If Solomon had conceived the idea of a Church session "holding up" delinquent subscribers, he would perhaps have been even more positive in his advice, "Better is it that thou shouldest not vow."

Another fallacy in this article is the making indebtedness a crime. It is compared to drunkenness. That is an inexcusable and heinous sin. Debt may be the result of misfortune. Witholding a letter for debt is, as has been pointed out, a presumption of guilt that may be a cruel injustice to an innocent, unfortunate man. The Presbyterian Church can hardly afford to go back to the old English law of imprisonment for debt.

And we are afraid that the cat was let out of the bag in the sentence that describes the applicant for a letter as "trying to get away without pay." That is a rather mercenary view of the matter, at least for a spiritual court to take. The effort to "get the man out of the error" seems subordinate to the one to get the cash out of the man. For this particular "sin" the most satisfactory explanation is the Church treasurer's receipt, though the man may borrow the money to pay his subscription and still leave the community with a debt behind him.

Brother Allison apparently doesn't approve of the Presbytery's publicly advising what he wants the session to do. We are certain ourselves that the proposed system could not stand publicity. But if we are really near together it is a matter for congratulation. It is a mystery, however, as it is certain that *we* have not moved.—ED.]

CHURCH NEWS.

PERSONALS.

Rev. R. V. Lancaster, of the Kenansville Church, has returned from his vacation, which was spent in Virginia.

Chas. Little and D. F. Hunter, of Mecklenburg county, leave for Chicago this week to take their middle seminary year at McCormick Seminary.

Rev. E. D. Brown, pastor of the Presbyterian church at Kinston, N. C., has been spending some time with his parents in Mecklenburg county.

Rev. R. C. Anderson after occupying the pulpit of the First Presbyterian church Charlotte, for two Sundays, has joined Dr. Howerton in a fishing excursion along our mountain streams.

Rev. S. W. Newell has been assistiug Rev. Jos. Crockard in services preparatory to the Communion at Mulberry church.

Rev. Egbert W. Smith, D. D., has nearly recovered his strength, after his recent sickness, but his devoted people insist upon his taking a longer rest, and not beginning work until October 1st.

Rev. Theo. L. Cuyler, D. D., is to make the address at the opening of the Union Seminary Building at Richmond, October 5th.

Rev. W. Forsyth has declined the call to Fordyce, Ark.

NORTH CAROLINA.

Sabbath School Convention of Albemarle Presbytery.

The following is a programme of the Sabbath School Convention, of Albemarle Presbytery, to be held at Nutbush Church, Vance County, N. C., Oct. 4th and 5th, 1898:

ORDER OF EXERCISES—FIRST DAY.

11 a. m.—Devotional exercises. Sermon by Rev. E. Daniel, D. D.

Organization.—Enrollment of members and election of officers.

Address of Welcome by Capt. J. M. B. Hunt.

Report from Schools. Recess.

2 p. m.—Song Service.

First Topic.—The Sunday School; Nature and Mission and Relation to the Church, Rev. A. R. Shaw. (General Discussion.)

Song.

Second Topic.—Is the Sabbath School Accomplishing its professed end in the Training of the Children of the Church? Mr. W. H. Gregory. (General Discussion.)

Adjournment.

SECOND DAY.

11 a. m.—Devotional Exercises, conducted by Presbyterial Agent.

Reading Minutes of Preceding Session.

Topic.—The Teaching of Church Doctrines in the Sabbath School, Rev. E. Daniel, D. D. (General Discussion.)

Recess.

2 p. m.—Song Service.

First Topic.—Duties of Church Members to the Sabbath School, Rev. W. T. Walker. (General Discussion.)

Song.

Second Topic.—The Successful S. S. Methods of Reaching the Masses. J. R. Young, Esq. (General Discussion.)

Every School shall send at least two delegates.

C. N. WHARTON, S. S. Agent.

Meeting of the Synod of North Carolina.

The Synod of North Carolina will meet in the Presbyterian church, Gastonia, N. C., on Tuesday, October 25th, 1898, at 7:30 o'clock p. m.

J. ALSTON RAMSAY,
Stated Clerk.

All delegates, both ministers and elders, who expect to be present at the meeting of Synod, October 25th, will please inform the undersigned as early as possible, in order that suitable provision may be made for their entertainment.

J. Q. HOLLAND,
Ch'n Com. of Entertainment.

Gastonia, N. C., Sept. 19th, 1898.

A Called Meeting of Orange Presbytery was held in Greensboro, N. C., on last Monday, Sept. 12th, at which the pastoral relation existing between the Rev. S. O. Hall and the Westminster Church was dissolved, and Bro. Hall was dismissed to unite with the West Hanover Presbytery.

This action was taken with exceeding regret and reluctance on the part of both the Church and the Presbytery.

The following resolution was adopted by the Presbytery:

Resolved, That in parting with Bro. Hall, we, the Presbytery of Orange, desire to express to him our sincere regret at his departure from our bounds, and to place upon record our deep sense of the loss sustained. We most cordially and unhesitatingly bear testimony to his ability as a preacher, his usefulness as a pastor, his faithfulness as a Presbyter, and in all his walk and conversation among us for nearly twelve years, to his genial companionship and meekness of spirit, walking in the footsteps of the Master.

We invoke God's blessing upon him and his family in their new field of labor, and pray the Lord of the harvest to crown his labors with success.

D. I. CRAIG,
Stated Clerk.

Springwood.—This church has enjoyed a season of refreshing from the presence of the Lord. The meeting began on the second Sabbath of this month and continued for four days. Rev. H. S. Bradshaw, of Hillsboro, was with me from Monday to the close of the meeting and preached with great acceptability. His sermons were clear, practical and convincing. It was the old gospel set on fire with enthusiasm and was honored by God in the up-lifting of his people and the conversion of two precious souls. May God bless him in his home and in his work. H. D. LEQUEUX.

Red Springs Seminary opened with 156 students—75 boarders are in the buildings now and rooms are engaged for 12 more. All the teachers are here and the classes are at work. Our prospects are very bright. Dr. H. L. Smith delivers the first of the course of lectures before the students on October 5th. Drs. Stagg, W. W. Moore, President Alderman and others are to follow. C. G. VARDELL.

Rocky Mount.—There were two additions last Sunday, and one infant baptized. The pastor preached especially to children in the morning.

The Warrenton High School for boys and girls has opened under the most favorable circumstances. A large school building has just been completed to accommodate the increasing numbers. A competent faculty of seven teachers ensures success. Prof. Graham, with an experience of 30 years, has manifested his peculiar fitness as an instructor of the young. C. N. WHARTON.

We are asked to correct the impression made by the statement teat 1448 members were added to our Church last year on profession of faith. We were speaking of the work of our *Synod*.

The account given of the missionary meeting at Maxton two weeks ago, should have been entitled, "The Woman'n Foreign Missionary Union of Fayetteville Presbytery."

TENNESSEE.

Owing to the rigid quarantine maintained by Memphis the Presbytery of Memphis will not meet on September 27th as appointed. Due notice will be given later as to time of meeting.

B. M. COWAN, Moderator.

VIRGINIA.

Lexington Presbytery met at Pisgah Church (Meadowdale, P. O. Va.) Sept. 8th at 3:30 p. m. in special meeting for the place of changing the place of meeting from Franklin, W. Va., on account of sickness at that place. The change was made to Pisgah, where the regular fall meeting was held.

Organization.—Rev. W. C. Hagan, Moderator; Rev. W. A. Hall and Elder J. M. Kunkle, Clerks.

Roll.—Ministers 22, Elders 21. Also present.—Licentiates 3, Candidates 3.

Entire Roll.—Ministers 51, churches 69.

Received.—Candidate Joshua R. C. Brown of Massanutton Church.

Ordained.—Rev. R. L. Brown at Basic City, Va.

Calls for Pastors.—Glenville and Coal Valley for Rev. R. M. Mann, of Kanawha Presbytery. Commissioners A. H. Hamilton and F. J. Brocke, D. D., were granted permission to prosecute the call before that Presbytery. Tygart's Valley and Mingo for Licentiate Wm. E. Hudson. Clarksburg Central for Licentiate H. G. Richardson. Shemariah for Rev. W. W. Carson.

Installations.—Rev. W. A. Hall at Bethany. Rev. R. L. Brown at Basic City. Rev. R. C. Gilmore at Staunton, 3rd and Olivet.

Commissions—To Ordain and Install.—Licentiate H. G. Richardson at Clarksburg Central. Time left to the Commission. Rev. C. D. Gilkeson to preside, preach and propound the constitutional questions. Rev. W. H. Wilson to charge the pastor. Rev. C. S. Lingamfelter to charge the people. Rev. Holmes Ralston alternate to any. Elders W. P. Holden and Dr. W. Chenoweth. Licentiate Wm. E. Hudson at Huttonsville and Mingo.

At Huttonsville—Rev. C. S. Lingamfelter to preside, preach, etc. Rev. M. W. Woodworth to charge the pastor. Rev. John Ruff to charge the people. Rev. C. D. Gilkeson to be alternate to any. Elders W. H. Wilson, W. A. Moore and Geo. Beaty.

At Mingo—Rev. M. W. Woodworth to preside, preach, etc. Rev. John Ruff to charge the people. Rev. C. S. Lingamfelter to charge the pastor. Rev. C. Gilkeson to be alternate to any. Elders W. H. Wilson, W. A. Moore and Geo. Beaty. Time left to the Commission. (Probably Oct 2nd.)

To Install.—Rev. W. W. Carson at Shemariah. Time, 4th Sabbath of October at 11 a. m. Rev. G. A. Wilson, D. D., to preside, preach, etc. Rev. J. M. Wells to charge the pastor. Rev. A. H. Hamilton to charge the people. Elders J. M. Kunkle, of Bethany, and Stuart Reed, of Immamiel.

Commissioners to the General Assembly.—Rev. E. P. Palmer, D. D., and Rev. J Spencer Smith, principals; Rev. R. A. Lapsley and Rev. Geo. L. Brown, alternates. Elders, S. W. Sterrett, of Crab Bottom, and John W. Stephenson, of Warm Spring; alternates, T. M. Smiley, of New Providence, S. Forrer, of Mossy Creek.

Dismissed.—Rev. A. N. Lambert to the Presbytery of Potosi, Mo.

Elkton.—A petition for the organization of a church and the following Commission was appointed to visit the field and organize the church if the way be clear, viz: Rev. Geo. L. Brown, Rev. A. R. Cocke, D. D., Rev. E. P. Palmer, D. D. Alternates, Revs. D. F. Junkin, J. N. VanDevanter and Elders A. P. Eiler and G. M. Effinger.

Millenarianism.—By request of the Presbytery Rev. C. S. M. See preached on this subject, which was highly enjoyed.

Baptismal Formula.—The overture to the Presbyteries by the Assembly was placed on the docket for the spring meeting.

Alexander's Digest.—The Stated Clerk was directed to have a copy at all meetings for reference.

Elkins College.—Rev. F. J. Brooke, D. D., was added to the committee.

Presbyterial Sermon.—Rev. J. E. Booker (Alt. Rev. C. W. Trawick) on "Worldly conformity and its influence on church members."

Falling Spring Valley.—Name of church changed to *Sinking Spring*.

Braxton Field.—The committee was continued to prosecute the work.

Permanent Committees—Education.—Rev. J. A. Quarles, D. D., chairman. After a very carefully prepared report the chairman was directed to apportion $1,000 among the churches for this cause, the funds to be sent to Rev. A. H. Hamilton, treasurer, Steele street, Tavern, Va.

Home Missions.—Rev. A. H. Hamilton, chairman. Carefully considered and it was ordered that Miss M. J. Baldwin's legacy of $1,000 to this work in Lexington Presbytery be used in permanent improvements and not in salaries of Home Missionaries. Upper Glade was grouped with the Braxton Field under the Rev. W. H. Wilson. Rev. R. Dabney Carson was continued as supply of the Bath Field. The sum of $3,200 was ordered to be apportioned among the churches for this cause.

Synod's Evangelistic Work.—Special attention was directed to this work and pastors were urged to see that all funds are forwarded to the treasurer, Rev. J. E. Booker, Snyder, Va. The work of the Synod's Evangelist, Rev. F. J. Brooke, D. D., was especially commended.

Publication.—The churches were urged to more liberal contributions to this cause and the pastors are directed to preach before the collection in March on the need of a sound literature. Sabbath schools were urged to help and this committee was authorized to secure the services of the Synod's Colporteur in the trans-Allegheny field.

Colored Evangelization.—The churches were urged to contribute to this cause in this its time of need and that the amount suggested be equal to twice the amount of the Presbyterial assessment and the money be sent at once to John Little, Esq., Tuscaloosa, Ala.

Resignation.—Rev. J. H. Davis, Jr., offered his resignation as pastor of Timber Ridge and Fairfield Churches and the churches were cited to appear at an adjourned meeting at Synod.

Place of Next Meeting.—Tinkling Springs Church and the time to be announced at Synod meeting.

There was a good deal of preaching at this meeting which was much enjoyed.

A very hearty vote of thanks was passed and one of the most pleasant meetings of Presbytery adjourned to meet at the call of the Moderator during the meeting of Synod at Tazewell, Va., and at Staunton, Va., Nov. 2 at 11 a. m.

WM. C. WHITE, Stated Clerk.

MISSOURI.

Mexico—Work on the Presbyterian church is progressing. The walls are gradually rising and soon will indicate the structure of an elegant church, of which the congregation and the town may well feel proud.

Bethel and Prairie View—Rev. Colin McPheeters preached at Bethel recently, and we understand an effort is being made to secure his services for Bethel and Prairie View.

Presbytery of Potosi—All persons who expect to attend the meeting of this Presbytery on Oct. 6th next, will please notify at once Mr. George L. Montgomery, Patterson, Missouri.

ARKANSAS.

Harrison—Rev. S. G. Miller, pastor of the First Church, Little Rock, and his family, have been visiting his parents and family of this place. The church and pastor at Harrison were also favored by this visit. Brother Miller preached for us morning and evening on the fourth Sabbath in August and first in September. Also on Wednesday evening, and addressed our school at its opening Thursday morning. His sermons were greatly enjoyed by all hearers. They were clear expositions of divine truth, logical in discussion, and searching to the mind and heart of man. Mr. Miller discusses the subject of the talents with great fullness and clearness. A sermon on the spirit of compromise left no standing-room for the worldly Christian; while one on free agency and divine sovereignty was such in its impregnable positions and conclusive discussions as neither Presbyterians nor others in this place and community have ever heard, we think.

All were much edified, and we trust our good and able brother may visit us again in the future with circumstances more favorable for preaching an extended series of sermons. Could our home mission churches have much of such preaching, the growth in grace and in numbers would doubtless be even greater than in the city churches, which truly develop so much under such ministrations.

W. L. D.

Lafayette Presbytery.—The body met at Miami, Aug. 30th to Sept. 1st. The regular sessions were preceded by an informal conference, beginning on the Monday night, and continuing through the next day. Various topics, concerning the present condition of the Church's work within Synodical and Presbyterial bounds and the great doctrines of the Gospel were discussed, and many fervent prayers were offered for a revival and strengthening of the Christian life among officers and people.

Judge W. M. Williams, of Boonsville, was chosen Moderator. The Rev. C. B. Boving, of Lamar, and Mr. W. W. Trigg, of Boonville, were nominated as commissioners to the General Assembly, which is too meet in Richmond, Va., next May.

Consideration of the matters submitted by the General Assembly for Presbyterial action was postponep until the next stated meeting, except that the purchase of Alexander's Digest was ordered.

Presbytery took action looking towards a more systematic visitation of the vacant churches, and guarding against some of the disorders incident to the Stated Supply system, which yet, to some extent, remains in operation in connection with the smaller churches. The general work of the church received the usual consideration, and more than usual interest was exhibited respecting Colored Evangelization.

The Presbytery of Eastern Texas, having declined to withdraw its general charge of unsoundness against the teachings in the *Earnest Worker* of the Rev. Dr. E. C. Gordon, the Synod of Texas was requested, in the exercise of their general power of review and control to require that Presbytery either withdraw that charge or sustain it by specifications and proofs.

Licentiate W. L. Hickman was examined for ordination and order taken for his ordination and installation as pastor of the Westminster Church of Independence on September 29th.

Higginsville was selected as the place and the second Tuesday of April, 1899, as the time for the next stated meeting.

TEXAS.

San Saba.—We have just closed a most precious meeting, conducted by Rev. Paul Van Dyke, Ph. D., of Australia. It was in the truest sense of the word a gracious revival.

Our own church proving too small, the meeting was held at the Methodist church and was attended both day and night by great crowds.

Eight of our brightest and most promising young men and girls united with the church on profession of their faith. Dr. Van Dyke's masterful presentation of the Gospel, his intense earnestness and wonderful power of illustrating his subject, made a profound, and we feel a lasting, impression for good among Christians of all denominations.

Cotulla.—On Sunday, Sept, 4, Capt. John H. Rogers, of the Texas Rangers, was ordained and installed ruling elder in this church, which is now under care of Rev. S. J. McMurry, of Laredo, Tex.

LOUISIANA.

New Orleans.—Dr. Palmer's health is still improving, greatly to the joy of his family and church and all of us.

(Canal Street Church.)—During the absence of the pastor, the pulpit has been acceptably supplied Sabbath mornings by Rev. J. A. Ivy. The weekly prayer meeting is conducted by the elders, and have been mostly well attended. Some times the attendance has been unusually large.—*Southwestern Presbyterian.*

MISSISSIPPI.

Tombeckbee Presbytery.—Will meet at Leaksville, Thursday, October 20th, at 11 a. m. Vehicles will be at Escatawpa, M. & O. R. R., on Wednesday, October 26th, at 12 a. m., and Thursday morning. Delegates will please notify Mr. Daniel McLeod, Leakville, Green county, Miss., of their intended coming. A. B. COIT, S. C.

—*Ib.*

ALABAMA.

Birmingham.—Rev. J. A. Bryan, of the Third church, now rides in a comfortable buggy. He is not puffed up, but happy and thankful for this gift from his people. No minister in Birmingham does as much true missionary work as Mr. Bryan. The happy thought of a horse and buggy for him came from Miss Ida Taylor, but many loving hands helped.—*Ib.*

Fort Payne.—Rev. J. J. Grier, of the South Highlands church, Birmingham, is helping Rev. K. A. Campbell this week in a meeting, from which we expect to hear good things.—*Ib.*

Hardie Chapel.—This is the name of a newly organized church, four miles from the city, started some years ago as a Mission of the South Highlands church, and sustained by the self-denying labor of Major Hardie and Mr. Lanier. A church building is now nearing completion, upon which Rev. C. C. Epperson, who is supplying the church, has labored with his own hands. They need about $50 to complete the building, and it is hoped that friends will help them out. The first use of the new church will be to hold a ten days' service, conducted by Rev. B. F. Bedinger.—*Ib.*

Montgomery.—Editors are dangerous people to write personal letters to. One never knows when their journalistic instinct will spy out a good item. Such will be the reflections of Rev. N. L. Anderson, pastor of the Central church, when he sees in print the following extract from a strictly personal letter to the business manager. Writing of a recent trip to North Carolina, he says:

"I had quite a novel service on the top of Mt. Mitchell; found some twenty mountain people—bear hunters, moonshiners (?), seeking refuge in the cave, which serves as the abiding place of all weary tourists. After we had cooked our supper, I announced that it was prayer meeting night in my church at home, and if they had no objection we would have a service there. Not hearing any opposition, I put on my ma kintosh, and taking my stand out beyond the shelter of the cave—the only place where one could stand erect, out in the beating rain, I preached to the most interesting audience it has ever been my privilege to address, and the most attentive also. It was necessary to stop occasionally and wait until the wind blew away the smoke from the camp fire that blinded and choked at once, but the eager faces peering out through the darkness on the other side of the fire, were an inspiration suffieient to overcome all such petty difficulties."—*Ib.*

FLORIDA.

Smyrna.—This old church, situated in Gadsden county, has recently been visited by Rev. W. E. McIlwain and greatly revived in a week's meeting, receiving five members. They have resolved to build a new church.—*Ib.*

GEORGIA.

Atlanta.—We are informed that the Rev. Chalmers Fraser, pastor of Georgia Avenue Psesbyterian church in this city, has declined the call to the evangelistic work of the Synod of Georgia, which was recently extended to him. His decision is gratifying to the people of his charge.

Dr. Barnett's Health.—We have given the fullest and most reliable reports obtainable of the critical illness of this beloved pastor. We are exceedingly gratified that we can say, at this writing, that he is still improving. His sickness, it is now stated, is not of the nature at first attributed, and it is confidently expected that, unless there should occur some serious complications or relapse, he will recover. Many will join in the wish that he may be restored to health and activity.—*Ib.*

Bainbridge.—During a visit to this church Rev. Dr. Mack ordained one deacon, baptized two adults and also three children. This church is growing steadily under the prayerful work of Rev. C. R. Nisbet, who has been called to the pastorate of the church.—*Ib.*

KENTUCKY.

Anchorage.—A movement is on foot to raise money among the Sunday school children of the State for the purpose of buying Bibles for the members of the crew of the new battleship Kentucky. The following paper was adopted by the Anchorage Presbyterian Sunday school last Sunday morning.

"In a very short time there will be put into the service of the United States navy a great battleship bearing the name of our State. We believe its equipment will be complete only when each of its officers and men are furnished with the word of God. We therefore suggest that a special contribution of at least one cent be made from each Sunday school scholar, teacher and officer in our State on one of the Sabbaths in September, 1898, and that this be forwarded, with the name of the school and the names of its members to Mr. J. C. Mahon, secretary Fidelity Trust and Safety Vault Company, Louisville, Ky., who is requested to act as treasurer of the fund, and that the money thus collected be applied to the purchase of one large Bible for the battleship Kentucky, and one of the best bound Bibles containing the concordance for each officer and member of the crew of the ship, and that these Bibles be imprinted with a suitable inscription and be presented with the names of the schools and members, properly bound, to the ship and its crew.—*Ib.*

HOME MISSION DEPARTMENT.

North Carolina.

We have just closed an eight days meeting at Swannanoa Church. Rev. Wm. Black was with us and preached morning and evening of each day, and God honored his word. The meeting began after very short notice, but under the hand of an overruling Providence which sent our brother here at this time. Owing to the fact that no public announcement had been made, and also the fact of rain, the congregations for the first two days were small. Bro. A. K. Pool came to us the third day and took charge of the singing–preaching the Gospel in song.

We have been blessed. God's people have been refreshed and encouraged to consecrate themselves anew to the Master, and sinners were converted. Eighteen have already united with our church and there are others who will unite with us soon. Six have expressed a preference for the Methodist Church and one for the Baptist Church.

For some time there has been only one young man in the congregation who was a member of the church, and so far as the writer could learn, only three who were members of any church. Ten of those who have joined us are young men, and six young men will join elsewhere. Others are very much interested and we hope will join us soon. We feel greatly encouraged. God be praised! H. R. OVERCASH.

Swannanoa, N. C., Sept. 15, 1898.

BANNER ELK, N. C., Sept. 13, '98.

DEAR BRO. MCKELWAY:—I want to give you a brief account of our work at Pineola. It was first begun by Brother Boston about eighteen months ago. The first half dozen meetings were held under a saw-mill shed, when we decided to put up a church and school building. The lumber and some fifty dollars were promised by the people in the vicinity. Presbytery helped us with about forty dollars more. By the middle of August, 1897, the building was ready for use, but not entirely finished. The next step was to begin a day school. This was taught by Mr. Elam Powell, from Lenoir. In a short time a Sunday school was organized. Mr. Powell continued in this work until Christmas, when the day school had to close for the want of funds. But the Sabbath school and the monthly appointment of your evangelist continued until Thursday of last week when Bro. Munroe came to us with messages from God's word, which he continued to deliver twice each day until the following Monday. As a visible result of these efforts we have the pleasure of sending to the Presbytery a petition signed by eighteen names for the organization of a new Presbyterian church at Pineola, Mitchell county, North Carolina. Fraternally yours,

EDGAR TUFTS.

The superintendent visited the Church of Asheville on the second Sunday and presented the cause of Synodical Missions. The church gave $2,100 to the general work of Home Missions last year, and it feels the responsibility of the work in Asheville Presbytery. An appeal had just been made to the people for the inauguration of new work at Sapphire. The collection for Synodical Missions for June and September amounted to nearly $200 which amount it is hoped will be increased by the gifts of some absent members. By special agreement $50 of this amount goes to the cause of Assembly's Missions.

A good congregation assembled in the Presbyterian Church at Morganton on Monday night to hear the history of our work, its needs and its prospects. Envelopes were distributed for the collection the following Sunday.

Last Sunday the Church at Concord was visited. This church has set an example to the whole Synod in the way of liberality to its own mission work, in the suburbs of the city. The church at Cannonville has been completed at the cost of $2,000 and fully paid for. Then Brother Alexander went out to Patterson's Mill, four miles from town, and collected a congregation. A building was erected which serves the double purpose of a church and school, and two Northern ladies are the teachers. Bev. Charles Rankin has charge of all this important work.

On Sunday morning a cash collection was taken up amounting to something over $60 for the cause of Synodical Missions.

Sunderland Hall, an excellent institution under the care of the Northern Presbyterian Board, is doing in a smaller way what the Normal and Industrial Institute at Asheville is, educating at lowest cost the daughters of those whose means are limited. Miss Montgomery, principal at Sunderland Hall, is a valued helper in the mission work at Concord.

FOREIGN MISSIONS.

Missionary Wear and Repair.

A complicated system of machinery should always be provided with a well equipped shop for repairs. The more convenient and the more complete the appointments of this repairing establishment the less the loss of time and the expense involved.

Machinery will wear; and "worn" is the past tense of "wear;" and "worn out" might be called the past tense of "worn." "Worn out" is usually closely followed by a break-down; and a break-down means disabled machinery. Hence it is easy to see the importance and necessity of a good place for repairs.

Good methods for preventing the rapid wearing of machinery have been discovered: among the most prominent of such agencies are oil, polishing, and re-adjustment. But, even when the utmost diligence is employed in the use of these preventives, there is necessarily a certain amount of wear constantly calling for repair.

Missionary machinery is complex and costly. The money of the Church, which is the money of our Lord, has been invested to no small extent in the missionary enterprise. This missionary machinery is constructed largely of human limbs and lives, subject to wear and in constant need of repair. Great is the strain upon this machinery, and a break-down is not an unheard of thing. It is none the less disastrous, however, and only emphasizes anew the importance of timely attention to the needs of the machinery.

The "ounce of prevention" is not unknown on the mission field: the "oil of joy" and "the garment of praise" accomplish much in lubricating and beautifying the missionary machinery; the "polishing" that comes through social intercourse with fellow-workers prevents to a great degree the accumulation of corroding "rust;" and the "re-adjustment" which comes through private devotions and public worship are a very effective agency for keeping the machinery from getting "out of gear." Still, the "ounce of prevention" is not all-powerful; and where physical agencies are employed physical wear is a necessary consequence; and physical wear demands physical repair.

Of course the wear of all kinds of machinery is dependent both upon the quality of the material used in the construction thereof, and upon the amount of strain to which the machinery is subjected. So that it is a very difficult matter to lay down iron-clad rules which shall apply to every individual case. It may be stated in general, however, that the balance of testimony from the wiser heads of our missionary body emphasizes the importance and necessity (in order to the best results) of a period of rest for the missionary worker during the hot weather which is so exceedingly oppressive on the plains of Central China. Especially is this deemed important for those who are young on the field. There have been many instances in which young workers, through a neglect of this precaution, have worn themselves out and have been laid aside from active service, at great expense and loss to the cause.

In this beautiful, cool mountain resort of Kuling our great master-workman has provided a very complete and convenient repairing establishment for the worn bodies and minds of the weary toilers on the plains of the Yangtse valley. To these health-giving heights many of the King's messengers are now directing their steps, as they escape from the intense heat of the plains, and are seeking new strength and new enthusiasm for the service of the days to come. Kuling is perhaps fifteen miles from Kewkiang, an open port on the Yangtse river more than two days' ride from Shanghai, by river steamer—it is, therefore, easily accessible for all the workers in this section of China, and is liberally patronized by representatives of many missionary societies.

From Kewkiang to the top of the mountain one may walk or ride in open chairs borne on the shoulders of natives. The climb up the mountains abounds in fine scenery: yawning precipices, mighty rock fortresses, long-drawn-out cascades, and far-reaching views of river and plain unite in delighting the eye, and in lifting the thoughts upward to Him who hath created them all in wondrous beauty and grandeur. A cool breeze is nearly always blowing, and the highest temperature recorded up to date was 81 degrees.

About four hundred visitors have already arrived, and others are expected. A fine opportunity is afforded, here, of meeting people whom one has long known by reputation, and for exchanging views in regard to questions that pertain to the extension of the Master's Kingdom. Believing that the due proportion of rest is the most effective form of service, we trust that we shall descend from these refreshing mountain heights better fitted in body, mind and soul for faithful toil in the vineyard of our Lord. LACY L. LITTLE.

Kuling, China, August 1st, 1898.

WESTMINSTER LEAGUE DEPARTMENT.

SUNDAY, Sept. 25th. Topic: *The Fruit of the Spirit.* Gal. v:22-26.

The scheme of human redemption is constructed with reference to the effects of sin in two important respects. It provides through the sacrificial death of our Lord Jesus Christ for our deliverance from the guilt of sin—our freedom from exposure to the wrath of God, and the condemnation of His law. But through the office and mission of the Holy Spirit it also provides for retracing upon us the image of God, which has been defaced by sin—for bringing us back to a state of righteousness and true holiness. The former is a work without us; the latter is a work within us. The Holy Spirit dwells in those whom He renews and performs within them that gracious work. Hence the graces of the Christian character are called "The Fruits of the Spirit."

The Apostle holds forth to us a rich cluster of graces, but he names first the stem from which all the rest are hanging:

1. *The fruit of the Spirit is love.* Love is that affection which has delight in its objects and desires their welfare. The Apostle does not say love to God, or love to the Church, or love to our neighbor, but simply "love"; meaning not so much the acting or going forth to love as that *loving temper*, or *lovingness of soul*, which disposes us to love whenever the proper object is presented.

2. *The fruit of the Spirit is joy.* Joy is the pleasure we feel in the possession of present good, or in the anticipation of good in the future. The author of Christian joy is the Holy Spirit. The believer should be filled with joy, in view of his escape from eternal death, in the assurance of grace to lead a holy life, and in the hope of heavenly blessedness. He should find joy in his knowledge of God, in his obedience, and in doing good.

3. *The fruit of the Spirit is peace.* Peace is sweet composure, tranquil contentment. Our gospel is the "gospel of peace." Our God is the "God of peace." Our Saviour is the "Prince of peace." The fruit of the Spirit is peace—peace with God, peace in God, peace in our own hearts, and peace with our fellow-creatures. "Grace be unto us, and peace be multiplied."

4. *The fruit of the Spirit is long suffering.* Long suffering is not merely a forbearing and forgiving temper toward those who insult or injure us, but fortitude and patience in the endurance of wrong.

5. *The fruit of the Spirit is gentleness.* The Greek term signifies an obliging disposition. It is a sweet mildness of temper, manifested in words, address, and general demeanor. The Christian is gentle because he is humble from a sense of his own unworthiness. The Christian is gentle, because he is benevolent.

6. *The fruit of the Spirit is goodness.* Goodness is a sincere desire for the happiness of others. It is expressed by kindness or such other conduct as is calculated to promote another's happiness. The best definition of goodness is given in the life and character of Jesus, "who went about doing good." So far as we resemble Jesus in his devotion to the welfare of men, we possess the grace of goodness.

7. *The fruit of the Spirit is faith.* The fruit here spoken of is not what we call "saving faith," else it should have been named first of all, it being the root of religion in a man's soul. The fruit here named is faithfulness, fidelity or the observance of truth in all our assertions, promises and engagements.

8. *The fruit of the Spirit is meekness.* Meekness is a temper of mind not easily stirred up to resentment. Meekness toward God is acquiescence, submission to His will. Meekness toward man is a refraining from revenge or anger, however much our patience may be tried by their injuries.

9. *The fruit of the Spirit is temperance.* The Greek term here used means *self-command*, or the governing of one's self. It is a proper regulation of our passions and appetites—the timely regulation of *ourselves*, our thoughts, our feelings, our desires, our passions.

SUNDAY SCHOOL LESSON.

MILDRED C. WATKINS.

Fourth Quarter, Oct. 2 to Dec. 25, 1898.

TOPIC FOR THE QUARTER—History of Judah.

GOLDEN TEXT FOR THE QUARTER:—Return unto me and I will return unto you, saith the Lord of hosts—Mat. III:7.

LESSON I, October 2, 1898.—Reformation under Asa—II Chron. xiv:22-12.

GOLDEN TEXT.—Help us, O Lord our God; for we rest on Thee.—II Chron. xiv:11.

HISTORICAL SETTING–This lesson takes up one very striking event in the reign of Asa, the third king of Judah, but the section including chapters 14, 15 and 16 ought to be read with the parallel account, I Kings xiv:21 to xv:24, to get it as a whole.

EXPLANATORY NOTES ON LESSON—Vs. 1–5. "Asa did the good and the right" is the literal rendering, referring especially to his clearance of idolatry and restoration of true worship. He took away the strange altars, those dedicated to idols, the "high places" or sacrificial mounds, which may have been either meant for God's worship—though illegal—or for idols. The images were probably obelisks, the "groves" were wooden poles to Astarte, a vile goddess whose worship was degrading in the extreme. His grandmother Maachah—translated "mother" in the Bible—had made "an abominable image" to this goddess which he burnt up, and he removed Maacha from her important position as queen regent.

In the fifth verse we hear of his taking away from the cities the high places and sun-images—images of the sun-god handed down from An or On of Egypt through Jupiter Ammon of the Greeks and Romans—which is explained by the fact that each city liked to have its special deity or favorite image. (All Roman Catholic countries have their local images of Mary or some saint valued with special jealousy by the inhabitants of each country or city.)

In another portion of the section it is stated that the high places were not taken away. This seems to mean that those in which Jehovah was worshipped were left, and it is hardly possible that Asa could get all the others removed in the distant corners of the land.

Ver. 6-8. "Fenced cities" includes even the villages that they attempted to make impregnable against the weapons of that day. In exposed countries the houses were as far as possible forts—like our block-houses of Indian times—and we find them in Bashan beyond Jordan constructed entirely of blocks of basalt. Though for centuries no human bhing has occupied them, these stone structures are standing to-day.

During the ten years while the land was their own, free from invasion—"while the land is yet before us"—Asa and his people prepare for any war that may arise. The trained militia—not a standing army—consisted of heavy armed infantry "all reckoned as Judaite," and light armed reckoned as Benjamite, for the Benjamite were famous for their skill as archers and slingers. (Judges x:16.)

Owing to the difficulty of copying Hebrew numbers exactly—for only experts can always tell between the signs representing different figures—we are often in doubt about the large numbers in Chronicles. "Targets" were large shields covering the body.

Vs. 9-12. Zerah, the Ethiopian has not been identified; he may have been a king of Egypt of Ethiopian descent, or a general leading the Ethiopian forces from the south of Egypt. We know (xvi:8) that there were Lybians from the west of Africa in the army.

Mareshah is 25 miles southwest of Jerusalem. Zephathah—Watch-tower.

The revised version reads: There is none beside Thee to help between the mighty and him that hath no strength; either prayer expresses a truth.

PRACTICAL LESSONS—Asa was the true reformer and true truster: he pulled down the high places and he put something in their place for he commanded Judah to seek God and do the law and the commandments; his trust in God did not keep him from doing his part, for he worked as if all depended on himself and judged as if all depended on Jehovah.

The Lord gives rest whether it be to a nation or an individual.

Note that Asa didn't ask the Lord to drive Zerah out while he hid in Jerusalem; he led his army bravely forth and carefully chose the best site for them on the hills, then cast himself on God for help. We should not pray for escape from difficulties and dangers that confront us so much as for ability to overcome them. Prayer is not a weapon for a shirker and a skulker but for a worker and a fighter in God's service.

Note the pleas of that prayer: his need and God's power to succor; his trust in that power, and God's own glory. Such petitions always bring sure, swift help.

We call this a miracle; from that day to this there have been just as great victories against just as great odds, whenever one side threw itself on the Lord and did its best. Scotland, England, Holland, the Waldenses, our own country teem with examples; again and again little bands have gone forth singing and praying and overthrown immensely outnumbering hosts. "This is the victory even faith," applies to all men and all righteous struggles at all times.

"We *rest* on Thee" or "stay ourselves on Thee" ought to be true, but so often we are restless in our trust, because of its incompleteness.

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CHARLOTTE, N. C.

Dr. John Hall. The death of Rev. John Hall, D. D., removes one of the conspicuous figures of the Presbyterian world. Born in Ireland, County Armagh, July 31, 1829, of Scotch ancestry; entering Belfast College at the age of thirteen and leaving there an unexampled record of scholarship; licensed to preach at the age of twenty, and ordained as a home missionary in the west of Ireland; called to the First Presbyterian Church of Armagh in 1852,, to Rutland Square, Dublin, in 1858, and to Fifth Avenue, New York City, in 1865, he had nearly completed his three-score years and ten, and leaves behind him the memory of a godly and useful life, with influences for good that will never die.

He was pastor of the largest Presbyterian church in the world, and perhaps the richest, The church edifice cost one million dollars. The benevolences of the church, exclusive of its city mission work, often exceeded $100,000 a year. Yet it is well to rememember that the pastor of this great church was a man of perfect simplicity of life, and that he directed the energies and means of his church towards the evangelization and uplifting of the masses, at home and abroad.

His power lay in the persistence with which he preached the gospel of Christ and that alone. Other themes might become questions of burning interest for a time, politics, science, the Higher Criticism, city government, but Dr. Hall never swerved a hair's breadth, and his people might always be assured of something helpful, practical and spiritual, to fit them better for the issues that were to be settled outside the church walls; while Southern people had no dread of a "patriotic" lecture when they attended his church. His sermons were almost severe in their simplicity, but they were always the very marrow of the gospel, and if he had accomplished nothing more than the giving of this testimony to the supremacy of the gospel as the preacher's theme, and its never-failing power of attractiveness, his life would not have been spent in vain.

But his was a life of the most varied activities and the broadest sympathies. Besides his many contributions to the religious press, he was at one time editor of the *Evangelical Witness*, a periodical of great influence in a former generation. He was made Commissioner of Education for Ireland by Queen Victoria. He declined the office of Chancellor of the University of New York, but performed its duties for two years. And for thirty years he has preached to his people the old but ever new story of the cross, nor was his spiritual vision dimmed nor his strength abated.

The only break in the perfect harmony that was so marked between him and his people, was the matter of the Jew, Warszawiak, whom Dr. Hall befriended to the last, though his session condemned the man. We do not attempt to settle the merits of that controversy, but at least Dr. Hall exemplified in the whole matter the charity that thinketh no evil.

Perhaps if he could have planned his departure from this world for himself, he would have chosen that his last earthly vision should have been that of the familiar scenery of his beloved Ireland. The Southern Church mourns his loss equally with the Northern and the Church of Ireland. May God comfort the stricken widow and sorrowing children!

The question of Dr. Hall's assistant resolves itself immediately into that of his successor. The name most frequently and persistently mentioned in both the religious and secular press is that of one of our North Carolina ministers, Dr. Peyton H. Hoge, of Wilmington. We have heard nothing from Dr. Hoge himself on the subject, and of course he is not a candidate for the position, and the reports may be premature; but we have seen enough in the papers to indicate the possibility of his being called. While we should regret exceedingly the loss to our Synod and Assembly, to say nothing of our many friends in the Wilmington Church, yet for the sake of Presbyterianism at large, we should like to see him pastor of the Fifth Avenue Church. There is no question as to his ability so far as pulpit and pastoral ministrations are concerned, and such executive and administrative gifts as he possesses, and has abundantly displayed, are rare in the extreme. Then he would be the same bulwark of orthodoxy in New York Presbytery that Dr. Hall always was.

And there would be something like poetic justice in the fact that a son of Dr. William Hoge, professor in Union Seminary and pastor of the Brick Church, New York, whose eloquent preaching of the pure gospel almost held the hearts of his people in the stormy days of 1861, in spite of his Southern sentiments, should in this year of a reunited country, be called to the Northern city in whose Presbyterian circles his father's memory must still linger.

The Division of Mecklenburg Presbytery. *The Church Record*, our neighbor of Gastonia, published by Rev. M. McG. Shields, has an editorial on the Division of Mecklenburg Presbytery, the dividing line to be the Catawba River, and the new Presbytery to consist of the five counties west of that river, with 2,008 church members. This would leave the Presbytery of Mecklenburg with four counties and 6,138 members—a case of too much contraction on the one hand and substraction on the other, as it seems to us.

Here are the arguments for the change:

1. "The proposed territory forms a natural group of counties between the Catawba and the Blue Ridge." But with railroad and ferry-boat and ford the Catawba hardly rises to the dignity of a natural boundary, such as the Blue Ridge. Moreover the railroad lines are such as would compel the brethren from the new Presbytery to cross the Catawba and to enter Mecklenburg in order to reach some parts of their own territory.

2. "Mecklenburg Presbytery is now too large." But, as a matter of fact it is the smallest in our Synod in point of area. The arguments under this head nullify each other. (a) 'The smaller churches are unable to entertain so large a body.' (b) 'The distance and expense of travel cut down representation.' But if the body is too large how can it be too small?

3. "The new Presbytery will be large enough. Twenty-six Presbyteries in our Church have a smaller membership." But these Presbyteries have, some of them, tremendous area and the membership is necessarily small.

'The effect on the Home Mission work will be good.' Brother Shield's figures are as follows: Amount contributed for general work by these five counties, $435. Amount expended for work in these counties, $438. It is argued that the new Presbytery could raise more than the difference.

But a reference to the minutes of Presbytery will show that $615 was appropriated for work in these counties and only the accidental vacancies in churches made the expenditure less than the appropriations. Moreover, to the $615 we should add, in justice, at least one-fourth of the salary of Rev. R. P. Smith, $300, and one-fourth of the appropriation to Asheville Presbytery, $125, bringing the amount up to $1,040, or $605 more than these counties raised for Home Missions. Or, if the arrangement with Bro. Smith is to be broken up, the new Presbytery would still be bound for its share of the Evangelist's time, promised to Asheville Presbytery.

5. (The history of the division of Presbyteries. Example of Asheville Presbytery.) But the circumstances are all different. The Synod and Mecklenburg Presbytery both aid Asheville and the Asheville Church is able to contribute $1,800 a year to Presbyterial Missions. Moreover, history has lessons that teach the unfortunate results of premature and causeless divisions. Mecklenburg itself was once set off from Concord and returned a sadder and wiser Presbytery. And the lack of *esprit de corps* in a small body, is a loss that should not be sustained unless absolutely necessary. We protest against the further dismemberment of the Presbytery of Mecklenburg.

EDITORIAL CORRESPONDENCE.

Familiarity with the scenery rather adds to than dimishes the interest and pleasure of a trip to Asheville. When one learns to recognize Grandfather Mountain, the Sphinx of the West, with his gaze fixed upon the everlasting heavens, instead of the illimitable desert; and Table Rock, and the lofty crest of Mt. Mitchell, named for a Presbyterian scholar and explorer, a monument to whose memory crowns the summit; when the exact moment can be grasped for the noble view down Royal Gorge, the mountains closing the view almost lost in the blue dimness of a distance of fifty miles; and when the traveler waits with a thrill of anticipation for the burst of western sunlight that greets him as the last tunnel is passed and the valley of the Swannanoa lies beneath him in its glorious beauty, expectation more than compensates for the element of surprise with which these scenes were first beheld.

Asheville itself was at its best. The air had the first freshness of Autumn and was invigoroting to a degree. Nor is the city lacking in views of surpassing loveliness. One of the best is immediately in front of the Presbyterian Church. Dr. Campbell, who has just returned from a visit to the English and Scottish lakes was too loyal to admit that he had seen anything more beautiful than the scene that lies in front of his study door.

Bingham School

is always a center of interest to Presbyterians especially, though it should be to all who are devoted to the cause of education.

The school is unique in many ways. It is the oldest educational institution south of Virginia and there are only five or six colleges in America of greater age.

Then in these days of the scattering of families and the loss of family inheritance it is remarkable that the school should have remained in the same family for over a hundred years. I met a son of Major Bingham and was also introduced to a grandson of the Bingham name, upon whom I think the Major has fixed as his successor in office. He is expected in that event to be elected an elder in the Presbyterian Church; for another remarkable thing is that the school has been administered by a succession of Presbyterian elders throughout its long and useful history.

Maj. Bingham undoubtedly understands the *genus puer*, in all his varieties and types. The school is built for the boy. The one story brick cottages, proof against fire, with windows barred and doors all opening in front, afford the advantage of a sort of automatic espionage, and during study-hours the teacher evidently commands the situation. The boy has sense enough to know when he will inevitably be caught. During study hour, with nearly a hundred pupils on the premises, the visitor would have thought that the session had not been opened. The boy was invisible and inaudible, whether his mind was on his books or elsewhere.

The excellence of the arrangements so far as the health and comfort of the pupils is concerned is a matter of admiration. The system of ventilation is perfect. The windows and even the transoms open at the top of the ceiling. Anyone expecting to build may get some useful and original ideas from Major Bingham. The sanitary system has been examined by experts who pronounce it "as perfect and scientific as modern plumbing can make it." The Journal of Health recently paid the school a high tribute by saying: "We have not seen anywhere a better conceived and executed system of ventilation." I have mentioned the school thus particularly because I believe it is an institution of which North Carolina and the Presbyterian Church may well be proud. Maj. Bingham says plainly in his catalogue that he is a member of the Presbyterian Church, and while the school is non-sectarian, the pupils are required to attend Church and also the Superintendent's lecture on Sunday afternoon. There is also a Y. M. C. A. at the school.

It was pleasant to meet an old class-mate and friend who is now Superintendent of City Schools for Asheville, and is considered by at least one prominent educator, to be one of the best in the whole South, Professor J. D. Eggleston.

Dr. Campbell is working with his usual vigor and is successfully administering the affairs of his large church as well as the important mission work of Asheville Presbytery. His church has gone steadily forward in liberality, since the beginning of his pastorate. The Second Presbyterian Church is yet a thing of the future, though as some think of the near future.

Rev. Jas. Holladay, another friend, of Seminary days, is a recent and valuable addition to the working force at Asheville and the vicinity.

Morganton.

It was my first visit to the charming little town, nestling at the foot of the Blue Ridge, the mountains literally a blue ridge to the westward. A few pleasant hours were spent with Dr. Rose in his hospitable home. The church at Morganton has lost much by death, removals, and financial distress, but if it keeps in mind the story of the energy and the sacrifices of its early days it will have an inspiration for future and successful service. The great State charities of Morganton are among the attractions of the place to visitors. The Hospital for the Insane is or ought to be a source of pride to every North Carolinian. The buildings are massive and of beautiful proportions. The sanitary and culinary arrangements are all that could be desired,, while there is nothing to offend the taste of the most fastidious among the patients, in the grounds without or the appointments within. Educated and Christian physicians apply the very latest principles of medical science in the care of the unfortunates committed to them and many curet are affected, while the incurables for whom there is room. have every possible comfort for their saddened days. It is a noble charity and it should be complete. The buildings should have such additions made to them as to accommodate those who are in too crowded quarters now as well as those who have to be turned away. We hope the next Legislature will deserve well of the people for its generosity to this institution.

The Blind Asylum had not been opened. A handsome new building has just been added, and excellent work is done here also.

Thinking of these Christ-like charities, erected by the State, Dr. Thornwell's pregnant remark was recalled, 'If we persist in calling the State non-Christian, we shall succeed in making it so.'

Professor John T. Duffield of Princeton had an article in *The Independent* in advocacy of heresy trials, which becomes interesting because it brings out far-reaching differences. The proposition upon which he rests his argument is as follows:

The Presbyterian Church is a voluntary association of Christians organized to maintain and propagate what they believe to be the system of doctrine taught in the Holy Scriptures.

This he prints in italics and small capitals, for emphasis. Stripped of its surplusage the proposition is this: The Presbyterian Church is a voluntary organization, therefore it may admit whom it pleases, exclude whom it pleases, set up whatever of tests and requirements intellectual or other it wishes. He calls it very properly from his point of view, "a voluntary association"—making the addition which is unnecessary to his logic "of Christians." Therefore it may be what it prefers; an ethical society; a civic federation. Dr. Duffield from our point of view is wrong. No such liberties or powers inhere in a Church of Christ. If he is right the Presbyterian organization is not a Church. It is what he describes it as being, a "voluntary organization," and it can claim no divine authority. On the contrary we believe Jesus Christ is the King, Head, Lawgiver and sole authority in His Church; that His Church can not lawfully, nor to Him loyally, reject whom he receives, receive whom He rejects, proscribe tests not explicitly laid down by him, nor make requirements in belief, faith or conduct which he has not made. Nor is it a voluntary organization. Its members are members under the authority of his comand, and by constraint of His spirit, resistance to either of which involves mortal peril.—*The Interior*.

The truth extends beyond the definition of Dr. Duffield and the criticisms of the *Interior* and the *Independent*. The Presbyterian Church is more than a voluntary association, but it should not on that account be denied the rights that inhere in all voluntary societes. There is no human law that compels a man to be either a Presbyterian or a Knight of Pythias. Being members of either society he must conform to the laws, compel a change in them or get out, and the interpretation of laws finally rests with the judgment of the majority of the members. The secular press and the radical religious press have no criticism to make when the Knights of Pythias exclude saloon-keepers from their membership. Yet the same journals will make the air resonant with declamation when the Presbyterian Church exercises its right of excluding an offender, whom a majority of his associates believe to be hurtful to the organization.

On the other hand Dr. Duffield's definition is defective in leaving out the elements of a Divine constition and a Divine guidance. The phrase "system of doctrine" is understood by the *Independent* to mean the distinctive doctrines of Presbyterianism, It was probably meant to include the whole of revealed truth. We would amend Dr. Duffield's definition thus: The Presbyterian Church is an organization, claiming to be divinely constituted, its members voluntarily binding themselves to obey its laws and to propagate the truth in which it believes.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—On that rainy day—and not so very long after breakfast either—Mrs. Papanmama sat down while the children bustled in and out or sat near her while she told tales.

"Well," she said, "I promised some pictures out of my memory book, did I not?"

"Yes; yes," answered the whole chorus, "some about your papa and mama."

"At my papa's house," she began, "the bell rang at half-past seven for prayers and such a rush and tumble as there sometimes was to be there on time. Your mama was a very lazy little girl about getting up in the morning and would often be late for prayers. So grandpa had to punish her when she was late. He made her go without butter for breakfast. That was a great affliction, too, I can tell you, and when I heard that prayer-bell ring I would think "I'll surely get up this time," but would too often roll over for another little nap and the nap would grow to be a big sleep and before I knew it they were all singing down stairs. Oh, my! How I did hurry then! Sometimes I would miss it all because my buttons were stubborn or my hair tangled, and then again I would get down to the "amen," but that did not save me from having a butterless breakfast.

We had such nice prayers. I can see my dear papa now, sitting in his arm chair, the little table by his side with the big Bible and the pile of hymn books on it. It was my business to "hand the books." One of the big sisters sat at the little melodeon to play the hymn tunes and lead the singing. You never saw a melodeon did you? I forgot that. You would call it a baby piano, I think, for it is more like a piano than an organ but sounds like an organ. The big sister would find a tune "to fit" the hymn and play it over once to tune us all up, and then we would sing the hymn. How I do wish all of you would learn the hymns I used to learn—these new fangled hymn books worry me so. Now there is such a hymn as 'Jesus Lover of My Soul' and when I learned it and sang it we said, 'While the raging billows roll,' and now you, my own children, sing 'While the nearer waters roll.' Well," said Mrs. Papanmama, laughing a little and sighing a little, "They are raging billows, as we all find sooner or later, whatever the people sing. But, children," she went on brightly, "sometimes such funny things would happen. It makes mama smile now to think of them. Your grandpa was very careful to "omit" certain verses and he did not like it if we were careless and did not listen. Grandpa would say, "Omit the third verse" and sometimes the big sister and all of us would let our minds go "wool gathering," which of course they ought not to have done, and when we came to the third verse we would go singing into it, but our papa was not to be outdone in any such way, so he would sing quite loud on the fourth verse and after a little we would each one hear what he was doing and join in with him. For a while the singing would be rather higgledy-piggledy, but we generally came together on the last line and sang it quite loud and distinctly, each one trying to make the others believe she had been right all the time. One time, I remember, Father read a hymn without telling us to omit any verse at all, but big sister stopped with next to the last, shut up her books and sat back in her chair. Of course all the rest of us did the same thing, but Father held his hymn book open and said quietly, "Sing the last verse."

When I grew up and all the big sisters were married and gone it came to be my duty to play the hymn tunes at prayers. The first time I played I remember as well as if it were yesterday. No one preaching his first sermon could have been more excited than I was. For days, for weeks I had practiced that tune, it was "Ware" in "The American Tune Book" on the left side. I do not remember the page. I sat down before the little melodeon. I could tell you exactly where it stood in the sitting room, only you do not know the sitting room. These were the ones at prayers that morning, Father and Mother and Aunty and one or two college boys who lived with us. Father read the hymn and I played it and we all sang. I think on the whole it did very well for a little girl who had very little music in her soul anyway, but there was some stumbling and some wrong notes struck, and I saw those naughty boys laughing after it was over and thought they were laughing at me; and no sooner was the amen said than I ran out into the parlor in the dark and cried as if my heart would break, feeling that my whole life was a failure. That was such a silly little girl, was it not? Oh, dreadfully silly! It took me such a long, long time, little ones, to learn what I try to teach you every day—that is to do everything, even the smallest service, to the Lord and not to any people. He alone can see into the thoughts and intents of the heart, and he only should be feared as a judge of what you do. I think if I had thought of that and had always remembered that all I did was for Christ's sake and to glorify God, I should have been saved much foolish suffering from fear of what people would think of this or that. How happy it would make me to have each of my precious little ones learn now and live by this verse, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.' If you sweep a room do it well because He sees you. If you sing, sing heartily and sing straight to Him. When you play always play fair remembering that He is looking at you. When you are sick and suffering, be patient for His sake for 'Whether we live we live unto the Lord and whether we die we die unto the Lord.'

Now, said Mrs. Papanmama, putting down her sewing, "run! thank you for listening so well." "Thank *you*, and thank *you*, and thank *you*," shouted the whole crowd as they went out, all ready for a good frolic in the big, bright nursery. Mr. Three was kept behind to be put to sleep, and as I lay dosing on the couch I could hear Mrs. Papanmama, telling dog tales and horse tales and toot-toot tales, for somehow it was very hard for Mr. Three to get his eyes shut on that day. As I was just slipping along to Mr. Napper's house myself, I heard her saying, "And the big old toot-toot started up the mountain and the engine said toot, t-o-o-t, t-o-o-o-t, and the bell said ding a ling, ding a ling, and the wheels said tick-a-lum, tick-a-lum, tick-a-lum, tick-a-lum lum-lum-lum, um-um-um-m-m-m.

CHILDREN'S LETTERS.

A Black Billy Goat.

STATESVILLE, N. C., Sept. 12, 1898.

DEAR PRESBYTERIAN:—I like so much to read the children's letters, I thought I would write one, too.

I had a black billy goat; I sold him and bought three pet rabbits. I am going to start to school to-morrow. I am going to Prof. Hill. I have two sisters and one brother. They go to school at the College. Mama thinks Mrs. McKelway's letter about the green apples is good, but I don't. I will close for this time. ALLEN MILLS.

My Mocking Bird.

WOODLEAF, Sept. 5th, 1898.

DEAR PRESBYTERIAN:—As I am a little boy, six years old, I am going to get mama to write down my letter for me, and I am going to tell you about my mocking bird. When I was very small I was sick for a long time, and so I got spoiled, and when anything vexed me I would cry, and then papa would say, "Oh, there's that mocking bird. Open your mouth, Rob, and let's see him." And then he would take me up and I would open my mouth wider and wider to show him the bird in my throat; or, sometimes he would say, "There's that bird again. I wonder what he wants now?" and I would say, "I think he wants you to feed him." Now that bird always wanted something nice—a tea cake, or an apple, or raisin—and by the time he had gotten that he felt better, and only sung pleasant songs. But now I am a strong, hearty boy, and that bird has flown away to live in some baby throat.

Your friend,
ROBERT S. ARROWOOD.

A Visit to the Country.

ROWLAND, N. C., Sept. 8th, 1898.

DEAR PRESBYTERIAN: It is raining and I can't go out of doors. I live in Wilmington but I am up here to my uncle's with my grandma. The days seem shorter up here than at home, for there is so much more to see. I get up about daylight and go to see them feed the pigs and feed the chickens, and then I am so hungry at breakfast. I went to see them milk the cows, too, and carried a cup and drank some milk there. I am drinking lots of milk so I'll get fat. I saw them "shucking" fodder and when it stops raining I am going to pick cotton. I want to stay up here and go to school. I have two sisters. One is fourteen years old and the other two. The night blooming cereus was in bloom last night, it had 10 flowers open and you could smell it clear up-stairs. Cousin Sallie read your last letter for me, and I want to know what it was went *thump* when Mrs. Papanmama had to send for Dr. Peach.

Your friend,
CANOVA PETERSON.

Learning the Shorter Catechism.

HARTS, N. C., Sept. 14, 1898.

DEAR PRESBYTERIAN: I have written to your paper once before and thought I would write again. I go to Sunday school every Sunday and am learning the Shorter Catechism. I hope I can recite it before long. We have five pet turkeys and eight other ones. War is first found in Genesis the 14th chapter and second verse. I will close by answering Myrtle Wilkinson's question. Er was the first born of Judah.

Your little friend,
CORA HART.

Auntie's Paper.

HICKORY, N. C., Sept. 19, 1898.

DEAR PRESBYTERIAN: I am not a little Presbyterian girl but I love dearly to read the stories and letters in my auntie's paper, and I thought I would write you a letter. I love Mrs. McKelway's stories and think Mrs. Papanmama a very funny name. I go to the Reformed Sunday school. I have two pets, a rabbit and a kitty. I have a little nephew, he is the sweetest pet of all. Please put this in so as to surprise mother and father.

Your unknown friend,
MARY E. SHUFORD.

A Peace of Portry.

MINT HILL, N. C.

DEAR PRESBYTERIAN: I haven't never rote you a letter but i thought i would take pleasure in righting you a letter i go toschool my teacher is mr.wilson our pastor is mr. mcmurray, i love him very well. i will right a peace of portry. Come yea thankful people come raise the song of harvest home, all is safely gathered in ere the winter storm begin r i want to Be suplied come to God own temple come raise the song of harvest home. i will close by asking a question where is the verse found that has every letter except J. VAN MCCALL.

The Dolls and Cats.

MOUNT VERNON.

DEAR PRESBYTERIAN: this is my first letter to you my papa is dead mama and i live with granpa and i have a nice time i have three pets two cats and a dog and three doves and i love to play with them i think that it is very kind in you to offer such a nice prise for the best letter or story and i am going to try very hard for it We had a meeting at one of our churches and had a nice time Mr. ramsay preach part the time during the meeting and i like him very much i go to Sunday school every Sunday i have Bin learning my shorter catechism and i hope to recite Sunday i will close now. Your friend,
DORCAS WILHELM, Age 11.

How Tilly Grew Fat in a Night.

"She must go to the country and fatten with the little calves and lambs," the doctor said, nodding his head decisively.

He slid his eye glasses up from the tip to the top of his nose and looked at Tilly's poor little thin cheeks through them.

"And drink cream right off from the tops of granny's milk pans," Lee added.

Granny's! It made the thin little cheeks blush to hear dear, gentle grandma called such a—a homely name. But to go down to grandma's—

Tilly listened hard. She was wondering what mamma was going to answer. And then she heard.

"Right away, doctor?"

"Tomorrow morning, I should say—early train."

"Well!" mamma said. Two little valleys were beginning to grow between her eyes. That most always meant, "I'll see."

And so it happened that the very next morning, on the early train, she and Tilly were whizzing and panting toward grandma's. The pair of lean, pale little cheeks were all aglow with excitement. Every single minute they were getting nearer and nearer—There! lots more telegram-poles had hurried by!

There had been no time to send word they were coming, and so they must take the old stage and go jouncing down the dusty road. The very last jounce landed them right into grandma's arms.

"The dear land!" grandma cried out, then she got Tilly into her arms and cried over her—as grandmothers do. Don't you think Mother Eve's children were to be pitied with no grandmother to hug them up and say, "The little dears!" and "Bless their little hearts!" over them?

Those two things were just what Tilly's grandma said, and after every word she put a kiss like so many periods, this way,—

"The. little. dear. bless. her. little. heart."

"She's come down to fatten with the calves, mother," laughed mamma. "Can she drink all the cream off the tiptop of your milk-pan?"

"Two pans—three—four pans!" cried grandpa's big voice behind them. And then there were more love-words with more periods after them.

The fattening began right away. It was dinner-time and at Tilly's place was the cunningest little tumbler, full to the brim of rich yellow cream. It was there at supper, too, and that time grandma slyly filled it up after each sip.

"We'll have those cheeks as round as oranges in a jiffy!" grandpa said.

"By to-morrow morning?" asked mamma, laughing down into Tilly's sober face.

"Wait and see!" smiled dear grandma,

If they had known—but that is telling!

Tilly went to bed early and woke up early. How astonished she was to find herself at grandma's but—oh, dear me!—not nearly as astonished as she was when she caught a glimpse of her face in the looking-glass!

"Oh—h" squealed Tilly.

She gave one more look and then ran to find mamma.

"Mamma! mamma! See me!" she shouted. "Look at my cheeks! They did grow fat in the night!"

And then it was mamma's turn to say "Oh-h!" She said it twice. For Tilly's cheeks were round as round could be! They stood out on both sides like big, soft puffs.

"Come with me, quick," said mamma, with a little groan. And she hurried Tilly away to the kitchen.

She got a teaspoon and the vinegar cruet and poured out a little of the clear amber fluid. "Drink it dear," she said. And then Tilly uttered a little scream. For the vinegar flew down her throat and then flew up again to her ears—and, oh, how it bit them!

"I was afraid so," cried mamma, sorrowfully. "They were having them on our street at home."

When grandma came in, and grandpa, the vinegar bottle and Tilly's cheeks told everything.

"Mumps!" murmured grandma.

And that was how Tilly grew fat in one night! But to this day grandpa boasts that there's nothing in all the world like his Jersey cream for fattening folks up.

"In two doses," he always says gravely.—*By Annie Hamilton Donnell in Zion's Herald.*

The Kitten and the War Flap.

He came to us on the first day of May, so, of course, we named him Admiral Dewey. He wears a uniform of gray fur trimmed with white, and carries on an active campaign against a certain black cat, which has an eye upon the Admiral's rations, served in the back yard three times a day.

It was in the house, however, that he proved himself worthy of his name. The boy of the family has pasted to a board a map of Cuba and the Atlantic Coast. Boat-shaped bits of paper, bearing the names of war-ships, American and Spanish, are pinned upon the map. The boy changes their positions according to the latest news of the fleets. One morning, as the map lay on the library table, the flutter of tiny paper flags erected here and there upon it caught the Admiral's eye. There was a leap, a scramble, a scattering of boats and pins. Then the owner of the map drove the Admiral from the scene of action and looked to see what damage had been done. At Key West, at Havana, at Hampton Roads, the forest of pins stood stiffly in place, but upon the Spanish ships in the Caribbean Sea the Admiral's paw had fallen with fatal aim.

"Hurrah for the Admiral!" shouted the boy, seeing the bent pins and torn bits of paper. "He has destroyed another Spanish fleet!"—*Ex.*

God's Lights.

A little four-year-old inquired of her widowed mother one moonlight night:

"Mamma, is the moon God's light?"

The lamp had just been put out, and the timid little girl, as well as her mother, was afraid of the dark, but presently she saw the bright moon out of her window, and it suggested the question:

"Is the moon God's light?"

"Yes, Ethel," replied the mother, "his lights are always burning."

Then came the next question from the little girl:

"Will God blow out his light, and go to sleep, too?"

"No, my child," replied the mother, "his lights are always burning."

Then the timid little girl gave utterance to a sentiment which thrilled the mother's heart with trust in her God:

"Well, mamma, while God's awake, I am not afraid."—*Ex.*

Lament of a Little Girl.

My brother Will, he used to be
The nicest kind of girl;
He wore a little dress like me,
And had his hair in curl;
We played with dolls and tea-sets then,
And every kind of toy;
But all those good old times are gone,
Will turned into a boy.

Mama has made him little suits,
With pockets in the pants;
And cut off all his yellow curls
And sent them to my aunts;
And Will, he was so pleased, I believe
He almost jumped with joy;
But I must own, I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin,
And marbles that I try to shoot,
But never hit nor win;
And leap-frog—I can't give a "back"
Like Charley, Frank or Roy—
O, no one knows how bad I feel,
Since Willie has turned a boy.

I have to wear frocks just the same,
And now they're mostly white;
I have to sit and just be good,
While Will can climb and fight,
But I must keep my dresses nice,
And wear my hair in curl,
And worse—O, worsest thing of all—
I have to stay a girl.

—*Exchange.*

A Good Resolution.

"This school year I mean to be better!
To bind myself down with a fetter,
I'll write out a plan
As strong as I can,
Because I am such a forgetter.

"Resolved—but I'm sleepy this minute.
There's so much, when once you begin it!
Resolved, With my might
I'll try to do right!
That's enough! for the whole thing is in it."
—Youth's Temperance Banner.

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MARRIAGES.

BRYANT–ELLIOTT.—On Sept. 15, 1898, at the residence of the bride's father, by Rev. W. K. Forsyth, Dr. W. C. Bryant, of Corbin, Ky., and Miss Lora B. Elliott, of Laurel county, Ky.

JONES–SULLIVAN.—On Sept. 16, 1898, at the residence of Dr. J. W. Foley, by Rev. W. K. Forsyth, Mr. Ancil Jones and Miss Sophronia Sullivan, both of Whitley county, Ky.

OBITUARY.

INMAN.—Time can only bring into sharper relief the influence of such a life as that of Mrs. Harriett Inman, whose funeral was attended from the home of her son-in-law, Mr. John McLean, near Red Springs, Sept. 4th. She had long been a member of the Presbyterian Church and carried a Christian's influence into the large family of her daughter, with life dominated by the principles of the Word that was her daily companion. Her sickness, baffling human skill, was attended with great pain and yet she bore it heroically, though she had the presentiment that release could only come with death. The writer was with her often, and, till her earthly house was falling, was always made glad by interest in things of the present and future life. She also longed to cheer and lift human burdens. At last, God gently loosed the silver cord and she fell asleep. A community sympathizes with the sorrowing daughter and the goodly circle of brothers and sisters. PASTOR.

Memorial Resolutions.

At a meeting of the Pastor's Aid Society of Pike Church, the following preamble and resolutions of respect were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father to remove from our midst our dear friend and vice-president, Ada Bowden; therefore, be it

Resolved, 1. That while we as members of the Pastor's Aid Society are deeply grieved at her untimely departure, we bow in humble submission to the will of the "Author of all good."

Resolved, 2. That we extend our heartfelt sympathy to the bereaved mother, sisters and brother.

Resolved, 3. That a copy of these resolutions be sent to the family and to THE NORTH CAROLINA PRESBYTERIAN for publication, and recorded on the minutes of our society.

CLIPPINGS.

The Nonconformist minister has secured a decided advantage and deserved standing in England by recent Parlidmentary legislation respecting marriage. He can now for the first time perform the marriage ceremony on equal terms with the clergy of the Established Church. This is an all too much belated recognition of the legal equality of the Christian ministry, but it is none the less welcome to those who have been suffering for so many years a grievous annoyance and a ministerial indignity. Heretofore, whenever the dissenting parson wished to solemnize a marriage contract he had to do so in the presence of the registrar, and at his convenience, and that often meant the officiator's inconvenience. Such restriction in our country would not have been tolerated for a moment, and would have been resented at the polls in a way that would have brought our legislators quickly to their senses, and in England it has been borne only under protest, and with a growing sense of indignity inflicted upon one's ministerial standing. At last the wrong has been rectified, but considerable yet remains to be done before there is a full ministerial equality in English law. The *Presbyterian Review*, of Toronto, Canada, significantly remarks: "The change is a distinct gain, which is likely to be followed by larger liberties in reference to the holding of burial services in the parish cemeteries. The effective union of all the noncomformist bodies in the Federal Council is sure to force still larger concessions from Parliament, for they embrace well nigh half the population of England, and have votes enough to control a large number of constituencies."—*The Presbyter*.

Pessimism has its roots in atheism; its essence is disbelief in God and in man. It sees the disorder in the world, and doubts the existence of an eternal order; it sees the lawlessness in society and questions the reign of law; it sees the confusion of society, and doubts the possibility of the higher unity. Its sorrow over the evil among men is easily changed to scorn, because it disbelieves in the possible purity of men; its pity changes into contempt, because it has no sympathy. The difficulty with pessimism is its blindness; it sees the immediate condition, but it does not see the possibilities of redemption. It recognizes the evil deed, but it has no insight into the depths of the human soul. It is without pity and without sympathy, and it is smitten, therefore, with permanent sterility; it can call attention to injustice and unrighteousness, but it can offer no remedies; it can bring sin home to the conscience, but it has no power of redemption.

At the heart of all really constructive movements in society lie two qualities: sympathy and faith. Without these qualities it is possible to discourage men, but not to help them. Much moral force has been wasted in this country of late years because many of those who rightly revolted against the low standards of our public life made their protest in a cynical spirit; they sneered and scoffed where they ought to have rekindled hope and enthusiasm. George William Curtis was a noble example of that far-seeing optimism which, in boldly attacking present abuses and exposing evil and corrupt methods, reinspired hope in the integrity of the people and the possibility of political reformation. Mr. Curtis sympathized profoundly with his countrymen, and had an unshaken faith in them; his voice had, therefore, a note of confidence and cheer. Too many of those who stood with him in his fight against the rule of "machines" and that blind partisanship which is the worst enemy of parties have been willing to denounce, but have not been able to lead, because they had no faith; and without faith there is no leadership. They have been sterile critics instead of fruitful reformers. Society needs keen, sharp, courageous criticism; but it must be the criticism of the friends, and not of the cynic. There is place for the pessimist in the arraignment of the world for its sins, but no place for him in its redemption. It is impossible to redeem a man unless one has faith in him. And it ought to be added that faith in God and in man is not only the beginning of happiness, but of sound judgment and practical wisdom and genuine human helpfulness.—*The Outlook*.

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

North Alabama, Munford, Tuesday, October 25, 7:30 p. m. Opening sermon by Rev. S. R. Walker. W. I. Sinnott, S. C.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

Tuscaloosa, First church. Selma, Ala., Oct. 4, 11 a. m. J. A. Scott, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

SYNOD OF GEORGIA.

Atlanta, Bethany church, Oct. 5, 7:30 p. m. James Stacy, S. C.

Augusta, Greensboro, Ga., Oct. 13, 7:30 p. m. M. C. Britt, S. C

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

SYNOD OF KENTUCKY.

Louisville, Eminence, Ky., Sept. 27, 7:30 p. m. Churches that have not paid Presbyterial assessment for 1898 will please send assessment at 10 cents per member. David M. Sweets, S. C.

Paducah, Princeton, Ky., Sept. 27, 7:30 p. m. L. O. Spencer, S. C.

West Lexington, Walnut Hill church, Tuesday, Sept. 27, 7:30 p. m. Delegates will be met at Lexington, Ky. C. T. Thomson, S. C.

SYNOD OF MEMPHIS.

Memphis, White Haven, Tenn., Tuesday, Sept. 27th. J. H. Lumpkin, S. C.

North Mississippi, Batesville, Miss., Wednesday, Oct. 26, 8 p. m. S. L. Grigsby, S. C.

SYNOD OF MISSISSIPPI.

Central Mississippi, Carrolton, Miss., Oct. 26, 11 a. m. C. E. Cunningham, S. C.

Louisiana, Alexandria, La., Thursday, Oct. 27, 7:30 p. m. M. B. Shaw, S. C.

New Orleans, Bethel church, New Orleans, Wednesday, Oct. 12, 7:30 p. m. Louis Vass, S. C.

Red River, Arcadia, La., Thursday, Oct. 27, 7:30 p. m. James A. McLees, S. C.

SYNOD OF MISSOURI.

Missouri, Augusta church, Sept. 27, 7:30 p. m. J. R. Bridges, S. C.

Palmyra, Zion's Hill church, Lewis Co., Mo., Tuesday, Sept. 27, 7:30 p. m. Delegates required to present their Sessional Record for review. J. K. Hitner, S. C.

Potosi, Clark's church, Patterson, Mo., Thursday, Oct. 6, 11 a. m. Geo. W. Harlan, S. C.

St. Louis, Joachim church, Festus, Mo., on Tuesday, Sept. 27, 8 p. m. Session are reminded that their records are to be presented at each fall meeting of Presbytery. W. S. Trimble, S. C.

SYNOD OF NALHVILLE.

Columbia, Memorial church, Friday, Sept. 23, 7:30 p. m. Delegates coming on the train will get off at Buford Station, Tenn. W. C. C. Foster, S. C.

SYNOD OF NORTH CAROLINA.

Mecklenburg, Waxhaw church, Tuesday, Sept. 27, 10 a. m. Jesse W. Siler, S. C.

Orange, North Wilkesboro, Tuesday, Sept. 27, 8 p. m. D. I. Craig, S. C.

Fayetteville, Red Springs, Oct. 4, 7:30 p. m.

Wilmington, Chinquapin, Sept. 29, 3 p. m.

SYNOD OF SOUTH CAROLINA.

Bethel, Blackstock, S. C., Sept. 27, 11:30 a. m. Alexander Sprunt, S. C.

Charleston, First church, Columbia, Tuesday, Oct. 11, 8 p. m. H. G. Gilland, S. C.

South Carolina, Upper Long Can church, Sept. 20, 8 p. m. G. G. Mayes, S. C.

SYNOD OF TEXAS.

Central Texas, Mexia, Tex., Thursday, Sept. 22, 8 p. m. M. C. Hutton, S. C.

Dallas, Bradon, Thursday, Sept. 29, 8 p. m. The Sabbath School Convention will meet at Milford, Wednesday, Sept. 28, 11 a. m. Ministers and elders who exbect to attend Presbytery or the Sabbath School Convention, or both, will please notify me. E. M. Munroe, S. C.

Fort Worth, Gordon, Texas, Friday, Oct. 21, 7:30 p. m. J. N. McFarlane, S. C.

Paris, Green Hill, Tex., Friday, Sept. 23, 8 p. m.

Western Texas, Laredo, Thursday,

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SYNOD OF TEXAS—continued.

Sept. 29, 8 o'clock p. m. Josephus Johnson, S. C.

Brazos, Velasco, Tuesday, Oct. 18, 8 p. m. Sessions are required to send up a written narrative. J. G. Tanner, S. C.

SYNOD OF VIRGINIA.

Abingdon, Gate City, Scott county, Va., Wednesday, Sept. 21, 8 p. m. Geo. H. Gilmer, S. C.

East Hanover, Mizpah church, Richmond, Tuesday, Oct. 18, 8 p. m. T. P. Epes, S. C.

OUR war with Spain, while it accomplished its end with surprisingly small loss on the battlefield, has been accompanied and followed by a surprisingly large number of deaths by sickness. From the camps and hospitals in Cuba and Porto Rico, and in the home-land also, have gone the saddest tidings to many American homes. To many grieved and troubled hearts all that has been gained has been at unutterable cost. The whole country has been distressed at the sad ending of two bright and promising young lives by drowning which occurred on the night of Wednesday, September 7th. Cadet Thomas H. Wheeler, son of General Wheeler of Alabama, and Lieutenant Newton D. Kirkpatrick of Rockbridge county, Virginia, were drowned when bathing in the surf near the camp at Montauk Point, Long Island. Both had passed through the campaign at Santiago, and come back without wounds and without sickness, to be caught by the undertow of that "great and terrible sea." Their bodies came in on the tide the following morning. General Wheeler and the quiet home at Monmouth, in Rockbridge, alike have the sympathy of the whole country. Impressive services were held in the camp early in the morning, the Rev. Archibald Bradshaw, Chaplain of the One Hundred and Seventy-first Regiment, and pastor of the Marble Collegiate church in New York, officiating, and the bodies were borne to the homes in the South.

Arriving in Lexington, on Saturday the body of Lieutenant Kirkpatrick lay at the Virginia Military Institute until Sunday morning, when it was borne by a mounted escort to New Monmouth church, six miles distant, of which he was a member, and services held there by the Rev. D. A. Penick, pastor. From that point a procession of horsemen and vehicles, a mile in length, escorted the remains to Bethany church where the interment was made on Sabbath afternoon. Such a gathering has seldom been witnessed in the county.—*Central Presbyterian.*

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NEWS OF THE WEEK.

The Spanish-American situation grows more interesting. The work of the U. S. Porto Rico peace commission is progressing very rapidly. On the nineteenth the Spanish forces began to withdraw from the inland towns to the capital and are now preparing to embark for Spain. The evacuation of Porto Rico will almost be completed before the Cuba peace commissioners assemble. It is rumored that the proceedings of the Cuba commission will be interrupted by unreasonable demands from Spain. Yet the Spanish commissioners have signified a willingness to have the evacuation completed by Nov. 1st in order to alleviate the sufferings of the islanders. Beef is 60 cents a pound and other provisions in proportion. Most of the charitable soup houses have been closed and the towns are infested by beggars.

The Phillipine National Assembly was inaugurated on the 16th by Aguinaldo at Malolas. The key note of his address was absolute independence. The address has been indifferently received by other countries and Aguinaldo's efforts to establish a government have fallen flat. The numerous reports as to trouble with the insurgents seem to have no foundation. The government has received several messages from Gen. Otis, who reports everything as moving along satisfactory. Aguinaldo has withdrawn his forces from the suburbs at Gen. Otis' request.

The movement of troops continues. Four thousand sailed on the 20th for Manilla. This completes the number, 20,000, asked for. Fifteen thousand will be sent to Porto Rico and 40,000 to Cuba for garrison duty. Our vessels will not be disarmed until a final disposition is made of the Phillipine islands. Winter camps are to be provided in the South for the volunteers who are not ordered out for garrison duty.

The disarmament of the Mussulmans has been held up, owing to a disagreement as to who shall receive the arms. A hurricane has ruined the cultivated areas of the island of Barbadoes. Also one has devastated Southern Spain.

STATE NEWS.

The *Carolina Record*, a new weekly, with Duncan R. McIver as editor, began life last week at Red Springs.

Drs. Long and Whitehead's Sanitarium at Salisbury opened this week with six patients.

The Greensboro Board of Aldermen are considering the matter of securing a street car system and a complete electric power system for the city.

The Holly Grove roller mills near Lexington, were completely destroyed last week.

Hon. R. P. Dick, ex-judge of U. S. District Court of Western North Carolina, died on the 13th, aged 75 years.

Chatham county has two coal mines in full operation, at Cumnock and Glendon.

The charges against Chief Surgeon Stockard of the Second N. C. Regiment are to be investigated.

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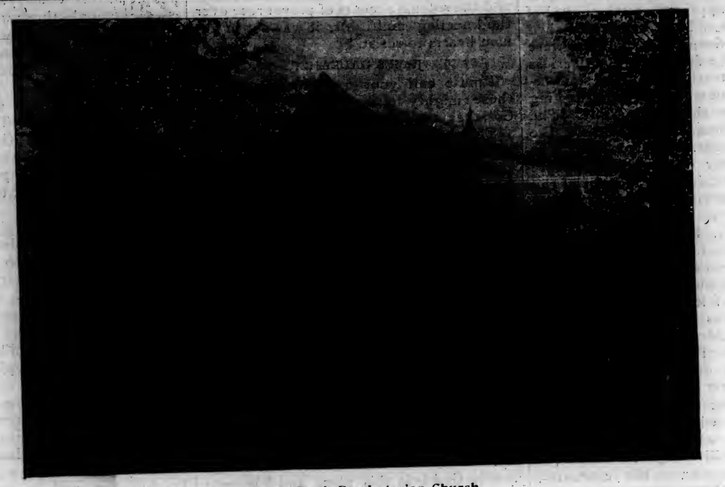
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NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., SEPT. 29, 1898. VOL. XL—NO. 39.



Steele Creek Presbyterian Church.

CONTENTS.

	PAGE.
Cut of Steele Creek Church	1
Sketch of Steele Creek Church	1
CONTRIBUTED ARTICLES: The Presbyterian Church in America. *George W. Barlow, D. D.* Temperance and Its Friends	2-3
CORRESPONDENCE: Synodical Home Missions in South Carolina. Changes in China. *H. C. Dubose, D. D.*	3
PRESBYTERIES: Concord, Chesapeake, Maryland and Albemarle	3-4
Church News	4-5
HOME MISSIONS: Superintendent's Report	6
FOREIGN MISSIONS: October Collection	6-7
WESTMINSTER LEAGUE	7
SUNDAY SCHOOL LESSON	
EDITORIALS: Changes in China. The Power of Conscience	8-9
EDITORIAL CORRESPONDENCE: Rev. Dr. E. H. Barnett Dead. Letter From Eastern North Carolina	9
CHILDREN'S DEPARTMENT: Letter to the Children. Letters From the Children. More About Bo. Jessie's Work	10-11
	12
Marriages	12-13
Obituaries	16
News of the Week	

Steele Creek Church.

This is one of the oldest churches in North Carolina. It was organized about 1760. The people, however, were accustomed to assemble for Divine worship under the branches of an oak, some years prior to the organization. During the troublous times of the Revolution it sent its quota to the war. Two of its elders signed the Mecklenburg Declaration of Independence. One of its pastors—Rev. Humphrey Hunter—was a valiant soldier, and bore the scars of honorable wounds on his body to the grave.

The people are Scotch-Irish. A sturdy, God-fearing, church-going, Sabbath-observing people, loyal to God, to their church and their country.

This church, unlike most country churches, has grown steadily and is now stronger than it ever was. The people stay on the farms, which become smaller in each generation by sub-division among the sons and daughters of the original owners.

The congregation lies west of Charlotte, reaching from Tuckasegee ford to Wright's Ferry—15 miles—and from 3 miles of the Square to the Catawba river—8 miles. The church building is 8 miles from Charlotte and 3 miles from the river.

The church has had 14 pastors—Rev. Robt. Henry, Rev. Jas. McRee, Rev. Humphrey Hunter, Rev. Samuel L. Watson. It may encourage us to remember that in the beginning of his pastorate a large portion of the congregation was so infected with intemperance, infidelity universalism and unitarianism as almost to cease to attend church, but under the faithful preaching of Mr. Watson, a great change took place. Rev. A. L. Watts, Rev. G. D. Parks, Rev. Jas. B. Watt, Rev. S. C. Alexander, Rev. John Douglas, Rev. J. T. Plunkett, D. D., now pastor of the 1st church of Augusta, Ga.; Rev. Mr. Nicholson, Rev. W. G. Cochran, now pastor of the 1st church of Bristol, Tenn.; Rev. T. A. Wharton, pastor at Abingdon, Va.; and the present incumbent.

The church building, erected in 1889, is a large one of brick, seating 900 to 1,000 people. There are two chapels, seating from 250 to 300 each. The congregations are always good. The church is noted for its fine congregational singing. The Sabbath school numbers over 600 and has an average attendance of 350 to 500. It is almost the whole church studying the Bible. There are classes for young and old, for fathers and mothers, with infants in arms. It meets the year round at 10:30.

To the right of the church is the cemetery of three acres or more, enclosed by a massive stone wall. About every grave has a stone, some of these were brought from England to Charlotte and then wagoned to Steel Creek. Thirty-two coats-of-arms and many quaint inscriptions are found on the stones.

Rev. J. W. Douglas has written and published "The History of Steel Creek Church" up to his pastorate. A Historical Committee keeps the record of important events from year to year.

Mr. Brevard McDowell has an interesting sketch called "A Scotch-Irish Neighborhood."

The church sent up this report to Presbytery, April 1st, 1898: Elders 11, Deacons 12, communicants on examination 23, communicants by letter 9, total communicants 593, adult baptisms 3, infant baptisms 29, officers, teachers and scholars in S. S. 767. Foreign missions $502.15, Assembly's Home Missions $53, Presbytery Home Missions $281, Colored Evangelization $6, Relief fund $7, Education $139, publication $19, Bible society $8, Presbyterial $26, Pastors salary $1,000, Congregational $259, miscellaneous $39.

Thirty-eight members have been received since April 1st and four more are awaiting an opportunity to appear before the Sessions. The membership is now 631.

CONTRIBUTED ARTICLES.

The Presbyterian Church in America.

BY REV. GEORGE W. BARLOW, D. D.

The Great Evangelists.

EDWARD N. KIRK.

While Mr. Finney was near the height of his power in Western New York, a young preacher, of remarkable gifts and spiritual force, suddenly appeared at the capitol of the State. Albany had not been reached by the revival influence; its churches were hostile to it. The fascinating, yet fearless herald of God's truth startled the staid inhabitants like a new orb of light flinging its splendor upon the evening sky. The young preacher was Edward N. Kirk, the Cultured Evangelist. Around him gathered a choice body of Christians, people who "sighed and cried" on account of the wickedness of the city.

They founded the Fourth Presbyterian church, with Mr. Kirk as their pastor. Then followed year after year of revival, adding more than a thousand members to the new organization. During these years he made himself felt in other cities also, and especially was a powerful helper of his older friend, Mr. Finney, who highly appreciated him. They were remarkably adapted to each other. The one made Sinai thunder over "all ungodliness and every worldly lust;" then the other lifted his silver trumpet with no uncertain sound, but with mellower and more winning tones. Mr. Kirk was a man of superior culture, of attractive appearance, noble character, gentle nature and persuasive eloquence. In a revival his fine powers were brought into the fullest exercise. His tender sympathies embraced the crowded audiences; his modulated tones stole into their hearts; his passionate appeals stirred up the deep fountains of emotion; his earnestness was electrical; his eloquence irresistible.

DANIEL BAKER.

Now let us turn our attention to the Southern States.

While Nettleton, Finney and Kirk are leading the Presbyterian Church to thrilling victories in the North, another great leader appears in the South, the peer of either of them—the Whitefield of the South—Daniel Baker. Like the others, he has been peculiarly endowed by the Holy Spirit. He breaks away from his distinguished audience in Washington, D. C., with John Quincy Adams and Andrew Jackson among his hearers; he breaks away from his wealthy church in Savannah and gives himself wholly to the "work of an evangelist."

Rich blessings attended his labors wherever he went from one end of the South to the other, and he finally died in Texas.

Some scenes in one revival must serve as samples of all others. This was the revival at Beaufort, S. C. It was held in the Episcopal church as there was no Presbyterian building. Mr. Baker was a large-souled, Union Evangelist; as much at home in one church as another. And he possessed the faculty of inspiring others with the same confidence as himself. The rector of the Episcopal church at Beaufort insisted that he must not stand below the pulpit, but in it. One writes: "The union of sects was a striking feature. Distinctions were laid aside. Our community seemed like one great family. Politics were forgotten; business stood still; the shops and stores were shut; the schools closed; one subject only appeared to occupy all minds and engross all hearts. The church was filled to overflowing; seats, galleries, aisles, exhibited a dense mass of human beings, from hoary age to childhood; and when crowds moved forward and fell prostrate at the foot of the altar, and the rich music of hundreds of voices and the solemn accents of prayer rose over the kneeling multitude, it was not in human hearts to resist."

JAMES GALLAHER.

I must call your attention to one of these mighty men of God—Rev. James Gallaher, the Backwoods Evangelist.

The title is correct, yet do not imagine him a rude, unlettered man. He was well educated, able to fill any pulpit: pastor for years of the Third Presbyterian Church of Cincinnati, college professor, chaplain of the United States House of Representatives. But he loved the "backwoods," the vast West, the great camp-meetings, and his life was chiefly given to them. Hear him as he begins to describe one: "I had been called by the brethren to preside over a camp-meeting at Sharon, O., in 1831. It had been in progress from Thursday noon until Saturday night. The whole scene had been solemn and delightful. The preaching was enlightened, captivating and powerful; the seasons of prayer and praise were edifying and precious. The Holy Spirit brooded over the assembly. The awakened sinner exclaimed, 'Surely God is in this place and I knew it not;' and the young convert answered, 'This is none other but the house of God, and this in the gate of heaven.' Saturday night had come. The lamps were lighted and suspended to the trees that stood here and there through the camp-ground, and the seats before the pulpit were occupied by perhaps about two thousand people." Now just imagine the rest of that camp-meeting. I will close with another extract, about another and far distant scene—right across the river from where now stands the city of St. Louis, Mo.

Mr. Gallaher says: "I stood on the bank of the Mississippi, opposite the mouth of the Missouri River, where, after its long career from the Rocky Mountains, the wild and turbid Missouri unites with the clear and tranquil wave of the Father of Waters. I was meditating on the connection of this great country with the kingdom of Christ. I looked south and thought of the twelve hundred miles from the point where I then stood to the Gulf of Mexico. I looked north and thought of the sixteen hundred miles to the head of the Mississippi. I looked east and thought of the thirteen hundred miles to the head of the Ohio Valley. I looked west and thought of the three thousand miles to the head of the Missouri. I thought of the immense capacity of this land to sustain human life; I thought of the teeming millions who will presently be here; I seemed to hear the tread of coming generations, and I lifted my hand to heaven and said, 'Lord Jesus, this land shall be thine. We will preach and pray! we will hold up the banner of thy dying love and call for help from on high till waves of redeeming mercy shall roll over these wide plains and along the shores of these mighty rivers. And among the multitudes of people that shall dwell here, every knee shall bow and every tongue confess to the Lamb that was slain.'"

May the Holy Ghost baptize the Presbyterian Church of to-day with the Evangelist's consecrated, exultant spirit.—*Herald and Presbyter.*

Temperance and Its Friends.

There are a great many temperance people in this country, counting as temperance people those who are themselves total abstainers, and who are conscientiously striving, as they are earnestly praying, for the destruction of the liquor traffic. As Christian people they hate the sins and evils that cluster around and center in the saloon. They ask devoutly that the kingdom of God may come and that his will may be done on earth, and they know that so long as the saloon is doing its terrible work this consummation is being delayed.

But there are certain of these who seem determined to deny the name of temperance people to all who do not agree with them in their particular measures and methods of work. This is a very serious mistake, and the sooner it is desisted from the better will it be for the cause which should enlist the united energies of all good people throughout the whole land.

There is no more conscientious, determined and inflexible temperance body in the land than the Presbyterian Church, taken as a whole. Its expressions, as make by General Assemblies, Synods and Presbyteries, and in its pulpits, are as strong and courageous as were ever uttered, and in every community its members, male and female, will be found working for the success of true temperance. It would seem good policy and common sense to take this fact for granted and for all temperance workers to make their assaults on elements other than the Presbyterian Church. And yet it is assailed by those who expect it, nevertheless, to co-operate with them in temperance effort.

A recent number of the *Union Signal*, the official organ of the Women's Christian Temperance Union, abuses the General Assembly, characterizing it as "a fossil on the temperance question," and speaks of its "sugar-coated recommendations" as suggestive of the "utterances of liquor dealers' associations." All of this is because the Assembly did not take exactly such action as the *Union Signal* desired or would have suggested. And yet this paper expects to be taken in the families of Presbyterians and expects Presbyterian women to work within its organization and advance its interests. We would suggest that, while it may be rhetorical and sensational to print such sentences as those which we quoted, it is very far from being in the interests of Christian temperance or Christian union or temperance union. It is better to adopt a different method of treatment of those who should be regarded as allies rather than as enemies.

The words found in a recent issue of the NORTH CAROLINA PRESBYTERIAN are to the point:

"The cause of temperance will never be promoted by intemperance of speech. There is a new temperance movement on the way, in which we predict that the Presbyterian Church with all its prestige and influence will be found in the front. It will be an organization against the saloon, gathering to itself all individuals and institutions that are opposed to that trap for men's souls, and will sweep it from the land. There are many problems to be solved, but the saloon will go."

Such writing as that to which we have alluded and that which too generally characterizes the Voice, defeats itself and is injurious to the cause of temperance. We love to see zeal in this great work. It is sorely needed. But let it be joined with wise discretion and with a charitable judgment of others who are equally interested in and committed to the cause of righteousness and temperance and truth. —*Herald and Presbyter.*

CORRESPONDENCE.

Synodical Home Missions in South Carolina.

We are planning to build five Presbyterian Churches in Pee Dee Presbytery this fall. Sites for these buildings have been selected and subscriptions have been secured. The Presbyterians living in the communities where these houses of worship are to be built have done well; but they need help. We want about $500 in addition to what is already in sight to complete these buildings. This is a small amount to ask from the outside to put up five Presbyterian Churches in communities where no Presbyterian Church has ever been established. Surely the Presbyterians of South Carolina will give this amount and encourage those weak brethren who are in earnest about wanting a Presbyterian Church. The strong ought to help the weak.

Rev. J. A. Wilson, our evangelist in Pee Dee Presbytery, has made an appeal to the Sabbath schools in the Synod to assist in building these houses of worship. As chairman of Synod's committee, I heartily endorse Mr. Wilson's appeal; and I hope it will meet with a substantial response. Certainly each Sabbath school can do something. Suppose you were without a Presbyterian Church. How you would long and work to have such a church. Here are people at five places who want a Presbyterian Church. They are saying to us; "Come over and help us." They are in earnest. They have done nobly: but they lack about $500 of having enough to build houses at the five points.

Who will help? Don't read this and say, "I will help some time in the future"; but lend a helping hand right now. Send contributions to the undersigned; and, if these contributions are to assist in building these houses of worship, please state that they are for church erection.

W. G. NEVILLE.

Yorkville, S, C., Sept. 16, 1898.

Changes in China.

REV. H. C. DUBOSE, D. D.

For months it has been my desire to write about the present condition of the Middle Kingdom, but so rapid have been the changes, so stupendous the movements, and so unreliable many of the statements, that I have rather been dazed than otherwise. A few jottings, however, may be safely made.

1. The fall of the Confucian classics. The standing question about my children at home has been: "Do they study the Chinese classics?" For two and a half millenniums, as a complete education, they have been the pride and glory of the Celestials, and now, as the flower of the field, in a day they wither. No one could have dreamed of such an intellectual revolution taking place so suddenly!

2. The imperial decrees to establish Western schools. The whole mind of the nation is now turned to Western science! But how helpless they are! Suppose in one night strychnine was administered to every college professor and school teacher in the United States, others, as farmers and lawyers, might be found to take their places, but not so in Cathay! Suppose congress ordered every boy and girl in the land to study Chinese, how would they go about it?

3. The railway age is begun. Trunk lines from Shanghai to Nanking, 250 miles; Peking to Hankow, 650 miles; Hankow (via the Poyang Lake and the North River, following the water line) to Canton, 800 miles, are said to be under contract. Besides these, the Tientsin and Peking and Peking and Shanhaikwan (to foot of Great Wall) are running, and branch lines, as Tientsin to Chinkiang, Nanking to Kaifungfu, Paotingfu to the Shansi coal mines are projected. In ten years it is probable that all parts of the empire will be accessible by rail.

4. China will soon be a great manufacturing nation. All that is wanted now is cheap coal. This the railways will furnish. Here then will be a great market for Southern cotton,

5. The Church is entering upon the responsive period in the land of Sinim. Not that the people are casting their idols to the moles and the bats, but they do not, as formerly, sit idle and listless, but are in a more approachable condition. This may not last forever, so at this opportunity let reinforcements be sent to the front!

Soochow, July 29, 1898.

PRESBYTERIES.

Concord.

Concord Presbytery met in Newton, N. C., Sept. 16, 1898, at 7:30 p. m. and was opened with a sermon by Rev. Cornelius Miller from Luke iv:18-19, Present 23 ministers and 19 elders.

Rev. J. A. Harris was chosen moderator and Rev. J. A. Ramsay, D. D. and Elder A. Leazar, temporary clerks.

Rev. T. H. Law, D. D., of Enoree Presbytery, was present and addressed the Presbytery in the interest of the A. B. Society.

Concord First Church was chosen as the place for the next stated meeting, and Tuesday before the 3rd Sabbath of April, the time.

The matter of holding an Elders' and Deacons' Institute within the bounds of this Presbytery was referred to a committee consisting of Revs. J. M. Rose, D. D., J. Rumple, D. D., J. A. Ramsay, D. D. and Elders A. Leazar and O. D. Davis.

The following recommendations presented by the committee on the Minutes of the General Assembly were adopted:

1. That Presbytery earnestly urge our ministers and sessions "to prevent the unscriptural and unconstitutional practice of permitting unlicensed persons preaching in our churches."

2. That Presbytery consent to the restoration of the formula of baptism as found in the old Directory.

3. That Presbytery consent to the change of Form of Government in regard to an Elder's charging the people at the installation of a pastor.

Rev. J. M. Rose, D. D. preached the Presbyterial sermon on "Sanctification" from Acts xx:32.

Licentiate J. M. Harris was dismissed to Charleston Presbytery.

The work of Colored Evangelization was earnestly presented by Rev. Cornelius Miller, chairman of that committee.

Petitions were presented for the organization of churches at Cleveland, Rowan Co., and Pinola, Mitchell Co.

W. R. MCLELLAND,
Stated Clerk.

Chesapeake.

The Presbytery of Chesapeake met at Waterford, Va., Sept. 13th, at 8 o'clock p. m., and was opened with a sermon by Moderator J. E. Thacker, of Alexandria, Va. Seven ministers and seven elders were enrolled. Rev. Dr. Pitzer, of Washington city, was elected Moderator by acclamation, and Elders A. Somerville and K. Kemper were elected clerks.

Rev. J. W. Lupton, D. D., pastor-elect of the Leesburg church, presented his certificate of dismission from Nashville Presbytery, and was, after satisfactory examination, received and enrolled. His installation took place in Leesburg Wednesday evening. Rev. J. E. Thacker preached the sermon and delivered the charge to the people. Dr. Pitzer presided and gave the charge to the pastor.

Rev. Dr. Lupton was elected chairman of the Committee of Education.

The Presbytery voted unanimously in favor of changing the formula of baptism in the book of worship substituting the word "in" for "into."

Marshall, Va., was selected as the place for the spring meeting of the Presbytery, and the second Tuesday in April, 1899, was named as the time.

Maryland.

Met at Bethesda church, September 13th. Moderator, Rev. G. W. Shipley of Laurel church. Temporary Clerk, ruling elder H. H. Fauntleroy of Maryland Avenue church.

A memorial of Rev. R. Ewing, D. D., was read by Rev. J. A. Lefevre, D. D., and a suitable minute was made concerning the death of the Rev. J. D. Thomas, who was dismissed at the last meeting to join the Presbytery of Winchester. Both of these brethren were suddenly called away from from their labors to their reward.

A colored candidate for the ministry, George Nicholas, a member of Mt. Washington church, was taken under charge of Presbytery.

A Sabbath school meeting was held on the afternoon of the second day, and addresses were made by Rev. J. A. Vance, Ruling Elders Terrill, of Kensington church, and Geo. B. McGaughey, of Laurel church; Rev. W. H. Woods, D. D., and Elders Dorsey and Williams, of Wetheredville, and Poolesville churches.

A doctrinal sermon on the Nature of the Atonement was preached by Dr. Lefevre on Wednesday evening. Rev. Byron Clark was appointed to preach at the next meeting on the Perseverance of the Saints.

The overture of the General Assembly on the delivery of a charge by a ruling elder, was referred to a committee to report at next meeting.

The next meeting was appointed to be held at Maryland Avenue Church on the 2d Tuesday of April, 1899.

The organization of a church at Mount Airy was announced and the church enrolled.

A Home Mission meeting on Thursday night, in which addresses were made by Rev. J. A. Vance, Rev. A. E. Baker, Rev. J. M. Clymer and Elder C. W. Dorsey, closed an interesting meeting.

STATED CLERK.

The Presbytery of Cherokee.

Met at Midway church September 2nd, 1898, at 7:30 o'clock and was opened with a sermon by the moderator, Rev. W. H. Darnall, D. D. There were present at the meeting eight ministers and ten ruling elders. Rev. M. D. Smith was elected moderator, and in the absence of the permanent clerk, Rev. W. S. Wallace, Rev. G. T. Bourne was appointed temporary clerk. Rev. E. M. Craig was, after the usual examination, received from Macon Presbytery and Rev. W. L. Lingle from Concord Presbytery. Rev. J. H. Patton was excused for absence from the last meeting of Presbytery. Rev. Dr. Goetchius, Rev. W. E. Baker, Rev. C. B. McLeod were excused for absence from the last meeting. Lafayette Church was excused for not being represented at this meeting. A call was presented by the Cartersville church for the pastoral services of Rev. E. M. Craig. The call was found in order and being accepted by Mr. Craig, the following order was taken for his installation: A commission was appointed consisting of Rev. W. H. Darnall, D. D., Rev. W. S. Wallace and ruling elder H. H. Milam—Dr. Darnall to preach, preside, propound the constitutional questions and give the charge to the people. Rev. W. S. Wallace to deliver the charge to the pastor, Rev. J. H. Patton to act as alternate to either—Time, the 2nd Sabbath in October next at 11 o'clock a. m.

A call from Dalton church for the pastoral services of Rev. W. L. Lingle having been received, found in order and accepted by him, a commission was appointed to install him. This commission consists of Rev. G. T. Goetchius, D. D., Rev. C. Z. Berryhill and ruling elder T. R. Jones; Dr. Goetchius to preach, preside, propound the constitutional questions and give the charge to the people, Rev. C. Z. Berryhil to deliver the charge to the pastor—Rev. C. B. McLeod to act as alternate to either. Time, 2nd Sabbath in September at 11 o'clock a. m.

The moderator appointed the following committees: On Minutes of the General Assembly—Rev. J. H. Patton, Rev. E. M. Craig and Ruling Elder W. A. Ramsey. On the Narration—Rev. W. L. Lingle, Dr. W. H. Darnall and Elder Foster Harper. Narratives from Sessions were read and referred to the committee on the Narrative. The commission appointed to organize a church at Powder Springs reported that a church had been organized with ten members, two ruling elders and one deacon. The report was received, the commission discharged and the name of the church enrolled. A. J. Stuart ruling elder from said church appeared in Presbytery and his name was enrolled. Rev. G. T. Goetchius and Elder Foster Harper commissioners to the last Assembly made their report. The report was accepted and their diligence commended. The action of Presbytery last spring, virtually withdrawing its co-operation with the Synod in Home Mission work, was reconsidered, and the Presbytery voted to adhere to the Synodical plan.

Rev. J. W. Baker tendered his resignation of the office of Stated Clerk of Presbytery, which he has held for thirty-one years, his resignation to take effect the last of this year, his successor to be elected at the next spring meeting of Presbytery. The subject matter of printing the minutes of the spring meetings of Presbytery, after some discussion, was postponed to the next meeting of Presbytery.

Mr. Legg, treasurer, was directed to write the delinquent churches touching assessments, as required by standing rule. The overtures of the Assembly touching change in the formula of baptism and in the form of government ch. vi, Sec. v, Par. 6, were answered in the affirmative. Presbytery appointed Rev. Dr. Goetchius and Elder Foster Harper to visit the Cave Spring Church, investigate the condition of affairs in that church and report to the spring meeting of Presbytery.

The memorial of Rev. A. W. Gaston was read and adopted by a rising vote.

The committee on the Narrative reported that, with sad omissions on the part of the churches, there was a steady and encouraging growth in numbers and in spiritual development. Rev. C. B. McLeod was allowed to hold calls now in his hands until the next meeting of Presbytery. Under the embarrassed condition of the treasury Presbytery felt constrained to refuse the aid asked for by the Summerville group of churches. Rev. B. R. Anderson was nominated as the moderator of the next meeting and Rev. C. B. McLeod as alternate.

[For the North Carolina Presbyterian.]

The Presbytery of Albermarle.

Albemarle Presbytery adjourned on the 23rd inst., after a three days' session in the city of Raleigh.

Among the items of business done the following are to be noted as of chief interest:

1. The formation of a Presbyterial Union of the different Ladies' Foreign Missionary Societies in the bounds of Presbytery.

2. The ordination of Mr. Lachlan C. Vass as evangelist with a view to work in in the foreign field. Mr. Vass expects shortly to join the force in Africa.

3. The licensure of W. J. Rogers, colored, candidate of the Presbytery, and student of Stillman Institute. He was dismissed to the care of the Presbytery of Florida to take work at Pensacola.

Candidate J. A. Gilmer was examined on the Literary course and on Theology as parts of trial for licensure. Mr. Gilmer has spent one year studying privately and expects to enter Union Seminary this fall to complete his preparation.

The subject of Home and Foreign Mission Missions, education and colored evangelization were separately considered at some length.

The overtures sent down by the General Assembly were docketed for consideration and action at the spring meeting.

A strong resolution commendatory of Peace Institute was adopted.

The following resolution concerning the NORTH CAROLINA PRESBYTERIAN was adopted:

Resolved, That Albemarle Presbytery regards the NORTH CAROLINA PRESBYTERIAN as invaluable to the Presbytery and to our churches. The Presbytery expresses its gratification at the able management of this paper and renewedly commend it to the members of our churches.

Rocky Mount is the place of next meeting, and April 4th, 1899 the time.

CHURCH NEWS.

PERSONALS.

Rev. J. Y. Fair, D. D., of Savannah, Ga., is spending a few weeks at Saratoga Springs, N. Y.

Rev. J. H. Thornwell, D. D., of Fort Mill, S. C., is supplying Dr. Fair's pulpit in Savannah during his absence.

Rev. R. C. Anderson, after a pleasant visit to relatives in Charlotte, N. C., has returned to his home in Shelbyville, Tenn.

Rev. Moses D. Hoge is very much improved. He attended the funeral of Miss Winnie Davis last week and took part in the service.

Rev. George A. Hough is now laboring in Decatur county, Ga., and hereafter his address will be Climax, Ga.

Rev. G. G. Sydnor, of the Second Presbyterian church of Augusta, Ga., is visiting in Lynchburg, Va. Rev. S. G. Walker is supplying his pulpit during his absence.

Rev. Dr. Plunkett, of the First Presbyterian church, Augusta, Ga., has returned from his vacation. His charge was very acceptably filled by Rev. S. C. Byrd, during his absence.

Rev. I. M. Yonan, of Armenia, preached for Rev. E. W. Smith, of Greensboro, last Sunday.

Rev. M. M. Doggett, D. D., of Burlington has returned from a visited to his old charge at Tazwell, Va.

Rev. R. P. Smith has closed his evangelistic engagement of six months with Asheville Presbytery.

Rev. Neander Woods has returned to his charge at Memphis after a visit to Nashville.

NORTH CAROLINA.

Pine Ridge.—A very pleasant and profitable meeting was recently held in Pine Ridge church in which Rev. J. S. Hillhouse assisted the minister in charge. The church was much revived. Eight were added to the membership upon profession of their faith. Two elders and three deacons were elected.

Jefferson.—Six persons were received into the Presbyterian church at Jefferson Sunday, Sept. 19th, three by letter and three on profession.

Mulberry Church.—Last Sunday was communion Sabbath at Mulberry church. Rev. S. W. Newell preached Thursday morning, Friday morning and night, and Saturday morning. The attendance was remarkably good considering the season of the year, and the preaching was greatly enjoyed. On Thursday night Rev. A. J. McKelway spoke to a good audience on the Home Mission work of the Synod of North Carolina, and was heard with great interest. Sabbath morning as is usual on these occasions, the congregations completely filled the church. There was one addition on profession of faith and two infants were baptized. J. C.

Swannanoa.—A meeting conducted by Rev. William Black, resulted in about 40 professions. Many reclamations; 18 joined the Presbyterian church and about ten others express such a preference; six joined the Methodist and seven the Baptist. $16 was raised for Synodical Missions.

Trinity, Yancey Co.—The meeting here is developing in attendance and interest. Several have manifested an interest. We are holding the meeting in the new church here, all finished except windows and doors, we need them badly this damp weather.

KENTUCKY.

The Rev. N. Keff Smith was installed pastor at Elizabethtown on Sunday, August 28th. Several former pastors of the church took part in the impressive services. Dr. Angus McDonald preaching the sermon, and the Rev. W. K. Patterson making the charge to the people. The Rev. H. H. Sweets, a son of this church, gave the charge to the pastor.

Paducah.—"The Lord's Supper was administered last Sabbath, September 11, at the First Church, to an unusually large congregation. Dr. Cave welcomed five additions to the church. Two Chinamen were received on profession of their faith in the Saviour. Two others have been connected with us four years, and are highly esteemed."

Middlesborough. — We understand that the meeting at this church which began on Sabbath, Sept. 11, conducted by the Rev. S. M. Logan as pastor, assisted by Rev. J. H. Hopper, is going on with considerable interest. Up to Friday night last, the 16th inst., there had been twelve professions of faith and ten additions to the church.

Rev. J. E. Deggendorf has resigned his work at Georgetown, Ky., and is at present on a visit to friends and relatives at Potosi, Mo.

Dr. Witherspoon has returned home from a visit to Mr. Matthew Mann and family at Fort Spring, W. Va. These devoted friends have been tireless in their efforts for his restoration to health.

Dedication Services of the new church building, of what has been known as the Reservoir Avenue mission, in the east end of Louisville were appointed for Sunday afternoon, Sept. 25th.—*Christian Observer.*

FLORIDA.

Orlando.—Rev. John F. McKinnon, of Abbeville, S. C., made a four weeks' visit to Orlando, during his vacation, preaching there. Our people became very much attached to him, so much so that his leaving was like separating from an old friend. "His sojourn among us may be compared to Bunyan's beautiful shady booth erected by the lord of the grounds for weary pilgrims on the road to the heavenly city, that they may be refreshed and go on their way with greater assurance and rejoicing."

Sanford.—Rev. W. G. F. Wallace and family received a royal welcome from the good people of Sanford on the first of September. A committee of reception met them at the depot and escorted them to where a bounteous dinner was ready. And that afternoon at the manse a party had preceded them and filled up the pantry with all imaginable good things, and had put the house in order. Among the good things worthy of particular mention is a cow "free of rent," a valuable adjunct to the aforementioned pantry.—*Christian Observer.*

GEORGIA.

Decatur County.—Rev. George A. Hough has been laboring in a field composed of four churches on the Plant system of railroads, in Decatur county, since July 15th. The work has been blessed and will be prosecuted with renewed energy.

WEST VIRGINIA.

First Presbyterian church, Charleston.—The Ladies Aid Society of the First Presbyterian church have just completed the repairs upon the large auditorium at a cost of nearly $400. The entire wood work has been thoroughly cleaned, stained and varnished. The walls have been beautifully frescoed in green tints and trimmed in gold, making the large audience room one of the most beautiful in the State. The Ladies Aid Society, under whose direction this work has been done, and who have provided the funds for the expenses, deserve much credit for their energy, taste and loyalty to their work.

Rev. C. H. Dobbs, of Richlands, we learn is threatened with loss of sight.—*Christian Observer.*

ALABAMA.

Lacon.—Rev. John S. Wood, the pastor, has held a protracted service at Lacon of eleven days, with precious results; the church is much revived, and there were two additions by profession.

Second Church, Birmingham.—"To all who love the Junior Endeavor work, it may be a pleasure to know of the prosperity of this work in the Second Presbyterian church of Birmingham. It now numbers sixty-seven, meets Monday at 3:30 p. m., at the church, under the care of the active and efficient pastor, Rev. C. G. Brown, who is developing this organization with zeal and efficiency. It is a stimulus to all lines of church detail and an object lesson to those who despair as to the results of faithful toil in the Master's garden of flowers."

Birmingham.—"Our city pastors, under the direction of the Home Mission Committee of Presbytery, are giving each a week in vacant fields. So far, there has been great encouragement to those who have given and those who have received.

Rev. J. J. Woll has signified his intention to resign the pastorate or Opelika church, but nearly the entire membership of the church has petitioned him to remain with them at least for a while longer. Mr. Woll had intended taking a course of study in Union Seminary. He has not yet decided whether he will withdraw his resignation.

Woodlawn.—Rev. W. E. Beattie has returned from a month's rest near Louisville, Ky., greatly improved in health. When he arrived in Woodlawn on the morning of September 2nd, he found the new manse nicely cleaned up, and the greater part of his furniture moved into it.—*Christian Observer.*

The Presbytery of South Alabama is called to meet in the First church, Montgomery, Tuesday, September 27, at 11 a. m., to transact the following items of business:

1. To act upon the resignation of Rev. W. F. Tims; to dissolve the pastoral relation existing between him and the churches under his charge, and to dismiss him to the Presbytery of Central Mississippi, if the way be clear.

2. To act upon the resignation of Rev. J. J. Woll, provided same be not withdrawn.

3. To receive candidates for the ministry under care of Presbytery, if approved.

J. J. WOLL, Moderator.

SOUTH CAROLINA.

Dr. W. M. McPheeters has returned to Columbia to resume his work in the Theological Seminary.

Rock Hill.—Rev. O. G. Jones, pastor of the White Memorial church, after spending ten days with the soldiers at Chickamauga Park, and two weeks at his old home in Esst Tennessee, has returned to his flock.

Ebenezer.—Rev. Chalmers Moore, of Heath Springs, assisted Rev. J. H. Thornwell, D. D., at his fall communion service at old Ebenezer church.

Fort Mill.—Rev. S. H. Hay assisted Dr. Thornwell at Fort Mill in his fall meeting.

Rev. John G. Hall, pastor of Catholic, Pleasant Grove and Hebron churches, in Chester county, will, in a few weeks, go as a missionary to Mexico. It will be remembered that Mr. Hall was, up to a few years ago, one of our missionaries in Mexico, and afterwards in Cuba. He goes there well equipped for the work. Mrs. Hall will move to Rock Hill for the purpose of educating her children in the Winthrop Normal and Industrial College (for women) of South Carolina, and in the Presbyterian High School for Boys.

Synod Meeting.—"The pastors of the different Presbyterian churches in South Carolina are requested to send to the undersigned at Lancaster, S. C., as soon as possible, the names of the commissioners of their churches, who will attend the meeting of Synod to be held at Lancaster, S. C., commencing October 18, 1898." R. E. WYLIE,

Ch'mn. Com. of Arrangements, Lancaster, S. C.
—*Christian Observer.*

VIRGINIA.

Mecklenburg County.—On Wednesday, Sept. 14th, a Presbyterian church, which will probably be called Waverly, was organized near Swepson, in this county. Rev. J. M. W. Elder and Rev. L. B. Johnston, D. D., were a commission of Roanoke Presbytery for this purpose. Sixteen members joined the church, and elected Messrs. Andrew Wallace, J. A. Reardon and Preston Stamps to be ruling elders. These officers were ordained and installed by the commission.

Leesburg.—The Rev. J. W. Lupton, D. D., formerly of Clarksville, Tenn., was installed pastor of this church last Sunday by Chesapeake Presbytery.

Lynchburg.—The Rev. S. Gordon Hutton, of Crewe, has been preaching most acceptably at Bethesda church. There was one profession of faith. The Christian people were much benefitted. Mr. W. C. Underwood, who has been preaching with so much acceptability to the people, will finish his course at Union Seminary this winter.

Falling Springs Valley Church. — We have closed a nine days meeting in this church. Licentiate Dabney Carson, who is supplying this field was assisted by his brother, Rev. W. W. Carson, of Shemariah and Immanuel churches. There were large and attentive congregations at the night services. Several requested the prayers of the church. One member was received by letter. Sixteen members have been received into this church by letter since the first of April.

Petersburg.—The Rev. J. W. Roseboro, D. D., pastor, preached two excellent sermons in Tabb Street last Sabbath. At 11 o'clock his text was Genesis xxvi:18. At 5:30 p. m., he continued his discourse on "Infant Salvation" from Matt. xviii:14 showing conclusively from God's word that all children dying in infancy are saved.

The Rev. Dr. Winn preached in the Second church at 11 a. m.

Mr. J. E. Ballou, who has so acceptably supplied the pulpit of Old Street church during the summer, went on Thursday last to his home in, or near, Danville for a short rest before the opening of Union Seminary. He greatly endeared himself to the people of that charge.

Millboro, Bath Co.—The Rev. W. H. Groves, formerly pastor of this church, occupied the pulpit last Sunday morning and preached an eloquent sermon on "Our Opportunities." He was greeted by a large and attentive congregation, and the cordiality with which he was welcomed by his former parishioners was a striking evidence of the hold he has upon their affections and it was a pleasant sight indeed to witness the hearty hand shake of both pastor and people.

Rev. J. C. Leps has resigned the pastoral charge of Concord and Pamplin City Churches of Roanoke Presbytery and of several congregations of the contiguous region of West Hanover Presbytery. This is a great loss, for Mr. Leps is much esteemed among his people, his first charge. Rough Creek, Concord and Pamplin City will hereafter be united under one minister, as soon as one can be obtained.
H. A. B.

MARYLAND.

Mt. Washington, Baltimore.—The young men of this church have presented their pastor, Rev. Byron Clark, with a handsome bicycle.

The Episcopalians of Iowa have elected the Rev. Thomas E. Green to their episcopate, and the friends of the other candidate are to carry the war to the general convention. If they know their man they will hold on to Green. He was pastor of our Eighth when he concluded to "take orders" and Bishop McLaren stationed him right across the street from the Eighth in a little tabernacle called St. Andrews. That was not very nice of the Bishop, because he knows that Presbyterians are a square sort of people, all Episcopal working theories to the contrary, notwithstanding. Then we lost sight of Dr. Green—we suppose he is a doctor by this time—and now he turns up as bishop-elect of Iowa. We say the Episcopalians will hold on to him if they know him. He is enterprising, tactful and talented—and that is what they need in Iowa. There is another point which the Episcopalians have heretofore shown that they are familiar with. An immigrant is more energetic than one to the manner born, because he has to establish himself. If he come from the Presbyterian country he will do more work, and do it better, than a half dozen natives.
—*The Interior.*

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

NORTH CAROLINA.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

A last general appeal is made to the Presbyterians of North Carolina. After September there is no regular collection for the cause of Synodical Missions until next June. In view of the great need for work and of the disaster to our cause that retrenchment would mean, may we not expect that every member of our Church and every Sunday school scholar shall contribute something to the cause; that every church shall at least make up its apportionment, and that every minister take personal supervision of this cause laying it upon the hearts of the people and appealing to their Christian liberality in its behalf. Then let church-treasurers forward the money as soon as possible, either to the Presbyterial treasurer, or to

A. J. McKELWAY,
Superintendent, Charlotte, N. C.

The Washington Church, which has paid its apportionment of $75 a year regularly for some time past and had just sent the semi-annual amount, added to this sum $117, with more to follow, after hearing the appeal of the Superintendent on Sunday morning. The best part about the offering is that it is evidently a gift of self-denying love. The children are also much interested in the Home Mission lesson, and in their collection for next Sunday. May the example of the Washington church and Sunday school be emulated all over the Synod. The Superintendent expects to visit Rocky Mount, LaGrange and New Berne in the next few days.

FOREIGN MISSIONS.

The October Collection for Foreign Missions.

DEAR BRETHREN:—As your representatives, having in charge the cause of Foreign Missions, we present the claims of that work to your consideration and help during the coming month of October. As usual at this season of the year, our treasury is entirely empty. Those of all the Missions will also be empty before it will be possible for the October collections to be sent forward to replenish them. A few years ago there were several months in the year having no special collections assigned to them, and our treasury received a fair proportion of what was given during those months. Now every month has a specially emphasized collection. Hence the necessity that all the churches should give to the cause of Foreign Missions the full benefit of both months assigned to it in our Assembly schedule.

We earnestly beg therefore, that no one in charge of a church will fail to give the people an opportunity to help the cause at this time. The people will give if the opportunity is offered them, and they will give liberally if they are shown the need of it. The needs, whether general or special, were never greater than they are now. Read *The Missionary* for this month and see what they are, and then lay them on the hearts of the people. If this is done we have no apprehension of the result. If it is not done then distressing times are before us again,—even at the door.

The Sabbath schools are an important part of the Church, and it is important for them that they be taught to feel themselves to be so; and there is no better way of impressing this lesson than to enlist them in special efforts for the different departments of the Church's work at the regular times. Their help which is always considerable, might be multiplied several times over if all were enlisted as a few now are.

We appeal to all Sabbath School Superintendents to see that this is done.

Our Missionary Societies will be gathering again in October. They are our "Sacred batallion" who always read our calls and respond to them. To meet immediate necessities, to give the missionaries something to live on till the Church collections can be gathered and forwarded, and to get some waiting returned missionaries back to their fields, we ask of them the prompt remittance of all funds that have accumulated during the summer; and then an earnest effort to do at this time even more than they are so generously accustomed to do for our help.

Above all, dear friends, pray for this cause, at all times, but especially now, and for all the interests and persons connected with it.

The Church needs praying for. An old time revival of genuine religion will solve all our problems, fill our treasuries and do away with all need of schemes and devices for extracting contributions from the unwilling, for God's people shall be all willing in the day of His power.

Our brethren in the field find their greatest comfort and encouragement in the thought that you are praying for them, and for the power of the Holy Spirit to be with them in their work.

The native christians, tried and persecuted as many of them are, sent numberless messages to you by me while I was among them, asking your prayers for them.

Assured that no good cause can fail that is carried on and supported by prayer, we therefore beg that all the year through, especially now, earnest prayer be made in all our pulpits and prayer meeting rooms and at our family altars, and in all secret places, accompanied by such gifts of self-denial as shall prove their sincerity, for such a blessing of God upon this work of ours for Him as that there shall not be room to contain it.

Fraternally yours,
S. H. CHESTER, Secretury,
For the Executive Committee of Foreign Missions.

Foreign Mission Committee Notes.—The executive committee of Foreign Missions met at the mission rooms Tuesday morning, Sept. 13th. Rev. A. L. Phillips, D. D., was present as a visitor.

The treasurer reported $3,793.16 received during August, a falling off of $235.12 as compared with last August. In order to meet the immediate needs of the missions it was found necessary to negotiate a temporary loan of $4,000.

Miss Emma Bissett, of Birmingham, Ala., and Miss Helen M. Hunt, of Prince Edward county, Va., were appointed as missionaries, to be sent out when the way is clear. Miss Hunt has taken a special course of training at Fredericksburg; and Miss Bissett expects to take a special course this winter. They are both greatly needed in the field, but the way is not yet clear to send either one of them.

A letter was read from Miss Charlotte Kemper expressing the great delight and satisfaction of the Lavras station on account of the expected arrival of Miss Youell; and stating that another lady was expected to go out this fall, at her own expense and on her own responsibility, but who would aid them in their work.

Dr. Allyn, of the Southern Brazil Mission, reported that the Sao Paulo Presbytery at its last meeting, took steps to organize two new churches of about forty members each; and that the directors of the Theological Seminary had adopted plans for their new building, and laid the corner-stones with great rejoicings.

A very urgent appeal from the Hangchow station for additional helpers to carry on their work, was presented. This is our oldest and strongest station in China, and should not be allowed to lack for means to carry on the work that has been carried on so successfully. The committee could do nothing at present but notify the station that we will keep their case in mind, and endeavor to supply them at the earliest possible day.

Looking forward with anxiety and hope to the collections in October, the committee adjourned, to meet at 11 a. m., October 3d. S. H. CHESTER, Secretary.

WESTMINSTER LEAGUE DEPARTMENT.

SUNDAY, OCT. 2d. TOPIC: "*Gideon the Deliverer.*" (A Bible study.) Judges vi:7.

The "times of the judges" were centuries of alternating prosperity and adversity, obedience and rebellion, freedom and oppression. After the death of Joshua the people remained faithful to Jehovah so long as the generation lasted which had seen all His mighty works. The history of the whole period for three centuries is summed up in a single verse: "And there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel." They inter-married with the Canaanites. They became idolatrous. Having departed from the simplicity of faith, and of unquestioning obedience, they were no longer able to resist the snares of Canaanitish worship. But God did not abandon His people. When they disobeyed He chastised them by permitting a period of oppression. When they repented and turned again to Him, He delivered them through judges whom He raised up to be the saviours of the people. Gideon was one of these judges, and in some respects the greatest of them all.

The history opens upon a scene of shameless idolatry, and of complete subjection to their enemies. The worship of Baal was publicly practiced. Their oppressors now were their old enemies of the desert, the Midianites and the Amalekites. The oppression had continued for seven years. Their fields were ravaged, their cattle were carried away, except such as could be concealed in the mountain fastnesses. The only refuge of the people was in dens and caves and fortresses in the mountains.

God sent a prophet to reprove His people for their evil ways. The reproof was a prelude to effectual aid. Gideon is called to undertake their deliverance.

He is described as "a mighty man of valor." He was threshing corn in his father's wine-press to hide it from the Midianites, when the Angel of the Lord appeared unto him. He was bidden to go in his might and to save Israel from the Midianites, for he was sent by God. All his misgivings were removed by an assurance of God's presence, and the promise that he should successfully smite the enemies of his people. He builds an altar and calls the place "Jehovah-Shalom." By a dream the following night he was commanded to destroy the altar of Baal at Ophrah. His new name "Jerubbaal" commemorates the triumph of the day. With great faith and boldness he twice asks for the most complete evidence of his divine mission, and twice receives a sign in a fleece of wool.

By means of messengers Gideon soon gathered an army of 32,000 men. But the Lord purposed to bring deliverance, on this occasion, not by many, but by few, lest Israel should say: "Mine own hand hath saved me." Gideon, accordingly, by divine direction, dismisses 22,000 men, who are fearful and afraid. Still Jehovah said the people were too many. The army was at length reduced, by the test as to their manner of drinking, to only 300 men, who were set apart for the service.

God's plan was that the Midianites should be routed and ruined purely by terror. The attack was to be made at night. Gideon furnished each man with a trumpet and a torch shrouded by a pitcher, and bade them all at a given signal to blow their trumpets, to break their pitchers, and to shout the battle-cry: "The sword of the Lord and of Gideon." The gleaming of the torches, the blast of the trumpets, the crashing of the pitchers and the shout: "The sword of the Lord and of Gideon" produced the wildest confusion in the enemy's camp, and their own swords were turned against each other as they cried and fled panic-stricken. The victory was complete, and the country was in quietness 40 years in the days of Gideon." The people in their gratitude offered to make him king, and to give him the right to transmit the crown to his descendants, but Gideon promptly rejected it, saying: "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." He was content to be their judge. He is justly reckoned as the greatest, "being excelled by Samuel in holiness of character, but by none in dignity and prowess."

The battle cry deserves more than the passing notice given above. "The sword of the Lord" is all in all to the success of of "the sword of Gideon," yet "the sword of Gideon" needs to be used. Man the instrumant, God the efficient agent.

So is Satan's kingdom in this world to be destroyed—by divine power exercised through human instrumentality.

SUNDAY SCHOOL LESSON.

MILDRED C. WATKINS.

Fourth Quarter—Lesson II—Oct. 9, 1898.

Jehoshaphat's Good Reign—II Chron. xvii:1-10.

GOLDEN TEXT.—In all thy ways acknowledge Him, and He shall direct thy paths.—Prov. iii:6.

SUGGESTIONS TO TEACHERS.—As the title of this lesson implies the whole reign of Jehoshaphat, not just these ten verses, is to be known, including four chapters, II. Chron. xvii:20, with the parallel account in I. Kings xxii:1-50; and the interesting incident found only in II Kings iii:6-25.

There are so many striking, even thrilling events recorded of Jehoshaphat that it is almost a disappointment to find these few verses selected as the sole lesson on him, but they mark the most important characteristic of his reformation, the characteristic peculiar to it, namely: the system of religious instruction instituted by him, therefore they were chosen as the main fact in his history.

CONNECTING EVENTS.—Asa, Jehoshaphat's father, after defeating Zerah continued to reign peacefully and prosperously another ten years. He renewed the covenant with God, all Judah rejoicing to take it, and there fell to him many from the nearer tribes of Israel. To stop this emigration Baasha built a fortified Ramah and seemed to be preparing for war, for Asa paid Syria his royal treasures and those of the temple to make Baasha depart from him. Benhadad took all Gallilee, and Asa built of the stones and timber of Ramah, two other cities, but God reproved him for his recourse to Syria. It is also recorded that he imprisoned the rebuking prophet, committed other acts of oppression, and went to magicians—for such were the "physicians" of the verse—instead of God for his gout. We see by to-day's lesson that he had not kept up his reforms vigorously towards the last, for Jehoshaphat has so much to do over again, though on the whole Asa was wise and good.

In Israel meanwhile there rose a strong king—a bad man—Omri whose policy was probably peaceful towards Judah as we hear of no war.

Jehoshaphat is thought to have reigned jointly with his father five years, a very common practice with both nations. Ahab was the contemporary ruler over Israel the greater part of the time. The date is B. C. 876-851, it is thought.

EXPLANATORY NOTES.—Vs. 1 and 2. Jehoshaphat began to reign when 35 years old and kept the throne a quarter of century. His first act politically was to defend his borders by putting soldiers in all the frontier cities, especially those Abijam and Asa had taken from Jeroboam and Baasha, though he evidently had no aggressive motive.

Vs. 3 and 4. There is described another way in which he "strengthened himself against Israel," not against her armies, but against her corrupting idolatrous influences, for he would not follow her ways, and lo! he found this strength was more than the other even against her hostile hosts. In another place we are told that he "turned not aside doing that which was right in the eyes of the Lord," walking in the ways of Asa, The "Baalim or the Baals, or the gods, for Baal means "lord" has reference to the various forms of worship and numbers of images of Baal. Omri having married his son Ahab to Jezebel a Tyrian princess, the Baal idolatry was the rampant one in Israel.

"Sought to the Lord" is used in contrast with "sought not unto Baalim" and means that he turned to his father's God as his supreme ruler and tried to know and follow His will.

Vs. 5 and 6. Though he had taken a course full seemingly of risks, God made "*all* the nation willing to bring the tribute of free-will offering given to a new sovereign as a recognition of his claim. This "lifted his heart up" in courage and religious boldness, and he toek away the heathen altars of Asherim as far as possible, though the high places were constantly being rebuilt, so superstitious were the people.

Vs. 7-9. In chapter xv:3 we read of the lack of a teaching priest and the law, Jehoshaphat is foresighted enough to know that a Reformation must substitute knowledge for ignorauce, true religion for superstition, if it is to be permanent in its effects and he institutes a remarkable propaganda of the truth. "Choosing captains or commissioners ("princes") to see that his instructions are carried out, he sends forth eleven men—nine only Levites, two priests—to every place to read and expound the law, which included all the Bible then written, but especially the Penteteuch. Of course without printing or many readers, the people had forgotten many of God's laws, these commissioners of religious instruction was to show them the necessity and the reason for the destruction of their shrines and the discontinuance of their corrupt forms of worship, and to teach them what God required of every one of His people.

Vs. 10. The countries around concluded Judah's god to be a powerful one whom they would do well to conciliate, so they refrained from waring on His special tribe and even brough "presents," the Philistines silver, the Arabians flocks (vs. 11).

Rest of Jehosaphats reign. The king waxed "great exceedingly," building castles and store cities and collecting an army of about a million men. He wisely made peace with Israel, but very unwisely sealed this peace by giving his son in marriage to Athaliah, Ahab's daughter. (she afterwards destroyed all his descendants except one baby.) He went with Ahab to war against Syria and barely escaped being killed in the general defeat. Reproved by Jehu, son of the prophet who reproved his father, he seems to have accepted the rebuke.

He made another great reform, establishing honest judges in all the cities, with a higher court at Jeruselam of Levites and leading men, (xix: 4-11.)

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Changes in China. The decrees of the Emperor of China, which have so astonished the world in the past week, because of the striking evidence of progress and change in the Chinese Empire, are of the greatest significance to the missionary efforts of the Church of Christ, in that Kingdom.

"The importance is found in the fact that the Emperor emphasizes the treaty provisions authorizing the promulgation of the Christian religion, and forcibly reiterates his instructions to the authorities in the various provinces to see to it that proper protection is accorded to missionaries, and enjoins on local officers to receive missionaries when they ordinarily call upon them."

Whether these decrees be enforced now or not, the mere fact that the Emperor holds such opinions is potential. Moreover the history of the past few years show causes that eventually will bring about such changes, or China will lose her place among nations.

"China," said an influential writer just a generation ago, when pressure was being brought to bear upon the country to induce it to open its doors wider to the trade of the world. "China" has in this nineteenth century reached a very critical period of her history, and her ancient institutions and long-enduring, but now stagnant, civilization are upon their trial." The virtual subjugation of a nation boasting a population estimated at not far short of 400,000,000 by an insignificant little island neighbor of 41,000,000 inhabitants, the destruction of its army and the demolition of its fleet, followed by a body of peace conditions humiliating and half ruinous—marked the last stage in this trial, which has been dragging its monotonous course along now for close upon a century. They show conclusively that the antique and honored institutions which have been her boast for many centuries, and upon which she professes to have based her line of conduct will no longer avail the Celestial Empire; and that if she is to keep her place among the nations it will be necessary for her to bring herself more in line with progress. At the bottom of all the efforts to instill into the Chinese some of the spirit of progress there is no doubt a selfish motive—the motive of self-preservation.

That these proposed changes, however brought about, are stupendous we all feel. That they would bring great good to the Chinese Empire, and that the Kingdom of Christ would be more easily spread in that Kingdom, is apparent. But that they will be the occasion of a great amount of gush, and that appeals will be made to the Church to expect what will not be realized, we are confident. The Church of Christ has had her times of over stimulated hopes. When the Rev. Dr. A. T. Pearson wrote his book, "The New Acts of the Apostles," he created in unthinking minds a dream that was not to be realized. His book had the wrong title, for it was not justified by the facts. The book was too gushy and bubbly and indicated a judgment gotten the better of by enthusiasm. The world was not to be converted in seven years, no amount of money or number of men could do it. His book reacted on himself more powerfully than on any one else, soon after he visited the mission fields of the world and returned only to say "that the world might be converted in seven years, but that it never would be." The trouble was that Dr. Pearson expected more than his Lord did.

He who expects China to be born a Christian nation in a day reckons wrong. It will be many years before China, assuming her willingness to make the changes, can emancipate herself entirely from the strict traditions of her past. Should these changes take place there would be set before the Church of Christ an open door, and none could deny the divine hand that opened it. There would be a call to the Church for money and men, more urgently than at any time in the history of modern missions, and the Church would come short of her duty were she not to respond. But let us understand that the kingdom of heaven is like leaven, and as leaven works in meal, so this kingdom works in men. As soon as we contemplate the moral standard which Jesus Christ set up for human life, we are sure to recognize that it is different from the standards of other religions. "The standard of Mohammedonism may be described as a standard deliberately adapted to the average moral level of the men to whom it was meant to appeal." But Christ does not appeal to the average moral level, on the contrary his standard is such that his enemies have wondered that his requirements did not repel all men. Wholesale conversions of races, like that to which Frankish Christianity owed its origin, is to diffuse Christianity at a cost fatal to its influence.

While we are not to expect China to give herself over at once to Christianity, a comparison of this country with China, in one particular, will emphasize the far-reaching consequences of these proposed changes. In America there is a perfect circulation, as perfect as the circulation of the blood in the human body. In China there is no circulation at all. The greatest impression might be made in a city of China and the town five miles away would know nothing of it, and the same energy and force would be required to gain a hearing in every new place; while in this land an impression made in New York is known in San Francisco, and the effort to gain a hearing in the first place seems to secure it in the second, These edicts prescribe the methods for producing a circulation in China, and will remove what has hitherto prevented progress. "The example of Japan, which has astonished Europe by the rapidity with which it has assimilated and availed itself of all that the West had to offer it, has been cited as a parallel to what will happen in China when once that country casts off the accumulated intellectual sloth of centuries." This is very doubtful. The two nations differ radically; the one is active, nervous, resourceful, clever and brave; the other is sluggish, phlegmatic, conservative, and taken in the lump, timid and even cowardly. Still forty years ago no one could have predicted Japan's rush to the front, and none can certainly foretell what China may do. There should be great joy in all Christendom at even this hint of a change, in the empire where there are so many millions, and for the opportunity to give money and send men to fulfill the Gospel.

The Power of Conscience. He reckons ill who leaves the power of conscience out of his calculation. Right is right. There is a sense of justice in the human heart that can not be entirely overcome by sophistry or self-interest. There is a significant proof of these propositions in the current history of France. Dreyfus, a French soldier, was accused of treachery, it consisting in selling to a hostile State the plans of the fortifications of the French frontier. He was tried in secret and with every perversion of the principles of justice, at least according to our Anglo-Saxon point of view. He was publicly disgraced and banished for life to a lonely and plague-smitten isle, since which the world has heard nothing directly concerning his fate.

But justice had been outraged and soon there began to be demand for a new trial. Dreyfus was a Jew. There is much antipathy to the Jews in Paris. The Protestant population ranged themselves on the side of righteousness as

was to have been expected, and Protestantism is yet under the ban in France. On the other hand the army is the pride of the country and its hope of restoration to its former glory. In diplomatic circles it was known that the disclosure of the truth in the Dreyfus affair would mean serious damage to the country, perhaps the loss of Russia as an ally and a war with Germany. So, the people took the advice of Caiaphas, the original Jesuit, and considered that it was expedient that one man should die for the people. And with passion and violence they meted out bitterest condemnation to those who dared to defend the exile. But conscience at last has asserted itself. One officer confessed to forgery of papers that were used in the trial and then committed suicide. Cabinet officers have resigned and now a new trial has been ordered. There is a great revulsion of feeling in the case and Dreyfus, if he is still alive, may yet be brought to Paris in triumph.

The Jesuit principle, that the end justifies the means, would be admirable in a world where conscience did not rule the hearts of men. But this is not our world, and Jesuitism is doomed because of the law written in the heart, that tells insistently of the Lawgiver and the Judge.

"With the awakening of business which accompanies the harvesting of crops, many of our readers will desire to make their annual remittances for the *Observer* now. To us it is a matter of importance that they reach us promptly."

We find these timely words in the *Christian Observer*. When men of the business sagacity of the *Observer* emphasize the importance of prompt remittance for a religious journal, it may be taken for granted that the matter is vital. Put the words NORTH CAROLINA PRESBYTERIAN in the place of *Observer* in the above clipping, and we make the request our own.

EDITORIAL CORRESPONDENCE.

REV. DR. E. H. BARNETT DEAD.

The End of a Beautiful Life in the Falling Asleep of a Good Man.

After a protracted illness Rev. Dr. Edward Hammet Barnett, pastor of the First Presbyterian church, died at his residence on West Harris street at 4:30 o'clock Tuesday the 20th. His death was a happy one, and almost to the last moment he was in the full possession of his faculties. The nature of his disease was such that for two months death had been seen to be inevitable, and it was not an unexpected or unwelcome visitor.

Surrounded by his family and friends, and accompanied by the prayers of his beloved congregation, Dr. Barnett faced eternity with a smiling, radiant face, which seemed to have caught the reflection of heaven's light.

To Dr. A. R. Holderby, the pastor of Moore Memorial church, he said yesterday morning when the hand of death was on him:

"No valley and shadow here, Holderby. All is clear and bright."

To his congregation he sent this message:

"Tell my church people I love them every one, and to try to meet me in mansions in the sky to which I have tried to point. Ask them to follow my precepts and not always my example."

The State Capital

Was honored last week by the meeting of Albemarle Presbytery. The old Presbyterian church still stands but there is a new Sunday school building reared close beside it with an appearance of incompleteness about it says plainly, "I will only be satisfied with a new and imposing church as my companion." The building is soon to be erected and will form a handsome addition to the number of fine Presbyterian churches in the State. Raleigh is rapidly building up. One is struck with the number of soldiers in the city. Just now they are guarding against a threatened negro riot It was pleasant to reflect that while the race question is such an exciting one in North Carolina to-day, the Church of Christ as represented by the Presbytery of Albemarle was quietly ordaining a respectable educated negro to the Gospel ministry. He was treated with the fraternal considerations that his character and attainments deserved. He had been a student at Stillman Institute at Tuscaloosa. When will men learn that the Gospel of Christ is the only solution of the problems of race and class?

Albemarle's business stood still for a while Thursday morning for want of an elder to make a quorum. The brethren are much encouraged at the exceedingly hopeful outlook for our Church in the east.

Taking the noon train for Washington, N. C. (sometimes ignorantly called *Little* Washington) one of the first stations passed was Clayton, Johnston county. I well remember a night spent there in the summer of 1891. The town was a thriving one of some 800 people and Johnson County was my "parish." I diligently inquired of any Presbyterians who might have drifted there. Nobody offered to show me the skins of any varmints of that name, but the genus Presbyterian was totally extinct at Clayton. I heard of one who had lived there but when I got warm upon his trail I found that he had left the place. That was a lonesome sight for the home missionary just from Hampden Sidney with its Presbyterian traditions and society. Thanks to my successors in Johnston county, Presbyterianism is not unknown there now, and not without its influence for good.

A few hours were spent between trains at Tarboro on the Tar River, named for North Carolina's most ancient and honorable industry. The members of our Synod who were fortunate to attend the meeting at Tarboro have never forgotten the boundless hospitality of this charming little city. The city is building up rapidly and there is every sign of prosperity. Perhaps it is too easy to make a living with the kindly soil and sun of some of our Eastern counties. The Presbyterian church here is thriving under the pastorate of Rev. J. B. Morton, whose zeal for home missions in Albemarle Presbytery is bearing its fruit. He makes an ideal chairman for the Home Mission Committee.

Half way between Tarboro and Washington is the railroad junction—Parmele—where there is a large and flourishing lumber plant. Rev. R. W. Hines, the evangelist in this section, did a wonderful work for Presbyterianism here among the employees of the lumber company. From Parmele it is only an hour's ride to

Washington.

Imagine a city of 7,000 population which until five years ago had no railroad connection with the outside world. But the steam boat plied up and down the river and sound—for the Tar becomes the Pamlico a few miles above the city. Sail vessels in great numbers brought in their cargoes from "outside" the little strip of land that separates ocean and sound, while the tugs drew the heavily laden barges through the "inside" passage.

The shortest way from Charlotte to Washington, N. C., was by Norfolk, Va. Now the PRESBYTERIAN published Thursday morning reaches here safely on Thursday night.

Washington has long been famed for its hospitality and delightful society. One could never expect anything less than the heartiest welcome and the most overflowing kindness in the manse—so long as Dr. Payne is pastor at Washington. But the mistress of the manse is a Washingtonian, and that is saying enough. Dr. Payne's many friends throughout the Synod will be glad to hear of his improved health and of the promise of a speedy and complete recovery.

The city suffered severely in the war as it was within the Federal lines. One lady told me of her mother with helpless children, herself among them, having been taken from home and set down in the woods, without food or covering, because she refused to take the oath of allegiance. It is not a wonder that some people are yet unreconstructed. As the English historian remarked of the Covenanters: "The cutting off of their ears and the slitting of their noses was not conducive to a love of the established Church."

One of the interesting sights of this delightful little city is the coming in of the fishing boats in the evening. The river is full of fresh water fish and the sound abounds in all the products of the sea. From a boat manned by half a dozen men I saw box after box of fish taken out, already packed in ice, trout and blue-fish, mackerel and crokers. The fishermen are always poor, despite the abundance of the harvests of the sea. They are "unlearned and ignorant men" and their life is a bad one. And yet just such men as these were those Galilean fishermen whom the Lord Jesus took and baptized with his Spirit and made his witnesses—their testimony even now going into the uttermost parts of the earth. We should honor the calling for the sake of those whom Christ taught to be fishers of men.

The communicant membership of our Church is now 217,075. Last year 10,842 were added on profession of faith, and 8,111 by certificate. The year before last the membership was 211,694; and the number added on profession was 10,592, and by certificate 7,922. At this rate of increase, may we not expect a membership of nearly 300,000 ten years hence?

CHILDREN'S DEPARTMENT.

MY DEAR LITTLE FOLKS:—Mrs. Papanmamma talked so much last week that she talked herself quite hoarse, so we will excuse her and the other rainy day stories this one time as I want a little chance to say a few words to my little people about a matter that lies very close to the heart of this paper, and I hope to your hearts, too. You remember that there was a catechism for you on the first page of this paper a week or so ago, and perhaps you have learned that catechism as well as you have "The Child's" or "The Shorter." If you did do so, or even if you read it, what are you going to do about it? Let me tell you what two little boys did do. One boy (he may be reading this right now) hauled wood all day long for his papa, and made—let me see—I think it was sixty cents; but the amount is not so important as the fact that he *did* it and gave the money to *North Carolina* HOME MISSIONS! Another boy read it and said he was going straight to his check book and write a check for five dollars! Only think of how many five cents and ten cents and more and more cents, could come in his month for Home Missions rom our busy little workers all over this wide old State of North Carolina. What will you do about it, children? I am almost ashamed to talk much this week about anything, I said so much, too much, last time, but I shall at least suggest a few ways in which you may make some money. If *your mama* is like somebody else's mama, she would like to have barrels and boxes filled with chips to be put away aud dried for winter use, or she would like to have a little wood stored away for rainy days, or some kindling cut. Ah, little folks, when I write this do you know what memories come to me? Two busy little hands picking up chips and filling a little basket for mama to empty into the big barrel which was too high for her. Two willing little arms bringing in kindling for mama "to hide," the same busy hands sweeping crumbs or trash out of mama's way. But what I oftenest think of is how delighted she used to be when I would let her stand on a chair beside the table with a dish pan befare her and the big mop in her little hands washing the dishes, or whatever I gave her, and carefully putting each piece into the rinsing water. The little fingers learned to take just a few stitches, too, and Somebody keeps now two little bed quilt squares made of tiny bits of calico. But children, Somebody cannot bear to look at them too often, or even to speak of them, for so many pictures come crowding before her eyes. Little sister in her rocking-chair with her tiny workbox, and mama threading the needle and basting the seams and untangling the knots.

But surely He knows best, and up yonder she does not need to prick her tender fingers learning to sew, and when she and I sit once more side by side there will be no knots to untangle! The little savings in the little bank were sent to her Missionary society. Some of the little friends in Fayetteville will remember how she stood beside another little girl there at the last meeting she went to, and sang alto to "I am Jesus' Little Lamb." Would it not be a glorious thing if our dear church could so preach the "glad tidings" at home and abroad that every child in this whole world could join in that hymn?

"I am Jesus' little Lamb,
Happy all day long I am.
He will keep me safe from harm,
For I'm His Lamb.

"By His hand I'm led along,
Guided by His arm so strong,
I'm so happy all day long,
For I'm His Lamb.

"Then I never will repine,
While around his glories shine;
I am His and He is mine,
For I'm His Lamb."

On the Roll of Honor.

CYPRESS CREEK, N. C.,
Sept. 16th, 1898.

DEAR PRESBYTERIAN:—I want to write and get my name on the roll of honor. I recited the child's catechism perfectly the day I was six years old. Rev. N. B. Campbell got me a testament it is so pretty, I'm going to keep it nice till I learn how to read it. Mr. Campbell was preaching for us then but he got sick and had to leave, I was sorry for I liked him and Mrs. Campbell and little Ned.

I know nineteen verses in the Shorter Catechism, I want to learn it fore long and get a bible.

I've got one Sister, Annie Vick, three years old, and a little buddie, William Bradley, one year old.

We are at Grandpa Cromartie's now, he's got a heap of grapes and we eat them every day. Me and Annie Vick goes to Sunday School with Grand-pa most every Sunday. Miss Mag Beatty is our teacher.

Some time we help drive the calves to the pasture. we've got three, me one, Annie Vick one and Buddie one, Buddie is so little he can't drive his. I used to know little Sister when we lived in Fayetteville, Mr. McKelway baptized me, and mama says how I did cry! Mama reads the letters to me, I hope I can soon read them myself, Aunt Minnie is teaching me.

Hoping to see this in print, I am your little Friend,

ELLEN SNEAD PARKER.

Aged six years.

Her First Letter.

COWAN'S FORD, N. C.,
Sept. 22, 1898.

DEAR PRESBYTERIAN:—This is my first letter to your paper. I go to Sunday School nearly every Sunday. Miss Mattie Knox is my teacher, I am through the Child's Catechism I am studing the Shorter Catechism now. There is eleven Childdren and I am the youngest of all I have not seen my oldest brother in six years he is in Texas I would like to see him. My Papa has been sick for a long qime. I will close hopeing to see my letter in print.

Your little friend,

ANNA O. POTTS.

Age 8 years.

More About Bo.

That dear boy has come back to At-tee's house and has made At-tee so glad and so happy. And children, just think! He is exactly three quarters of a year older than he was nine months ago! Can any of *you* do more than that in the same length of time?

Bo came to me on the too-toot, and he is just as stark crazy about too-toots as he ever was. He has two trains of toy cars, one of wood and one of metal, and a good many blocks, so that the big front porch is often in as jolly a litter as any lover of little boys could deserve, and Bo's litter is certainly a great improvement. Let me tell you what he did one day. He got a box of bismuth that belonged to his "danmudder" and emptied it on the front porch. Do you remember how he used to sweep up the spools and buttons? Well, he still believes in sweeping, so he got danmudder's hair brush from the bureau and swept up the white powder with that!

When he gets tired of playing he will come to Auntie or to some of the others and say: "Tell me a tale." "What shall I tell you about, Bo?" "Tell me 'bout ole too-toot." And if he were not perfectly willing to hear the same thing over and over again, that chap would drive us distracted with his demand for too-toot stories. When he goes to sleep in the day or at night, somebody is generally telling him about too-toot's. When I have him in charge, I tic-a-lum him to sleep; that is, I tell him how fast the engine pulled the cars and how the wheels went "ticalum, ticalum," and I keep on at this in a low and drowsy tone, and usually the revolving wheels have whirled the little passenger off to the land of Nod in a very few minutes, and left him there, a dear, happy little boy, whose little life just floats along on a sunlit ocean of overflowing love.

For some weeks Bo was my bed-fellow, and this is how we managed: he slept just where he wanted to in the bed, and I slept where I could—crosswise, catacornered, on the edge, feet toward the head and I don't know how many other ways. If the bed had been 20 feet square, I do believe Bo could have slept all over it in the course of a single night. Sometimes he would snuggle up to me and lay his little hand on my cheek, and you will just have to imagine how sweet that felt.

Did you ever see anybody sleep like a frog? Bo used to do it and does it now. While he is sound asleep he will get on his knees and bend his body down to the bed with his face turned sideways so that he can breathe; his elbows he puts close to his knees and his little palms are spread out flat on each side of his head, while from under the white night gown peep out two brown soles whose patter has been music all day long.

One morning he woke up just as the clock struck seven, and he said: "Fut dat clock say?" "It says: Get up Bo, get up Bo, get up Bo." "All yite," he said in the merriest tone and hopped up at once. The next morning I asked him what the clock said, and he replied: "Dup Bo, dup Bo, dup Bo," and at breakfast I was telling about it and he exclaimed: "An me dupped!" We can get him to do a good many things by telling him the clock says so and so, and his satisfied all yite shows when we have gained our point.

If Bo did not want to hear about his beloved too-toots, he would ask about David's "seep" and the "bad ole yion" that tried to eat up one of David's "seep." I wonder how many dozens of imes he has heard that story. Some of the things I told him he will never find in the Bible. My version was a revised version that will itself need revision when Bo gets older. He knows one fact about Davie's seep—they are all dead.

Of course Bo's place at the table was by me, and he and I still had some table manners of our own: mighty good manners, too, no matter what the others said. You remember that he got his first ice cream here before; and this time he got his first "taw-bewwies," of which he was very fond; and they never tasted as good to Auntie or to me as when we were holding him and eating taw-bewwies turn about with him. One day I held a strawberry on the spoon and said: "Bo, do you see this strawberry?" "Yes," he said. "You'll never see it any more," I said, putting it in my mouth. Bo thought that was a great joke and of course he had to do it too, and in his sweet little tones he would say: "At-tee, you shee dis taw-bewwy?" "Yes I see it." "Never shee him any mo"—with the dearest upward inflection on the last word. [I don't know why he said seep for sheep, and then said shee for see: that was one of his idiosyncrasies. You did not know he had such queer things, did you?] Sometimes when his appetite was not vigorous we could coax him into eating a fairly good meal with this simple device.

When we asked the blessing Bo would put his hands on his plate and bury his face in them, and then I would put my hand on the blessed little head and ask the blessing. But Bo used to start in too and gabble away. Maybe he was expressing gratitude, and I know God understood him; but we didn't, and so Bo had to learn to say nothing but the amen which he did with as much unction and fervor as if he had been an ardent Methodist.

He was fond of ringing the bell for meals and then sitting in my chair till I came, which he thought was a fine joke, and his greeting was one of the sweetest you can imagine, unless you can imagine the smile and tone with which he would say: "At-tee, me sit-tin in your place." Then would come a hug and a kiss and he would be bounced up and set down on his dictionary.

He had the dearest way of saying to his Aunty: "You glad me came to your house?" "Indeed I am glad, Bo." "Dat make me sho happy," he would answer, and that usually led to some more squeezing and kissing.

I taught him to go like a whippowill; only I said "sweet porto ree" instead. He soon caught it and got fond of it and often we would hear him behind somebody's chair singing out of the top of his head: "Feet po-to yee; feet po-to yee!" He was a make-believe bird that we shot very often; and he seemed to enjoy being shot as much as we enjoyed being serenaded.

Chicken seems to be the first kind of meat that he learned the name of and he called all kinds of meat chichy. But he had to learn some difference between the various kinds of meat, so he got to saying "bah-bah chichy" for mutton, and "moo-moo chichy" for beef; and at last his name for lamb or mutton was "bah-bah chichy, mut-tin!" He took a lively interest in the feet of the animals whose flesh was on the table, and would often ask "Fair (-(- where) day feet?" Queer boy this Bo was.

But if you could have seen him when he put on pants! That is usually the proudest day in the whole life of a man, and Bo's delight and admiration were unbounded. He stood up on a chair, to survey himself in a large mirror, and the rapture of his face will never again be equalled, I imagine, till he walks down the church aisle with his wife leaning on his arm. [I wonder if she is reading this story now.] After he had gazed at the little figure in the glass, he said: "My papa goin' to say: Oh-h-h, fut is dat, dat Bo dot on?" Of course he was more of a "bo" (boy) than ever, and one day when Auntie said to him, as she was arranging some books: "I haven't got any little boy to help me," he spoke up and asked: "You shink (-think) me ain't no bo?"—and to prove that he was a sure enough bo, he picked up all the books one by one and helped her just like a dear little man.

When Bo came to see us this time he brought with him a little baby brother four months old, a dear little scrap of a man, and we had to take him in our hearts and love him too, and love him all the more because he was so helpless and couldn't do a blessed thing for himself. Loving him with all our hearts did not interfere at all with loving Bo with all our hearts at the same time, and the love seemed to grow bigger all the while, though I suppose the hearts were no larger than before.

Well, the parting time came again, and we went away one night while Bo and *ibu* (-little brother) were asleep. So we kissed the little men as they slept—and I suspect the angels do it every night. We were afraid of waking "i bu" if we kissed his mouth or face; so we softly raised one of the little velvet feet and kissed it tenderly and murmured blessings over him and then—and then we drove away into the night.

AT-TEE.

Jessie's Work.

Once there was a little girl that had done a great work for Jesus. She had a pious mother and two dear sisters that were children of the King. I don't suppose you can see where there was any work for Jessie to do. Well, I will tell you; she fell while a very small child down a flight of stairs and hurt her spine, so that she was unable to walk or even stand from morning until night, so her little couch was her only resting place, but she bore her sufferings not only meekly, but even cheerfully, and was still, as she had been in happier days, the light and joy of that little household. Jessie had only one brother, there was no one like him, Jessie thought. Now comes the sad part of my story. Willie was not a child of God. His moral character and conduct were of the highest order, and he labored for his sisters with untiring energy, and to please his mother he would go to church sometimes but there his religion ended. Little Jessie saw the difference but she could not understand why Willie always went to his room before prayers at night and came down after them in the morning. One day Jessie told her mother she wanted her to give her a work to do, and her mother told her to help her to pray for Willie, then Jessie very often asked God to put His Holy spirit into his heart, and teach him to love Him. One bright Sabbath morning Willie stayed at home, and his mother and sisters went to church; in a short while he went to talk with Jessie, he began to talk to her in his usual way, but Jessie had a work to do. She asked permission to ask him a question, and here it is: Willie, why don't you love God? Willie was so astonished, and left the room for a while, and made every effort to banish the thought, but not so. On Willie's return to her room she said: Oh, Willie, dear, if you don't love God, what will you do? And what shall we all do when we all stand around the White Throne, father, mother and sisters and I—on the right hand, and see you on the left? Willie trembled at the words of a little child. As time passed on he grew more and more thoughtful. So Jessie led him into the light. She told him about a beautiful city whose walls were very high, and all who lived within were very happy, for they had a good king, who loved them dearly and they loved Him. The people who lived on the outside, heard so much of the happiness, that they were anxious to get there too. Some tried to climb over the wall, others sought for some little hole they could creep through, but no, no, that was not the way, they had passed the only gate there was to the city, and over it was written in large letters "I am the door," one by one as they come to the gate and knock ever so feebly, it was opened and they were welcomed in and made quite safe and happy forever and ever. Jessie's story caused Willie to search God's Word, and from it he drank the living waters. He told Jessie her work was complete; that her little story showed him his error, and led him to the foot of the cross. There he learned that "God is love." There he obtained that peace which passeth all understanding.

ANNIE FENNELL MCMILLAN.

Alpine, N. C., Sept. 20, 1898.



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MARRIAGES.

NORTHROP-McGEACHY—On September 8th, 1898, at the residence of the bride's father in Robeson county, by Rev. W. B. Arrowood, Dr. T. L. Northrop and Miss Bettie L. McGeachy.

OBITUARY.

McLAUCHLIN.—In His abounding goodness and unerring wisdom, God has called unto another of His redeemed ones, "Come up higher"—"Come, inherit the kingdom prepared for you from the foundation of the world."

Mr. William McLauchlin, on the 16th of September, 1898, in the 97th year of his pilgrimage, received the summons and passed into the "rest that remaineth for the people of God"—to mingle in happy converse "with the spirits of just men made perfect," to join in that "land of pure delight," where tears are never wept and good-byes are never said, the companion of his long life, who preceded him by only a few months having passed through the gates into the city, February 11th, 1898—but best of all, to be "with Jesus the mediator of the new covenant."

In young manhood he wooed and wed Miss Mary McRae. Into their home God sent five immortal souls to gladden their hearts and overflow their lives with holy joy. Of these, three sons and one widowed daughter remain to mourn not as those that have no hope."

"In the days of his youth" he thought upon his ways and turned his feet unto the testimonies of the Lord, and connected himself with the Presbyterian Church. His quiet, modest, unpretentious, yet dignified, sincere life impressed every one. Not only was his life what is commonly called "consistent"—it was something more, it was chaste, pure, above suspicion—even such as becometh a follower of Christ.

On the 19th of May 1839, he was ordained a Ruling Elder in Bethel church, Robeson County. As Ruling Elder, he discharged faithfully, wisely and with Christian courtesy the manifold duties of his office. The cause of the Master lay very near his heart. To promote the kingdom and glory of the Son of God, the Saviour of men, was the one burning desire of his life. His ambition rose no higher than that. The prayer—the earnest, fervent prayer of his great heart was, "Thy kingdom come," He had no prayer above that, and to this end he did with his might whatever his hands found to do." And, unlike a great many he always found something to do. For example, in the country immediately surrounding his home, there lived (and still live) many little children who, because of distance and want of conveyance, were denied church privileges and, for a long while, Suuday school privileges too.

Mr. McLauchlin seemed to take a special interest in the fortunes of the Lord's poor. To minister to them seemed to furnish him a peculiar pleasure. And so, in the year 1833, this good man of God organized, near his own home, a Sunday school for these poor children who were growing up in, at least comparative, ignorance of Him who took little children in His arms, blessed them and said, "Of such is the kingdom of heaven." At his own individual expense, he built a convenient house for them, and was superintendent of the school from the organization until 1890 when failing strength rendered his resignation imperative. During all those years—from 1833 until 1890—through summer's heat and winter's cold, he went *every* Sabbath to meet with and *"feed Christ's lambs."* Under no circumstances were these little ones ever slighted or neglected. This beautiful little incident was told the writer some time since: On one occasion the mercury got all wrong—the cold was pinching—the northeast wind was merciless and a deep snow covered the ground. The day (and it was the Sabbath) was indeed disagreeable and only "the faithful few" thought of going to preaching service—none thought of going to the Sunday school. The snow was dreadful, the cold was terrible, the wind was awful. But notwithstanding all these things, this good old man, bent with the weight of years as he was, trudged through the snow and the cold, faced the cruel northeast wind to his school house, kindled up a bright, inviting fire that the room might be warm and comfortable for the little ones when they came —*if any should come.*

Having made the fire, he waited long and patiently for their coming. By and bye two little fellows came in, shivering with cold. They received a cordial welcome and many words of commendation.

As they were undergoing a thaw, the good old man slipped out, trudged home through the snow and cold—bade his daughter dress, come to the school house as quickly as possible and help make the exercises pleasant for the *two* little ones. The school was opened just as it would have been had the house been crowded. Many "favorite" songs were sung, the lesson was explained in a very simple, but charmingly interesting way to the little fellows, when they were taken to Mr. McLauchlin's home and treated to "goodies sweet and nice." It is hardly necessary to say that, this school is and ever has been one of the most flourishing in this section of the State. Any institution must prosper under the fostering care of such an one. Such pronounced interest and unselfish kindness does not pass from the heart even of the young like morning dew, but lingers lovingly in the memory. As an expression of their gratitude and affection, the school, a few years since, presented him with a handsome gold-mounted cane, upon the head of which is beautifully engraved: "Presented by Elwood S. S. to William McLauchlin 1833 Supt. 1890."

Truly, he did not live to himself, but labored to be rich in good works. How well he succeeded only the great future shall tell.

Mr. McLauchlin was a man of remarkable *self control.* Though he lived to see the changes of almost a century, it is said, he never, in all those years, was engaged in a quarrel with any man and that he never was heard to speak an unkind or unpleasant word to any one. Of few men can this be said. "If any man offend not in word, the same is a perfect man."

Mr. McLauchlin was a man of deep religious convictions. The Word of God was his delight, and his meditation was, day and night, in the Law. He loved the church, the Lamb's bride, and communion with the saints was his pleasure.

As we stood beside the grave of so good a man, and saw his body tenderly and lovingly laid to rest 'neath a shade of flowers, we could but say in the beautiful words of another:

"Rest from thy labors, rest,
Soul of the just set free!
Blest be thy memory, and blest
Thy bright example be!
* * * * *
Now, toil and conflict o'er,
Go, take with saints thy place!
But go, as each hath gone before—
A sinner saved by grace!"

PASTOR.

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OBITUARY.

McKINNON.—Daniel Paisley McKinnon, senior elder in Laurinburg church, entered into rest September 9th 1898, aged 67 years, 9 months, and 7 days. For 36 years he was a consistent member of Laurinburg church in which he held the office of deacon 6 years, and the office of ruling elder 24 years.

He was many years an invalid, and learned in the school of affliction those lessons of patient submission and humble trust in God which made him a benediction to all who came under his influence.

A good man, with whom we often took sweet counsel, is removed from the Church militant to the Church triumphant, to join his two sainted daughters, lately gone before, in the song of Moses and the Lamb.

"Servant of God well done,
Rest from thy loved employ;
The battle fought the victory won,
Enter thy Master's joy.

W. B. A.

WILLIS.—On Sept. 16, 1898, Mrs. Albina Willis, wife of Mr. J. F. Willis, of McColl, S. C., quietly and peacefnlly passed away. She was a highly esteemed member of Red Bluff Presbyterian church, and will be greatly missed. She leaves a husband, one son, three daughters, and a large number of near relatives and friends to mourn her death. They mourn not, however, as those who have no hope. Her beautiful Christian life and peaceful, triumphant death are a source of unspeakable comfort to the bereaved ones. "Blessed are the dead which die in the Lord."

C. E. H.

EDMUNDSON—Mr. John Edmundson, son of Mr. J. P. and Mrs. Susan Edmundson, of near Leachburg, Johnson county, N. C., entered into his rest on August 27, 1898, aged 26 years, and was buried in the Oakland Presbyterian Church Cemetery. He had been a great sufferer several months before his death, but was sustained in all of his sufferings by the grace of God. In early life he united with the Presbyterian Church, of which he remained a devoted member during the remainder of his life. His life was one of unselfish devotion to others, of sweet humility, and patient endurance. Cut down in the prime of life, leaving a sad vacancy, not only in his family, among his many friends, but in the Church he devotedly loved and served. His parents in this first family sorrow have the sympathy of the entire community; the sweet memory of this devoted child is indeed blessed. To the bereaved loved ones Christ says, "What I do thou knowest not now, but thou shall know hereafter. Our loss is great, but God knew best, and took him to himself.

R. W. H.

YOUNG.—Mrs. Mary E. Young, at the residence of her husband, Mr. B. W. Young, near Leachburg, Johnston county, N. C., on Sept. 22, 1898, aged 55 years. Her body was laid to rest in Oakland Presbyterian Church Cemetery. A true mother of Israel; she had the confidence and love of the whole community in which she lived so long. She had been a consistent member of the Presbyterian Church for thirty-nine years. She leaves a husband, a married daughter, three single daughters and a son to mourn her loss. She bore her pain with the true spirit of a Christian, characterized by cheerful resignation to the will of God. We would not call her back to earth and suffering, for she was ready to depart and be with Christ. May God bless and strengthen her loved ones. "Blessed are the dead which die in the Lord." R. W. H.

In Memoriam.

At a meeting of the Session of Philadelphns Church, held Sept. 25th, 1898, the following resolutions were adopted, viz.:

"WHEREAS, It has pleased Almighty God in his inscrutable wisdom to remove, by death, on the 5th day of May last in the 65th year of his age, our friend and brother, A. D. Brown, therefore,

Resolved, 1st. That in the death of this amiable, useful and pious man this Church has lost an able promoter of all its interests, and this Session a wise counselor in all its deliberations.

Resolved, 2nd. That while we deplore the loss of our friend and brother, we have great cause of thankfulness for the life of one whose best efforts were ever directed to the upbuilding of Christ's Kingdom on the earth and who, by divine grace, was enabled to exemplify, both by precept and example, the great truths of the religion he professed.

Resolved, 3rd. That we desire specially to mention the careful pains-taking manner in which, for long years, he had always kept the Sessional records of our Church, evincing in this, as in all other relations to his Church, a conscientious regard for duty well done.

Resolved, 4th. That these resolutions be spread upon our minutes and a page, inscribed with his name, be dedicated to the memory of our deceased brother.

Resolved, 5th. That a copy of these resolutions be forwarded to the family of the deceased and also to the NORTH CAROLINA PRESBYTERIAN for publication.

J. P. SMITH,
Clerk Pro Tem.

REVIEW OF CONTEMPORARIES.

A Good Paper and a Great Synod.

The NORTH CAROLINA PRESBYTERIAN has been enlarged and improved in many ways. It is now a credit to the great Synod which it represents.—*Southern Presbyterian.*

[From the Biblical Recorder of Sept. 14.]

It is worth noting that Superintendent Mebane's ruling against the sectarian use of public school funds, which we commended, has brought out the fact that at least one Baptist and one Methodist school was using these funds. If there are others we hope they will quickly see the error of their way. [*Christian Advocate* please copy.]

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

North Alabama, Munford, Tuesday, October 25, 7:30 p. m. Opening sermon by Rev. S. R. Walker. W. I. Sinnott, S. C.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

Tuscaloosa, First church. Selma, Ala., Oct. 4, 11 a. m. J. A. Scott, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

SYNOD OF GEORGIA.

Atlanta, Bethany church, Oct. 5, 7:30 p. m. James Stacy, S. C.

Augusta, Greensboro, Ga., Oct. 13, 7:30 p. m. M. C. Britt, S. C

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

SYNOD OF MEMPHIS.

North Mississippi, Batesville, Miss., Wednesday, Oct. 26, 8 p. m. S. L. Grigsby, S. C.

SYNOD OF MISSISSIPPI.

Central Mississippi, Carrolton, Miss., Oct. 26, 11 a. m. C. E. Cunningham, S. C.

Louisiana, Alexandria, La., Thursday, Oct. 27, 7:30 p. m. M. B. Shaw, S. C.

New Orleans, Bethel church, New Orleans, Wednesday, Oct. 12, 7:30 p. m. Louis Vass, S. C.

Red River, Arcadia, La., Thursday, Oct. 27, 7:30 p. m. James A. McLees, S. C.

SYNOD OF MISSOURI.

Potosi, Clark's church, Patterson, Mo., Thursday, Oct. 6, 11 a. m. Geo. W. Harlan, S. C.

SYNOD OF NORTH CAROLINA.

Fayetteville, Red Springs, Oct. 4, 7:30 p. m.

SYNOD OF SOUTH CAROLINA.

Charleston, First church, Columbia, Tuesday, Oct. 11, 8 p. m. H. G. Gilland, S. C.

SYNOD OF TEXAS.

Fort Worth, Gordon, Texas, Friday, Oct. 21, 7:30 p. m. J. N. McFarlane, S. C.

SYNOD OF TEXAS—continued.

Brazos, Velasco, Tuesday, Oct. 18, 8 p. m. Sessions are required to send up a written narrative. J. G. Tanner, S. C.

SYNOD OF VIRGINIA.

East Hanover, Mizpah church, Richmond, Tuesday, Oct. 18, 8 p. m. T. P. Epes, S. C.

An Illustration of Bigotry.

There is in Virginia a Northern Methodist Church. Nobody can tell why the Methodists should be divided on issues that died with the Confederate war, especially when in many places we find two feeble congregations struggling for existence. Happily there is more harmony than there was when the causes of division had more life in them than they have now. But the old prejudices sometimes break out. Brother S., of the Northern Methodists, tells the following story on himself: An essay on bigotry would not more conclusively prove the unreasonable temper of this state of mind. Being one night in the town of L., where the Southern Methodist minister was conducting a protracted meeting, Brother S. was invited to preach. An aged lady, a member of the Southern Methodist Church, was much elated by the sermon. As she went home she expressed her feelings to her friends, and declared that she had been almost ready to shout. "Who was the preacher," she inquired. "It was Brother S." "What! old S., the Northern Methodist!" "Yes," "Then I am glad I did'nt shout." P. B. P.

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The New Mormon Leader.

The leaders of the Mormon Church have found it expedient after all, to adhere to the old rule of succession, and to make Lorenzo Snow President, "prophet, seer and revelator," in place of the late Wilford Woodruff. What may lie underneath this determination not to raise the bitterness that characterized the making of this rule, of course, is known only in the Bee Hive house in Salt Lake City, where the Church leaders lay all their plans. The apprehensions of the Mormon people that the election would cause factional strife within their ranks, and that George Q. Cannon would endeavor to seize the leadership naturally will be stilled by this prompt support of precedent from their spiritual rulers. This was a consummation devoutly to be desired by the ambitious ones in politics on the eve of an election in Utah in which the State Legislature and the senatorial seat of George Q. Cannon's son will be involved. There are growing evidences that the priesthood wishes to control this election. There has been a strong attempt throughout the State to induce fusion of Republicans and Democrats, ostensibly on the silver issue, in order to have Mr. Cannon's son made a silver Senator. This failed largely through the influence of the Richards family, and other potent elements in the Church whose interests are opposite to those of the Cannons. It will readily be seen, therefore, that Mr. Cannon might well hesitate to provoke war against himself in the Church by openly taking the Presidency, and might prefer to trust to his old indirect methods and work through the head of the Church to attain his political ends. Mr. Snow, by tradion, will have the right to choose his own counselors, and, if he wishes, may banish Mr. Cannon and Joseph F. Smith from the first presidency. But as Mr. Cannon controls all the Church publications, and has been so long the guiding head of the sect, it is doubtful whether the aged man who is now to take the chief seat in the hierarchy would dare to remove the Prime Minister. Mr. Cannon, therefore, will probably continue to direct the affairs of the Church, and incidentally, of the State.

The Irish Presbyterian Church has rejoiced in a steady increase in every department. During the past ten years the number of families has grown from 79,991 to 89,857 and communicants from 103,449 to 106,602. The ministerial force is 656. There are 9,076 Sabbath school teachers and 104,754 scholars. The total contributions for all objects during the year amounted to $947,485, of which very nearly $100,000 was given for missions. The new church hymnary was adopted by a strong majority, and a similar majority agreed to offer no further judicial opposition to the use of instrumental music in congregational worship.

The Polish Catholics of the United States this year omit their regular national congress, for the assigned reason that the committee has had no time to make preparations. The real reason is a lack of harmony among them.

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NEWS OF THE WEEK.

Spanish-American Affairs.

FRIDAY.—General Augustin, in an interview, is quoted as saying that the fleet which Dewey destroyed at Manila was composed of old wooden ships, whose guns were practically useless.—The Spanish commissioners at Havana now show a disposition to yield to American demands.

SATURDAY.—Great Preparations are being made for an impressive ceremony at San Juan when the American flag is hoisted there.—Robert P. Porter, at a banquet in Cienfuegos, stated that annexation was no part of the United States programme in Cuba.—General Garcia made an address in Santiago saying that the Cubans should go to work.—Agoncillo and Lopez, agents of Aguinaldo, who are now in this country, bear an appeal to foreign powers for recognition of Philippine independence.

MONDAY.—Natives of some of the Philippine provinces refuse to pay taxes, as they say that Aguinaldo and the other revolutionists were to abolish taxation.—The Spanish warship Maria Teresa was raised and towed to Guantanamo bay.—Spain having conceded that the Comal's supplies may be landed in Cuba free of duty, the landing will probably begin at Mantanzas to-day.

TUESDAY.—It is reported from Philippine insurgent sources that France has promised to recognize Aguinaldo's republic.—The bones of Christopher Columbus, which are to be returned to Spain were exhumed at Havana yesterday.

WEDNESDAY.—Two divisions of troops have been ordered to Cuba. Gen. Lee will probably command them.—The Americans contemplate taking possession of Aguinaldo's entire fleet, as the vessels fly an unrecognized flag.—The Oregon and Iowa left to-day for Manila to reinforce Dewey's fleet.

National Affairs.

It is probable that President McKinley will recommend the creation of a minister for the colonies, in accordance with the practice of European governments having colonial dependencies.—Dr. W. P. Martin, an American citizen and missionary, has been appointed president of the Imperial University of China.—The President has secured a commission of nine members to investigate the conduct of the War Department during the war with Spain. The commission met in Washington Saturday, had a conference with the President and organized.—The General Convention of the Protestant Episcopal Church in the United States will meet in Washington on October 5. The revision of the constitution and a proposed change in the name of the church will be among the subjects considered.

STATE NEWS.

On the twenty-fourth the directors of the State penitentiary ordered that a building be constructed on the Anson farm to be used as a reformatory for youthful criminals.

The freshet of last week did great damage along the Yadkin and Catawba rivers. The estimated damage to farmers and mill owners along the Yadkin is placed at $200,000.

Mt. Olive was visited by a very disastrous fire Monday morning. A large portion of the business part of the town was destroyed. There was very little insurance.

The Seaton-Gales Lodge, I. O. O. F., will erect a handsome office building in Raleigh.

Mecklenburg county leads in the number of bicycles reported for taxation this year.

The proposed railroad from Winston to Monroe, via Salisbury, is being discussed again.

China Grove is to have another and larger cotton mill.

Mr. Washington Allison, Concord's most respected citizen, died last week at the age of ninety-seven.

The artesian well in Monroe is proving helpful to those suffering from indigestion.

The Shipp monument fund has reached $1,500.

October the 24-25th are dates for the State fair this fall.

The Bureau of Labor Statistics annual report shows that North Carolina has 207 tobacco factories; 37 furniture factories; 126 tanneries; 92 roller flouring mills; and 323 saw mills.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE.
Selections	1
CONTRIBUTED ARTICLES: Our Country Churches. *L. B. Johnston*	2
CORRESPONDENCE: Columbia Seminary. *R. C. Reed*	2-3
Dedication of Floyd Street Church, American Bible Society	3
CHURCH NEWS	4-5
PRESBYTERIES	5, 6, 13
HOME MISSION DEPARTMENT: Superintendent's Report, Minute of Dr. Barnett's Death.	6
WESTMINISTER LEAGUE	7
SUNDAY SCHOOL LESSON	7
EDITORIAL: The Colored Presbyterian Church	8
EDITORIAL CORRESPONDENCE	9
CHILDREN'S DEPARTMENT: Letter to the Children, the Children's Letters, Stories and Poems	10-11
MARRIAGES AND DEATHS	12
CLIPPINGS	14-15
NEWS OF THE WEEK	16

REGRET.

I might have *said* a word of cheer
Before I let him go.
His weary visage haunts me yet;
But how could I foreknow
That slighted chance would be the last
To me in mercy given?
My utmost yearnings cannot send
That word from earth to heaven.

I might have *looked* the love I felt;
My brother had sore need
Of that for which—too shy or proud
He lacked the speech to plead.
But self is near and self is strong,
As I was blind that day;
He sought within my careless eyes
And went, athirst, away.

I might have *held* in closer clasp
The hand he laid in mine;
The pulsing warmth of my rich life
Had been as generous wine,
Swelling a stream that, even then,
Was ebbing faint and slow,
Mine might have been (God knows) the art
To stay the fatal blow.

O word and look and clasp withheld!
O brother-heart, now stilled!
Dear life forever out of reach,
I might have warmed and filled!
Talents misused and seasons lost,
O'er which I mourn in vain—
A waste as barren to my tears
As desert sands to rain.

Ah friend! whose eyes to-day may look
Love into living eyes,
Whose tone and touch perchance may thrill
Sad hearts with sweet surprise,
Be "instant," like your Lord, in love,
And lavish as his grace,
With word and look and clasp to all,
For night comes on apace.

It is the law of human nature that, when it is beginning to grow, it shall be soft as wax to receive all kinds of impressions, and then that it shall gradually stiffen and become hard as adamant to retain them. The rock was once all fluid and plastic, and gradually it cools down into hardness. If a finger-dint had been put upon it in the early time, it would have left a mark that all the forces of the world could not make, nor can obliterate now. In our great museums you see stone slabs with the marks of rain that fell hundreds of years before Adam lived; and the footprint of some wild bird that passed across the beach in those old, old times. The passing shower and the light foot left their prints on the soft sediment; then ages went on, and it has hardened into stone; and there they remain and will remain for evermore. That is like a man's spirit; in the childish days so soft, so susceptible to all impressions, so joyous to receive new ideas, treasuring them all up, gathering them all into itself, retaining them all for ever. And then, as years go on, habit, the growth of the soul into steadiness and power, and many other reasons beside, gradually make us less and less capable of being profoundly and permanently influenced by anything outside us; so that the process from childhood to manhood is a process of getting less impressible.—*Maclaren.*

The Divine character of the Gospel appears in this—in its wonderful capacity to adapt itself to the boundless wants of the whole family of man. It is like the mighty ocean which rolls itself on the wide-spreading shores of a hundred empires, and yet replenishes and fills with its tide the little creek. Thus the Gospel, while it visits with its healing waters the wide-spreading Church of Christ, fills, and supplies with the waters of life, the soul of the meanest believer in Jesus.—*Salter.*

Cheerfulness is the best promoter of health. Repinings, and secret murmurs of heart, give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those violent ferments which they stir up in the blood, and those irregular disturbed motions which they raise in the animal spirits. I scarce remember, in my own observation, to have met with many old men, or with such who (to use our English phrase) wear well, that had not at least a certain indolence in their humor, if not a more than ordinary gaiety and cheerfulness of heart. The truth of it is, health and cheerfulness mutually beget each other; with this difference that we seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health.

Cheerfulness bears the same friendly regard to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.—*Addison.*

It is the saying of Euripides, that a faithful friend in adversity is better than a calm sea to a weather-beaten mariner. Indeed, the world is full of false lovers, who use their friends as we do candles, burn them to the snuff, and when all their substance is wasted, trample them under their feet, and light others; but God to His chosen is as the ivy clasping about a wall, which will as soon die as desert it. Extremity doth but fasten a trusty friend; whilst he, as a well-wrought vault, is the stronger by how much more weight he beareth. Though many men are as ponds, dry in the heat of summer, when there is most need of them, yet the blessed God dealeth not so with His saints; but His help is nearest when their hardships are greatest. When they walk in the valley of the shadow of death, He is with them. —*Swinnock.*

An able seaman once said to me, "In fierce storms we have but one resource: we keep the ship in a certain position: we cannot act in any way but this; we fix her head to the wind; and, in this way; we weather the storm." This is a picture of the Christian: he endeavours to put himself in a certain position: "My hope and help are in God: He is faithful: 'weeping may endure for a night,' but 'I will bear the indignation of the Lord.'" The man who has learnt this piece of heavenly navigation shall weather the storms of time and of eternity; for he trusts a faithful God, and he shall find Him faithful. This confidence has supported thousands in perilous situations, where others would have given up all in despair.—*Cecil.*

Give us, Oh, give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.—*Carlyle.*

A Conference of Christian Workers from England in Palestine and Syria, was lately held in Brummana, near Bairut. There were one hundred and sixty-six delegates present. This work is chiefly by the Church of England agencies and by Presbyterians. Their reports show 4,700 native Protestant Christians, with 16,521 pupils in the schools. Especial attention has been given to medical and industrial education. The interest in Palestine is very marked at this time. France and Russia are working there with more or less of political motive. The Zionist movement is at work in its effort at setting Jews in tne land of their fathers. Germany sends its Emperor this fall on a public visitation. Meanwhile it is gratifying to know that English and American Christianity is doing a hopeful work in Syria and in the land of Israel.—*Central Presbyterian.*

CONTRIBUTED ARTICLES.

[For the North Carolina Presbyterian.]

Our Country Churches.

The care of our country churches constitutes a problem of great importance and vast proportions. The tendency of modern life is to run to town. Ease and comfort of living; opportunities to educate the family; loneliness, poor crops, hard times, and everything else imaginable is the reason given for moving to town, but the result is our country churches suffer by the exodus of members, and loss of wealth. "Slavery built up the country," is an adage that has long been familiar. It is true, and the evil of it falls with fullest force on our church. Our people educate their children. Presbyterians always have shown, and I hope will always show, an appreciation of education. But the war left them in poor condition to do so in the country. They had teachers at home before the war. Now they cannot afford this expense, and the almost stampede to the towns from the country that marked the period just after the war, and still goes on, has affected our church more unfortunately than any other. Every country pastor will sadly acknowledge the truth of this and almost every section of our church feels the force of it. The "Booms" of the last ten years have only added to the force and size of the townward current in our churches. The same influences are, in a less degree, affecting other churches also, but specially our own.

The prosperity of our country churches is essential to the continued growth of the town churches. Let all the country churches grow weak and the fountain supplying the streams pouring into the town churches will dry up. Look and see! Take any town you please, and you will find that if it is surrounded by vigorous country churches, of any denomination, that denomination will grow in the town. If the neighboring churches of the same faith are weak the town church does not grow.

How shall we maintain our country churches in a strength and keep them supplied with pastors? The man who could fully answer that question would deserve the thanks of the next Assembly by a rising vote. I wish to offer two partial, but practical answers.

First—We must *group* our churches so that the relatively strong may help the weaker. This grouping must be the work of the Presbytery. It must assume and exercise its authority over the churches but *keep them grouped*—not on the ground of the fancies of the people, but on the efficiency of the grouping. Ministerial favoritism must not be allowed to decide the grouping. The people must be instructed in their duty. They must be frankly dealt with by the Presbytery, or its committee of Home Missions. If they will not listen to reason they must feel the touch of authority. Of course this applies with full force only when the joint field is aided by Presbytery in supporting its ministers. A little wisdom, tact and genuine Presbyterianism, will go a long way in solving the vexed problem of supporting our country churches. They must be induced or made to know that we are not *Congregationalists* but *Presbyterians*.

Second—The revenue of our country churches must be increased. After the churches have been grouped the salary from the whole field is often but little more than the income of a respectable mechanic, and a preacher is expected to live on it, dress well, entertain a great deal of company, send his children to school, give liberally to every charity and save some money for a rainy day! That so many of our preachers do really achieve as much of all the above as they often do, is a standing answer to to the common jest that "preachers are poor business men." If some fail it is due to the inherent difficulty in making one dollar do the work of two. Some do fail and the result is a long vacancy, for some of these churches are hard to please, and during this vacancy the churches decline in every way. The contributions to all the agencies of the church are lessened or discontinued. The church and manse and people get badly out of repair.

The common answer to all this is that "country people are poor." But, Mr. Editor, be careful how you say it in the presence of the man or men who say it about themselves or their neighbors. They will say things about themselves which they don't want you to say about them—if you have any personal meaning. The cry of calamity and poverty has grown so common and loud that men actually believe it is true.

It is true that country people handle little money, and their productions give small cash returns, but they are not as poor as they believe, and want us to believe they are. An average country church could easily support a pastor in comfort by giving him a part of the products of their farms and forests and gardens, and hardly feel the expense. An ounce of fact is worth a ton of theory. I have seen it proved. I preached for two years, in the afternoon once a month, at a school house and got nothing for it. The people were all poor and renters. An energetic, practical Elder from Maryland moved into the neighborhood and started the people by proposing a subscription of "supplies." He sent his own wagon to collect them and I received $50 worth of corn, bacon and other useful supplies each year for the rest of the time I preached there.

Dr. William Brown, the wise old editor of the *Central Presbyterian*, once put the proposition thus: "Suppose ten brothers were settled near each other. Suppose nine of them were to employ the tenth as their doctor or lawyer or pastor. How easily the nine could support the tenth by giving him one tenth of their own living."

Now let the Deacons listen. Draw up your subscription to the pastor's salary with two columns. Put *money* over one column and *supplies* over the other. Get every member to subscribe something, if only a bushel of potatoes. Some may give both money and supplies. Let it be well understood that supplies means marketable produce at market prices—not "chips and whetstones." Don't expect the pastor to do the collecting. You remember the story of the preacher who refused to have his salary increased "because it was so hard to collect now, and any more to be collected might kill him." Don't expect the people to haul the supplies themselves. They will not do it, or if they do they will expect the preacher to come out and help to unload the wagon and then stand with his hat in his hand and make a speech, feeling like a fool or a tramp—knowing that he is expected to feel grateful when he can only feel *hot!* (The free-will offerings of love do make the pastor grateful, but a man ought not to expect thanks when he pays a debt.)

The Deacons must collect and deliver the salary in "both kinds." "But we have not time," say you? You were chosen by the people and appointed by God to do just such work as this. Your time, or so much of it as this work requires, is not your own. If you would have time to get ready for heaven you must take time, or make time, to serve God by serving the church.

These suggestions have almost untold possibilities if faithfully applied. I have been preaching and talking and working along this line for twenty-five years, and I know that the theory is practical and will be successful if faithfully tried.

L. B. JOHNSTON.

S. Boston, Va., Sept. 27th, 1898.

CORRESPONDENCE.

Columbia Seminary.

This venerable institution resumed business on Wednesday, the 21st of September. The number of students present at the opening was about the same as last year. This means that the number was not what the friends of the Seminary could wish, nor was it what it should be. It was far less than the total enrollment for the year will be. We have come to look upon those who answer to the roll-call on the first day as merely the harbingers, the promise and prophecy of more to follow. Why is it that so few students are able to reach our Seminaries in time for the opening? It is no doubt for the same reason that the Irishman failed to catch the train. As he came puffing back from his vain effort some one suggested to him that he did not run fast enough. "Faith, and I did," said Pat, "but I did not start in time." Here is the trouble, those intending to enter do not start in time. They come fast enough when once they get started. Why are they so tardy about starting? As respects the old students, some of them plan to work up nearly to the date of opening. Then they must take a little time for recreation, and for visiting and making much needed money by their work during vacation, and they can make a little more by continuing their work until after the opening of the session. Some wish to consult with the brethren of the Presbytery, and they wait for that body to meet. As for those who are proposing to enter the Seminary for the first time, while the above reasons may delay some of them, it is possible that others are tardy merely because they think the opening days count for little, and so they are not careful to arrange to start in advance. Thus a large proportion of both old and new students begin to make excuse, and on one ground and another they say, "I pray thee have me excused." It occasionally happens that one who has forwarded his name as an applicant for entrance marries a wife just at the last moment, and "therefore cannot come." We mention this somewhat rare occurrence, because it has just occurred. Is it Pope who says, "A little woman is a dangerous thing?" If he said that he evidently had in mind the theological student.

It seems useless to protest against this sin of tardiness. It seems to be closely related to native depravity, like the student said about his laziness, and cannot be totally eradicated short of the millennium. But while not protesting, we may be permitted to say that it would change the opening of the Seminary session from a season of depressing disappointment to an occasion of cheer and delight, if all who mean to enter would be on hand eagerly waiting for the exercises to begin. We can say from experience that there is really nothing dreadful in the method of opening the session, and it is, therefore, a little remarkable that it should be shunned so persistently.

But we have wandered a little from our subject. What about Columbia Seminary apart from the matter of students? What about the *plant?* as the current phrase goes. Several years ago, I saw it, and thought that it had a rusty and neglected appearance. I carried away an unpleasant impression. I brought back with me a mental picture that was not prepossessing. But when I looked on the reality again, I found that my mental picture bore scarcely any likeness to it. The general outlines are the same. But no one can look on the present buildings and grounds and carry away an unpleasant impression. The buildings are handsome and showy in their fresh paint, tasty in their proportions, and imposing in the extent of accommodation for students which they afford. The grounds, covering a whole square in the heart of the city, present a most attractive appearance, their carpet of green overshadowed by tall and picturesque pines. It detracts nothing from the pleasing impression that two spacious tennis courts occupy conspicuous positions immediately in front of the main building. The class-rooms are large, well lighted and well furnished. The library presents a very striking array of well-filled, and well arranged shelves, containing many thousands of volumes covering the whole field of theological literature, and partially covering many other departments of letters.

If there is anything lacking at Columbia Seminary to give the student every facility he needs it is not in the material plant. The site is as beautiful, the buildings are as good, the furnishings are as ample and comfortable as need be in order to the very best work. Columbia Seminary has had a glorious past. It is destined to a glorious future. The clouds of its recent winter are blowing over. The time of the singing of birds is near. "God is our refuge and strength." He has brightened former days with the smiles of His favour. He will turn His face this way again. We shall not have long to wait, for even now He is waiting to be gracious. R. C. REED.

Columbia, S. C., Sept. 26th, 1898.

Dedication of Floyd Street Presbyterian Church Lynchburg, Va.

Lynchburg is having a boom in new church buildings. The Baptist have built a new house of worship, the Methodists have a new building on Cabell street, the Third Presbyterian church has a new building in Rivermont, and now the Floyd Street Presbyterian church is a new one and was set apart to the worship of God by the Presbyterians on last Sunday morning. This church was formerly known as the West End church. Recently the members purchased the church building known as the Collin's Hill Baptist church, refitted it and on Sunday morning had the first service in their new house of worship. The day was all that could be desired and a large congregation was present to rejoice with the pastor and his flock in the realization of their hopes. The dedicatory sermon was preached by Rev. W. W. Moore, D. D., of Richmond, his text being Rev. 1:5—"The Prince of the Kings of the Earth." Dr. Moore added to his already great reputation as a pulpit orator and produced a deep impression on the large congregation present. His sermon was a perfect gem and no synopsis would do it full justice. Dr. Moore has special gifts for such occasions. The following is the order of exercises of the morning:

1. Doxology. 2. Historical—Rev. T. M. McCorkle. 3. Hymn. 4. Scripture lesson—Rev. F. T. McFadden. 5. Hymn. 6. Historical sketch—Rev. J. A. McMurray. 7. Sermon by Dr. W. W. Moore. 8. Hymn. 9 Prayer of dedication—Rev. Dr. R. H. Fleming. 10 Collection. 11. Benediction—Rev. G. G. Sydnor.

The church building was bought and has been remodeled at a total cost of $4,251.92. The following are some of the facts of interest in connection with this church which were stated in the historical sketch: "At a meeting of the session of the Second Presbyterian church (now Westminster) Feb. 7, 1881, the pastor, Rev. J. M. Rawlings, stated the need of prayer meetings and a Sunday school in the suburbs near the Fair grounds, and that he had in hand a sufficiency of funds to buy a suitable lot on which a chapel of the church might be built and with concurrence of the session he would proceed to purchase such lot. By unanimous vote he was authorized to make the purchase." The lot was bought at a cost of $200. The chapel was occupied May 1882, though unfinished. In 1884 it was completed and dedicated free of debt, the total cost being $1,525.50. Rev. Daniel Blain preached the sermon. For over a year Rev. Dr. Rawlings regularly preached on Sunday afternoons and conducted prayer meetings during the week. Rev. Egbert Smith of Union Theological Seminary, supplied the pulpit in the spring and summer of 1886; in the summer of '87, Mr. R. M. Hall; and during the rest of '87 and a great part of '88, Dr. W. V. Wilson faithfully presented the Gospel in its purity and power. In 1889 Rev. R. C. Anderson preached during the summer, and came twice a month during the winter of '89 and '90. For the summer of 1890, Mr. J. M. Holladay was engaged to do the work.

On January 12, 1891, the church was organized by Montgomery Presbytery into the West End church, a petition that effect having been signed by 33 members of the then Second church. Two members were received by certificate, and three on profession, making a total of 38 charter members. The officers elected were L. L. Armistead, elder, and Jno. P. Ford, W. M. Brown and A. M. Clark, deacons.

The present pastor, Rev. J. A. McMurray, came six months after the church was organized, and has won the esteem and confidence of his people as well as his brethren in the ministry. He is an excellent preacher and pastor and student, and has preached the Gospel with power. He has his work well in hand, and is doing a great work in that section of the city.

Beginning with 38 members in 1891, there have been added to that number 123, 56 on profession of faith and 67 by certificate. They have lost by removal about 50; by death, 15. The total number of resident members is 100.

The new building is of wood and will seat 400. Many more can be accommodated, if necessary. The church is well located, is beautiful within and bids fair to be in tune with the proper encouragement from the stronger churches, a strong, large and influential church in this city. The committee having in charge the work are Volney E. Howard, A. M. Clarke, Geo. W. Fleming, L. A. McCutchen, and Jno. P. Ford, the last named having died before the completion of the work. The pastor and his flock are to be congratulated upon the completion of their work. We believe a bright prospect is before them. The pastor well said, "We think we can hear the Master say, 'Fear not little flock, for it is your Father's good pleasure to give you the Kingdom.'"

Dr. Moore preached again at night to a crowded house. F. T. McF.

American Bible Society.

The third Sabbath in October. This is the day specially designated by the General Assembly for the annual collection for the American Bible Society. Some churches find it more convenient to make the collection at another time, but I beg to remind all pastors and sessions in North Carolina, South Carolina, Georgia, Florida and Alabama—the States now under my supervision—of the importance of the collection. The Bible Society is dependent on the contributions of the people to maintain its great and necessary work in this and foreign lands, and at present a peculiarly urgent call comes up and a most inviting opportunity presents itself with regard to the islands of Cuba, Porto Rico and the Philippines, now for the first time in their history being opened up to the free circulation of the Scriptures. Let us all with a generous hand take part in this blessed work of dissipating the Spiritual darkness and gloom of anti-Scriptural priest-craft and heathenism in these and other lands.

Remit all funds collected promptly to Mr. William Foulke, treasurer, Bible House, New York, or to myself

THOS. H. LAW, Field Agent.

Spartanburg, S. C.

A man who, looking below, indulges in habits of contempt and scorn for those beneath him will most certainly fall to the level of those he despises; while, on the other hand, he who, looking above, cultivates the habit of admiration for excellence in those who excel, imparts to himself the qualities he admires.—*Herald and Presbyter.*

CHURCH NEWS.

DAVIDSON NOTES.

Davidson opened on Sept. 9th, and in two days all classes were reciting, and every department running as smoothly as if in mid-session. The attendance of new men has not been so large as usual, bringing the total number enrolled down to 132, but the three higher classes are quite full. But for the much exaggerated reports of typhoid fever cases produced by the tainted tomatoes at the Commencement Fraternity Banquets, the attendance would almost certainly have broken all previous records.

Stringent sanitary precautions have been taken by the Faculty to reassure any who may feel alarmed and apprehensive of present or future danger. Deep wells with metal casings have been bored on the campus and near all the boarding-houses, and all students and boarding-houses are obliged to use the water from these wells. No water from any previously-existing wells, however free from suspicion, is allowed to be used anywhere in reach of the students. As soon as the Artesian Well Company, now at work in South Carolina, has finished its job there, it will begin work on the artesian well which is to supply water for the new system of water-works. This will be within a very few weeks, unless they are delayed by some accident. A sanitary commission has been appointed to make regular inspection of all college property and boarding-houses, with power to suggest and require all necessary sanitary measures.

Many improvements are in progress in the business part of our little town. A brick block, which would do credit to Charlotte, is now approaching completion, and the Dupuy drug store has been given a metropolitan air by the addition of a handsome soda fountain and other inside furniture. The Linden Mills are about beginning the erection of several houses and a large cotton warehouse, and carpenters and painters are busy on every street.

Students and Faculty have settled down to hard work, and there is promise of a session both pleasant and profitable. The Athletic Association has already outlined its work for the fall term. The series of class contests for the beautiful Foot-ball Trophy will begin during the first week of October. Mr. O. J. Huie, of Atlanta, the Gymnasium Director, will organize his classes to-morrow.

Sept. 26th, '98. L.

Meeting of the Synod of North Carolina.

The Synod of North Carolina will meet in the Presbyterian church, Gastonia, N. C., on Tuesday. October 25th, at 7:30 o'clock p. m.

J. ALSTON RAMSAY,
Stated Clerk.

All delegates, both ministers and elders, who expect to be present at the meeting of Synod, October 25th, will please inform the undersigned as early as possible, in order that suitable provision may be made for their entertainment.

J. Q. HOLLAND,
Ch'n Com. of Entertainment.

Gastonia, N. C., Sept. 19th, 1898.

The Committee of Enrollment will meet in the Lecture Room, Presbyterian Church, Gastonia, N. C., on Tuesday, Oct. 25th, 1898, at 4:30 p. m.

J. ALSTON RAMSAY,
Chairman.

To Pastors and Sessions.

Pastors and Sessions wishing envelopes and leaflets for use in the November collection for Education for the Ministry can secure them by applying to either G. W. Macrae, treasurer, or Rev. Joseph H. Lumpkin, secretary, Memphis, Tenn.

The First Annual Meeting of the Women's Foreign Missions' Society of Orange Presbytery.

This Union, which was organized on April 29th, held its first regular meeting in the First Church of Greensboro on the 22nd and 23rd ult., and was most successful if we may judge by the large attendance the evident interest manifested, and also by the number of societies registered as members. There were delegates from thirteen societies present, two of which were added on the first day of the meeting, and there are others ready to join.

The members of the Union are greatly indebted to the ladies of the Presbyterian churches of Greensboro for the success of the meeting, as to their whole-souled hospitality and the interesting program arranged by the Program Committee is due the large attendance in spite of inclement weather.

The exercises were opened on the first day with devotional exercises, led by Rev. E. W. Smith, D. D.

After reading a selection of Scripture, and an earnest prayer that was inspiring to the women about to embark on this new enterprise, Dr. Smith, in a few cordial words, welcomed the Union and tendered them the use of the church, bidding them God-speed in their work for the Master. During the singing of a hymn, Dr. Smith retired.

An address of welcome was then made by Mrs. J. Sterling Jones, which was responded to by Miss Gertrude Hamner, of Lexington.

After the singing of another hymn, the President addressed the Union, taking as her subject, "Our Union: Its Hopes and its Purpose."

The hopes of the Union are: To see a Foreign Mission Society in every church in Orange Presbytery. To see existing societies grow in prayer, in self-denial, in zeal, in giving. To see *The Missionary*, *The Prayer Calendar* and *The Children's Missionary* taken in all the churches. To have a knowledge of the Master's great work of Missions increased in all the churches.

The purpose of this Union is to endeavor to realize its hopes, by faithful, prayerful, patient work with the approval and co-operation of pastors and sessions.

1. The Secretary and Treasurer, Mrs. Brodie L. Duke, then read her report, which was most excellent, and truly encouraging, for the societies had promptly paid their annual dues, and reported increased interest in the work. Kind friends had met the expenses incidental to the printing of Constitution and By-Laws, leaving a good balance in the treasury for the contingent expenses of the ensuing year.

2. After a business session conducted with great misgivings by the newly pledged President who found but little comfort in the presence of "Shattuck's Parliamentary Laws for Women," the Union adjourned for dinner.

At four o'clock Mrs. Yonan, of Persia, addressed a large company of women, giving us interesting glimpses into the life of women in Persia.

Mrs. Yonan is a very attractive speaker, and her fluency is quite remarkable when one remembers that she has only been three years in America.

At night Dr. Yonan made an address to a large congregation on the same subject.

At 10 o'clock on Friday morning the Union was opened with devotional exercises conducted by Rev. Goodman, of High Point, after which the Union was called to order by the President, and after the regular business was transacted five papers were read on the subject: "How to Make our Missionary Meeting Interesting" by the following ladies:

Mrs. Lettie Walker, Leaksville; Mrs. Tinsdale, Burlington; Mrs. R. D. Blacknall, Durham; Mrs. W. P. McCorkle, Graham; Mrs. C. H. Wiley, Winston.

These papers were excellent, and full of practical suggestions upon which it is to be hoped many of the societies will act.

After the reading of the papers the President made a plea for the use of the Prayer Calendar, at Morning Family Prayers.

A resolution was passed thanking the ladies of the two churches, and the people of Greensboro generally for their hospitalities which was responded to by a rising vote.

The business of the second day being finished, the meeting was closed with prayer, and adjourned to meet in Durham in October, 1899.

At night the Union, and a large congregation, listened to an interesting address from Rev. R. E. Caldwell, chairman of Foreign Missions in Orange Presbytery, the subject being: The Missionary Motives of St. Paul. An additional interest was attached to this address, inasmuch as the speaker had recently traversed the scenes of St. Paul's missionary journeys.

So closed the first annual meeting of our Presbyterial Union, and with grateful hearts and stimulated zeal, and fuller purpose of activity, the visitors bade good bye to the hospitable people of Greensboro.

P.

SYNNODICAL MISSIONS.

South Toe.—Rev. Wm. Black, L. A. McLaurin and A. K. Pool have just closed a meeting at this place. As a result, ten persons were added on confession, several heads of families promised to erect the family altar, and grace was given to enable the people to contribute nine dollars to Synodical Home Missions. Five persons were also added to our membership by letter. Messrs. Black, McLaurin and Pool are now conducting a meeting at Spruce Pine.

Spruce Pine.—There were several professions of faith at Spruce Pine and three persons have already connected themselves with the church.

PERSONALS.

The address of Rev. S. O. Hall is changed from Greensboro, N. C., to Charlottesville, Va.

Rev. Colin Shaw should be addressed at Klondike, N. C., instead of Kinston, N. C.

Rev. F. L. Higdon, of Lowesville, N. C., should be addressed at Stuart, Va., in the future.

The following Davidson men have entered Columbia Seminary: Mr. F. A. Drennan, of Richburg, S. C., for his first term; Messrs. F. H. Wardlaw, of Marion, S. C., and F. D. Jones, of Lowryville, S. C., for their middle term, and Mr. Davidson Douglas, of Blacksburg, S. C., for his last session.

Rev. R. F. Kirkpatrick, of Talladega, Ala., who attended Princeton Seminary last session, is visiting at Blackstock, S. C. He is on his way to Richmond to enter Union Seminary.

Rev. D. P. McGeachy, who has been supplying Philadelphus, St. Paul's, Mt. Tabor and Lumberton churches in Robeson county this summer, will re-enter Union Seminary this fall.

Rev. A. N. Perryman, of Davidson, N. C., has returned from Stephenville, Texas, where he has been preaching during the summer. He will re-enter Union Seminary next month.

Rev. Edmunds Brown, of Charlotte, is visiting in Elizabeth City. He and his brother, Rev. R. H. M. Brown, will re-enter Union Seminary.

GEORGIA.

McRae Church was organized on September 18, by Rev. Dr. Mack and Rev. Charles Montgomery. There were 17 members, of whom J. E. Aldert, J. S. Russ and Dr. J. McRae were elected elders, and R. Oberly and Daniel M. McRae were elected deacons. This church is the first one organized in Telfair county, and is under the jurisdiction of the Presbytery of Savannah. Mr. Daniel M. McRae, who was about sixty-eight years ago baptized in childhood by Dr. Daniel Baker, has donated a large and central lot upon which to build a house of worship. Rev. Charles Montgomery, to whose zeal this church in a great measure owes its existence, will supply them once a month.—*Christian Observer.*

KENTUCKY.

Troy.—"We have just closed a most delightful ten days' meeting in the Troy church, in which the Rev. I. S. McElroy, D. D., assisted the pastor, Rev. W. M. Eldridge. His preaching was to the edification of the saints and the conviction and conversion of sinners. Fifteen were received on profession of their faith, two of whom came to us from the Baptist church. For all these blessings we give thanks to the great Head of the Church."

Middlesboro.—Concerning the services conducted by "Uncle Joe" Hopper, which have been held twice daily since September 11, a correspondent writes: "The seed sown by the faithful and beloved pastor, Rev. S. M. Logan, have borne fruit under the simple, earnest preaching of the aged servant of God, and twenty-three of the children and young people of the congregation have taken their stand on the Lord's side. The faith of God's children has been strengthened, and their zeal quickened by the answers granted to their prayers for friends and loved ones."—*Christian Observer.*

SOUTH CAROLINA.

Charleston.—Dr. Vedder, a member of the Presbytery of Charleston, still continues his efficient services at the Huguenot church in Charleston. The Rev. C. E. Chichester, of the Mariners church, is now in very feeble health.

Charleston Presbytery.—All delegates intending to be present at the sessions of Charleston Presbytery in Columbia are urgently requested to give notice of their purpose to attend, in order that arrangements may be made to entertain them. To all so doing, a home will be assigned, and a card will be sent giving the name and address of the home at which the recipient will be entertained. A prompt response to this notice is expected from all who desire entertainment. T. S. BRYAN,
Ch'n of Com. of Arrangements.
—*Christian Observer.*

VIRGINIA.

Cedar Creek Church, Frederick Co.—H. Morton Clagett and H. Strother Tevault were installed deacons in Cedar Creek church, Sunday the 18th. Mr. Tevault receiving ordination. Mr. Clagett having been ordained to the office in Capon church. The outlook is encouraging for this old church.

Crewe.—The Rev. S. G. Hutton has returned from the North much refreshed and invigorated. He twice occupied the pulpit of the Rev. E. T. Wellford at Newport News very acceptably.

Bridgewater.—September 11th, G. Frank Avey was ordained and installed ruling elder; H. Calvin Hale, David C. Graham and J. Newton Wilson, deacons. Mr. Wilson was installed, having been ordained at Loch Willow church, Churchville, Va. These brethren are a great strength to the church here, being men of eminent fitness for these sacred offices and in them the church believes it has purchased "to itself a good degree and great boldness in the faith which is in Christ Jesus."—*Central Presbyterian.*

A New Church was organized on the 14th of September at Swepson, Mecklenburg Co., Va., with good prospects. H. A. B.

Bethesda Church, Lynchburg.—The Rev. S. G. Hutton, of Crewe, Va., has been assisting the Rev. W. C. Underwood in a series of meetings. There were two professions. The attendance was very gratifying, not only on the part of the congregation, but also of many making no religious pretension.—*Central Presbyterian.*

Weal, Pittsylvania Co.—As the result of a meeting conducted by the pastor, Rev. G. W. Belk, and A. J. Ponton, thirteen persons were received into the church at Weal.—*Christian Observer.*

MISSISSIPPI.

Centreville.—A precious meeting of eight days closed Sept. 19th in the Centreville, (Miss.) church of which Rev. M. B. Shaw is pastor. Thirteen were added to the church on profession of faith. Five heads of families. Brother Hillhouse, of Vicksburg, assisted the pastor, preaching the Gospel with simplicity and power. M. B. S.

Jackson, La., Sept. '98.

Pine Ridge.—A meeting of eight days closed at Pine Ridge church on Sept. 11th. Rev. J. S. Hillhouse, of Vicksburg, assisting Rev. E. W. Ford. The preaching was excellent and much enjoyed. Such a meeting has not been known in this church for many years. Christians were revived, and eight persons received into membership upon profession of their faith. Two additional elders and three deacons were elected. Our senior elder, S. H. Lambdin, now 87 years of age, was present at every service. We are encouraged over what the Lord has done for us.

West Point.—Rev. W. D. Morton, D. D., Synod Evangelist, assisted the pastor in a meeting of several days. The congregations were large and attentive. The preaching was earnest, doctrinal and tender, and was a great blessing to the church. Six were added to the church by renewal and letter, all heads of families with one exception. The Synod has made no mistake in the selection of the Evangelist. Dr. Morton impresses us as well qualified for this kind of work. His piety is as the fragrance of a flower; his tenderness as that of a heart full of love to God and for souls. Long may he remain as a power for good in the Lord's cause. —*S. W. Presbyterian.*

PRESBYTERIES.

Nashville.

Nashville Presbytery met in Woodbury, Cannon county, Tenn., Sept. 22d, 1898.

By request Rev. R. C. Anderson, Jr., preached the opening sermon from Gen. xxv: 32-33.

Rev. W. L. Rosser, of Madison, Tenn., was elected Moderator.

The Cannon colored evangelistic work made an encouraging report and Presbytery decided to hold 60 per cent. of its collections for its own work in the bounds of the Presbytery.

A paper was read from the Westminster Church and a commission of which Rev. Jas. I. Vance, D. D., is chairman, was appointed to take entire charge of that Church.

Rev. A. G. Wardlaw, of Charleston Presbytery, was invited to sit as corresponding member.

Commissions were appointed to organize a church in Wilson county to be known as Mt. Olivet church, and a colored church in Nashville to be known as St. Andrew's Church.

The report from the Munroe Harding Orphanage, the Superintendent of which is Rev. R. W. Wilson, was very hopeful and encouraging.

Rev. W. M. Scott has been ordained and installed as pastor of the Smyrna church and so far as heard from the people are very much in love.

Franklin, Tenn., is to be the next place of meeting.

The free Conversation on the state of Religion revealed a cheerful tone and a hope for better things.

The time for the Spring meeting is to be, Tuesday before the full moon in April.

Papers were adopted commending Ward Seminary, Nashville, Tenn., and Nashville Institute for Christian Workers.

The two overtures of the General Assembly were answered in the affirmative.

R. S. B.

Pee Dee

Presbytery met in Hopewell church, Clausen, S. C., and was opened with a sermon by Rev. A. H. McArn. Present, eight ministers and five elders. Rev. C. E. Hodgin was elected moderator, and J. H. Hardin, M. D., temporary clerk.

A call from the Florence church was placed in the hands of Licentiate Melton Clark and accepted by him. Mr. Clark was ordained and a commission consisting of Revs. J. W. McClure, J. G. Richards, E. C. Bailey and elder W. E. James was appointed to install him at Florence on the second Sabbath in October.

Rev. J. W. McClure to preside, preach and propound the questions; Rev. J. G. Richards to charge the pastor and Rev. E. C. Bailey to charge the people.

Rev. J. H. Dixon was given a letter of dismission to Bethel Presbytery.

An enthusiastic conference on Home Missions was held Sunday evening. After an exceedingly pleasant meeting Presbytery adjourned to meet in Society Hill, S. C., next spring. A. H. MCARN.
Stated Clekr.

Albemarle

Presbytery held the fall session in Raleigh, N. C., beginning 20th September and closing the 23rd. Rev. A. R. Sloan preached the opening sermon from I Kings xx:40. Ten ministers were present, and five churches were represented.

Rev. John B. Morton was chosen moderator and Rev. E. D. Brown and Mr. R. Y. Smith, clerks.

Mr. L. C. Vass, a licentiate of Enoree Presbytery, was received on the usual testimonials, under the care of this Presbytery.

Mr. Vass having applied for ordination as an evangelist with the foreign field in view, Thursday evening at 8 o'clock was appointed as the time for his ordination, if the way be clear. The candidate passed all the examinations and parts of trial prescribed with satisfaction and was only set apart to the Gospel ministry as an evangelist with prayer and laying on of hands, the moderator presiding. Rev. Dr. Johnston preached the ordination sermon, and Rev. F. D. Thomas delivered the charge.

Rev. Charles Friend of Montgomery Presbytery, Rev. A. J. McKelway of the Fayetteville Presbytery, and Rev. W. P. McCorkle of Orange Presbytery were introduced to Presbytery and invited to sit as corresponding members.

Revs. W. C. Norman of the M. E. Church, and B. W. Spilman and W. C. Barrett of the Baptist Church, were introduced and invited to sit as visiting brethren.

The report of the agent of Colored Evangelization made a report on that subject which occasioned some discussion, after which the whole matter was postponed until the spring meeting.

The agent of Education recommended appropriations in aid of three of the candidates who expect to enter Union Seminary in October. The recommendation was adopted and an hour was spent subsequently in considering the subject of education for the ministry in connection with a circular which was read, from the Assembly's Secretary of Education.

Mr. John A. Gilmer, candidate, at his own request, was examined on his Literary course and on Systematic Theology as parts of trial required for licensure. These examinations were sustained as satisfactory.

Mr. W. J. Rogers, colored candidate and student for four years at the Stillman Institute having applied for licensure and submitted approved testimonials from his teachers of his piety and proficiency as a student, was examined on Theology, Church Government and the Sacraments. He also preached a sermon, all of which examinations and trials were sustained as satisfactory. Mr. Rogers was then licensed under the clause of the constitution providing for extraordinary cases, and at his own request a dismission was granted him to the care of the Presbytery of Florida.

Wednesday evening a public meeting in the interest of Home and Foreign Missions was held at which the representatives of the Presbyterial Union (recently formed) of the Ladies Foreign Missionary Societies in the Presbytery, were present and by whose request Rev. Messrs. Morton and Leyburn delivered addresses on the occasion.

The report of both the chairmen on Home and Foreign Missions were read and approved.

The following paper in connexion with the ordination of young Mr. Vass was adopted: It gives the Presbytery of Albe-

marle pleasure to testify to the emminent qualifications, in every respect of the Rev. L. C. Vass for service in the foreign field. The possibility of his being designed to work in Africa suggests to this Presbytery the propriety of giving to the Committee of Foreign Missions, as the sense of this body, that the command of our Lord to preach the Gospel to all the world is to be obeyed largely on our part, by our looking out and equipping and sending forth consecrated African Christians for this particular work.

Revs. Walker and Caldwell and Elder J. R. Clack were appointed a committee to organize a church at Roanoke Rapids if the way be clear.

Presbytery overtured the General Assembly for an answer on this question, viz: Is it in accordance with onr constitution that alternates may take the place of principles, or *vice versa*, after the court has been constituted, and one or the other of these has been enrolled as a member of it and taken part in its deliberations?

The triennial election of all permanent officers, trustees, standing committees, agents, etc., of Presbytery required by rule of Presbytery was held, resulting in the re-election of nearly every one of present incumbents. Rev. James Thomas was elected trustee of Davidson College for three years in place of Rev. Dr. Johnston. Geo. Howard replaces F. S. Royster in committee of Home Missions. Rev. E. D. Brown replaces Rev. C. N. Wharton as agent on Sabbath Observance.

The committee, ad interim, to prepare and report a plan of contributions for use by our churches made such report which was received and finally recommitted for amendment to be reported again at spring meeting. Geo. Howard was made chairman and T. F. Brown, of Washington church, added to it.

The overtures sent down by the General Assembly were docketed for consideration at the spring meeting.

Rev. Mr. McCorkle addressed the Presbytery in behalf of the "Presbyterian Quarterly."

The following paper was adopted: The Presbytery of Albemarle would most earnestly and cordially commend Peace Institute to the favorable consideration and patronage of the people of North Carolina. The home-like influence, high moral tone, thorough instruction, gentle though firm discipline, benefits derived from its location at the capital of the State, all combine to render this one of the leading institutions in our Southern country; indeed, we doubt whether any female school in the South offers superior advantages at the same cost of tuition. Inasmuch as superior educational advantages demand greater expenditure in the equipment and maintenance of a school, we express the confident belief that the rates at Peace Institute are in most reasonable proportion to the superior culture it offers.

Presbytery commended the Orphan's Home and its noble work to the liberal support of the churches, and individuals within its bounds and urged upon the churches and their members that their contributions be regular and systematic, as best calculated to give a satisfactory support to the fatherless ones. And Mr. Young, agent for the Orphan's Home, was authorized to present to the churches, societies and individuals the privilege of undertaking the yearly support ($60) of an individual orphan by single church, or groups of churches, or wealthy members.

It was resolved: That Albemarle Presbytery regards the NORTH CAROLINA PRESBYTERIAN as invaluable to the Presbytery and to our churches. The Presbytery expresses its gratification at the able management of this paper and renewedly commends it to the members of our churches.

The thanks of Presbytery were tendered to the people of the First church, the Westminster League and Peace Institute for courtesies extended to its members.

Presbytery adjourned Friday evening to meet next spring (April 4) at Rocky Mount, N. C. F. H. JOHNSTON, S. C.

Presbytaries Continued on 13th Page.

HOME MISSION DEPARTMENT.

REV. A. J. MCKELWAY, Superintendent, Charlotte, N. C.

NORTH CAROLINA.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

On Monday night the superintendent presented the cause of Home Missions to the church at Rocky Mount. The Synod has been supplementing the salary of the pastor here and at La Grange by an appropriation of $50·00, Albemarle Presbytery giving the same amount. After hearing of the much greater needs of other parts of our mission territory, the congregation agreed to relieve the Synod's treasury of this appropriation by raising $50.00 more for their pastor's salary. Of course this is a direct contribution to the Synod's work though it does not appear in our report, and if the churches who are aided in like manner will follow the example set by Rocky Mount our committee will be able to spend all of its money upon the needier fields, and new work can be inaugurated and new counties opened by our Church that are calling to us now for the Gospel.

On Tuesday night the cause was presented to the devoted little band at La Grange. The amount subscribed has not yet been reported but we are confident that the La Grange church will do its duty.

It is a great help to the brethren in these sections where Presbyterianism is in such a lean and beggarly minority, to mention casually the fact that Charlotte has 1800 Presbyterians and Mecklenburg county 42 Presbyterian churches.

The Newbern church contributed $81 to Synodical Missions on Sunday morning and it is expected that when the whole congregation returns home a considerable addition will be made to this sum.

The following letter just received, is appended with the name and locality left out, in order that our people may see how pressing is the need of our devoted missionaries. We trust that every church in arrears on its subscription or apportionment will collect and forward at once:

"DEAR BROTHER MCKELWAY: I regret that I am under necessity of writing you again for money. I have absolutely no money in bank and only 10 cents in my pocket. I had to borrow money to go to Presbytery. I have been indulged in paying for my horse until I am ashamed of myself. My clothes are soiled and I have no money for board. I left a position that was paying me a thousand dollars a year. I am here because I feel the necessity of this work. I feel that somebody or some committee ought to guarantee my small salary."

OFFICE OF THE GENERAL ASSEMBLY'S EX. COM. OF HOME MISSIONS.
ATLANTA, GA., Sept. 22, 1898.

At a called meeting of this committee, Sept. 22, 1898, Mr. W. P. Inman was called to the chair. Announcement was made of the death of Rev. Dr. E. H. Barnett and the following minute was adopted:

In the providence of God we are called to recognize the solemn truth that on Tuesday, Sept. 20th, the immortal spirit of our beloved brother, Rev. Edward Hammett Barnett, D. D., pastor of the First Presbyterian Church, of this city, and chairman of this committee, was called to depart from service on earth to the service of our Redeemer in Heaven. God graciously endowed our brother with superior intellectual gifts and until within the last few months, with superior physical health. Above all He graciously gave him the new heart and the sanctifying power of the Holy Spirit. All these gifts were used by our brother with an eye single to the Master's glory. As husband, father, neighbor and friend, as Presbyter, preacher of the word, pastor and citizen, he commanded the respect and evoked the affection of all who were permitted to know him or to come under his widely extended influence.

In this committee his wise counsel, his pure purpose, his gentle spirit won not only our confidence but our personal love. We mourn his absence from earthly scenes and service, as a personal bereavement to each member of the committee, but we rejoice to know that death was to him but a departure to be with Christ.

The secretary was instructed to convey to Mrs. Barnett an expression of our sympathy and affectionate regard for herself and for each of her children, and to set apart, as sacred to his memory, a page in our minute book inscribed with his name and with mention of the leading events of his life, and to furnish a copy of this minute for our church papers.

J. N. CRAIG, Sec.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, OCT. 9th. Topic: "*The Visible Church.*" (The Pastor's Monthly Lecture.)

In our "Book of Church Order" the Visible Church is defined as follows: "The Visible Church before the law, under the law, and now under the gospel, is one and the same, and consists of all those who make profession of the true religion, together with their children. This visible unity of the body of Christ, though obscured, is not destroyed by its division into different denominations of professing Christians; but all of these which maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Jesus Christ."

This use of the word "Church" is very frequent in the Scriptures. "And the Lord added to the church daily," etc. "As for Saul, he made havoc of the church." "And God hath set some in the church, first Apostles," etc.

(1) This is the church, which is the "Kingdom of our Lord Jesus Christ," his "Kingdom of grace," so often mentioned in the Scriptures as the "Kingdom of heaven," the family of God on earth,

(2) This is the church, which the Lord Jesus has erected in the world for the gathering and perfecting of the Saints, to which he has given officers, oracles and ordinances, and ordained therein His system of government, discipline and worship—the agency which he has appointed for the edification and government of His people, for the propagation of the faith, and for the evangelization of the world.

(3) It is called "visible" because its members are known, and are distinguishable from the world by their profession. The members of the "invisible" church, on the contrary, cannot be thus distinguished.

(4) This church embraces in its membership all those persons, in every nation, together with their children, who make profession of the holy religion of Christ and of submission to His laws. It includes, therefore, all the various denominations which, while differing from each other in many particulars, receive the Word of God as their only rule of faith and practice, and observe the ordinances commanded by our Lord Jesus Christ.

(5) This is the church which is called "Catholic," or Universal, "The Holy Catholic Church" of the Apostles' Creed. It is so called because it is not confined to one nation, as it was under the Jewish economy, but consists of all those in every part of the world who believe in Christ; because its privileges are conferred equally upon all classes of men; and because it will yet embrace within it all nations and kindreds of the earth.

(6) This visible Catholic Church is the ONE Church of our Lord Jesus Christ. It is *one* because all who believe and obey the gospel are equally adopted into the family of heaven; equally enjoy all the promised blessings of Salvation; are equally entitled to the use of all the means of grace; are baptized into one faith; and are called, justified, and sanctified through the one plan of redeeming love and mercy. It is not necessary to its unity that it should be under one earthly head, or that it should be under the same forms and regulations, or governed by one and the same ecclesiastical authority.

(7) Of this church the Lord Jesus Christ is the only Head and Lawgiver. We reject with abhorrence the recognition of any earthly Head, and "Defender of the Faith," so called, as a usurpation of the crown-rights of King Emanuel.

SUNDAY SCHOOL LESSON.

MILDRED C. WATKINS.

Fourth Quarter—Lesson III.—October 16, 1898.

THE TEMPLE REPAIRED.—II. Chron. xxiv:4-13.

GOLDEN TEXT.—And the men did the work faithfully.—II. Chron. xxxviii:12.

CONNECTING EVENTS.—The types having regard only to the end of the column, not to the end of the manuscript or the end of the subject, cut off Jehoshaphat's life before its close, and before any practical lessons could be drawn from it; hence it has to be resumed.

After his religious, educational and judicial reforms, Jehoshaphat built a merchant fleet, but because he allied himself with the wicked Ahaziah, his ships were broken according to a prophet's warning.

Jehoram restored the high places and Judah fast learned the idolatrous ways of her neighbors. Elijah wrote him a warning letter; disaster came on the kingdom, Edom and Giborah revolting, the Arabians and Philistines invading the country and carrying off all the king's sons except the youngest, Ahaziah. Jehoram died of a horrible disease—a direct punishment from God—Ahaziah reigned one year, being killed by Jehu when he was on a friendly visit to his uncle, Jehoram.

To avoid confusion it is well to make a table of the two sets of kings with their confusing sameness of names. Ahab was succeeded by two sons, first Ahaziah and then Jehoram; Jehoshaphat is succeeded by his son Jehoram, then his grandson Ahaziah.

On Ahaziah's death Athaliah murdered *all* the seed royal, as she thinks, but from among the supposed corpses the baby Joash is saved by his aunt, the wife of Jehoiada, the high priest. During the six years of Athaliah's usurpation the little boy is kept in the chambers round the temple, an almost deserted bnilding since Baal's temple is the fashionable and royal resort. When the child is seven years old, Jehoiada by a bold stroke has the secret divulged to the faithful few and the lad is proclaimed king in the temple. The whole scene is dramatically charming and every teacher and pupil should study the whole section of nearly fifty years. It is found in II. Chron. xxi-xxiv and II. Kings xi-xii and covers the last half of the 9th centnry B. C.

Our lesson takes up one reform carried through by Joash and it belongs to the first two-thirds of his reign—the good and prosperous part.

EXPLANATORY NOTES, VS.4-7.—"After this" is indefinite, supposed to mean after his marriage and the birth of some of his children. "Minded to repair the temple," Joash had many tender associations with the Temple where he had spent his first years under its safe protection and it grieved him to see it in so dilapidated a condition. Verse 7 explains how this state came about and in Kings it is added "to repair the breaches of the house" showing that there were gaps in some part of its walls.

He made two attempts to restore the temple, one a failure described in Verse 5. Comparing with II. Kings xii:4-5 we find that he ordered the priests to canvass the cities, each priest among his own acquaintances, asking them to bring to the temple their gifts which would be of three kinds: freewill-gifts for this specific object, certain kinds of redemption money for sons (Lev. xxvii:2-3); and the poll-tax of half a shekel for "every one passing on the enrollment lists." These all came under the regulations of Moses for the Tabernacle offerings. (Vs. 6).

"From year to year," not a spasmodic effort, "but the repairs were to be made gradually every year as the funds came in."

"The Levites hastened it not," probably because they did not have either the right religious zeal or the necessary ability to carry out a scheme that was too unsystematic and indefinite, and then too they may have feared it meant their losing their share of the offerings. The people too might not have trusted them to be faithful with their money, so irresponsible would each man be with such a method of raising money.

Vs. 8-13.—In Joash's 23rd year he finds the house of God as ruinous as before; he calls Jehoiada and the other priests to account and the priests agreed to "take no more money from the people" and to work no more at the breaches themselves. The king and Jehoiada together devised a good, sensible, honorable, intelligible, business plan, both intensely simple, and intensely pious. A chest with a slit in the top—the progenitor of all church and mite boxes—was set beside the altar that the people might feel the money was given under God's eye and to God's cause directiy; it was locked and put under the authority of both the king and high priest—the king's scribe and the chief priest's officer, two official responsible accountants—that people might know it was honestly and justly inspected; the cause was fully and explicitly explained by a proclamation, so that the people knew what they were giving to and why, it was shown to have God's sanction by reference to the Bible, the offerings in the wilderness being cited; it was uot mixed with the offerings due the priests, so they too were not afraid to be zealous in the cause (II. Kings xii:16). The money after being publicly weighed and put in sealed, stamped, bags was delivered into the hands of such honorable contractors that they could be trusted implicitly to pay the workmen without any reckoning with them (II. Kings xii:15).

PRACTICAL LESSONS.—The right and the wrong way of raising money for God's cause are forcibly set forth in this lesson. God will not bless our shiftless, careless, dilatory, unwise methods of building up His kingdom a bit more than He will bless such methods to build up our business. He neither forces money out of our pockets nor wiles it out, but we sometimes try to force it or wile it from other people, and as far as Bible authority goes, He neither needs or uses such gifts; intelligent, rejoicing, consecrated giving He demands, none other. Not taxation, but voluntary gifts from all is the Bible standard of getting money.

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The Colored Presbyterian Church.

The attempt to organize an Independent African Presbyterian Church seems to be imperilled by the threatened secession of the Birmingham Conference. Of course our Northern contemporaries have something to say on this subject. The editorial of the *Presbyterian Banner* is temperate, and we have no fault to find with anything except the last sentence: "It seems to have been the result of an unwise effort to draw the color line." The editorial of the *Independent* however is marked by that rancor aud sectional hatred which has always characterized its treatment of the South and Southern questions. "The Colored Presbyterian Church set off by the Southern Presbyterian Church * * * * is having the trouble it ought to have. It was organized on race lines, and such an organization is wrong * * * * We only add that we have all along held that negroes do not wish to organize separate denominations. They do it because they are not wanted with the whites. And even if they wished to separate they should be taught better. We must fight against whether among whites or blacks." There is no attempt there to conceal its glee at this threatened failure.

Now we have something to say on this subject. The writer has had some interest and experience in this work and knows something about the facts. We said in these columns at the time that we feared this action was unwise and premature. We did not say we expected its failure, because such prophecies are often the means of their own fulfilment. If it should fail the reasons lie on the surface.

1. It was not because of an "unwise attempt to draw the color line." It is nonsense, in view of the facts, to say that "the negroes do not wish to organize separate denominations." The vast majority of the negroes in the South are Methodists and Baptists, in comparison with whom all the Presbyterians and Congregationalists together are but a handful. These are nearly all in churches organized on race lines. There is no church in the South worth mentioning in which negroes and whites are found together—and there never will be. The Northern Presbyterians are no exception. Practically they have race churches, race Presbyteries, race Synods. Where the Northern Assembly has white churches in the Southern States, it has separate negro churches. If it is wrong in principle to draw the race line at all, it is just as wrong in churches as in synods and assemblies. Biddle University is a race institution. Its pupils are all negroes, and its teachers all negroes but one. In the latter respect it is more of a race institution than Stillman Institute ever was.

We once heard an African Methodist minister, in making an address of welcome to a negro presbytery of the Northern church, boast that his church was a distinctively negro church and always had been,—had been organized and maintained by negroes, and had never been suckled at the breasts of any white church. It was evidently designed for the discomfiture of the Presbyterian negroes, and it accomplished its purpose. It is one of the difficulties which Presbyterians have to encounter that they are regarded with more or less contempt because "dey b'longs to de white folks' church." These negro denominations would be as little likely to listen to overtures of union from the white churches as the white churches would be to make them. It betrays either ignorance of the facts, lack of common sense, or blind prejudice to say that negroes do not wish separate denominations, and such organizations fail and ought to fail because they are wrong. The difficulty lies somewhere else.

2. This particular attempt seems threatened with failure because it was a premature birth. It was not only premature but unnatural, a surgical operation as it were, after a long and fruitless labor. What child could be expected to live under such circumstances?

There were too few of them, they were too widely separated, they were too little united in their views, they were too weak financially, and they had too little faith in the willingness of Southern Presbyterians to aid them. Naturally. They argued; If Southern Presbyterians did so little for us, and took so little interest in us when we were a part of of their church, what may we expect of them, now that we are separate? It did look as if Southern Presbyterians were in too much of a hurry to get rid of them. An attempt to organize a denomination, not on color or race distinctions, but on, let us say, a difference of language would have failed under the same circumstances, But why was it a premature birth? The Southern Presbyterian Church has been in labor with this thing for years. If the time ever was to come, why had it not come sooner? The answer is easy.

3. The Southern Presbyterian Church as a body never has taken any serious interest in the evangelization of the negro at home. There have been a few exceptions, such men as Girardeau, Stillman, Sanderson, Phillips, Wilson, and others who have given their hearts, their time and their means to this work. But they have been exceptions. The annual amount contributed to colored evangelization and Stillman Institute has been a mere pittance. Those who have engaged in this work have encountered indifference and hostility. They have been misunderstood, and, most unkindest cut of all, they have been confounded with the *Independent* and its school. This attitude of Southern Presbyterians toward colored evangelization may be explained, but it cannot be justified. The explanation is too long to enter into here. Before any tribunal which has the right to judge us, we do not seek to justify it. We would rather confess and deplore it. But to the *Independent* we have no confessions, apologies or excuses to make. Because the *Independent* is as much or more to blame than we are for these conditions. The race hostility in the South was not due to the emancipation of the negro. That could have been appeased long ago. It was due chiefly to the greatest political crime or blunder ever committed—the wholesale enfranchisement of the negro—crime on the part of those who committed it foreseeing its consequences, blunder on the part of those who did it ignorantly. This and the horrors of reconstruction and carpet-bag politics are chiefly responsible for the deep-seated race hostility in the South. It has been kept alive by politicians, and by those theorists who have tried to force on us not merely social equality, but social intermingling and social amalgamation with the negroes. These things do not justify us before God, but they deprive the *Independent* of any right to judge us. We may criticise ourselves, but we do not take fault-finding patiently when it comes from such other sources.

Again, the very success, in a measure, of the Northern Presbyterian Church has to some extent hindered ours. In saying this we do not deplore or envy their success, but we are stating simple facts that must be considered.

To begin with, the Northern Church began its work with a considerable nucleus, the result of the work of Southern Presbyterians during slave times. The Southern Church had to begin its work *de novo*. The prejudices, both of Northern whites and of the negroes, were an aid rather than a hindrance. The negroes regarded them as their friends, us as their enemies. The motives of Christian love and benevolence, which we do not mean to disparage, in the Northern people, were re-enforced by passions and prejudices growing out of the war and subsequent conditions. Precisely the opposite was the case in the South. The cause of colored evangelization has always pulled with the current in the North, against it in the South.

Because of this and its vastly superior financial ability, the Northern Church has always been able to support its work better. Now Presbyterianism at best has not been popular among the negroes. All told they are few compared with Methodists and Baptists. The people are poor, and to be self supporting they must make up in numbers what they lack in financial ability. There are few Presbyterian churches able to support a pastor without aid from the whites, and there are no schools and colleges able to do without such aid. What more natural than that negro Presbyterians should prefer affiliation with the Northern Church, where they could most depend upon such aid? And those in connection with the Southern Church have not been left to infer that if they would leave the Southern Church or the Independent Synod they would be welcomed into the Northern Church and given financial aid.

Again there are some negroes in the South to whom social equality means social intermingling, social amalgation with the white race. Like parvenues in Northern society, they would thrust themselves where they are not wanted. Some there are who on entering a street car where every seat but one was vacant, and that one occupied by a white man or woman, would prefer to sit by the white man, rather than take one of the vacant seats. Such negroes for the same reasons prefer the Presbyterian, Episcopal or Congregationalist Churches. This is no general charge against the members of these churches. These are the exceptions, but they are there, and are always loud in their protest against separate churches. These churches are sometimes called "de blue vein churches."

What wonder then with these conditions that the Independent Church is threatened with disruption. If these brethren do leave us, we shall be sorry for it, but we bid them Godspeed, and pray for their growth and success in their new relations.

Now in conclusion, let us say once for all, there are not going to be any mixed churches in the South. The *Independent* may fume and fret but it will be in vain. If we were in fear of being overwhelmed by numbers, that fear would be allayed by the influx of Northern immigration. This is growing all the time. And this element of our population with practical unanimity, sides with the Southern whites. They identify themselves with the white churches. In Arkansas there are but two or three white churches in connection with the Northern Assembly. There are none in the larger towns. In the towns of Little Rock and Pine Bluff there are Northern churches. Thre is not a single white member in either of them. And yet there are a great many Presbyterians from the North in these towns. They are all in the Southern churches, which are white. In the First and Second churches of Little Rock, both connected with the Southern Assembly there are Northern Presbyterians, Northern Methodists and New England Congregationalists. In the only Northern church in the town there is not one of them. Because it is a negro church. And this will continue to be so. We believe that a majority of Presbyterians even in the North are in sympathy with us. When they move South the majority becomes unanimity. The Northern Church will have to find some solution for this question, or it will never get the votes of its own emigrants in favor of organic union.

J. R. HOWERTON.

P. S.—Since writing the above, I am informed that at the time when all the teachers in Biddle University were white, they were members of a white church in Charlotte, connected with the Southern Assembly, although there was a Northern church in town—a negro church.

J. R. H.

EDITORIAL CORRESPONDENCE.

The East.

Peace Institute

has been one of the most potent influences for the leavening of our Eastern counties with Presbyterianism. I met the "Peace girls" everywhere. One of them had just sent a girl of her own to her Alma Mater, but they are all "Peace girls" still. In Washington and Tarboro, in Rocky Mount and Wilson, in Goldsboro and LaGrange, in Kinston and New Berne the Peace girls are working for the Presbyterian Church. The history of the Presbyterian revival in Eastern Carolina would be incomplete without the mention of this factor. While unable to visit the Institute, during my short stay in Raleigh, I was delighted to hear of its prosperous opening and the increase in the number of its students. There was a Seminary professor in Virginia once who always congratulated himself on two things—his having secured Dr. Moore for the Seminary and his having sent his youngest daughter to Peace.

Rocky Mount

has grown considerably since my first visit at the fall meeting of Albemarle Presbytery in 1891. The railroad shops and the growth of the tobacco industry have made the town a very business-like place. Our little church has just been beautified within, through the efforts of the ladies of course, and a coat of paint for the outside will doubtless be administered before the meeting of Presbytery in the spring. I was hospitably intertained by an old friend of boyhood days, now a Presbyterian elder. He used to play marbles well, and he is an effective officer in the church. He bore testimony to the instrumentality of his church paper in helping his good wife to understand the true Apostolic Succession.

Brother Fred Thomas has made a fine reputation as a preacher here and at

LaGrange,

another point which he serves. This is a delightful little village, a few miles east of Goldsboro, and in the center of the tobacco region. Our church here has an interesting history. A Scotch Presbyterian from Moore county emigrated to the place. Of course his name was McDonald. His wife was from Bladen and also of Presbyterian stock. These two held on to their Presbyterian membership and paid a preacher for an occasional service. Then Dr. Morton, our first Synodical evangelist, visited them and a church was organized with five members. That was seven years ago. Now they have a three-thousand dollar church building, one of the prettiest in the Synod and an active, zealous membership of forty-three. Their large church is not too large for the congregation and Presbyterianism, in spite of old prejudicee, is winning its way. It is a great pleasure to meet those who are friends before meeting, who say: "We feel as if we know you. You are not a stranger to us by any means." And all because they have been reading a paper, which I shall not name. And the children must be called in and introduced, and they talk about the letters and the stories and we form a mutual admiration society on the spot.

Morehead City.

With a couple of idle days to spend in the midst of travel and work, with the sea-coast stretching its alluring line not far away, there came an irresistible hankering after the sea breezes and a fishing excursion. So here I am 500 miles from the Western border of the State upon which I looked three weeks ago. After supper I took a moonlight stroll along the water's edge. The fishing smacks, floating idly in the channel, gave the element repose to the scene while the lights of Beaufort twinkled merrily across the sound. The stillness was broken by the sound of a familiar hymn, and I remembered that it was Wednesday night. Approaching the church I judged its architecture to be of the Methodist persuasion. What a pleasure it will be to worship with the brethren! How sweet is Christian fellowship! But as I hastened to enter, the minister pronouced the benediction and the congregation was dismissed. I understood then the crestfallen expression that I once saw on a good woman's face, when she had ridden six miles to church, and had walked up to the front seat as the congregation sang the line of the last hymn. She thought it was the opening hymn; and the pastor, now a Seminary professor, deserves to be congratulated still in having pronounced the benediction without a perceptible tremor in his voice.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—Mr. Three and I had a most delightful hour at Mr. Napper's house. I do not always remember just what I saw or did at Mr. Napper's house, but I just feel so rested and contented when I come away that I feel sure there was a good time, and as for Mr. Three he stayed a little longer than I did and he was laughing the jolliest chuckle of a laugh when I looked at him, so he must have had a fine time. And when he waked I asked, "Mr. Three what were you laughing at at Mr. Napper's house?" But he only rubbed his eyes sleepily and said: "Me din' no, fare Mr. Napper's house?" Then I changed the subject, for I did not want to show my ignorance. All those Papanmamma children came tumbling in to dinner, pell mell, hungry and jolly after the romp in the nursery. most of them had remembered though to wash their hands and smooth their hair, but Mr. Three fussed over it and had to be straightened out and one or two had to be reminded to go back, but they went good-naturedly and without any pouts. You see Mr. Three is like a little unbroken colt, just yet, and he *will* kick.

Dinners were always good at Mrs. Papanmamma's house, but very simple—a good soup usually came first and then meat and vegetables and fruit and sometimes a "made dessert," but the children always liked fruit best. On this rainy day there was the unusual "treat" of a box of home made caramels. Mrs. Papanmamma had somehow managed to slip into the kitchen and manufacture them all "unbeknownst" to the children. Now you need not think for a minute that they were allowed to have just as much as they wanted. No, sir, they generally *wanted*, as most of you do—more than they were allowed to have. There was one very unusual thing about the breakfasts and dinners in the Papanmamma family; nobody ever seemed in a hurry. Only think of it! Even *Mr.* Papanmamma sat quite patiently at the table till the last child had finished eating, or till mamma had done—she had so many to wait on, you see it took her a long time to do it all and eat her own dinner too. Now *I* thought that was just too delightful because I am sorry to say almost all the Mr. Papanmammas I know, come in in a hurry and eat in a hurry, and if they do have any time to spare, their dear faces are hidden from the gaze of an admiring family behind the pages of "*the morning paper!*" Why they actually *saved* questions for Papa at dinner time, and when there had been lessons or reading during the morning, you may know there were enough to keep him busy. It was so nice children, so nice, and then when the children left the table they would say: "Please excuse me Mamma," unless of course everybody got up at the same time and that was usually the way. There was at least an hour after dinner when some one read aloud—on rainy days and cold winter days. The rest of the afternoon each one did as he pleased and of course Mr. Three often got into mischief. Sometimes he would be picked up "baffin hisself" as he explained—with his clothes wet from top to toes. He had made a visit to the watering trough. Another time he came in with mud all over his face and hands and actually with his tongue poked out all covered with the same mud and as soon as he could talk he would say, "We was eatin' mud pies, but t'aint dood, dem pies 'aint." You would usually find him on cool days with an apron on, pinned up in front tight around him and sticking out in a funny little tail in the back. On being asked why he wore his apron that way he would answer, "So me kin shee my pants." He was forever in mischief—Mr. Three was. But there was one funny thing those people did—that evening was the first time I ever saw it, but they said they often did it. Late in the evening Mr. Three got tired and fussy as children will sometimes on dismal days and all at once Mrs. Papanmamma threw down her work and called, "come in here, children, and let's laugh." "Well," I thought, "what next!" In they all came, Mr. Three fussing and saying, "Me do'n want." Nobody took any notice of him, but all stood for a minute looking very solemn and mama looked very solemn too, then she began to laugh, a little jolly, quiet sort of laugh, and one of the children joined in, and then another and another, and somebody tickled Mr. Three, and then they all began laughing louder and more uproriously, till the laugh became a *real*, hearty, uncontrollable one, and before I knew what I was doing, the tears were streaming out of my own eyes and I was holding my sides—they ached so. "I never *heard* of such foolishness," I gasped, as soon as I could take a long breath. "It is ridiculous," said Mrs. Papanmama, wiping her eyes, "but it does us a world of good. I'll tell you sometime where I first got the idea." Then, sitting down, she said, "Shoo, shoo, little people, run and play, hide before the lamps are lighted, we want to talk some."

CHILDREN'S LETTERS.

Loves the Children's Department.

MCADENSVILLE, N. C., Sept. 26, 1898.

DEAR EDITOR: As I have never written to you I thought I would. I have three sisters and one brother living, and I have one sister and one brother dead. My father has been dead eight years last April. My mother takes your paper; I love to read the children's department. My sister Mary is staying at my aunty's and going to school there. I go to Lowell Sunday school. Rev. R. A. Miller is our pastor. Mrs. Miller is my teacher. I am studying the young child's catechism. I will close.

Your unknown friend,
MYRTLE MCKNIGHT.

Age 10.

A First Success.

CLUSTER, N. C., Sept. 27, 1898.

DEAR PRESBYTERIAN: As I have never seen a letter from Cluster, I thought I would write one. I live four miles east of Charlotte, I go to church at Amity Rev. S. W. Newell is our pastor. He preaches at Amity and Newell's. The two churches united and had a picnic at Newell's. I have four sisters and two brothers but I am the youngest of them all. My older brother is in the army at Jacksonville, Fla. He is in Co. A First Regiment, N. C. Volunteers. I have two of the sweetest little nephews, one is most four years old. His name is John Herbert McCall and the other not quite one year old. His name is Harry Glenn Little. I will close as this is my first trial.

Your new friend,
HATTIE VIOLA GLENN.

Age 10 yrs.

The Queer Thing That Happened.

It wouldn't have happened if Sweetheart hadn't been, of all little women, the very most inquisitive. So mamma said, and mamma knew.

Sweetheart was continually introducing her small, blunt nose into every thing—into mamma's cologne bottles and Ann Mary's cranberry pies, and even into Crested Ned's cage to investigate his seed cup. There were so many, many things in Sweetheart's world to examine and to look into and to smell of. It kept her very busy, and got her into all sorts of scrapes; but the very funniest and really the most serious, too happened one day down at the beach. They were all "clamming." Quite a pile of the big, ugly fellows lay near Sweetheart when she sat down to rest.

"I wish I knew what the rest of him was like," she thought, as a long, black neck issued inquiringly from one of the shells; "I'm going to peck in and see. I shouldn't be s'prised if he was homely all over."

She leaned over and peered down at the slippery shell. Of course the clam drew in his head quickly, but he left his front door wide open. In went Sweetheart's nose, with her two bright, inquisitive eyes just behind, when—snap! the front door shut on the poor little nose. It was dreadful; but afterward, when the front door had opened again, and the poor little nose had been anointed with vaseline and cuddled comfortably, how Sweetheart laughed at the funny photograph papa drew of her with a big clam on her nose!

"I guess I won't be 'quis'tive any more, though," she said. —*Youth's Companion.*

Daddy Warren's Poppies.

"I wish I had a few of those poppies, Daddy Warren," sounded in Bert's frank little voice from the region of the front gate,

Daddy Warren responded crossly. Perhaps it was the broiling hot August afternoon that made him feel cross. Perhaps he realized what a forlorn, lonely old man he was, living by himself in his little gray cottage, surrounded by beds and beds of scarlet poppies. At any rate, he raised himself from his chair till he could see the blue band on Bert's white sailor hat, and then he shook his cane and cried: "Get out, you bad little boy! You can't have nary a poppy nor a seed."

There was a sudden silence, but Daddy Warren detected no stir of retreat at the front gate.

"Hey!" he called, "ain't you gone?"

"No," replied Bert's cheerful little voice. Aunt Jane sometimes changes her's when her head aches and she speaks quick. "Does your head ache?" Bert's tone had a confidingness in it that was irresistible.

"Come in," said Daddy, shortly; and, as he stepped promptly within the gate, he looked him over with a softening of his gnarled old face.

"You're a big city boy, ain't you? Now, what do you want o' my poppies? Don't you know I sell my poppies? No, no. Can't give away flowers in this village. Lor', they'd lug off the roots and the seedpods."

"Bert's face fell. "Sell them, do you?" he said. "I haven't any pennies left in my bank. Not a one. Oh, dear!"

"Always sell 'em," returned Daddy Warren, firmly. "But what be you so crazy about poppies for?"

"There's a fellow I know who worked in the livery and a horse stepped on his foot and hurt it, and he lives way back where it's so hot and dusty. Yesterday I took him a big bunch of water lilies, and to-day I thought I'd give him—"

"My poppies, hey?" interrupted Daddy Warren, dryly. "Givin' other folks' property for charity?"

Bert felt himself rebuked, and his gaze fell. Suddenly he lifted his little flushed face.

"Daddy Warren," he said, "this fellow I know has been so good to me and he loves flowers so. I have a little puppy, all my own, though Aunt Jane says he's a nuisance. Could I—could I pay him for poppies? He's a nice puppy and I love him."

Daddy pulled at his pipe two or three times and said slowly, looking hard at Bert;

"Yes, you bring me your puppy and you can have a whoppin' bunch of poppies. A trade's a trade, though. Poppies'll die, but the puppy is mine."

Bert never hesitated, but ran off to Aunt Jane's stables. In twenty minutes he was back and laid the little black and tan dachshund in Daddy's lap.

"Aunt Jane said: 'Thank goodness, sell him,' when I asked her," he declared breathlessly.

Daddy's old hands were fondling the dog. His face looked eager. His dim eyes brightened.

"See here, little chap, I was only a-tryin' you," he said. 'You can go an' pick every poppy a-blowin', if you want to and, oh, I should like this little dog! He'd be such company for a lonely old man! Can't I buy him of you? He's a good breed and worth more'n my poppies." Daddy's changed tone reached Bert's heart instantly.

"I'll tell you!" he cried, clapping his hands. "You give me some poppies and I'll give you my dog. I'd love to give him to you and I can come to see him, and all three of us can be friends! Won't that be nice?"

"You're an old chap, sonny," said Daddy, with a feeble attempt to be gruff, "I can't see you here too often, and I've got lots of curiosities I can show you. I've been a seafaring man, you know. Now, lad, let's see you pick poppies," he ended, briskly.

Poor sick Jimmie! His heart and eyes were gladdened with a glorious bunch of flowers an hour later. And at bedtime Bert said: "Aunt Jane, I've made a beautiful new friend."

"Who?" said his aunt, curiously.

"Daddy Warren."

She stopped and kissed her nephew to hide a smile.

"It took you to find a beautiful friend in cross old Daddy Warren," she said.—*Selected.*

As Every Laddie Does.

Oh, when I was a tiny lad I wandered in a wood,
To look for fairies or for flowers, as every laddie should.

I only got my fingers stung by things that creep and buzz;
I learned to look for them instead, as every laddie does.

I sought the pretty fairy-folk in all the yellow flowers,
Where nothing but the busy bees improved the shining hours.

I found a little caterpillar hanging by a thread;
I put him in a buttercup, and took him home instead.

I caught some minnows in a pool, and thought myself a man,
Because I found that I could fish, as every laddie can.

I got my father's pocket-knife—its blade was red with rust—
And cut my name on many a tree; as every laddie must.

I made a sturdy walking-stick to climb the highest hill;
And whittled till the knife was blunt, as every laddie will.

I owned a treasury of things that I had found or caught,
And changed them oft for better ones, as every laddie ought.

I had a little puppy-dog and pets of many kinds;
But some they died, and some got lost, as every laddie finds.

I coveted a pony, and a gun to shoot the crows—
A pony is a beauteous beast, as every laddie knows.

What most I loved were fireworks, and all that lights and burns;
But these sometimes are treacherous, as every laddie learns.

My coats grew shorter in the sleeve; my slippers crushed my toes;
But such things always smaller seem as every laddie grows.

—C. GIBSON IN SEPTEMBER ST. NICHOLAS.

Baby Names.

Frowzle-Head and Slumber-Eyes,
Little Light o'-Day;
Sunny-Locks and Golden-Hair,
'Lizabeth and May,
Butter-Fly and Elfin-Heart,
Will-o-Wisp and Gleam—
Babies have a thousand names
In the poet's dream.

Heart-of-Life and Azure-Eyes,
Little Patter-Feet—
Names that fill the happy day
With a music sweet,
Mamma's Little Fretfulness,
Sister Baby-Blue,
Butter-Cup, Forget-Me-Not,
Little Love-Me-True.

Sugar-Plum and Honey-Cake,
Little Tippy-Toe;
Pitty-Pat and Dear-My-Soul,
Little Never-Grow.
Teeny-Weeny Little Wight,
Happy Wander Child;
Shuffle-Shoon and Amber-Locks,
Tender-Heart and Mild.

Little All-Aloney and
Funny-Little-Thing;
Hush-a-By and Rock-a-By,
When the dream-birds sing.
Luddy-Dud and Googly-Goo,
Little Dearie-O;
Nestle-Down and Dimple-Chin,
Little Love-Me-So.

Thousand names a baby has
In the sweetheart land,
Where she leads the Dream-of-life
By her little hand.
Rosy-Cheek and Chubby-fist,
Blinky-Wink and Nod,
But the sweetest gift of all—
Angel-Gift-of-God!

—*Ex.*

Push Right On!

BY MRS. F. A. BRECK.

Would you like to win success!
Push right on!
Work for what you would possess,
Push right on!
Working is not always fun,
Finish what you have begun,
And the prize shall yet be won,
Just push right on!

What if difficulties come,
Push right on!
Let no ill thy faith benumb,
Push right on!
Obstacles are stubborn things,
Just surmount them—use your wings—
While your happy spirit sings,
Just push right on!

Never mind what happens, friend,
Push right on!
You will conquer in the end,
Push right on!
Rome was not built in a day,
Where the will is, there's a way;
Others win success. You may;
Just push right on!

—*Ex.*

Marie.

Our little grandchild, sweet and fair,
Came and stood beside my chair
With smiling lips and cheeks aglow;
She was to take a ride you know.

"May I go with you, Marie dear?"
Ah! no, and bending very near,
An earnest look her face now took
And these are just the words she spoke.

"Ganma you stay at home," she said,
And wisely shook her little head;
"You be dood and stay at home
And back to you Marie will tome."

I coaxed her some to hear her chat,
"Let Grandma go! I'll get my hat;"
"He dood, be dood and stay at home now
And next time I will let you go."

These words to her had oft been told,
Tho' little over two years old
She'd learned the lesson, cute you see,
To play the self-same game on me.

Ah! little maid with face so fair
And ways so sweet and dear,
Grandma can learn and profit too
By words lisped forth by such as you.

Maxton, N. C. —CECELIA.

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D. CLAY LILLY, Secretary, Tuscaloosa, Ala.

MARRIAGES.

CORBETT–McPHAIL.—Mr. F. R. Corbett, of Sampson county, and Miss Mary Kate McPhail, of Robeson county, at the residence of the father of the bride, Capt. W. C. McPhail, in Shannon, N. C., September 29, 1898. Rev. P. R. Law officiated.

McCALL–PARKS.—By Rev. C. A. Munroe, in Lenoir, N. C., Sept. 7, 1898, Mr. W. B. McCall and Miss Mamie T. Parks.

BROWN–BURLESON.—By Rev. C. A. Munroe, Sept. 14, 1898, at Plum Tree, N. C., Mr. P. McCoy Brown and Miss Jodie Burleson.

OBITUARY.

GILMER.—At Mt. Airy, N. C., Sept. 27th, 1898, Miss Elizabeth A. Gilmer, aged sixty-three years and five days. She was the daughter of Robt. S. Gilmer, a ruling elder. She was a faithful member of the Presbyterian church for about forty-five years.

SMITH.—Near his residence about two and a half miles from Lumber Bridge, Sept. 13th, 1898, Mr. J. P. Smith, in the 68th year of his age.

He was found dead after an absence from his residence of several hours in his field, not far off, where he had no dobut fallen suddenly and expired without a struggle. For many years he had been an unobtrusive member of the church and had led a consistent outward Christian life. He was a notably kind neighbor, warm friend, genial companion, devoted father and husband. His remains were laid to rest in the cemetery at Philadelphus church the day after. The bereaved family have the sympathies of a wide circle of friends. "Blessed are the dead who die in the Lord." P.

ROWLAND.—At his home in Lumberton, N. C., August 2d, 1898, Hon. Alfred Rowland fell asleep in Jesus. He had been for a number of years in feeble health, but manfully resisted the last enemy, Death, until August 2d, when overcome, he simply closed his eyes as in sleep—but it was the sleep that will know no awakening until the resurrection. Col. Rowland was born in Lumberton, N. C., in the year 1844. He was the son of John A. and Flora A. Rowland. He entered the army in the canse of the Confederacy in 1861, and remained in service during the war, the last twelve months as a prisoner. After the war ended he returned to his native town. In 1867 he was elected Register of Deeds by his county (Robeson). Jan. 1868 he was admitted to the bar and began the practice of law in his own and other counties and was soon noted as an able and upright lawyer and a wise and discreet counsellor.

He was a member of the General Assembly of North Carolina from 1876 to 1881. In 1884 he was a Cleveland and Hendrix elector for the Sixth Congressional District. He was a member of Congress for two terms, Fiftieth and Fifty-First. His service to his people often called forth compliments from the press, one of which is the following: "No county, district or State ever had a better man; his people not only admire him, but love him; they know him. His purity, his stainless record, his genial manner, his moral courage, his sturdy practical judgment, his rare modesty, all conspire to make him beloved and popular wherever he is known." He was acknowledged a man of purity of character, high moral purpose and conscientious regards to the best interests of his constituents.

In 1873 he made a public profession of his faith in Christ and connected himself with the Presbyterian church in Lumberton. In 1880 he was ordained a deacon, and in 1884 a ruling elder of his church. He was for many years the superintendent of the Sabbath school, and a most efficient one.

In 1887 he was a commissioner from Fayetteville Presbytery to the General Assembly which met at St. Louis. At Laurel Hill church he moderated Fayetteville Presbytery. As in State, so in Church, modesty, humility, purity of character and genial manners were marked characteristics.

He was happily married to Miss S. R. Blount Jan. 6, 1870. This union was blessed with four children. They all survive him. In his home he was at his best. As husband, father and friend his virtues were the brightest. None have lost more than his family by his death.

On the 4th of August we laid to rest in the family cemetery at the Presbyterian church in Lumberton, N. C., all that was mortal of Alfred Rowland, distinguished citizen, an active and efficient member and officer of the church, a devoted husband, a tender father, a kind and affectionate brother, a considerate friend.

"Mark the perfect man and behold the upright for the end of that man is peace." J. S. B.

EDMUNDSON.—Died in Raleigh, N. C., Aug. 26th, 1898, John McLean Edmundson in his 26th year, after long weeks of suffering patiently endured. He was the son of James P. and Susan McLean Edmundson, of Johnston county, N. C.

His life was brief, but active, strong and noble. He never knew any home on earth but his father's house. There he lived with father, mother, brothers and sisters. Life to him was sweetest with them that were dearest. He staid by the side of his aged mother and father to help cheer and comfort them as they traveled the down-hill of life. Brighter earthly prospects may have lured him to leave "the old folks at home" but love made him linger and labor to keep the old home bright and bountiful for them. He was the right arm in the home he loved and sorely will his absence be felt. He will be missed in the large circle of his friends, where his generous nature made such large contributions to the pleasure of others.

His presence will be missed in the little sanctuary where he loved to come and worship with the people of God.

Just eight years from the day his name was registered on the roll of Oakland Church, it was called up yonder and his "Spirit returned to God who gave it" and they laid his body to rest in the cemetery which is hard by the church where he worshipped.

There is sorrow that he is gone, but it is not the sorrow of those that have no hope concerning him that is asleep.

His former pastor thankfully remembers the virtues of the departed young brother and rejoices that death found him watching, waiting and ready.

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Mecklenburg Presbytery.

Mecklenburg Presbytery met in the 58th regular session, with the Waxhaw Presbyterian Church, on Tuesday, Sept. 27th, 1898, at 10 a. m., and was opened with a sermon by the retiring Moderator, Rev. M. C. Arrowood, from the text Luke xi:21-22.

ORGANIZATION.—There were present 28 ministers and 28 Ruling Elders from 72 churches. Rev. John W. Stagg was elected Moderator; Rev. Jos. Crockard, Temporary Clerk; Rev. A. A. Little, Reading Clerk, and Rev. T. J. Allison Corresponding Clerk.

OVERTURES.—An overture from certain persons, praying for a division of the Presbytery, making the Catawba River the line of division, and the new territory to be named the Presbytery of Gaston, was granted, and the Synod of North Carolina was overtured to make the division. The ayes and nays were taken as follows:

Ayes—Ministers: R. A. Miller, G. A. Sparrow, S W. Newell, Jesse W. Siler, R. P. Smith, M. C. Arrowood, Jonas Barclay, J. S. Shaw, T. J. Allison, M. McG. Shields, H. W. Hoon, W. A. Minter, T. C. Croker, A. H. Tempie. Ruling Elders: C. Y. Logan, J. R. Welsh, D. J. Howe, Chas. Summerville, H. L. Crowell, G. A. Patrick, C. P. Beatty, A. M. Smyre, J. C. Hutchinson, J. R. Read, E. L. Pegram and W. W. Alexander.

Nays—Ministers: R. Z. Johnston, Roger Martin, H. M. Dixon, A. A. Little, J. W. Stagg, R. D. Stimson, T. M. Lowry, Jos. Crockard, J. R. Howerton, G. T. Thompson, J. A. Dorrittee, J. A. McMurray. Ruling Elders: Jas. McDowell, N. M S. Matthews, W. A. Jamison, J. L. Hooks; Archie Graham, W. H. Martin, W. T. Barnett, H. J. Walker, C. B. Cross and W. O. Nisbet.

Ayes, 26. Nays, 22.

A committee of three men from each section of territory was appointed to arrange the terms of division, and to report at the adjourned meeting at Synod as follows: Revs. Newell, Sparrow, and Ruling Elder Frank Robinson; and Revs. Newell, Siler, and Ruling Elder John McDowell.

An overture from Jas. K. Rankin in regard to the distinction between teaching and ruling elders, was referred to a special committee consisting of Revs. Roger Martin, T. M. Lowry and M. McG. Shields.

An overture from Steel Creek session asking that the Sunday School Committee be granted authority to organize a Sunday School Association for Mecklenburg county, was granted.

To the same sessions it was answered that the list on the retired roll should not be reported to Presbytery in the roll of communicants, and that the rental value of the manse must not be reported as a part of the salary.

An overture from W. W. Alexander, asking that no list of apportionments be made for any church without the consent of the Session, was denied, on the ground that these apportionments are not assessments.

A. M. Smyre was appointed Treasurer pro tem.

DISMISSIONS—Licentiate Higdon and Rev. G. A. Hough were permitted to labor outside our bounds until next regular meeting of Presbytery. Rev. R. J. McIlwaine was dismissed to Florida Presbytery, and Licentiate L. H. Query, to Asheville Presbytery.

COMMISSIONS.—To install Rev. Crockard at Goshen and Rev. McMurray at Philadelphia, and Robinson churches, reported the work done. A church was reported organized at Croft, and enrolled "Lebanon."

EDUCATION.—Eighteen candidates on the roll, one of them S. E. Hodges, of Robinson church, was received at this meeting.

During the year, 11 candidates received aid to the amount of $672, making a deficit of $61.09.

There is appropriated for the coming year $575—to 8 candidates.

The stated clerk was ordered to turn over the deed to the property at Highlands to the Board of Trustees with instructions to have such changes made as shall make the title to be invested in Asheville Presbytery.

Presbyterial fund was found to be $350.35 in debt, with nothing to pay it, as follows: General Assembly, two years, $153; Synodical apportionment, $75; travelling expenses due Commissions, $122.35.

Rev. S. W. Newell was directed to send a messaga of sympathy to Rev. J. R. McAlpine in his affliction, in the name of the Presbytery.

Committee of Church and Christian Education made its annual report, and Dr. Shearer, President of Davidson College, made an address.

Committees on Foreign Missions, Colored Evangelization and Sabbath Schools, made their annual reports.

Evangelist R. P. Smith gave a very thrilling account of his adventures in Western North Carolina.

One day was devoted to a Sunday School rally, which had been carefully prepared by the agent of Sabbath Schools.

The usual vote of thanks was adopted.

TRUSTEES.—Dr. E. Nye Hutchinson and Rev. R. P. Smith were elected Trustees of Davidson College for four years.

Walter S. Alexander was elected to fill the vacancy on the Board of Trustees for the College for Women, caused by the resignation of A. G. Brenizer.

NEXT MEETING.—Rev. Joseph Crockard was nominated for moderator for the next meeting, and Ruling Elder Jno. McDowell, alternate.

Westminster Church was chosen as the place, and the fourth Wednesday in April, 1899, at 8 p. m. the time for the next meeting of Presbytery.

COMMITTEE OF ARRANGEMENTS.—Revs. Dorritee, Stagg and Howerton and Ruling Elder Archie Young.

Adjourned to meet at the call of the moderator, during Synod.

JESSE W. SILER,
Stated Clerk.

The Presbytery of Central Texas.

This Presbytery met in Mexia (pronounced Mehair), Sept. 22nd, at 8 p. m., and was opened by a sermon by request, from Rev. S. A. King, D. D., from Rev. 14:6, after which Rev. C. L. Altfather, the Moderator, called the Presbytery to order. Present in all, 17 ministers and 11 ruling elders.

Rev. S. A. King was elected Moderator, and Rev. J. F. McKenzie and Elder T. C. Smith, of Waco First church, Clerks.

Rev. W. J. McMillan was received from the Presbytery of Dallas, and a commission appointed to install him pastor of Brownwood church. Mr. P. A. Chrisman, of Temple church, was received under the jurisdiction of Presbytery as a candidate for the ministry.

Rev. C. L. Altfather was dismissed to the Presbytery of Fort Worth. The churches of Love's Chapel and Sterling City were reported organized, and were enrolled. Rev. C. H. Dobbs: Having learned that this beloved brother, who formerly labored so faithfully in this Presbytery, is threatened with total blindness, special prayer was offered for him, and a committee was appointed to prepare a letter of condolence to be forwarded to him, expressing the sympathy of this body for him. Rev. J. K. P. Newton having been reported critically ill, special prayer was offered for him. The death of Rev. R. W. Shive was reported, and a committee appointed to prepare a memorial of him. Memorials of Rev. J. T. Hendrick, D. D., and Elder B. L. Frierson of Zion Church were read and the usual order taken. A manual was adopted, containing also a brief history of the Presbytery, and 1,000 copies ordered printed. If notified the Stated Clerk will mail a copy of this to any former member of this Presbytery. The two overtures sent to the Presbyteries by the Assembly were answered in the affirmative. An overture was adopted asking the Assembly to have published a magazine on Home Missions similar to the one on Foreign Missions. Belton church was allowed to prosecute a pastoral call for the services of Rev. H. C. Kegley of the Presbytery of Western District.

An interesting Home Mission meeting was held, and a collection of $21.80 was taken. A committee was appointed to organize a church at Odessa, Ector county, if the way be clear. The Presbytery was delighted to hear of the restored health of Rev, C. W. Peyton, and that he contemplates returning to us soon. His letter of dismistion from Kanawha Presbytery was filed, and he allowed to labor in our bounds until the spring meeting. The next regular meeting is to be held in Bellinger, in April next.

M. C. HUTTON,
Stated Clerk.

Official Abstract of Proceedjngs of Orange Presbytery.

The Presbytery of Orange met in the North Wilkesboro Presbyterian church, Sept. 27, 1898. In the absence of the retiring moderator, Rev. M. W. Doggett, D. D., the Rev. W. A. Gillon preached the opening sermon on the text: Job ix:2. The Rev. L. B. Turnbull, D. D., was elected moderator, and Rev. R. L. Wharton and elder W. E. Kirkland, temporary clerks.

The meeting was unusually small, there being only sixteen ministers and and nine ruling elders present.

The Rev. I. M. Yonan was present as a corresponding member, and his address in connection with the Foreign Missions report was much enjoyed.

The morning of the second day was devoted to the Sunday School Convention. The excellent programme was carried out and capital talks were made. A paper on the "Duties and Qualifications of Teachers" was offered by Mr. T. B. Fuller, of Durham, which was ordered by a unanimous vote to be published in the religious papers.

Licentiate J. W. Goodman was received from Concord Presbytery. He was also examined and duly ordained. A call from the High Point Church was placed in his hands and accepted. He will be installed pastor of said church at an early day.

The Little River Church asked for a change in the conditions of its call. A committee consisting of Revs. L. B. Turnbull, D. D., E. C. Murray, D. D., D. J. Currie, and Elders J. T. Hogan and T. M. Cheek was appointed to visit the church and try to adjust the matter.

An overture to the Assembly to return to the old Forms of Reports in the Narrative and Sunday School Reports, was docketed.

In the matter of the overtures sent down from the Assembly, the one touching a change in Form of Government, Chap. VI, Sec. 5, Par. 6, was agreed to. The one touching the formula of baptism, whether "in" or "into," was referred to an *ad-interim* committee, of which Rev. Joseph Evans is chairman, and postponed till the spring meeting.

Attention was called by the chairman of Church and Christian Education to two outstanding notes of the Presbytery, amounting to about $500, and which demand speedy payment, whereupon it was ordered that a special collection be taken in all our Church on the fourth Sunday in November next, or as soon thereafter as possible, to meet these notes.

It was ordered that the 6th volume of written Minutes of the Presbytery be bound, and also the printed Minutes, and a vote of thanks was extended to the Stated Clerk for his laborious labor of love in compiling a carefully prepared index to all the Minutes.

A vote of thanks was also extended to Mr. T. B. Fuller for his faithful work and labor of love as Treasurer.

A popular meeting was held in the interest of Foreign Missions, addresses were made and a collection taken amounting to $17.

The reports of the Executive Committees on Home Missions and Publication and Colportage were encouraging and show much work being done.

The Home Mission Committee recommended that we assume the entire Ashe county work, independent of the Synod. Adopted. This committee was also instructed to appoint each minister in the Presbytery to Home Mission work for two weeks each during the year, the appointments and reports to be made at the spring meetings.

The Committee on Colored Evangelization made its semi-annual report, and in view of a threatened schism among the colored people, the following overture to the Synod was adopted:

"To consider and devise some means by which we may avert the threatened schism among the colored ministers and churches heretofore associated with our body, and the withdrawal of a large number of said ministers and churches to the Northern Presbyterian Church."

The Presbytery, on invitation of Rev. S. G. Walker, visited, in a body, the Colored Academical and Industrial Institute at North Wilkesboro, and pleasantly spent an hour or more in seeing and hearing from Bro. Walker concerning his work.

The report of the Committee on Education for the Ministry shows good reports from all our fifteen candidates, and commendable progress.

The meeting was pleasant, harmonious and much enjoyed by all present. The hospitality of the good people of the Wilkesboros, and their noble Presbyterian Bishop, was unbounded, and a hearty vote of thanks was adopted.

The Presbytery adjourned to meet at the call of the Moderator at Synod in Gastonia.

The next stated meeting will be held with the Lexington Church, April 11, 1899.

(Signed) D. I. CRAIG,
Moderator.

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

North Alabama, Munford, Tuesday, October 25, 7:30 p. m. Opening sermon by Rev. S. R. Walker. W. I. Sinnott, S. C.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

The Presbytery of Suwanee meets in Lake City, Fla., Nov. 4th, 1:30 p. m., 1898.

SYNOD OF GEORGIA.

Augusta, Greensboro, Ga., Oct. 13, 7:30 p. m. M. C. Britt, S. C

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

SYNOD OF MEMPHIS.

North Mississippi, Batesville, Miss., Wednesday, Oct. 26, 8 p. m. S. L. Grigsby, S. C.

SYNOD OF MISSISSIPPI.

Central Mississippi, Carrolton, Miss., Oct. 26, 11 a. m. C. E. Cunningham, S. C.

Louisiana, Alexandria, La., Thursday, Oct. 27, 7:30 p. m. M. B. Shaw, S. C.

New Orleans, Bethel church, New Orleans, Wednesday, Oct. 12, 7:30 p. m. Louis Vass, S. C.

Red River, Arcadia, La., Thursday, Oct. 27, 7:30 p. m. James A. McLees, S. C.

SYNOD OF SOUTH CAROLINA.

Charleston, First church, Columbia, Tuesday, Oct. 11, 8 p. m. H. G. Gilland, S. C.

SYNOD OF TEXAS.

Fort Worth, Gordon, Texas, Friday, Oct. 21, 7:30 p. m. J. N. McFarlane, S. C.

SYNOD OF TEXAS—continued.

Brazos, Velasco, Tuesday, Oct. 18, 8 p. m. Sessions are required to send up a written narrative. J. G. Tanner, S. C.

SYNOD OF VIRGINIA.

East Hanover, Mizpah church, Richmond, Tuesday, Oct. 18, 8 p. m. T. P. Epes, S. C.

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"the last sad rites." No white hand was allowed to aid or interfere. Even when the ladies present came forward at the last to lay floral wreaths upon the mound, the black hands that had worked many years under "Ole Marster's" guidance and orders, reached out and took the flower tributes and adjusted them as with love-inspired taste and propriety upon "de cole, cole grave." Not only had the old master taught them how to work for this world, but also how to "lay hold on eternal life." They followed him, with unvarying devotion, to the end of his mortal life, and when the minister made a short, special address and appeal to them to forget neither "Ole Marster" nor his Saviour, of whom he had often told them, the response which every "old Southerner" would understand, answered: "We will follow him into the life which never dies!" We sang the Long Meter Doxology, because the soldier of Christ had triumphed, and one more saint was glorified. Then, with softened and faith-helped hearts, we went our ways. But the precious memories of that burial of "Ole Marster" by his one-time slaves can never be forgotten.—*Rev. H. H. Hawes, D. D., in the Herald and Presbyter.*

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When our Civil War ended we solved very quickly a problem that we had allowed to confront us—the presence of the French in Mexico. During the present war we have been confronted with the problem of securing indemnity from Turkey for outrages upon our American missionaries. It is time to solve that problem, too.—*Christian Work.*

We have been relying too much in recent years upon organization; let us now turn our attention to getting the most out of the individual. We need not drop the work of our different societies, but we can lay more stress upon personal activity.—*Presbyterian.*

The Presbyterian's "Idea of Facts" a Good Idea to Adopt.

[From the Biblical Recorder of Sept. 7.]

Evidently the NORTH CAROLINA PRESBYTERIAN still feels badly over its troubles. The following paragraph, with which it began its editorials last week, is a fair sample of the PRESBYTERIAN'S mode of argument and its idea of facts: "And now it transpires that the attack upon our Northern Presbyterian brethren with regard to their mission school work was begun by a 'Professor' whose institution has received aid from the public funds for years; and that publicity was given to the attack by an alumnus of the University that received $10,000 from the State, though a denominational institution. This is the kind of hypocrisy that gags at a gnat and swallows a camel, hump, hoof, hide and all." Of course no one cares for the PRESBYTERIAN'S epithets. Its confusion, however, is funny.

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Spanish-American Affairs.

The joint peace commission is holding daily sessions in Paris. No hitch has occurred so far, but Spanish sympathizers are surprised that the United States should want any more of the Philippine territory than Manila and the immediate vicinity. Gen. Merritt arrived in Paris Monday and reported that a majority of the inhabitants of Manila seem to favor an Ameriean protectorate for the islands. The Spanish are circulating reports that the insurgents do not favor American control in any form.

The Havana evacuation commission began its sessions last Friday. The commission is anxious to complete its work within six weeks. The Porto Rico commission has about completed its work and the evacuation of the island is expected by the 15th of this month.

The American commanders will have the schools in Manila and Porto Rico opened immediately. They are also making efforts for the release of all political prisoners. Gen. Blanco has already issued an order to that effect in Havana.

The War Department has directed two additional regiments of infantry and one of cavalry to be sent to Porto Rico for garrison duty. American troops are expected to occupy Havana by Oct. 25th.

National Affairs.

Winter camps are to be provided for the volunteers who will remain in service in this country. Sites in South Carolina and Georgia have been selected.—The new Secretary of State, Hay, took the oath of office last Friday.—An urgent demand has been made upon the Turkish government for an indemnity for the destruction of American missionary property.—The civil engineers who have been in Nicaragua examining the proposed canal route have returned to the United States. They will make a favorable report.—A territorial form of government will be instituted in Hawaii.—The army investigating committee is progressing very rapidly. Complaints have been filed from many camps, chiefly from the pens of newspaper men.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE
Selections, Editorial Correspondence	1
CONTRIBUTED ARTICLES: A Christian Nation. *K. M. McIntyre.* She is Not Dead, but Sleepeth. *R. S.*	2, 3
CORRESPONDENCE: Impressions of a Southern Student at the University of Chicago. *J. R. R.*	3
CHURCH NEWS	4, 5
PRESBYTERIES	5, 9, 13
HOME MISSION DEPARTMENT: Superintendent's Report, Home Missions in Albemarle Presbytery. *J. B. Morton*	6
FOREIGN MISSIONS: Foreign Missions in Fayetteville Presbytery. *W. B. Arrowood.* Committee Notes	6
WESTMINSTER LEAGUE	7
SUNDAY SCHOOL LESSON	7
EDITORIAL: Dr. Houston and Louisville Presbytery. Weak Churches and Mission Fields. The Sabbath and the State. Misdirected Energy	8, 9
REVIEW OF CONTEMPORARIES	9
CHILDREN'S DEPARTMENT: Letter to the Children. Letters from the Children. How "Fighting Bob" Evans Received his Nickname. Too Big for His Boots. How Will Was Cured. Charlie's Photograph. A Scripture Alphabet	11
Marriages and Deaths	12
Clippings	14, 15
News of the Week	16
Advertisements	11, 16

For the North Carolina Presbyterian.]

MISERERE.

O God, be gracious unto me;
Grant me Thy mercy deep and free;
Enfold me in Thy tender love,
And keep me very near to Thee.

For I am very poor and weak,
And even when I humbly seek
To raise to Thee my lowly plea,
I falter and I cannot speak.

Yet oft my heart grows proud and vain,
And vaunts itself with fierce disdain
Of weakness; then I stumble, Lord,
And know how weak I am again.

I trust too much in mortal might;
I strive alone to win my fight,
Nor know all power comes from Thee,
And that there is no might but right.

I would not have Thee wear my woes;
I would not have Thee face my foes;
I only beg for strength to bear
Until the weary conflict close.

'Tis not the greater foes I fear;
Then man looks on to praise or jeer,
And little do we count the toil
If we at last the laurel wear.

I dread the fiercer hidden foe,
Which none may see, which none may know,
The silent, inner strife and pain,
That moulds our life for weal or woe.

The long enduring thro' the days,
That none may understand or praise—
The crown of biting, bitter thorns,
That ne'er becomes a wreath of bays.

Ah, then be merciful, O God,
As down life's dusty road I plod,
And help me raise my voice in prayer
That I may tread where Thou hast trod,

—WILLIAM GILMER PERRY.

Alexander, Cæsar, Charlemange, and I myself, have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus alone, founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men; and I am a man; none else is like Him! Jesus Christ was more than man.—*Napoleon Bonaparte.*

To love as Christ loves, is to let our love be a practical, and not a merely sentimental thing. Some are in danger of becoming mere religious sentimentalists. They revel in the poetry of feeling; they are easily wrought into an effervescence of tenderness; they delight in a storm of emotional vehemency. All this they suppose to be Christian love. Yet it is a love that costs them nothing. They feel much, but do little. They are ready for sympathy, but not for sacrifice. They try, in effect, to divorce benevolence from beneficence. They are the sensitive plants of the Church, and not fruitbearing trees of righteousness.—*Stanford.*

EDITORIAL CORRESPONDENCE.

The fishing at Morehead City is said to be the finest in the State. For fear of wearying the general reader with piscatorial disquisitions, I shall only say that the best of the fishing season is yet to come, though I succeeded in landing one five-pound trout; that mine host, Mr. Arthur, of the New Berne House, will attend to the comfort of his guests, and make every effort for their enjoyment of the fine hunting and fishing that is to be found; that a good fisherman in a few hours can pay for the rent of a "sharpie" with the sale of his fish at two cents a pound; and that the Spanish mackerel and the blue-fish, though it is supposed that they carried on the war under the waters that Spain and the Blue-coats were waging on the surface, are beginning to return to their wonted haunts in large numbers. The beauty of trolling is that no bait is required. Like the profane swearer, the blue-fish bites at the bare hook.

From Morehead the trip is a short one to

Hospitable New Berne,

As we of the Synod of North Carolina will always remember the beautiful city at the confluence of the Neuse and Trent. The tobacco industry has reached this place also and is already rivalling the trucking and fishing interests. By the way it was the total depravity of the types that made me say the fishermen led a *bad* life. A *hard* life was what I said. Yet there must be a great fascination about it as so much depends upon "luck."

Our church at New Berne is progressing steadily under the wise and zealous pastorate of Dr. Leyburn. What a pleasure it is to meet such men as he and Dr. Payne are, anxious that their people shall grow in the grace of giving as in all other graces and earnestly desirous for the extension of the Master's kingdom at home and abroad. Some men have not reached the conception Paul had of the grace of giving. They would have said that Paul was squeezing those poor Macedonian churches to death.

From New Berne, after two weeks of hard work, with two days of recreation, and it is hoped with some degree of profit to the cause of missions, I turned my face homewards.

Aside from the pleasure connected with a visit to the sea-coast, every one should go there occasionally, in order to appreciate the literature that has come to us from the sea-girt isle, our mother country. Only actual vision and hearing can give an insight into the meaning of much of the poetry and fiction of our tongue. Take for instance Tennyson's Swan-song, "Crossing the Bar." Friday evening at Beaufort, the "pilot" went to meet a vessel that had to "cross the bar." The sun set in golden glory. There was a "full tide." Ever and anon there came the "clear call," such as is only heard across the waters, as boatman hails his fellow. There was the "evening bell" from the city. The "moaning of the bar" was so faint as to be almost that for which the poet prayed. And when in the darkening "twilight" the "evening star" shone out the picture was complete. And we doubt if Tennyson looked upon any fairer scene on the coast of old England as he wrote

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

Meeting of the Synod of North Carolina, Gastonia, N. C., Oct. 25th, 1898.

The Southern Railway announces rates based on tariff 2, Circular 5174, from all points within the State, including Norfolk, Suffolk and Danville, Va., on account of the above occasion.

Tickets will be on sale October 24, 25 and 26, final limit November 3, 1898; continuous passage in each direction. The following rates from points named: Charlotte, $1.10; Danville, $7.00; Durham, $7.15; Fayetteville, $8.50; Goldsboro, $9.80; Greensboro, $5.25; Marion, $4.25; Norfolk, Va., $15.45; Raleigh, $8.00.

Mr. R. L. Vernon, Traveling Passenger Agent at Charlotte, will be glad to give any desired information in regard to routes, schedules or connections.

CONTRIBUTED ARTICLES.

"A Christian Nation."

In the *Christian Observer* of recent date, I asserted and used several arguments to prove it, that the United States is a "Christian Nation." In *The Religious Outlook*, for September, Dr. McPheeters asserts that "during this dispensation there was never designed to be any such thing as a Christian nation." He says "the phrase as a whole suggests a great deal more than it means." He says it *means* "that numbers of its citizens are to-day adherents of one or another branch of the Christian church, or that a majority of its people, perhaps, recognize in a more or less general way, the truth of the claims of the Christian system in some form or other." This is what he calls the "large and loose sense" of the phrase. And when, or as long as, it is used in this sense, he says, not only may no harm come of it, but "it presents a conception of the rights, responsibilities and practical power of a large body of the citizens of this country which cannot be kept too clearly and distinctly before the eyes of the general public, and especially before those of all public servants in low places as well as in high." Very good. We accept this as a very good account of what we *mean*, and of what people generally *mean* by the phrase "Christian nation." The term Christian, as applied to a nation, only refers to, and defines the attitude of the citizens to God, or a large number of them at least. The term "nation" by itself carries the idea of a civil government. And a civil government's function, as a nation, is secular. This is the idea of a nation in this country. When the term Christian is added and we speak of "a Christian nation" the term "Christian" indicates the religious state of the nation without reference to function. Each of the terms has a well defined meaning. One of them, the term "nation," refers to the official function of the institution, the other, the term Christian, refers to the religious state of the institution, just as in the phrase Christian magistrate or Christian sheriff. The term magistrate or sheriff defines the official function or office of the man, the term Christian defines the man's attitude to God or Christ. So the phrase Christian farmer, Christian merchant, Christian lawyer, Christian teacher, etc. One of these terms expresses the man's secular calling, the other expresses his religious character. According to Dr. McPheeters the term "Christian" not only expresses the religious character of the person or institution, but also "suggests" that the person or institution, by virtue of being called Christian, is involved in obligation, in the pursuit of his calling, office or official function, to "foster, further, or promote" the cause of Christ. Thus Dr. McPheeter's fails to distinguish between a man's calling and his character. If you call a farmer a Christian farmer, to his mind it mixes up farming with religion and "suggests" that the farmer in his farm work is under obligation to, and his work has for its direct object to promote the mediatorial Kingdom of Christ. If you speak of the United States as a Christian nation, the term Christian not only expresses the religious character of the United States, but suggests to Dr. McPheeters that the United States "is or ought to be an exponent of the Christian religion." But why should this phrase suggest this idea to Dr. McPheeters and Dr. Peck and not to others? I should answer for one reason, because they look upon the State as an ordinance of God as creator. And since, therefore, the State does not rise to the plane of religion, of course the State can have no religious character, and therefore her character and function are one—viz: both secular.

Another reason is, failure to note the difference between the application of the termChristian to secular institutions and a religious one. In Dr. McPheeter's view the phrase, Christian nation, is as misleading as the phrase comparative religions. The latter is misleading because it puts false religion on a level with the true religion. The former because it puts Christianity on a level with secularity or morality. It is the old fashioned teachings that the morality of a Christian is of a better quality than that of a moralist. And Christian people generally would be apt to think that the decisions and rulings of a magistrate who is a Christian man, are of a better quality than those of a man who was neither Jew or Christian. I mean Christian in the sense that Dr. McPheeters will not allow. For he thinks it utterly misleading for a man who has not saving faith in Christ to distinguish himself from a Jew by calling himself a Christian on the ground of his *historical* faith in Christ.

Let us then remember what Dr. McPheeters so well says that it deserves to be quoted again, and to be remembered by all, that the phrase Christian nation "presents a conception of the rights, responsibilities and practical power of a large body of the citizens of this country which cannot be kept too clearly and distinctly before the eyes of the general public, and especially before those of all public servants in low places as well as in high." There can be no reason that any should come to use the phrase Christian nation in a harmful sense, if it is borne in mind that since a nation has personality, though that personality is peculiar, therefore there is ground of distiction between the character of a nation and the official functions thereof. Because a nation acknowledges Christ as her Lord and moral ruler is no reason why her Christian character should be confounded with her official function, as merely moral or secular, any more than that we should confound a man's secular calling with his Christian character. And especially, I say especially, because this seems to be one great oversight on the part of Dr. Peck, the fact that the *heathen* world powers were directly antagonistic to the kingdom of Christ, is no reason why the *Christian* world powers should be so. It is hardly necessary that the kingdoms of this world should be "enmity" against the kingdom of Christ in order that they may be separate kingdoms. Is "the sword" necessarily antagonistic to "the keys?" or "force" to the "cords of love?" May not each pursue the even tenor of its own course, without either antagonizing the other, and especially when "the sword" or "force" is in Christian hands?

Dr. McPheeters defines the term Christian as applied to an institution. He says "it means an institution appointed by Christ as an agency for the promotion of his mediatorial kingdom." I would not have used the phrase "mediatorial kingdom" in this connection, because it is indefinite. But taking the phrase as he seems to mean it, for Christ's Church, his definition is a definition of the *function* of the *Church*. Now I submit that the term "Christian," as applied to a *secular* institution defines not function but character—not what a man or an institution was made for, but what the relation or attitude of that man or institution is to Christ. When we speak of a farmer, the term farmer defines this man's function or calling—what God made him for, or appointed him to do in the world. The term Christian, if we apply that to him, and call him a Christian farmer, does not refer to what God made him for, or appointed him to do in the world. That is already defined by the word farmer, having the term Christian to define his character, or relation to God. The same holds as to any secular calling or profession in the world. The term Christian in the phrase "Christian Association" (Y. M. C. A.) seems to come the nearest to Dr. McPheeters' definition. But this is so 1st, because the word association is indefinite. It does not define what the association is formed for, as the word farmer or lawyer defines what he is to do in the world. 2nd, because the Y. M. C. A. is a *religious* institution.

In this whole matter one great difficulty is the tendency to look at the calling or the official function of an institution, or individual, as the great all in all that fills the eye, while character or attitude to Christ of the person or institution filling it is a minor consideration. Hence the disposition to consider every term used as descriptive of function, and not of character. If the term Christian, as applied to an institution defines the *functions* of the *Church*, then, of course, the term Christian "is not predicable of the government under which we live" unless the U. S. is identical with the Church. But let it be borne in mind that some institutions are in their own nature secular, and others religious; and then let it be born in mind that the term Christian as applied to a *secular* institution is descriptive of character, and all will be clear and well; and we may speak of a Christian nation as much as we please and no harm come of it, but on the contrary that good which Dr. McPheeters says "cannot be kept too clearly and distinctly before the eyes of the general public, and especially before those of all public servants in low places as well as in high."

K. M. McINTYRE.

She is not Dead, but Sleepeth.

I watch beside my little one's bedside, and he sleeps. He has finished his day with its sunshine and shadows. Sometimes the good boy has been with me, sometimes the bad boy. I have caressed and chided, kissed and spanked the little fellow according to his deeds—but always my heart has yearned over him with a passion of love and now he lies in his little bed with one tiny hand tucked under his cheek and the other thrown with utter abandon over his head. The long dark lashes rest on his fair cheek and the hair damp with perspiration is brushed back from the white forehead. The little breast rises and falls with even, quiet breathing, and when I place my finger on the pulse it is beating steadily and with perfectly healthful regularity. I linger there to-night for my heart is heavy. I lean over and kiss very gently the soft warm cheek—he does not stir—I hold for a moment the moist little hand in both my own; there is no responsive clinging touch. I call his name softly and then whisper all the pet names he knows so well: "Darling," "my little love," "my precious man," "my little one"—and there is no answer. How soundly he sleeps, I say, kneeling beside him in the cool, dark room. "How soundly he sleeps, God bless and keep him!"

How little difference there is after all. Not very long ago I watched beside my other darling's bedside. There had been no restful sleep for so many hours. Oh, God! how we had prayed for it. Her little day was over, but I did not seem to know it and tried to keep her awake. Her little day—so full of sunshine and happiness—with so few clouds and shadows! God was putting her to sleep and we did not understand. But after awhile we knew it, that our darling was sleeping at last. *We*, in our ignorance called it death. They said "she is dead," and I wanted to die when they said it. No one said "she is not dead, she sleeps." To-night as I watch my child sleep, I am comforted. What is the difference? The difference of a breath. If that little breast should cease its regular rise and fall we should call it death—we should say "he is dead." The difference of a breath I say—a little longer separation, perhaps. But just so surely as I believe that this child before me will awake in the morning, and I shall feel once more the clinging arms and the loving kisses and shall hear the sweet voice as I have done to-day, just so surely do I *know* that my other sleeper shall also awake in some joyful to-morrow and greet me in the old way of yesterday.

They said: "The little maid is dead, why trouble the Master?" and Jesus said: "She is not dead but sleepeth," "and they laughed him to scorn." She was sleeping and so soundly that neither the Father nor the Mother could wake her, nor the wailing of the mourners—but at the Master's first tender words, "Darling, I say unto thee arise," there is a joyful awakening. And the most beautiful part comes last. "He gave her to her parents." Sorrowing mothers, listen! Will He not do the same for you when at His voice we shall awake? Will it not be his first gracious act to give you your loved ones? Take courage then and just as I leave my sleeping child safe in his bed for the night and go about quietly and cheerfully, doing my own work till my bed time, when I lie down at his side, so must I leave the other in God's keeping and go on doing what he gives me to do till my bed time comes and I, too, lie down to rest. R. S.

CORRESPONDENCE.

Impressions of a Southern Student at the University of Chicago.

In noting the different aspects of an institution like the University of Chicago the Christian student there naturally looks for the influence it may have on religion. To the conservative the attitude is interesting, because it represents the latest spirit of the day.

Endowed as this immense university is with twelve millions of dollars, with professors from several different countries, and students from nearly every State in the Union, such an institution exerts a powerful influence in the present and will have a greater influence in the future. A brief outline of the religious exercises as they are conducted here will indicate the character of that influence with regard to Christianity. The religious exercises consist of Vespers on Sunday afternoon, and chapel service four days in the week. These are for Juniors, Seniors, graduates, and divinity students, one day for each.

The programme for Vespers is first an anthem by the college choir, then reading of Scripture, prayer, hymns, lecture, hymn, benediction. The lecture, not sermon, "God in the History of our Country," "Jesus in Court," The First Reformer," "The Cross and Crescent in Asia," The Difficulties of the Hindoo Mind in Accepting Christianity." These are some of the subjects of the lectures during the summer quarter. The chapel service consists of processional, prayer, responsive reading, hymn, talk, recessional. These talks are on various subjects. During the summer quarter the talks at graduate chapel have been by President Harper. He spoke on "The Summer Quarter," "The Graduate Degrees," "The College," "Teachers," etc. Whether we wish to feel so or not, those who have been fed at the bountiful tables of some of our Southern colleges go away hungry from such feasts of reason.

For several years the University has been conducting a settlement in the slums. This is supported by contributions at the Vesper services, and by private subscriptions. Substantial, but unpretentious brick buildings, covering about half a block, in the slums, are the home of the settlement. Some of the occupants are those ladies who have gone to live among the people with and for whom they are to work. Visitors are welcomed into nicely furnished reception rooms, presenting a decidedly home-like appearance. One of them is furnished with old mahogany furniture belonging to one of the residents. On the walls are pictures, "The Angelus," "The Shepherds." On the mantel is a large photograph of the excellent statue of Abraham Lincoln in Lincoln Park wrought by St. Gaudens. In a recess we noticed several rows of pictures on a shelf. Upon inquiry, we are told that they are loaned to families to be kept a week ot two and can be renewed for a longer time if desired. The children's building, three stories, has a large porch, and cheerful rooms. Mothers at work can leave their children here for the day for five cents. Plenty of water is at hand and quite a babel of sounds come from the bath rooms.

In another building are class rooms for the school. Instruction is given in languages, literature, mathematics, history, music and art. Also there are training classes in wood-carving and in cooking. The teaching is done by the best talent in the city. There is also a gymnasium furnished with all necessary apparatus. The coffee house is self supporting. Fifteen cents buys a beef steak or fish with vegetables and coffee. Soup is five cents, ice cream five cents. A new building to be added this year is to give larger quarters for the coffee house and to have an audience room that will seat three hundred or more. This latter is for the use of social gatherings and for amateur theatricals. Clubs have been organized among the young people, the effort is made to keep them from the music hall and low class vaudeville shows. Hull House settlement, a similar socialistic undertaking was organized nine years ago. There are now about twenty-five persons living at the house, a half dozen or so are men. The purpose is to furnish the example of of a comfortable house to lead in the social life of the district. Those features that are for the benefit of the public at large, are self-supporting, except the school. The charity feature is suppresed in order to avoid antagonizing the people.

The *Chicago Daily News* says: "It is believed that Hull House is already the strongest and most influential social settlement in America. * * * * Local self-misgovernment as practised in the nineteenth ward began to demand and receive some share of attention. One Hull House resident became a State factory inspector. Another a ward garbage inspector, and yet another a member of the board of State Charities. The facts gathered and tabulated by the residents began to be notable as accurate and painstaking data for the study of American city conditions, and the judgment of the residents become of weight in civic matters."

In connection with what has been said it is interesting to note the prominence given to sociology in the University work. A large number of students seem interested in sociology. Some of the strongest men in the ministry are teaching in that department.

Just what a student misses who has been educated in one of our Southern Presbytern colleges, is the non-preaching of the Gospel, and especially the talks in chapel that aim to give a higher ideal. The elevation of the reason is the natural and proper spirit of work at an educational institution. But that alone does not lead the mind to a knowledge of God which satisfies either the intellect or feeds the hungry soul. The great want in Chicago University is the great need of the world. Had it but the supreme aim to teach Christ to its students, and send the Gospel to the Hull House settlement, then would the highest destiny of America's richest and most influential institution of learning be fulfilled. J. R. R.

The Rev. Mr. Gulick, a missionary of the American Board, with his family, have been forced to retire from the soil of Spain, and find refuge under the flag of a republic. From Sebastian, in Spain, to Biarritz, in France, the missionaries have moved their mission, with the school attached thereto. But Biarritz is just over the border, and no great gain has been made. But the retreat, the breadth of one street, was regarded of so much importance that the Te Deum was sung in the churches, and many congratulations were expressed at the departure of the missionaries. These are the Spanish victories of the period.—*The Presbyterian.*

CHURCH NEWS.

PERSONALS.

Rev. W. W. Moore, D. D., preached the Matriculation Sermon of the Woman's College, Baltimore, last Sunday.

Rev. P. F. Price passed through Charlotte Monday and Mrs. Price made a most interesting address to the Ladies' Society of the First church, Monday afternoon.

Rev. T. M. Lowry filled the pulpit of the Second church, Charlotte, Sunday, in the absence of the pastor.

We regret to learn, through a friend, of the very serious illness of Rev. M. H. Houston, D. D., at his home in Waynesboro, Va.

Rev. E. J. Young changes his address from Thibodaux, La., to 841 Camp St., New Orleans.

Rev. Charles Ghiselin has returned to his work after the month's vacation that was kindly given him by the churches of Shepherdstown and Kearneysville, W. Va., and that was pleasantly spent with his father's family and among old friends in Norfolk, Va.

On three Sundays during his absence the pulpits of his churches were supplied very acceptably by Dr. W. C. Campbell, of Roanoke, Va., Rev. J. W. Lafferty, of Berkeley Springs, W. Va., and Mr. John Trostle. The last is a member of the Kearneysville Church and a candidate for the ministry under the care of Winchester Presbytery, at Union Seminary, Richmond, Va.

Notes From the Thornwell Orphanage, Clinton, S. C.

The new laundry building has been completed at a cost of $1200. It is called after the donor, The Mrs. S. P. Lee's Industrial School, and is a neat concrete building. The machinery is being paid for by Sunday school gifts. It is a wonderful aid and comfort.

The ladies of Columbia, have completed the blacksmith shop for us, in memory of Mrs. Eliza J. Van Horn, and this will give additional facilities for industrial training for the boys.

One hundred and fifty boys and girls are being educated at this institution this year. Twenty-nine were discharged and twenty-nine received during the year just ended.

The support of these orphans is wholly a voluntary or free-will offering on the part of the Church. Twelve thousand dollars were contributed specially for their support last year, exclusive of gifts to buildings, repairs, etc.

About $80 pays every expense of a child per annum. Five dollars a month will board and clothe each one.

This is a business everybody should have a hand in, as these children come from every Southern State and denomination. Gifts should be sent to Rev. W. P. Jacobs, Clinton, S. C.

The Birmingham Conference.

This Conference was not as large nor as significant as some have imagined. It was composed of only eight men, five of whom only were in favor of going to the Northern Church. Most of those in the Conference were from one Presbytery.

Of the five men who in the Conference favored union with the Northern Church, two at once abandoned their intention of doing so. The other three have since signified their purpose to do so. Thus the whole thing comes to nothing.

The Northern Board was in no way responsible for this Conference. These men were not disloyal to the Southern Presbyterian Church. They were really forced to this move by the fact of their not having received enough to keep their families from suffering for food. It is unfair to them to charge them with seeking the loaves and fishes. They did only what any white man would have done under similar circumstances. They have been patient and loyal in very trying circumstances. They have been paid less than half of what they would have received as laborers in the cotton field. Had they even been paid as much from all sources as a day laborer receives they would not have thought of leaving us. Let us lay the blame upon ourselves rather than upon them.

I thought at first that this movement would do a great injury to this cause for this year, especially in the matter of raising the necessary collection for carrying on the work. But I now believe that it will arouse the Church to a sense of our need as nothing else could have done. We are not crying "wolf" when we say that this work is in a very critical condition. It needs money and it needs it badly. It has needed it for four years. If we do not get it this year I fear for the future. Will not the whole Church rally to this cause? *We need the help of the pastors. If they will do their part the people will give us the money.*

D. CLAY LILLY, Sec. Col. Evang.

[Dr. Howerton's excellent article on this subject last week does not need correction except as to the importance of the Birmingham Conference, which was made a great deal more if that it deserved to be by the Northern exchanges. We earnestly trust that our Church will rally to this work as never before.—ED.]

NORTH CAROLINA.

Charlotte—There were three additions announced at the First Presbyterian Church, on Sunday. This church, Graham Street and Westminster all celebrated the Communion. Westminster Church now numbers 112 members, double the number with which it was organized ten months ago. The corner-stone of its new building will be laid during the jubilee exercises of the Second Church, this month.

Williams' Memorial.—Rev. Jesse Siler preached Friday night and Saturday, preparatory to the communion. Good congregations attended the services. Rev. R. P. Smith on Sunday morning addressed the congregation on the Home Mission work in the mountains of North Carolina and administered the communion, the pastor, Rev. Jonas Barclay, being indisposed. Sunday afternoon Mr. Smith began a week's meeting at Price's Grove, a mission point of Williams' Memorial. The Sunday school at Williams' Memorial is in a flourishing condition.

Steele Creek.—This church has had the pleasure of a visit from Rev. P. Frank Price, of Sin-Chang, China. He is not a stranger among this people. Nine years ago he organized the Men's Missionary Society which is one of the live missionary forces of the Church to-day. A large audience greeted him. The church was full at the morning service, probably 800 were present, and two-thirds full at night. He also addressed the Mission Band of Earnest Workers on Saturday afternoon. His addresses were simple, soul-stirring recitals of *facts*. I have never seen people more deeply interested and affected than the great congregations that listened in solemn silence to the awful condition of China. Our hearts are full of gratitude to God for *our* blessings and a determination to send the Gospel to our brothers in China. A great impetus has been given to our missionary zeal. The children will support a boy in the Sin-Chang Industrial School. The Church expects to continue the salary of Dr. L. L. Moore, of Cho-Chow for China.

I write this to say we hope the Synod will hear Bro. Price at Gastonia and to recommend him to any Church who may be able to secure his services.

Shopton, N. C. A. A. LITTLE.

VIRGINIA.

Union Seminary.—The formal opening of the session at Richmond, Va., and the dedication of the new buildings, on October 5th and 6th, mark the beginning of a new era for this venerable institution. One of the buildings is Watt's Hall, named for Mr. Geo. Watts, of Durham, N. C., who made a large donation to the Seminary. Wednesday morning Mr. H. H. Hawes, chairman of the Building Committee, presented the keys to Dr. G. W. Finley, President of the Board of Trustees. The sum of $158,000 has been expended upon the buildings. Dr. A. C. Hopkins offered the prayer of dedication and Dr. Theo. L. Cuyler, of New York, made the address. It was one to be remembered for a life time. He was applauded to the echo when he said he was glad to know that no new theology would be taught in the new buildings. He suggested that the name Union Seminary should be changed to Richmond Seminary to distinguish it from the younger and less sound institution—Union, of New York.

On Wednesday morning the Spence Library Hall was dedicated and the houses erected for the Seminary professors.

Thursday morning Dr. Thomas Carey Johnson opened the session with an address to the students, of whom there are already eighty on the ground with ten more expected this week.

Thursday afternoon Dr. J. W. Roseboro presented in the name of the Covenanters of Richmond, the Covenanter flag, which was accepted in a graceful address by Dr. W. W. Moore.

We congratulate the old Seminary upon its brilliant prospects in its new and beautiful home.

New Monmouth Church, Rev. F. A. Penick, pastor,—The 25th anniversary of the present pastorate occurred on the 1st Sabbath of October, and the occasion was observed with appropriate religious services. Our pastor, in his address, gave a brief history of some of the most important events in connection with his ministry here from October, 1873, to the present time. Statistics, showing the progress of the church during this period, were given. Rev. A. H. Hamilton, of Mt. Carmel church, had been invited to be present and preside on the occasion. Rev. A. Y. Laird, of Front Royal, Va., a son of this church, and Rev. J. L. Hemphill, a brother of the Associate Reformed church, were also present and took part in the services. Our A. R. brethren of a neighboring church worshipped with us also. The history of this church proves that "the Gospel of God" (the text of the pastor's address on this occasion), when plainly and earnestly preached, and accompanied with faithful pastoral work, is amply sufficient to win, to hold, to uplift, to bless and to save.

As a slight evidence of the esteem in which his people hold him, our pastor was made the recipient of a silver tray, beautifully engraved, on which had been placed twenty-five silver dollars, one silver dollar representing each year of service; and in addition to this a purse was presented containing a substantial sum of money from the New Monmouth and Kerr's Creek churches combined. Long may our pastor's "bow abide in strength," and when for him the sun of life has set, may there be a glorious Easter dawning. J. H. M.

Roanoke Presbytery.—Rev. F. L. Higdon, of Lowesville, N. C., has been employed by the Home Mission Committee of Roanoke Presbytery to labor in Patrick county, Va. Out of a population of 14,000 there are only about 2,000 members of any church. Brother Higdon is almost a foreign missionary, and as such is commended to the prayers of God's people. The work is hard but hopeful.

KENTUCKY.

Louisville Seminary.—This splendid institution of our Church opened its sixth session last week with an address by Dr. Marquess. Nearly all the old students have returned and there are fifteen new students on the ground—Louisville gaining from other institutions more than it has lost to them. All hearts were saddened by the serious illness of Dr. Witherspoon. His work has been distributed among the other professors as a temporary provision, Dr. Lyons, of the First Presbyterian Church, conducting the work in homiletics.

Woman's Foreign and Home Missionary Union of Albermale Presbytery.

September 21st, 1898, marks quite an interesting era in the history of Albemarle Presbytery, as representatives of various Ladies' Missionary Societies within its bounds met in Raleigh during its sessions and effected the organization of a Woman's Missionary Union. Mrs. W. S. Primrose, the President of Raleigh's Ladies' Foreign Missionary Society, was called to the chair, and Mrs. Gilmer, of Henderson, was made temporary secretary. After conducting the devotional exercises and explaining why we were called to form this Union, the president in a few graceful, well chosen words welcomed the visiting delegates. Mrs. Garcey, from Henderson, kindly responded to this welcome.

A strong and effective constitution was next adopted, and the following persons elected officers:

Mrs. W. S. Primrose, president; Mrs. Duncan, vice president; Miss Penick, corresponding secretary, and Mrs. Thackston, recording secretary and treasurer. These officers, with two other ladies, Mrs. Chas Johnson and Mrs. — Swindell, were also made the executive committee, and the presidents of all the local societies were mads vice presidents of the Union.

The initial feature of this Woman's Missionary Union, and one which contributed largely to its success, was the public meeting in the church Wednesday evening, when stirring speeches were made by Rev. Mr. Morton and Dr. Leyburn, and many words of cheer and encouragement spoken, so that the ladies carried on their work next day with all the more interest and enthusiasm.

At the second meeting of this Union held in the handsome new Sunday school room Thursday morning, September 23rd, very interesting reports were read or given from all the delegates present, representing other churches and also from the three societies of the Raleigh Church. Topics of interest were discussed, and all present no doubt were stirred to renewed interest as they listened to different methods and plans used by others. We earnestly pray that this meeting may promote a closer Union among the societies already in existence and secure the organization of missionary societies in all the churches of this missionary Presbytery.

Thursday afternoon was the time appointed for the closing meeting of this union and this was an exceedingly pleasant and interesting occasion. After the devotional exercises, conducted by Mrs. Gary, of Henderson, there were recitations and addresses, interspersed with music of the highest order. A tiny girl, little Agnes Lany, recited "A Little Heart and How it Grew," in a very sweet and touching manner; then came a paper on "The Need of Heathen Women for the work of Christian Women," read by Miss Perick and was made more effective by the very thrilling and affecting recitation, "Millions Dying," rendered by Miss Butler, of the Young Ladie's Society of Raleigh, in her faultless style. The new union was very fortunate in having at this time also an address on the "Advantages of Missionary Unions," from the enthusiastic and devoted president of the Ladies' Southern Baptist Missionary Union, Miss Heck, of Raleigh. Her wise counsel and suggestions, her varied fund of experience were invaluable to this baby union and all present felt the stimulus of her strong words and hearty encouragement, and we trust that all returned to their various homes with new zeal for the work of missions.

PRESBYTERIES.

Wilmington Presbytery.

Met in Chinquapin Church at 5 p. m., September 29th, and the opening sermon was preached by Rev. R. V. Lancaster.

Moderator and clerks: Rev. W. M. Shaw was chosen Moderator, and Rev. J. S. Thomas and Ruling Elder W. T. Bannerman, Temporary Clerks.

Candidate Robert M. Williams was licensed to preach the Gospel. Candidate Lucien E. Wells was dismissed to the Presbytery of Pine Bluff, Arkansas.

Ruling Elder W. H. Sprunt was re-electd a trustee of Davidson College for the next three years.

The committee of Home Missions was directed as a commission to visit Burgaw Church to examine into and conclude certain matters that call for Presbyterial action in that church.

Presbytery will meet next April in St. Andrew's Church, Wilmington, N. C.

Dr. P. H. Hoge, recently returned from a visit from the East, in a very graceful speech, presented to the Presbytery a gavel made of oak of mamre cedar of Lebanon, and olive wood.

The people of Chinquapin abounded in their hospitality. Large crowds were in attendance day after day, and the occasion was a very enjoyable one.

A. MCFADYEN, S. C.

Asheville.

The Presbytery of Asheville met in Highlands, N. C., Sept. 22d, 1898, at 7:30 p. m., and was opened with a sermon by Rev. J. M. Holladay. Present, 10 ministers and 9 elders.

Rev. R. F. Campbell, D. D., was chosen Moderator and Rev. A. Walker White, Clerk. Rev. F. D. Hunt, from St. John's Presbytery, and Rev. J. M. Holladay, from Montgomery Presbytery, were received. Rev. W. T. Thompson, D. D., of Charleston Presbytery, was present as a corresponding member. Rev. S. C. Caldwell was elected trustee of Davidson College.

Report on Home Missions was very encouraging. All of our fields during the past year have been supplied. A church on Upper Joy, with 60 members, was organized last August. Two young men, candidates for the ministry, were received under care of Presbytery from this infant church.

Rev. R. P. Smith and Licentiate R. S. Eskridge, from Mecklenburg Presbytery, have been in our bounds exploring and preaching for the last three months. They canvassed seven of the eleven counties in our Presbytery, traveled 1,860 miles, held services at 30 points and had 55 professions.

Hundreds of families, many out in the coves of the mountains, were visited, Christian literature distributed among the people and family worship conducted. In many of these homes no minister of any denomination had ever entered before. The thanks of Presbytery were extended to these brethren for their arduous and self-sacrificing labors, and Mecklenburg Presbytery commended for her sympathy and help, and a strong appeal was made for six months of Bro. Smith's time during the ensuing year.

Synod was overtured to transfer the work of Rev. Mac. Davis to the direct supervision of the Committee of Home Missions of Asheville Presbytery, the Synod continuing to pay his salary.

Synod was asked to direct the Stated Clerk of Synod to prepare and send down blanks to the churches for information regarding the work of the churches during the Synodical year.

A call from Bryson City for the services of Rev. A. Walker White was placed in his hands and he was permitted to hold the same until the adjourned meeting at Synod.

A call from Southside Church for the Rev. J. M. Holladay being in the hands of Presbytery, a commission was appointed consisting of Revs. R F. Campbell, D. D., E. A. Sample and W. R. Overcash, with Elders W. A. Blair and V. B. Shope, to install him, if the way be clear, on the fourth Sabbath of October.

Presbytery voted to restore the Baptismal Formula to its original form.

On page 238, Minutes of Assembly, Presbytery voted to adopt the amendment.

Rev. R. F. Campbell, D. D., with Rev. S. C. Caldwell as alternate, was appointed to preach a sermon at next regular meeting on Sanctification.

The General Assembly was overtured to direct the Committee of Publication to publish the references and not the Scripture lessons.

Mills River was chosen as the place and April 19th as the time for the next regular meeting.

After an interesting popular meeting Sunday evening on Foreign Missions Presbytery adjourned to meet at Synod. E. A. SAMPLE, S. C.

Louisville.

The Presbytery of Louisville met at Eminence, Tuesday, Sept. 26, 7:30 p. m. The opening sermon was preached by the retiring Moderator, Rev. John B. Gordon, pastor of Beulah and Hebron churches. Rev. Ernest Thompson, of the Stuart Robinson Memorial church, was chosen Moderator, and Mr. John J. Barret, of the Anchorage Church, Temporary Clerk.

Present.—Sixteen ministers and sixteen ruling elders.

Ordination.—Licentiate G. V. Dickey, was examined for ordination, and the following commission was appointed to ordain him and install him pastor at the Taylorsville church on October 16: Rev. D. E. Frierson to preside, preach and propound the constitutional questions; Rev. John B. Gordon to charge the pastor; Rev. J. J. Hill to deliver the charge to the people; with Ruling Elder McKinley of the Cane Run church. Alternates: Rev. W. K. Patterson and Elder Wm. Morrison.

Memorial.—Rev. E. W. Bedinger, D. D., and Rev. W. W. Evans, D. D., were appointed a committee to prepare a memorial of Rev. J. N. Saunders, D. D., to be presented at the spring meeting.

Licensure.—Mr. Calvin N. Caldwell, missionary to China, and elder in the Westminster church, was licensed as a probationer for the ministry.

New Church.—A petition signed by forty-eight residents of East Louisville, asking for the organization of a new church at Frankfort Avenue and William street, was received, and the following commission was appointed to organize a church if the way be clear: Rev. David M. Sweets, Chairman; Rev. T. M. Hawes, D. D., Rev. C. R. Hemphill, D. D., Rev. J. S. Lyons, D. D., Rev. T. E. Converse, D. D., Rev. Henry H. Sweets, Rev. F. B. Converse, D. D., Rev. Ernest Thompson; with Ruling Elders Calvin N. Caldwell, Hugh L. Barrett, Judge Shackleford Miller, J. W. Rubel, E. C. H. Sieboldt, Dr. Vincent Davis.

Candidate.—Mr. Charles A. Logan, of the Shelbyville Church, was received as a candidate for the ministry. The Stated Clerk was directed to assign Mr. Logan parts of trials for licensure, with a view to his licensure at the next spring meeting.

Nominations for Commissioners to the General Assembly.—Principals, Rev. W. W. Evans, D. D., Rev. T. M. Hawes, D. D.; alternates, Rev. James H. Taylor, Rev. John B. Gordon; Ruling Elders, J. A. Logan, E. C. H. Sieboldt, J. L. Irvine, John J. Barrett.

Sabbath School Meeting.—On recommendation of the Permanent Committee on Sabbath Schools, the following resolutions were adopted:

Resolved, 1. That this Presbytery at its next stated meeting at Anchorage, set apart Thursday afternoon's session of Presbytery to the cause of Sabbath schools.

2. That Rev. James H. Taylor and Elder John J. Barrett be appointed a committee to arrange a programme which shall include topics bearing on practical plans of Sunday school work, and to select speakers.

Presbyterial Sermon.—Presbytery resolved that at each meeting of Presbytery a minister and alternate be appointed to preach a doctrinal sermon at the next meeting, the subject to be assigned by Presbytery. Rev. D. E. Frierson, with Rev. E. W. Bedinger, D. D., alternate, was chosen to preach this sermon at the next stated meeting, the subject in this instance to be chosen by the preacher.

Moderators of Vacant Churches.—The Presbytery made the following appointments:

Rev. W. K. Patterson to be moderator of the sessions of New Hope, New Haven and Boston churches.

Rev. T. E. Converse, D. D., to be moderator of the session of Third Presbyterian church of Louisville.

Rev. N. Keff Smith, D. D., to moderate the sessions of Glasgow and Munfordville.

Overture.—The following overture to the General Assembly was adopted:

In the Minutes of the Assembly for 1898, page 240, there is a record of an amendment to the Book of Church Order which does not quote the amendment adopted.

Therefore, this Presbytery overtures the Assembly to instruct its clerks always to cite in the Minutes the verbiage of any amendment to the constitution that may be adopted.

Report on the Minutes of the General Assembly:

In accordance with the action of the last General Assembly your committee makes the following recommendations:

1. That the Presbytery call especial attention of our ministers to the advice of the General Assembly that they preach an especial sermon upon the subject of Sabbath Observance, and at the same time read to their congregations the report of the Assembly's Permanent Committee on Sabbath Observance together with the recommendations of the Assembly's Minutes.

2. That this Presbytery answer in the affirmative the overture of the Assembly on the proposed change in Form of Government, chapter 6, section 5, paragraph 6. See Assembly's Minutes, page 258.

3. That Presbytery call attention of our pastors to the change in Rules of Discipline, chapter 13, section 4, specified on pages 40 and 41, Assembly's Minutes of 1897, page 240.

4. That Presbytery call attention of our sessions and Sabbath school superintendents to the Assembly's injunction that Sabbath schools be urged to take a collection for all the objects of benevolence in which our Church is engaged. Minutes, page 239.

5. That the Assembly's overture, as to the change in the formula of baptism, be referred to the next stated meeting of Presbytery, and that all our teaching and ruling elders be urged to give the subject special study before the time of that meeting, and that a committee consisting of Rev. C. R. Hemphill, D. D., E. E. Smith, and Earnest Thompson, be appointed to report to Presbytery at the spring meeting, an answer to this proposed change.

W. K. PATTERSON, Chairman.

Adjourned Meetings.—Glasgow, Ky. October 17, 7:30 p. m. Carlisle, Ky., during meeting of Synod.

Next Stated Meeting.—Anchorage, Ky., Tuesday before the full moon in April, 1899.

DAVID M. SWEETS, Stated Clerk.

For the Houston Case See Page 9.

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

NORTH CAROLINA.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

The Superintendent visited the Graham Church last Sunday and presented the cause. The amount contributed has not yet been learned, but there were three subscriptions, amounting to $100. The Presbyterians of Graham are to be congratulated on the beautiful and substantial house of worship they are completing at a cost of about $10,000. The old walls of the church have been retained for the Sunday school room, and the new church is a credit to the Presbyterianism of the State.

Home Missions in Albemarle Presbytery.

Reference to the ecclesiastical map of the Synod of North Carolina which our energetic Superintendent of Home Missions has recently placed before our churches and Sabbath schools, will show that of the sixteen counties within the bounds of the Synod which have no Presbyterian church, thirteen of these counties are in Albemarle Presbytery.

An unusually large proportion of this population is connected with no church. Hence home mission work in this section of the State will not infringe even upon territory occupied by other denominations. This fact became the more apparent at the recent meeting of Albemarle Presbytery, when a petition from a little band of Christians, inclined toward our Church, was presented to Presbytery for the organization of a church at Roanoke Rapids. This is a new and rapidly growing manufacturing town of some 1,500 inhabitants. There are only two other churches whose aggregate membership is but 110, leaving about 1,400 out of any church. A small band of these are begging us for a church, pledging themselves, along with Weldon, another unoccupied point near by; to an amount nearly sufficient to support a minister one-fourth of his time, and they are ready to push forward with all energy a church building. We must help these people; we must enter this field, and by the help of God through the Synod of North Carolina and our own efforts we *will* enter it.

When the Presbytery of Albemarle was set off, it was understood that she should receive aid in prosecuting this great work; she continues to need that aid and anxiously looks for it.

The arrangements she has made with her evangelistic workers are such that if she does not receive it there is immediate want on the part of the workers.

Let it not once be supposed that this Presbytery, though weak, is not using every effort to reach the destitutions in this large territory. Last year the Presbytery, with a communing membership of about 2,000, contributed to the several branches of home mission work over $1,500, and we expect to do better the present year for we are organizing local societies all over the Presbytery in connection with our Presbyterial Home and Foreign Missionary Union. This union organized and held its first meeting at Raleigh, N. C., during the sessions of Albemarle Presbytery at its recent meeting.

J. B. MORTON,
Chairman Com. Home Missions, Albemarle Presbytery.

FOREIGN MISSIONS.

[For the North Carolina Presbyterian.]

Foreign Missions in Fayetteville Presbytery.

Here are some facts for the ministers, sessions and churches of Fayetteville Presbytery to think about, before Oct. passes.

For the past six years the contributions from Fayetteville Presbytery for Foreign Missions have been steadily decreasing. In 1892 the average per member in the Presbytery was 65 cents for this cause; this year the average is 48 cents, a falling off of more than 26 per cent. This falling off has been with almost the regularity of clock work; an average of 65 cents for 92; 64 cents for '93; 59 cents for '94; 52 cents for '96; 50 cents for '97, and 48 cents for '98. Brethren, is it not time this thing should stop?

The average of the other Presbyteries of the Synod for 1898 is as follows; Concord 53 cents; Albemarle 61 cents; Mecklenburg 66; Asheville 68 cents; Orange 68 cents, and Wilmington 71 cents; while the average of the whole Synod of North Carolina is 60 cents; and of the whole General Assembly 56 cents.

It will be seen that the Synod of North Carolina is above the average of the whole Church; while Fayetteville Presbytery is far below the general average and is much the lowest among the Presbyteries of the Synod.

The Presbytery of Fayetteville has 7,854 communicants and contributed this year $3,764 for Foreign Missions.

In looking over the churches to find the cause of this small contribution, we made this gratifying discovery, that 15 churches containing 1,477 communicants contributed $2,187. We also made this startling discovery, that churches comprising 2,117 communicants contributed only $104. Think of it! More than 2,100 redeemed souls in our beloved Presbytery, giving less than 5 cents apiece for the salvation of a lost world for which Christ gave his life. Every one of the above 15 churches gave over one dollar a member. Every one of the 24 churches gave less than 10 cents a member, while seven of them gave nothing at all. The other 39 churches in the Presbytery, with a membership of 4,152, gave $1,534, an average of 36 cents a member.

I will not give the names of the twenty-four churches that averaged less than 5 cents a member, but not a single one of them averaged as much as 10 cents a member. Will not the minister and session of each church examine the Presbyterial minutes and see if you bear rule over one of the twenty-four or not; and if you find it so, will you not for the Master's sake, for your own sake, and for the sake of souls perishing for the Bread of Life, will you not see to it that this year shall record your church doing her duty in carrying out the Master's command "Go into all the world and make disciples of all nations." I want to see grand old Fayetteville Presbytery go to the front.

W. B. ARROWOOD,
Ch. Com. Foreign Missions.

Foreign Mission Committee Notes.

The executive committee of Foreign Missions met at the Mission Rooms, Nashville, Tenn., October 3rd.

Quite lengthy communications were received from the African Mission, stating that the missionaries who had gone to Dombi and Ibange had been required by the State authorities to vacate those stations for the present. The latest news, however, was that there was good prospect that the necessary concessions would soon be obtained, and that the work which had been begun could be taken up and carried forward without serious interruption.

Notice having been received that the Presbytery of Albemarle had ordained Rev. L. C. Vass, Jr., with a view of his being sent as a missionary to Africa, Mr. Vass was appointed to be sent out as soon as the way is clear. The purpose of the Committee is to send Mr. Vass at the earliest possible day, in order to relieve Mr. Verner, whose condition of health requires that he should return home.

The Secretary was also instructed to write to the Albemarle Presbytery, through its Stated Clerk, to the effect that the Committee concurs with the Presbytery in its views as to the desirableness of sending colored missionaries as far as possible, to carry on the African work; but that in view of the many delicate and complicated matters connected with our relations to the Congo Free State, and difficult business arrangements that have to be provided for, it is also necessary to have one white man with each station until it is opened up, in the present state of the Mission's development; and to reinforce the work with colored men as fast as the means are furnished us to do so.

A letter from Mr. Baird from Ceara, reported three additions to the church at that place, on profession of faith, at a recent date.

A card from Dr. H. S. Allyn, announced the safe arrival of Miss Margarent H. Youell at Rio Janeiro, August 25th, on her way to Lavras.

It was reported that Rev. S. P. Fulton and family had left home for San Francisco, expecting to sail from that point for Japan on October 11th.

Rev. J. G. Hall was authorized to proceed with his preparation for return to his former work in Mexico, in November.

No further action was taken in regard to opening a Mission in Cuba, it being regarded as necessary to wait until the reports from the Oetober collections come in, before we can decide as to the possibility of beginning this work.

Rev. A. L. Phillips, D. D., who has recently taken charge of the Westminster Presbyterian church of Nashville, was elected a member of the Executive Committee, to fill the vacancy made by the removal of Dr. Lupton to Virginia.

The Committee adjourned, to meet again on November 8th.

S. H. CHESTER,
Secretary.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, OCT. 16th. Topic: *"Philip Melancthon."* (A study.) Ps. xvi.

Philip Melancthon was a prominent coadjutor of Martin Luther. He taught, wrote and disputed in futherance of the same objects. After the death of Luther he became the head and leader of the theologians of the Lutheran church. He was Luther's equal in many respects, his superior in some, and undoubtedly a great and excellent man.

He was born at Bretten in 1497, fourteen years after the birth of Luther. He was a faithful and diligent student in his early years, and graduated in his teens. He studied at Heidelberg, and was a teacher of belles letters at Tubingen. He became professor of Greek in the University of Wittenberg in 1518, when only twenty-one years of age. His German name was Schwartzerde, meaning black earth. Melancthon is the Greek form of the same name.

The controversy at Leipsic in 1519 between Luther and a doctor named Eckius, a champion of the papal cause, was the means of bringing forward this powerful auxiliary to the cause of the reformation. He was a co-worker of Luther in the university, and personally friendly to Luther, but up to this time had taken no part in the controversies in the church, and from the mildness of his temper and his love of elegant literature was averse to such disputes. At this time he was 22 years of age, yet, even at this early age, his talents, attainments, and piety appear to have commanded universal respect.

He composed, as early as 1521, the first system of theology, taught in the German schools, and which passed through as many as sixty editions in his life-time. This work greatly helped forward the reformation.

He was also the author of the famous Augsburg Confession.

The following paragraph is quoted from Mosheim's History, in a brief account he gives of Melancthon's talents and virtues:

"All know, and even his enemies confess, that few men of any age can be compared with him, either for learning and knowledge of both human and divine things, or for richness, suavity, and facility of genius, or for industry as a scholar. He possessed an extraordinary ability to comprehend, and to express in clear and simple language, the most abstruse and difficult subjects and such as were exceedingly complicated. This power he so happily exerted on subjects pertaining to religion, that it may be truly said, no literary man, by his genius and erudition, has done more for the benefit of those subjects."

A short time before his death he wrote out the reasons why he wished to leave this world, and enter heaven. Among others, the following: "I shall cease from sin—I shall be freed from the vexatious disputes of divines—I shall come to the light—I shall see God—I shall look upon the Son of God—I shall learn those mysteries which I could not understand in this life."

To his anxious attendants, inquiring if he wished anything, he replied, "Nothing but heaven," and begged they would not disturb his delightful repose. He died in 1560.

SUNDAY SCHOOL LESSON.

MILDRED C. WATKINS.

Tenth Quarter—Lesson IV.—October 23, 1898.

GOLDEN TEXT.—"I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here am I, send me.'"—Isa. vi:8.

CONNECTING EVENTS.—It is a pity to have to record that Joash, the church worker, became idolatrous when Jehoiada died, even slaying Jehoiada's son Zachariah, a prophet. God punished him by the Syrians, and he was murdered by his servants.

His son Amaziah, was not "perfect towards God" and was conquered by the Israelites; he was also slain by a conspiracy. Uzziah, or Azariah, had a very long (52 years) and prosperous reign. He was a great organizer and improver, building cities, inventing war engines, encouraging farming, using irrigation. But he tried to burn incense in the temple and became a leper. His son Jotham was regent during these latter leprous years.

From some Assyrian inscription it seems that Uzziah had made himself head of a coalition against Assyria and had been badly beaten, and some commentators think that Isaiah uttered the prophecies of chapters ii and iv of his book just before, and chapter v just after this defeat. Of all Old Testament prophets Isaiah has had the widest, deepest, longest, most spiritual and soul-saving, most comforting and edifying, most mission-inspiring influence. He has been called the "Messianic," the "Evangelical" Prophet; he might be called the "Missionary Prophet" too; for in no other book of the Bible is there a clearer, more assured vision of Christ for the world the world for Christ—and in to-day's lesson we find the secret of this world-reaching, eternity-reaching power. Well does it behoove us to study such a lesson on our knees that we teachers may find the secret and gain in our smaller spheres the same great gifts, and then be able to tell the secret to our pupils.

EXPLANATORY NOTES.—"The year that King Uzziah died" was somewhere between 740 and 730. Israel was soon to be destroyed, Judah too, was corrupt and the young prophet Isaiah had much to discourage him. He had gone up to the Temple of God, to lay before the Lord, we imagine, the troubles of his heart. As he prayed, his spiritual eyes are opened and the earthly temple vanishes with its priests and altars; the heavenly sanctuary is before him with God on the throne.

"Seraphim" is a word used only four times in the Bible in the Hebrew, and never elsewhere as it is here; it means "burning ones" and "they are associated with fire and purity," imaginary beings with a symbolic meaning.

They celebrated the holiness of God; and are represented as if two choirs responded one to the other; they also celebrated His glory shown in the earth in His perfect and wonderful works, in creation, in His Providence, in Redemption.

To the wondering seer the posts appeared to shake with the rapture of the song and the air quivered with the rising smoke of the incense.

Vs. 5–8 give the effect of the vision. The sense of God's unutterable holiness and majesty made Isaiah see himself and the people to whom he has been preaching in their simpleness, and makes him cry out "Woe is me!" He feels his unfitness to be in the presence of the Holy Being of the vision.

The sense and confession and loathing of sinfulness is the forerunner of cleansing and pardon. This is symbolized here by the touching of his lips with a live coal from the altar; the Holy Spirit's purifying power is often represented under the figure of fire.

With a sense of pardoned sin and prepared lips he is ready for service, eager for service; for where much has been forgiven there will be much love. God Himself speaks asking for a "volunteer" messenger, and prompt is Isaiah's acceptance of the call.

Vs. 8-10.—Yet the commission was neither an easy nor a glad one, nor did it even promise success. He is told that the burden of his preaching will be the warning: "Hear, hear ye, but you will not understand, your heart you have made incapable of spiritual thought, your ears and eyes you have closed, that you may not be converted, until at last *God* will give you up to hardness and blindness and His messages by me will only make you worse and worse and your doom more fearful." These words are quoted frequently in the New Testament, and whether the people are represented as hardening their own hearts or God is represented as hardening them, the truth and the fact are the same; for in every sphere the law is the same. Disuse or misuse a physical, mental, or spiritual power, and you *can't* use that power, for it becomes paralyzed by an inexorable law of nature, a law of God. Did you or God bring about the incapacity—do we not in ordinary conversation express the fact indifferently either way?

Vs. 11–13.—Sadly Isaiah asks how long shall such a hard commission be his; he is told until the whole land be desolated by the captivity—it happened 150 years later.

A remnant shall return, and again be destroyed, but as a terebinth (a tree much like an oak) and an oak send up shoots from the cut down stump, God will preserve a "stock," who shall yet fulfil His promises. The Jews have been persecuted from those days till now, but still God preserves them for His own glorious purposes in the "latter days."

ADDITIONAL PRACTICAL LESSONS.—To be used by God to the best of the possibilities in him, a Christian must have Isaiah's experience, not a vision of seraphim in a temple, but a no less sure sight of God's holiness and greatness; a no less deep conviction of the awfulness of sin in itself and of his own sinfulness in particular, a no less certainty of forgiven sin, of cleansed guiltiness, of Spirit-given preparedness for God's work; and a no less entire consecration of self to be used how and where God wills.

Failure, discouragement, are no certain proofs that God is not with the worker; on earth Isaiah asked mournfully, "Who hath believed our report?" In the heavenly land he sees more than can be numbered who have believed that report and believing have been saved; for his own inspired utterance has been fufilled; so God's word can not return unto Him void "but shall accomplish that which I please and prosper in the thing whereto I sent it."

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E. H. BEAN, - - - BUSINESS MANAGER.

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Dr. Houston and Louisville Presbytery. Our news columns convey the tidings that Dr. M. H. Houston has been cited to appear before the Presbytery of Louisville at its spring meeting, to answer to the charge of contumacy. As the history of the case is familiar and the Presbytery prints its justification for this action along with the action itself, the matter is one for comment and criticism. (See opposite page.)

As our readers remember, Dr. Houston was tried before the Presbytery, for his admitted departure from confessional doctrines, especially that of sanctification. The Presbytery decided that his departure was sufficient to warrant the sentence of admonition "against industriously spreading his opinions." Upon this Dr. Houston wrote a letter to the Presbytery in which he said: "I now give back to the Presbytery of Louisville all rights and privileges that I received as a minister of the Presbyterian church and take my place as a private member of the Church." So far, so good. The object sought, the silencing of Dr. Houston so far as his erroneous doctrines are concerned has been attained. He says in effect: "As I cannot preach, without preaching what I believe to be the whole truth, I will not preach at all."

We commended the Presbytery for its wisdom and Dr. Houston for not pressing the case farther. Our neighbor, the *Central Presbyterian*, also had an editorial entitled, "A Wise and Peaceful Issue."

Dr. Houston has remained quietly at home, observing carefully the restriction which the Presbytery placed upon him.

We believe that this action for contumacy is absolutely unjustifiable. The first reason given for the charge will not bear examination. The opinion of the Presbytery, expressed last fall, while the case was pending, that it would be unwise for Dr. Houston to return to the foreign field, did not contemplate anything except his return under the care of our Committee and representing our Church. It is not contumacy for him to correspond with the China Inland Mission on the subject of a return. That mission employs lay-workers and teachers, men and women. If Dr. Houston wishes to form some new church relation, let him. And if he wishes to fill some humbler sphere, while keeping his engagement not to act the part of an ordained minister, it is ecclesiastical tyranny for the Presbytery to try him on the charge of contumacy.

The other reason given is even more flimsy. If the Presbytery is really anxious concerning its "authority," it should avoid being ridiculous. There is an element of trickiness in the letter which "desired to be assured that the enclosure reached" Dr. Houston. If he had been discourteous enough to refuse a reply, nothing could have been done. But as he declines to request the Presbytery to be divested of his office, and repeats his statement as to his taking his place as a private member of the Church, why that is contumacy.

Moreover, this action contradicts that taken last spring, when the Presbytery virtually offered to divest him of the ministry *without censure*, if Dr. Houston should so request. If his letter of December last contained contumacious language, how could the Presbytery make that offer? If not, how does the use of the same language justify a trial for contumacy now?

We confess that this hatched up correspondence, just before the meeting of Presbytery does not look well. The Southern Presbyterian Church may have something to say about the matter now. Technically, the Presbytery is right in its contention, that a minister cannot divest himself of his office. But it was not worth while to agitate the Church anew, and prolong the agony for six months more to prove what everybody knows. The Presbytery is trying to find law to accomplish what has already been accomplished without law.

Weak Churches and Mission Fields. No one who has studied the question can deny that there is a perennial conflict between the two departments of Home Mission work, which we call, for convenience, Sustentation and Evangelization. Sustentation is the aiding of churches which are presumed to be unable to support a pastor or even to pay for their share of his time. Evangelization is the preaching of the gospel in sections that are destitute of spiritual privileges. Now the more money spent by a Presbytery or a Synod in aiding established churches, the less will remain in the treasury for the work in needy fields. And it often happens that the claims of these churches upon the treasury are so large and so numerous that it is impossible to undertake any evangelistic work at all.

We are persuaded that a very large proportion of the amount contributed to Home Missions in our Southern Church is spent in supplementing the salaries of ministers whose fields do not give adequate support. And that a large part of these fields could be self-supporting if they would.

The problem before the Presbytery or the Home Mission Committee is a difficult one. Here is a field that must not be given up and the field says that it cannot raise a sufficient salary. And if we put our money here, we shall not be able to enter that new and inviting field yonder.

The remedy lies with these churches themselves and often with one or two individuals in the churches. They should bear in mind three things:

1. That independence is as noble in a church as in a man. To accept the charity of others is as unworthy in a church as it is in a man, unless the situation is one of necessity. The mendicant church will find it hard to teach the Apostolic injunction, "Owe no man anything, save to love one another."

2. The Lord's treasury is filled with the gifts of self-denial. Many a church that is aided by the Home Mission Treasury receives the offerings of the hard-working, self-denying poor, when its own members are living in comfortable circumstances. If a church has a single member able to pay its part of the pastor's salary, it should never condescend to accept the widow's mites that help to make up our Home Mission collections.

3. As we have pointed out, the claims of the established churches are a positive hindrance to the enlargement of our church's bounds by evangelistic work. Too many of our appropriations for such fields are bread take from those who are hungry for the gospel itself. And the church that assumes its own support makes a direct contribution to evangelistic work thereby.

Our Home Mission column last week had an account of a church that was moved by these considerations to declare its independence, and by agreeing to raise the $50 appropriated to its field, to contribute that much to the great work of preaching the gospel to the perishing. We commend the example of Rocky Mount to all whom it may concern.

"But there are circumstances"—

Yes, we know.

The Sabbath and the State. The Atlantic and North Carolina Railroad is owned by the people of North Carolina and administered for them by their servants, the elected and appointed officials of the State. The railroad has been running negro excursions on Sunday, lately, from Morehead to Goldsboro and from Goldsboro to Morehead. The State thus compels its employees to violate the Sabbath by unnecessary work, and therey bsets a bad example in the violation of its own laws. It throws the temptation of low rates and a high frolic in the way of the negroes, disturbs the peace and quiet of the day all along the route, and empties into a Christian city in this Christian State, at the hour of public worship a crowd of noisy, and in one case at least, of boisterously drunken excursionists. All for the money there is in it.

Now the Christian people of this State, are unwilling partners both in the profit of the crime and the crime itself. And they should visit with swift condemnation all who are responsible for the outrage. If any government official thinks that a few dollars made for the railroad outweigh the religious sentiments of the people of North Carolina, he will find himself egregiously mistaken. The people do not propose to go into the Sunday excursion business and they will not allow their servants to conduct such a business in the name of the State.

Misdirected Energy. We honor the Woman's Christian Temperance Union for what it has accomplished in arousing public sentiment against that den of all iniquity, the saloon. For that reason we deplore the wasting of so much energy with regard to the old custom of christening the battleships with a bottle of wine broken upon the bow. Before the launching of the Illinois last week, petitions were circulated, an immense amount of literature distributed, and conventions held and resolutions passed—all to keep a bottle of good wine from being wasted.

Suppose that all this energy had been directed towards the closing of a saloon or two, towards the reclamation of one poor drunkard, would not more have been accomplished, even according to the premises of the W. C. T. U., than the saving of a bottle of wine for somebody to drink.

The objection made is to the prominence given to wine in the ceremony. But that objection cuts too deeply into any sane principle of inspiration. Are not the blessings of the Gospel set forth in the invitation; "Come, buy wine and milk without money and without price?" Did not our Lord hallow the nuptial ceremony with the miracle of Cana, and did he not use wine as one of the elements in the Memorial Supper? Let it be understood that any principle that weakens faith in the Bible or in the Divine wisdom of Jesus Christ, will be ruinous to the reform which it supports.

Let us not give up the fight against the saloon for any such side-issues as the christening of the battleships. We need the support of the solid, substantial men, who are offended by any such mixture of nonsense and fanaticism.

We need to get on scriptural ground and unite on scriptural principles for a crusade against the saloon, which will be as effective as the fight has otherwise been futile.

REVIEW OF CONTEMPORARIES.

There is a Presbyterian paper, the *Interior*, bewailing the Presbyterian demand for purity of doctrine.

Here is anxious solicitude in some quarters lest we shall have no more heresy trials—and their importance, interest and profitableness are highly extolled. The Methodists, Baptists, Episcopalians, and all the rest of the evangelical churches get along very well without them. The Canadian and English synods will have none of them. Scotland has left them behind. We hear of none of them in the Southern or Reformed churches, in this country or abroad. The consensus of Christian opinion appears to be that they are both unnecessary and injurious—that there are more Christian ways of conserving Christianity. Our Presbyterian church certainly wants no more of them. That fact could not be more strongly emphasized than it has been within a year past. If a preacher antagonizes the essential doctrines of Christianity all the churches silently drop him, and that ends the trouble without a word. There is more effectiveness in this fact than most people would be inclined, without specific evidence, to believe.

And here is an Episcopal paper, the *Southern Churchman*, which intimates very clearly that there may be something even worse than heresy trials.

The General Convention, which is to meet in Washington, will have canons to enact, some to improve, some to omit. They will do this, possibly will do it better than ever.

Will it do anything to drive away the erroneous and strange teaching from the Church? We feel confident it will not. Possibly this is not the purpose of it; possibly it would stir up strife, and will find itself unable to do it; possibly it may be satisfied with a "resolution," which will mean nothing in particular. If it fails to do anything, what is the next thing to be done? or is there any next thing, and will the Church have to wait for something to turn up? Possibly this Church will wait until it sees what the Church of England does; "for when it takes snuff we sneeze."

We commend the last remark to those "historians" who are trying to make out that the Episcopal Church in America smoked Independence tobacco when the English Church took Royalist snuff—in 1776 and the years following.

How the South is coming into her own! Southern people have always contended for the ability to govern and to vote before privileges of office and of franchise were ever granted. But that was "heresy," especially in Northern Presbyterian circles. The government that gave the bullet to the Indian gave the ballot to the negro. *The Interior* has sense enough to see the drift of opinion now and the courage to face the issue. Just substitute the millions of ignorant slaves upon whom the suffrage was bestowed for the Philippinos and the Porto Ricans, and Southern principles are vindicated. But—shade of Abraham Lincoln!—is not "government without the consent of the governed"—human slavery? And is not the "heresy of slavery" one so great as to deprive one holding it from the Communion "except upon confession and repentance." We commend these extracts to the attention of the thoughtful.

One result of our capture of the Philippines, not to say our occupation of Puerto Rico, will be the necessary abandonment of our French revolution philosophy that all men are fitted for self-government. From the outcry of certain journals one would suppose that we must extend the suffrage to all dependent races or throw up our republican form of government. When our forefathers asserted that authority must in justice rest "upon the consent of the governed," they were doubtless charmed with the form of the apothegm; but they made certain very evident and most important reservations in their practice. They excepted their own wives and children and servants and "Indians not taxed," not to speak of the minority, which sometimes rose in protest as very soon indeed in Shay's rebellion. Popular government rests not upon a theory of man's rights but upon an experience of man's capabilities. No man has a natural right to enact injustice; and if lacking in intelligence or morals he is no more fit to be a citizen than to be a Czar. Our forefathers were highly transcendental in their Declaration but eminently practical in their Constitution. If now forced to restrict suffrage to the worthy abroad we may learn to be more careful in its bestowment at home. * * * As to subject races—well the less we say about that the better. Is not this "a white man's government?"

Louisville Presbytery (Continued.)

The Houston Case.—The Presbytery adopted the following paper in regard to Dr. M. H. Houston:

I. WHEREAS, This Presbytery did, on October 27, 1897, adopt the following action forbidding the return of Dr. M. H. Houston to the foreign field, to-wit:

"The Presbytery expresses the opinion that it would be unwise under existing circumstances for Dr. Houston to return to the foreign field."

And, whereas, reports have reached this Presbytery that Dr. Houston has made application to an officer of the China Inland Mission for appointment as a missionary to China, and

II. WHEREAS, This Presbytery at its stated spring meeting in 1898, sent the following message to Dr. Houston:

"The substantive part of Dr. Houston's paper is embraced in the following words: 'I now give back to the Presbytery of Louisville all rights and privileges that I received by my ordination as a minister of the Presbyterian Church, and I take my place as a private member of the Church. My name is borne on the roll of communicants in the Presbyterian church of Waynesboro, Va., and in this relation only I now stand in the Church of my fathers.'

"It is clear to the committee that a minister cannot by his own act divest himself of his office, and consequently Dr. Houston's declaration is of no effect. The committee entertained the hope that it would be possible to construe the paper as a virtual request by Dr. Houston to be 'divested' by Presbytery could at this meeting bring this matter to a conclusion. An interpretation, however, of this character does not seem admissible.

The committee therefore, recommends the Presbytery to communicate to Dr. Houston its readiness to consider any request on his part to be divested of his office when presented in accordance with the provisions of our Book of Church Order."

And Dr. Houston in a letter to the Stated Clerk of Presbytery of date of September 20, 1898, as follows:

WAYNESBORO, VA., Sept. 20, 1898.

Rev. David M. Sweets, S. C.,

DEAR BROTHER: I have received to-day your letter of the 13th inst., with the enclosed "Presbyterial Report of Louisville Presbytery." As you state in your letter that you desire to be assured that this enclosure has reached me, I very cheerfully send you this acknowledgment as a matter of Christian courtesy. A former copy of the Presbyterial Report which you sent me was not acknowledged by me for the reason that on December 23, 1897, I gave back to the Presbytery of Louisville all rights and privileges that I had received by my ordination as a minister of the Presbyterian Church, and took my place as a private member of the Church.

With cordial wishes for the welfare of yourself and all your associates in the Presbytery of Louisville, I am,

Fraternally yours,
M. H. HOUSTON.

expresses his intention to ignore the said action and all authority of the Presbytery over him, contrary to his ordination vow (Book of Church Order, 119, Par. 4). Therefore—

Resolved, That the Presbytery does hereby institute process against Rev. M. H. Houston, D. D., and cite him to appear before this Presbytery at its approaching spring session to be held at Anchorage, Ky., on Tuesday, April——1899, to answer to the charge of contumacy.

And the Presbytery does hereby appoint Rev. J. S. Lyons, D. D., Rev. C. R. Hemphill, D. D. D., and Rev. D. M. Sweets to prepare the indictment and to prosecute the case, with instructions to present the indictment to Presbytery at an adjourned meeting to be held at Carlisle, Ky., during the sessions of Synod.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: Bed time came at last as all the times we talk about come, if we only wait patiently. But can you tell me why little folks never want to go to bed and *almost* always have a fuss and fret over it? You see that was the way with little sister Five-years-old. Mrs. Papanmamma said she was at her wit's end to know what to do about it. She did so dislike to send for Dr. Peach at night. In fact he refuses almost all night practice and will not come to see his patients unless the sickness is quite serious. That night the big children had all gone to the nursery to read till their nine o'clock bed time, and Mr. Three and the baby had been tucked away before eight and now came sister's bed time. She was standing by the table in the sitting room drawing, with her forehead all puckered up—she was so much in earnest and having such a good time. "One—two—three—four—five—six—seven—eight"—counted Mrs. Papanmamma. "Somebody's bed-time." "No, no, *please* let me stay a little longer," pleaded the little lady. "You may stay while I tell you *one* story then—a short one." "All right, let me sit here and put my doll to sleep," she said, running out and bringing back a very dilapidated china doll.

"Well," began mamma, "One time there was a little girl, a nice little girl with long curls and blue eyes, and dimples like somebody's and the sweetest, dearest little rosebud of a mouth. She was sunshine, this little girl was. One night just before eight o'clock she was sitting curled up in her papa's big arm chair combing her dolly's hair, and oh! she had the prettiest doll with 'open and shut' eyes, and long, golden hair. The doll had on a dear little night gown and seemed all ready to be put to bed and her dear little mamma was brushing and combing away at her hair and singing the sweetest, to dolly and herself. Just then the clock struck—one—two—three—four—five—six—seven—eight! Mamma turned round and said, "Little one, it is bed time now." Then she went on with her work. Our little lady gave a brush or two to her doll's hair, patted her and laid her lovingly on her shoulder, slid down from the big chair, and kissed her mamma good night, and walked straight up stairs to nurse without a single word of fuss! What do you think of that, little sister?" She looked down at her old china dolly for a minute and then up at mamma, and said with a mischievous smile, "If you would give *me* a nice doll like that, I would do that way too, like *that* little girl did!"

Mrs. Papanmamma was so astonished that the point to her story had struck the little daughter, wrong end foremost, that for a minute she had nothing to say; but little sister was looking rather mournfully at the china doll without any hair on its head—any real hair, I mean—so she had to do something. "I'll tell you what, little sister," she said, "if you will learn to go to bed promptly and to take good care of your dolls, you shall have a nice one too." "All right, all right, I will mamma, I will; and can she have really truly hair, and open and shut eyes, and shoes and stockings and—" "Yes, yes, darling, but you must make a good beginning and go *now* when mamma says so. Little sister was fairly dancing with delight and ran to each of us for a big hug and a kiss, then back to mamma for the last kiss—the last kiss was always for mamma.

"Well, I'm glad I don't have to go up stairs," she said, running into the next room. Presently a little white-robed figure slipped back to "say prayers" at mamma's knee,

"Now I lay me down to sleepy,
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee Lord my soul to take;
All this I ask for Jesus sake.

Oh, Lord, bless papa and mamma and Miss Alice and sisters and brothers and the baby and Mr. Brown and Mrs. Brown and Jack Brown and James Brown and 'Liza and Hector, and—who else mamma?" "Just say 'everybody I love,"—"and everybody I love, and please help me to mind my mamma and don't let me have any more switchings while I'm five years old and please give me a Billy Goat and a wagon and let him be in the back yard in the morning with Eddie to hitch him up, Amen. And mamma, can I have a boy doll too, like Bessie's?"

But the eager little questioner was "tucked in" and was soon safe in the land of Nod.

CHILDREN'S LETTERS.

His Oldest Bud.

CLIO, N. C., Oct. 4th, '98.

DEAR PRESBYTERIAN:—I am sick and have to stay in the house all the time and I want to write to you, but I can't write, so I'll have to get my sister to write.

My oldest bud has been sick with fever for nearly three months, but is a heap better.

Our pastor's name is Mr. Brown. I think just lots of him. He held a meeting at Clio last Sabbath, but I did not get to go but one day. I got sick. I wanted Mr. Brown to come to see me but he could not.

I will close.

Your little friend,
Age 4. DAVID R. HILL.

Past Fourscore.

KENANSVILLE, N. C., Oct. 4, '98.

DEAR PRESBYTERIAN:—As you were so kind to print my other letter I will write again. I am not going to school now, but expect to start soon. We will have a new teacher this session. I hope we will love her and learn fast. I go to Sunday school. I learn a verse in the Bible every Sunday. Grandma is not with us now. She left last Saturday. She was 83 years old last month.

Your little friend,
BETTIE SOUTHERLAND.

Sawing Wood and Cleaning Up.

BARIUM, N. C., Sept. 29th, '98.

DEAR PRESBYTERIAN:—This is the first time I have written to the PRESBYTERIAN. I am 8 years old. Our school teacher's name is Miss Carraway. We have nice new desks, just from the factory, in our school room. We have blackboards in our school room. I am in the third grade. I study old Greek stories and word book and little geography and arithmetic and am going to study language. Our school teacher took the third grade to the woods to get hickory nuts and autumn leaves a few days ago. The little boys have to saw wood and the little girls have to clean up. Now I will close. Good bye.

Your little unknown friend,
MAY CROCKER.

Dr. Green and Dr. Peach.

CLINTON, N. C., Oct. 1, 1898.

DEAR PRESBYTERIAN:—I thought I would write another letter and try for the prize, as you were kind enough to print my first one. I did'nt know about the prize then. I have started to school now and begun to study Grammar and Geography. I go to school to my own Mama and find her pretty strict. We have Dr. Green at our house instead of Dr. Peach and mama says she has had him in our family ever since she had either boys or girls, 25 years ago. We have Dr. Love also and their prescriptions never conflict at all, but help each other. I will ask my little Presbyterian friends a Bible question: Who slept on an iron bedstead and of what length was it?

Your little 8 year old friend,
ELIZA HOWARD PEARSALL.

We Have'nt Any Waste Basket.

CANDOR, N. C., Sept. 27, '98.

DEAR PRESBYTERIAN:—My friend is writing to the *Christian Observer*, and we are going to see who can tell the most about our little village. It is such a little place I am afraid you would hardly see it if you were to pass through.

Candor is in the southern part of Montgomery county, and has three stores, cotton gin, mill, turpentine still, post office and M. E. church. There is'nt any Presbyterian church here, but there are two not very far from here—Jackson Springs and Macedonia. There is not any Sunday school in the M. E. church here, so our teacher has a little Sunday school in our house for the children. We are going to learn the shorter Catechism and get our names on the roll of honor.

There is a large school building here and we have a lady teacher. The school is public now, and there are 46 pupils on the roll, but they don't all come every day. We have a Children's Literary Society that meets once every week, and we enjoy going to it ever so much. I most always play on the piano. My little sister likes to write the budget of fun; and she puts in some queer things sometimes.

I take music lessons and practice nearly 2 hours a day, and after getting up my lessons I don't have much time for play, but on Saturday we go nutting.

I must close for fear my letter might go to that terrible waste basket.

Your little friend,
NOLIE CURRIE.

How "Fighting Bob" Evans Received His Nickname.

The story is that when he was starting for the Naval Academy at Annapolis his mother gave him an illuminated Bible text which she had worked to hang on the walls of his room. Upon arrival at Annapolis he was told that it was against the rules to hang pictures on the walls. Nevertheless Cadet Evans proceeded to hang the text above his head. An officer coming along ordered him to desist, quoting the rules. "My mother gave me this text and told me to hang it in my room and remember it," said Bob, "and I'm going to put it there and keep it there." The result was a fight, in which the officer came out second best and the cadet was arrested for insubordination. He appealed to higher authority, backed by his father, and the matter finally reached the President of the United States, who decided that Bible texts were allowable on the walls of the Academy. From that time Capt. Evans, now old enough to have a daughter married and a son in the navy, has been "Fighting Bob."—*Ex.*

Too Big for His Boots.

With great trouble, a small body of men were busy hoisting a heavy log to the top of the blockhouse that was being repaired after an assault in one of the campaigns of the war of American Independence.

As the log swung to and fro the voice of a little man was heard encouraging the workers with a "Heave away! There she goes! Heave ho!"

By-and-by there rode past an officer in plain clothes, who asked the little man why he did not help the others.

"Sir," was the pompous reply, I am a corporal!"

"Indeed," said the other, "I did not know that; I ask your pardon, Mr. Corporal."

Dismounting without further ado, the officer lent a willing hand till the job was done. Then wiping the honest sweat from off his brow, he turned to the little man and remarked:

"The next time, Mr. Corporal, you have a bit of work like that in hand and too few men to do it, send for the Commander-in-Chief, and I'll come again and assist you."

With such an offer and rebuke General Washington left the astounded corporal to his own reflections.—*Little Folks.*

How Will Was Cured.

"I don't know what to do with my little boy," said Willie's mother.

"He hasn't been well; and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play when he does not feel like it?"

"I know a prescription much better than your doctor's" said a strange lady, sitting by.

"What is it?" asked Will's mother.

"Call him, and let me tell it," said the stranger.

"Will! O, Will! come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the sand.

"They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady brightly, "if you are not too busy I wish you would help me a little."

Will pricked his ears. It had been a long time since he had been allowed to help anybody but himself.

"Do you see that little yellow cottage away off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in the cottage, and I want to send him an orange. Will you take it?"

"Yes, ma'am, certainly," said the boy.

"And Will," she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know. He can't get out of the house by himself, but he might with you to help him."

Will was done moping now. He forgot all about himself in doing things for lame Lucien. The strange lady's prescription worked wonders.

If you ever feel dull, little readers, I advise you to try it.—*Ex.*

Charlie's Photograph.

"I declare," exclaimed Mrs. Richardson, "I don't know what in the world to do with Charlie to break him of his careless and slovenly habits?"

"Why, what has he been doing now?" asked Mr. Richardson.

"Oh, he is so untidy about making his toilet. He puts the hair brush in the water and leaves it there till it is soaking wet. When he comes in from his play for dinner, he puts a little soap and water on his face and then wipes it off on the towel. What shall I do? Here he has left almost a picture of his features in dirt on this clean towel."

Mr. Richardson made no reply, but going to the attic he soon returned with a long, narrow picture frame, which once upon a time had been used to inclose a panel picture. Measuring, he found that the towel would almost exactly fill it, and taking a few tacks, he cleverly fastened it to the back of the frame, and then going to his desk, he wrote this placard: "Charlie's Photograph." This he fastened to the bottom of the frame, and then hung the whole up on the wall right beside the washstand. Then Mr. and Mrs. Richardson watched the next time Charlie went to wash his face. He rushed breathlessly into the room as usual. They heard him splash in the water for an instant, and then there was a moment's pause, as though he were searching for the towel. Next they heard a low exclamation of surprise, and presently he came out of the room looking very much ashamed. He hung his head sheepishly during the entire meal, but after it was over said in a low tone: "Mamma, if you will please take my photograph down from the wall, I'll promise you not to wash any more in that way."—*Ex.*

A Scripture Alphabet.

A long time ago a Methodist preacher, Rev. Mr. Cain, then serving as colporteur, came to our home. My parents bought from him a little book for children. The book contained, among many other pleasant stories, an illustrated alphabet in verse. The words and memory of the pictures are still fresh in mind through all these years. I have not seen the book in more than a quarter century. I suppose it is long ago destroyed but I give one example through the columns of the PRESBYTERIAN.

A.

"A is for Adam, he was the first man;
He broke God's command, and then sin began."

In the book of Genesis we are told about the Creation after God had made all this beautiful world with its trees, flowers, and birds, beasts, and insects of all kinds, and the sun and moon; He "made the stars also." He divided the water from the land and created great whales and fishes of every kind and made them to swim in the water, and "God saw that it was good." He created the first man, Adam, and gave him dominion over the earth and all creatures therein, and He gave unto Adam a woman, Eve, as a help-meet, saying it is not good for man to be alone. Now Adam and Eve were made perfect in the image of God, and God planted a garden eastward in Eden and there he placed them. Oh! how beautiful was that garden, lovely flowers, and luscious fruits, a garden planted by the the hand of a loving Father for his children. Now Adam and Eve were to live in the garden, to dress and keep it, and were to enjoy freely all the fruits and flowers, but in the midst of the garden God placed a tree, the fruit of which they must not touch or eat. But the tempter in form of a serpent persuaded Eve to eat of this fruit, telling her that they should not be punished. Alas! she ate and gave the fruit to Adam. They were no doubt sorry then, for all their innocence and happiness was gone, for God in displeasure sent them forth from this lovely garden out into the world to gain their living by toil and sorrow; but in His mercy and love He promised them a Saviour. So we are taught that through the disobedience of our first parents we are subject to sin and need a new heart made free from all uncleaness through the atonement. CECELIA.

Maxton, Sept., 1898.

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Why should you pay the middleman a big profit, when you can buy the finest Piano made direct from the factory and save so much money?

STIEFF PIANOS have no superior and the only world-renowned piano sold this way. You can't afford to pay the price of a Stieff Piano for a medium grade. Terms to suit. See our stock. We have the finest tuner in the State. 'Phone 196.

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MARRIAGES.

STOGNER-DUKIE.—At New Home, Ala., on Sept. 7th, 1898, by Rev. T. S. Wood, of Taylorsville, Mr. James A. Stogner, of Taylorsville, to Miss Fannie Dukie, of New Home, Ala.

OBITUARY.

LEMEN.—Died, Sunday, Sept. 25th, 1898, at his residence near Shepherdstown, W. Va., in the 66th year of his age, Mr. Martin B. Lemen, for twenty-seven years a member of the Shepherdstown Presbyterian church. He followed his Christian wife to the grave in eight months. "In my Father's house are many mansions."

SYKES.—On Saturday, Oct. 1st, at his father's home in Orange county, Ralph Bingham Sykes died of typhoid fever, in his 21st year. As we laid his body in its earthly resting place, we rejoiced to know that his soul had entered upon the enjoyment of the eternal Sabbath. He was a member of Bethlehem church, and had "adorned the doctrine of God our Saviour in all things."

Resolutions adopted by the session of Lumberton church on the death of Col. Rowland.

WHEREAS, The great Head of the Church has removed from us our beloved brother and co-laborer, Col. Alfred Rowland, and,

WHEREAS, The session of this church realizes that in his death the church has lost a useful and consistent member, and a wise and faithful officer, the community a public-spirited, patriotic citizen, and his family, a tender and devoted husband and father, therefore

Resolved, That as a testimonial to his high character and moral worth a page in the book of records of the session be set apart and a proper memorial of Col. Rowland be inscribed therein.

Resolved, That we tender to his bereaved family our profound sympathy in this hour of deep sorrow, and affectionately commend them to the covenanted mercies of the loving Father, and to the consolations of His grace.

Resolved, that a copy of these resolutions be sent to the family of the deceased and to the NORTH CAROLINA. PRESBYTERIAN for publication. By order of the session.

J. A. MCALLISTER, Clerk.

A Memory.

There were four of us sitting on the steps of the eastern porch watching the rapid and vivid flashes of heat lightning in a mountain of dark clouds, at the close of a hot Sabbath, in July, 1884.

"How beautiful!" exclaimed Hulbert.

"Why, Burt, it is more than beautiful; it is grand," said dear Charley.

Jessie repeated softly, "His lightnings lighted the world."

And I added, "Clouds and darkness are round about him."

Hulbert was silently watching the grand display before him, when suddenly he asked:

"Charley, do you think God is in that cloud?"

"Certainly I do. The Psalmist says, 'He makes darkness his secret places; his pavilion round about him are dark waters and thick clouds of the sky.' And in another place, 'He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind.'"

"Who maketh the clouds his chariot, who walketh upon the wings of the wind?" added Jessie.

"Well, it makes him appear more real when one thinks of him in this way, I have always looked at a cloud as a cloud; and thought of lightning as electricity, and of thunder as the wind rushing in to fill the vacuum made by the lightning. I don't know that it ever before occurred to me that God had anything to do with storms. I have always supposed they were the natural outgrowth of certain conditions of the atmosphere, or in other words, of natural laws."

"So they are, Burt, the outgrowth of natural laws; but these laws are governed and controlled by their Maker," replied Charley.

"And that," said I, "is a very precious thought, for while he controls them, we can rest assured—

'That not a single shaft can hit
Until the God of love sees fit.'"

"Even the winds and the waves obey him," said Jessie.

Thus we talked of God's presence in his works, and of his particular love and care for all his children as we sat there watching this grand electrical display in the heavens until a late hour. Then we went in, and Charley read a portion of Scripture, and led in prayer before we separated for the night.

Fourteen years have passed since we four sat there in the gloaming of that sweet Sabbath evening, and the memory of that picture is as fresh in my mind to-day as then, and oh! how precious! Hulbert and dear Charley no longer look at these things darkly—as through a glass—but see eye to eye, and know as they were known. Dear Jessie has spent seven years in India, pointing her heathen sisters to the Lamb that taketh away the sins of the world. The little house that was then our home has been destroyed by fire, but the memories which cluster around its ruins can never perish. Thanks be to God, the Giver of every good and perfect gift, that to these good gifts he added memory.—*M. M. D., in Herald and Presbyter.*

Dr. W. H. Wakefield

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BETHEL PRESEYTERY.

Account of the Proceedings of the Fall Meeting at Blackstock.

The Presbytery of Bethel met at Blackstock, S. C., on Tuesday, September 27th, and was opened with devotional exercises. The sermon was preached by Rev. T. C. Ligon, on Matthew, xiv:23.

Rev. W. B. McIlwaine, of Japan, was elected moderator, and Rev. W. A. Hafner was made clerk.

Rev. J. H. Dixon, of Pee Dee Presbytery, was received as a member of Bethel Presbytery, and order was taken for his installation.

Mr. J. P. Marion, Jr., was received as a candidate for the Gospel ministry.

Hickory Grove Church was reported as organized and the name enrolled.

Carmel Hill Church was dissolved and the members instructed to unite with Mount Pleasant Church. The property is held by Presbytery for further use.

A memorial of Licentiate W. B. Allison was read by Rev. W. G. Neville.

Rev. D. S. McAllister and Rev. W. G. Neville were re-elected trustees of Davidson College.

Rev. Alexander Sprunt, D. D., was re-elected stated clerk for two years.

The following committees were elected to serve for the next term:

Home Missions—Rev. J. K. Hall, Rev. W. G. Neville, Rev. J. B. Swann, Rev. W. A. Hafner; Ruling Elders A. H. White, J. M. Spratt and W. D. Knox.

Foreign Missions—Rev. Alexander Sprunt, D. D., Rev. D. S. McAllister and E. A. Crawford.

Education—Rev. S. H. Hay, Rev. D. N. McLauchlin, Rev. J. H. Wilson, Rev. J. G. Herndon, and Messrs. J. S. Drennan, C. B. McKeown and James Hamilton.

The Bible Cause—Revs. W. W. Ratchford, Chalmers Moore and T. R. Nesbit.

Sabbath Schools—Rev. Chalmers Moore and A. P. Brown.

Rev. Dr. Shearer, of Davidson College, was present and addressed the Presbytery on the subject of the college.

Rev. J. F. Doggett resigned his pastoral charge of Kershaw and Beaver Creek churches, and he was dismissed to Holton Presbytery.

Licentiate F. W. Gregg was permitted to suyply Uriel and Zion churches.

The churches of Lebanon and Union submitted calls for Licentiate F. L. Higdon, of Mecklenburg Presbytery, which it is presumed he will accept.

The pastoral relations existing between Rev. Jno. G. Hall and Pleasant Grove, Catholic and Hebron churches was dissolved, in order that he might return to Mexico as a foreign missionary. It is expected that Brother Hall will return to Mexico about November 1st.

Ebenezer wrs chosen as the place for our next—spring—meeting, on Tuesday before the full moon in April, at 11:30 a. m.

Presbytery had peculiar pleasure in having during its sessions the presence of three foreign Missionaries. The moderaior, Rev. W. B. McIlwaine, has been eight years in Japan; Rev. Jno. G. Hall, fot 20 years in Mexico; and Miss Ella Davidson, who has been seven years in China. A reception was given Miss Davidson at the manse on Thursday, at 3 p. m.

STATED CLERK.

Enoree Presbytery

Held its fall session at Spartanburg, S. C., September 27-29. 60 members—22 ministers and 28 elders being in attendance. Rev. Robt. Adams was moderator, and presided with such excellence that the business was despatched in a prompt and orderly way, and no time was wasted.

Our new church, Carlisle, organized since the last meeting by a commission, was enrolled; one pastoral relation between Rev. W. L. Walker and the Third Church, Greenville, was dissolved, and calls from that church and Wellford for the pastoral services of Rev. W. L. Boggs were placed in his hands and arrangements made for his early installation. Mr. Boggs thus relinquishes the evangelistic work of the Presbytery and returns to the pastorate.

Mr. H. Maxey Smith, a student of Columbia Seminary, was received as a candidate for the ministry from the care of South Carolina Presbytery, and Mr. Thornwell Jacobs, youngest son of Rev. Dr. W. P. Jacobs, after an excellent examination, was licensed to preach the Gospel.

The various interests of the work in the bounds of the Presbytery, as presented by the churches and the executive agencies, were considered and discussed in a committee of the whole. A special conference on colored evangelization was also held one evening, and Rev. W. T. Matthews, Chancellor of the lodge at Clinton, S. C., was also heard in regard to that institution.

Once more the views and teachings of the Revs. N. J. and S. C. Todd, who are reported as propagating doctrines concerning sanctification, which are not in accord with our Standards, came up before Presbytery. A paper signed by three members, and urging a judicial trial, was presented and its adoption recommended by the Committee on Bills and Overtures, but a substitute, providing for a committee of five ministers to inquire into the views of these brethren, to discover what, if any, are their divergences from our Standards, etc., and to report to Presbytery during the sessions of Synod, prevailed by a large majority.

This committee met Messrs. Holmes and Todd the morning after Presbytery adjourned, spent some five hours in earnest conference with them, and will meet again for further conference on the 10th of October, when they promise to present a paper formulating their views on the questions involved.

The two amendments to the constitution proposed by the Assembly were adopted.

The next stated meeting of Presbytery will be at Jonesville, April 4th, 1898.

T. H. L.

Presbytery of Norfolk.

The Presbytery of Norfolk met at Powellton Church, Wachapreague, Va., Tuesday, Sept. 20th.

There were present nine ministers and Ruling Elders Samuel Cumming, S. B. Ward, S. F. Ross and E. T. Powell.

The opening sermon was preached by Rev. J. H. Henderlite, retiring moderator.

Rev. R. B. Eggleston was elected moderator and Rev. C. W. Maxwell temporary clerk.

Rev. W. S. Campbell, of East Hanover, and Rev. M. S. Littlefield, of the Presbytery of New York, were welcomed as corresponding members.

Public worship was held each day at 11 a. m. and 7:30 p. m. and was well attended and much enjoyed by the people.

An enthusiastic meeting was held in the interest of home missions and stirring addresses were made by members of Presbytery and invited speakers.

The foreign missions meeting was attended by a large audience who listened with deep interest to addresses by Rev. C. K. Cumming, of the Japan Mission, and Rev. Edward Mack.

Special attention was given also to "Sunday schools," "education" and "state of religion in the churches."

The Bible cause was presented by Rev. W. S. Campbell, State secretary, and was commended to the liberality of the people.

The Presbyterial sermon on "Inspiration" was preached by Rev. E. B. McCluer. Rev. C. W. Maxwell was appointed to preach at the next regular meeting on the "Office and Duties of the Ruling Elder."

It was ordered that arrangements be made for a special meeting of Ruling Elders, to be held during the spring session of Presbytery, the object being to discuss the Ruling Elder's official relation to the active and aggressive work of the Church.

Synod was overtured to assign more of the time of an evangelist to work in our rapidly developing territory.

Presbytery expressed gratification that Rev. R. A. Robinson has taken charge of Margaret Academy, an important educational institution at Onancock, and congratulated him on the bright prospects before him in the work of Christian education.

Overtures sent down by the Assembly were answered in the affirmative.

Dr. Lacy tendered his resignation of the office of Stated Clerk and it was accepted, though with much reluctance, both on account of his proficiency as a clerk and the high personal esteem in which he is held by all our ministers and people. Rev. E. B. McCluer was elected Stated Clerk.

It was resolved that apportionments be made for all the causes of beneficence on the basis of the total contributions of the churches, and the work of apportioning was assigned to a permanent committee.

The meeting of Presbytery was much enjoyed, and its social features were exceptional. Meals were served to members and visitors, at noon and evening, at the Masonic building, which were in keeping with the far-famed bounty and hospitality of the Eastern Shore.

Sailing excursions in the afternoons, to islands near the coast, were a most pleasant recreation.

Presbytery adjourned to meet at Holmes' church, Bay View, April 10th, 1899, at 11 a. m.

S. C.

Fayetteville Presbytery at Red Springs.

This body met and was in session three days. A good representation of ministers were present, but the eighty churches were not near all represented by ruling elders. The hospitality of the people was such that surely every one was well taken care of. The proceedings throughout the session were harmonious and were dispatched with the greatest diligence and care. The free conversation on the state of religion revealed the fact that one church had an elder living in New York, and a deacon in Chicago, a long ways apart and a great distance from the church, and the officers left had gone into politics.

It is notable that many of the churches without regular preaching are in a healthy condition, and show less friction of all kinds than some of those regularly supplied.

Dr. Smith, of Davidson College, appeared before the Presbytery in three addresses, being called up on different subjects, and always entered at once into the subject and spoke to the point. He impressed the writer as being a man well acqualnted with the whole world, its needs and conditions, and as one that can give his information with unusual ease and grace.

Dr. Smith was here to give the first of a series of monthly lectures that are to be given before the Seminary students, faculty and friends during this term. Dr. Smith's was a most pleasant and profitable one. One of the most enjoyable features of the Presbytery was the accepting of an invitation from President Vardell to attend a "Recital" given by the faculty and to take tea, at the Seminary. The members were met at the door by the young ladies who escorted them to the chapel, where they were highly entertained for an hour by the most skillful rendering of attractive music, recitals, songs, etc.

Then the call of the bell to the dining-room was answered, where all were received by the young ladies and seated at many tables, while a sumptous supper was served, and all made to appreciate *our* Seminary more than ever. One ruling elder declared that it was the finest hotel that he had ever eaten at in his life, and had the nicest and most polite waiters that he had ever seen.

One thing noticeable in these days is that people in communities where Presbytery is held do not attend its sessions as they did a few years back. The writer recollects when people would go miles to attend meetings of Presbytery. There might have been more interest taken in church work, or work of the church, by Presbyterians then generally than now.

Sunday following Presbytery was a good day. Dr. Hill preached the communion sermon to an exceedingly large and appreciative audience. Rev. A. McLauchlin preached in the Methodist Church, Rev. W. B. Arrowood at Antioch, five miles in the country. At night Dr. Hill preached in the Methodist Church and Mr. Arrowood in the Presbyterian. The Spirit was present at all these services, especially at the communion, where many eyes overflowed with tears. We felt that God was near and willing still to be gracious unto us.

J. McL.

Presbytery of Missouri.

Place and time of meeting.—Augusta Church, September 27th.

Officers.—Rev. J. A. Creighton, moderator, and Rev. J. R. Finley, stated clerk.

Dismissals.—Rev. W. A. Cook to the Presbytery of North Mississippi, and Rev. L. F. Lynn to the St. Louis Conference of the M. E. Church, South.

Resignation.—Rev. J. R. Bridges resigned the pastorate of the Columbia Church. The Church was cited to show cause at an adjourned meeting during the sessions of Synod, why the request should not be granted.

Reception.—Rev. H. B. Barks from the Presbytery of Lafayette.

Concord Church.—A committee was sent to this church with a view to grouping with some other church.

Synod's evangelistic work.—Presbytery decided to co-operate no longer with Synod in its evangelistic work, but in future to look after its own interests, and to give to Synod ten per cent. of its contributions to that cause.

Place and time of next meeting.—Keytesville, and Tuesday after the second Sabbath in April, 1899, as the time.

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

North Alabama, Munford, Tuesday, October 25, 7:30 p. m. Opening sermon by Rev. S. R. Walker. W. I. Sinnott, S. C.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

The Presbytery of Suwanee meets in Lake City, Fla., Nov. 4th, 1:30 p. m., 1898.

SYNOD OF GEORGIA.

Augusta, Greensboro, Ga., Oct. 13, 7:30 p. m. M. C. Britt, S. C

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

SYNOD OF MEMPHIS.

North Mississippi, Batesville, Miss., Wednesday, Oct. 26, 8 p. m. S. L. Grigsby, S. C.

SYNOD OF MISSISSIPPI.

Central Mississippi, Carrolton, Miss., Oct. 26, 11 a. m. C. E. Cunningham, S. C.

Louisiana, Alexandria, La., Thursday, Oct. 27, 7:30 p. m. M. B. Shaw, S. C.

New Orleans, Bethel church, New Orleans, Wednesday, Oct. 12, 7:30 p. m. Louis Vass, S. C.

Red River, Arcadia, La., Thursday, Oct. 27, 7:30 p. m. James A. McLees, S. C.

SYNOD OF SOUTH CAROLINA.

Charleston, First church, Columbia, Tuesday, Oct. 11, 8 p. m. H. G. Gilland, S. C.

SYNOD OF TEXAS.

Fort Worth, Gordon, Texas, Friday, Oct. 21, 7:30 p. m. J. N. McFarlane, S. C.

SYNOD OF TEXAS—continued.

Brazos, Velasco, Tuesday, Oct. 18, 8 p. m. Sessions are required to send up a written narrative. J. G. Tanner, S. C.

SYNOD OF VIRGINIA.

East Hanover, Mizpah church, Richmond, Tuesday, Oct. 18, 8 p. m. T. P. Epes, S. C.

CLIPPINGS.

The Eternal God.

We live in a world of change, where one man goeth and another cometh, and none continueth in one stay—where shadows flee over the plain, and generations of men vanish with like rapidity, and either pass away quickly or fade as a leaf. It seems to us that we may say, as we look out upon the present and take in its variations, its unexpected lapses into the midst of wars and contentions, its quick returns to peace, its days of storm and battle, of captured cities, of protocols and peace congresses, that we are living in a time of change—in a day when the world is in commotion and is sadly given to strife. The strifes, moreover, which so abound, and into which great and strong nations are plunged, are of serious moment. They are not passing and temporary disturbances, flashings out of wrathful humors, or of old, long-nursed enmities; but men's hatreds, in our time, are intense and vivid, and they lead out to long and costly wars, in which changes come on the faces of nations, or, as in Egypt, where ancient rivers are re-explored and barbarous peoples subdued.

Such are the strifes of the day, and they fill the world with changes and oppress us with

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thoughts of the mutations through which we are passing our days. How shall we best maintain our steadiness in this time of large and continuous changes? How shall we keep ourselves in peace in seasons of wars and rumors of wars? Is there a thought that can stay our hearts in such a time save the thought of the eternal One? We must supplant a lower and more meagre thought by rising to one higher and larger. It is scriptural to rise from the frailty of man to the immutability of God. In the ninetieth Psalm, which is called a prayer of Moses, the man of God, the writer takes refuge from the manifest frailty of man in the endlessness of God's years and the unchangeableness of his counsels. We need not fear that the changes of this mortal state shall affect the Church of God, for that is founded on the everlasting covenant is rooted in the eternal nature and purposes of the unchangeable One. Nations may perish in the midst of the contentions of their rulers, and the earth be vexed with wars and bloody strifes, but when we lift ourselves above all these changes to the King eternal, immortal and invisible, then may we pray with unquestioning faith: "Let the the beauty of the Lord our God be upon us; and establish thou the work of our hands, establish thou it." Wherefore, let us comfort ourselves and one another with these words.—*The Presbyterian.*

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A patient ministry may require us to labor on for years, and still see little fruit. But one fruit we shall see—a transcendent heroism of character; and such laborers may illustrate in their own persons the saying of Jesus: There are those who are first but shall be last, while the last shall be first.

Nor need we confine our thoughts to ministers over churches. The pastor is but one in a hundred, and lay workers God has ordained to a place in the economy of his grace. Never since the world began has the work of the laymen been in greater demand or more blessedly rewarded. The laymen, then, needs remember that "to labor and to wait," though one die in the waiting time, is the demand God puts upon all, both male and female.

Faith and patience in the Bible go hand in hand—a proof that the Book is human as well as divine. The putting the hand to the plow in the furrow and ne'er looking back, the mellowing the soil and the sowing the seed with no misgivings, these are the qualities we call Christian, because Christ-like. They are the characteristics of a patient ministry. Oh, for more such workers in the pulpit and out! More men with staying qualities. Men who believe every prospect in religion and in morals to be as bright as the promises of God.—*Herald and Presbyter.*

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NEWS OF THE WEEK.

On October 5th there was a battle between the Pillager Indians in Minnesota and a small body of United States troops under Colonel Bacon. The soldiers were fired upon from ambush and several killed and wounded. Two Indians had been arrested and their comrades were attempting a rescue. For a time there was a great deal of alarm lest there should be a general uprising of the Pillagers and their allies, but the excitement has subsided somewhat. Additional troops has been ordered to Leech Lake and Bermijah where protection was demanded. The soldiers under Colonel Bacon had recently seen service at Santiago.

The investigation of the War Department by the Commission has been proceeding without interruption. General Wheeler's testimony and that of General Lee was both on the side of the Department, so far as their observation and experience went. Other lines of investigation have developed much inefficiency and criminal carelessness.

The evacuation of Porto Rico will be completed by next Tuesday according to the ultimatum of the Porto Rican Commission. The Spanish forces in Cuba are gradually leaving the Island, and it is hoped that the evacuation of Cuba will be complete by the end of November.

At Manzanillo the Spanish commandant refused to give up the fortress to the Americans who were acting under orders to take possession. Bloodshed was averted by a timely telegram to the Spanish official.

There was a destructive fire at Atlantic City on Oct. 8, in which the Palace Hotel and $300,000 worth of property was consumed.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE
Poems. Opened Doors. *O. H.* Feed My Sheep. *W. E. Boies.* Editorial Brevities. Selected Readings	1
CORRESPONDENCE: Meditations of a Country Parson on the Degree of D. D.	2
A Prayer Book as a War Relic	2, 3
A Connecting Link. *J. M. Clark.* Two Wars. *The Interior*	3
CHURCH NEWS	4, 5
HOME MISSION DEPARTMENT	6
FOREIGN MISSIONS	6
WESTMINSTER LEAGUE	6, 7
SUNDAY SCHOOL LESSON	7
EDITORIAL: Anglo-Saxon Supremacy	8
REVIEW OF CONTEMPORARIES	9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. A Boy's Religion. The Busy Bees. The Story of Pedro Costello. Honor Thy Father. A Town Where Dolls Are Made. His Name in Their Foreheads. The Town of Used to Be.	10, 11
Marriages and Deaths	12
Clippings	13-15
News of the Week	16

OPENED DOORS.

At last God's hour has come—His gracious hour.
The doors long shut have opened at His word.
And lo! afar we see the fields all white
Unto the harvest, and we hear the cry
For help that rises from the distant shores.
The great world's anguished cry for love and rest
And peace, what is it but the voice of God?
Oh, laggards that we are, why lie we thus
Supine? Why heed the idle doubts that come
From coward souls? Let us arise and go,
With love and faith and the rich promises
That are our passports unto dying men;
With finger ever pointed to the Christ
Who if He lifted be shall draw all men
Unto Himself. So only dare we pray:
"Thy Kingdom come, Thy will be done on earth!"

October, 1898. O. H.

"FEED MY LAMBS."

That was a rare scene by the sea
Giving this test of loyalty—
An apparition on the shore
Seemed watching fishers at the oar,
Who dragged their net until it strains
To utmost tension with strange gains,
Just as the weary luckless night
Was leaving them in sorry plight.

He who to their dazed vision seems
A comer from the land of dreams
While mists are lifting from the sward,
Soon was revealed their risen Lord;
And guided by his own behest
Those hungry fishers now do feast
On bread and fish broiled by a flame
Kindled as strangely as He came.

There fell not word nor glance to tell
Of grievances remembered well;
But as the lake that rippled near
And mirrored in its depths so clear
The bending sky, was that dear scene,
For Peter such an ordeal keen,
While birds their guileless matins sing
And flowering vines their censers swing.

"Go feed my lambs"—thus too will we
Good Shepherd, prove our love for Thee.
And it is grateful to caress
Such little ones as Thou did'st bless;
Not only those dearer than gold,
But even waifs without a fold,
Who grow apart from tenderness
As blossoms in the wilderness.
Obscure may be their lineage
With poverty their heritage;
It is enough for us to know
These are Thy lambs we feed below.

W. E. BOIES.

EDITORIAL BREVITIES.

We cordially agree to the suggestion of Fayetteville Presbytery as to printing the scheme of collections for the Synod. See 4th page.

The Synod meets on Tuesday next at 7:30 p. m. The Committee on Enrollment at 4:30 p. m. The Synodical Evangelistic Committee at 11 a. m.

Do not fail to notify the good brethren at Gastonia of your coming. It will save them a deal of trouble and the delegate the embarrassment of waiting until he can be provided for. It will not be too late after reading this to drop a card to L. Q. Holland, chairman of the committee of entertainment.

It may as well be pointed out that the division of Mecklenburg Presbytery is not yet an accomplished fact. The Presbytery has passed an overture to the Synod asking for the division—that is all. The closeness of the vote in the Presbytery and the fact that there was not even unanimity among the brethren from the other side of the Catawba, will be additional reasons to those given in this paper before, for keeping the old Presbytery whole. Besides the Presbytery is coming so magnificently "into line" these days that the Synod may not care to risk an obstreperous daughter by the name of Gaston.

Besides the interesting discussion that will take place at Synod on the division of Mecklenburg Presbytery, we hope that a good deal of attention will be paid to our Synodical Mission work. We have been working one plan now for ten years. Perhaps it can be improved. Perhaps it can be changed entirely with profit. The work of evangelizing our own State rests upon our Synod and every member is interested in the ways and means as well as in the work and its results.

The Synod is a court of the Lord Jesus Christ. Let our prayers ascend to the great Head of the Church for the inspiration and guidance of His Spirit, in all that shall be done, that from this meeting together of the servants of Christ, there may come renewed zeal and consecration on the part of the officers and members of the Church, to the extension of the Kingdom of Christ and the glory of His Name.

The next issue of the NORTH CAROLINA PRESBYTERIAN will contain a handsome cut of the beautiful new church at Gastonia in which the Synod is to hold its sessions. It will have also several specimens of the church-building that has been going on in this Synod in the last ten years. It will be worth filing away for future reference. Subscribe now.

SELECTED READINGS.

If you wish to go from one side to the other of a steep, high hill, and there is a road through it, how much better it is to take the road than to climb over the top of the hill. Now there is such a road as this to the performance of duties, and that is the road of love. If a man does the things that he has to do in any other spirit than that of love, they are irksome tasks; but if he does them in a spirit of love, how his face laughs! how his hands tingle! how radiant in every part of his life!

If one were sent to take care of the poor, miserable, wounded soldiers lying in the plague-stricken hospitals on the plain of Solferino, he would say to himself, "Money would not hire me to do it, but I must do it because it is my duty. Here are men who are suffering and need attention, and I am bound to look after their wants." But let me find my own son among those unfortunate creatures, and, no matter how loathesome might be the offices to be performed toward him, could money buy from me the privilege of ministering to his necessities? Could any motive induce me to leave his side day or night? That which I should do in the one case through conscientiousness, or from a sense of duty, and which would be a disagreeable task, I should do in the other case through love, and it would then be a pleasure to me. I should do it with delight. There would not be hours enough in which I might serve in love my wounded son.—*Beecher.*

Since the time of Cervantes, the purest impulses and the noblest purposes have perhaps been oftener stayed by the Devil, under the name of Quixotism than under any other base name or false allegation. Quixotism or Utopianism: that is another of the Devil's pet words. I believe the quiet admission which we are, all of us, so ready to make that because things have long been wrong, it is impossible they should ever be right is one of the most fatal sources of misery and crime from which this world suffers. Whenever you hear a man dissuading you from attempting to do well on the ground that perfection is Utopian—beware of that man. Cast the word out of your dictionary altogether. There is no need for it. Things are either possible or impossible. You can easily determine which, in any given state of human science. If the thing is impossible you need not trouble yourselves about it. If possible, try for it. It is very Utopian to hope for the entire doing away with drunkenness and misery out of the Canongate. But the Utopianism is not our business—the *work* is. It is Utopian to give to every child in this kingdom the knowledge of God from its youth. But the Utopianism is not our business. The *work* is. —*Ruskin.*

CORRESPONDENCE.

For the North Carolina Presbyterian.

Meditations of a Country Parson on the Degree of D. D.

MR. EDITOR: One of the problems which has of late disturbed my lonely musings, is to decipher the precise significance of the two letters, *D. D.*, which are affixed to the name of many brethren in the ministry. I know, as a matter of history, how these honored brethren came by these cabalistic symbols.

Every June or July as the Country Parson peruses the church newspapers, he sees that —— College, or the University of ——, has conferred the degree of Doctor of Divinity upon Rev. X. Chalmers —, or Rev. T. Calvin —, or Rev. Z. Knox —; but what did the said college or university mean by it? This is the problem over which the Country Parson racks his brain. He has noted in some cases, that the eminent brethren in question, have written a book or tract upon theological subjects; and he has thought that it might be in recognition of that fact that the honor was bestowed. But here I am stumped (excuse a rural expression) by the case of the Rev. Jedediah McIlhenny, D. D. He wrote his excellent tracts about ten or fifteen years ago, and was not made a D. D. until last spring. Are the institutions of learning slow in recognizing merit? or did the Rev. Jedediah's tracts have to go to seed, as it were, before their author was entitled to recognition?

Then again, the Country Parson has noticed that many brethren have received the honor shortly after their elevation to professorial or editorial chairs. But here again I am puzzled by the fact that the editor of the NORTH CAROLINA PRESBYTERIAN is still, so far as I have observed, plain *Rev.*, without any caudal appendages,—and what editor so worthy of an honor as he?

There is one conclusion, however, which the country Parson has reached, and of which he is reasonably sure. And that is, that no preacher can safely become a city pastor, and remain long in that station, without having to lug D. D. around after his name. In fact there is a chance that the Country Parson may some day propose an amendment to the form of a call found in ch. vi, sec. iii par. vi, of the Book of Church Order. After the usual form let the following alternative form be added: "The call, in certain sufficiently evident cases, shall read as follows: In order that you may be free from worldly cares and avocations we promise and oblige ourselves to pay you at regular intervals the sum of $2,400 per annum [this to be added] with the certain prospect of your having and enjoying the honorary title of Doctor of Divinity during the term of your natural life, and so long thereafter as your name shall be known upon earth."

Now, Mr. Editor, I am not so blinded by green-eyed jealousy, as not to recognize that it takes practical sense and no small preaching ability to be, and (at any rate) to continue pastor of one of these $2,400 churches. But here I am puzzled by another case—that of my friend and neighbor, Rev. A. Hard Hammeraway. This brother, who is not a D. D., has by the divine blessing upon extraordinary industry, intelligence and consecration, built up one of the largest country churches within our bounds. He has also managed with consummate ability, for a number of years, the business interests of his Presbytery. If the degree of D. D. indicates exceptional ability, why have not the fountains from which such honors flow, poured a small shower in his direction?

In my perplexed cogitation upon this intricate subject, I am not unmindful of the etymological signification of the term in question—"*Doctor of Divinity*; one learned in, or qualified to teach divinity, or theological science." This definition would suit very well, perhaps, were it not for one other puzzling case. The two most learned men in the Presbytery to which the Country Parson belongs—men, who by the unanimous opinion of that body, would be adjudged possessors of more theological learning than all the rest of us put together—are not D. D's.

What do you say to that, Mr. Editor? I know you are a person of great acumen (see suggestions to that effect above) but the Country Parson thinks that in the puzzles and anomalies herein briefly considered, he has raised problems which even editorial wisdom cannot solve.

I do not mean to keep you awake of nights, but I cannot forbear propounding this last conumdrum: If a stray D. D., hurled geyser-like from some fountain of learning, and traversing an eccentric orbit through theological space, should attach itself caudally to your own honored name, or even to the humble designation by which the Country Parson is known to his friends—what *would* it mean?

Yours, in search of light, C. P.

[It would mean merit in one case and the rare ability to discover it in the other. —ED.]

A Prayer Book as a War Relic.

On a recent visit to Magnolia church, in the southeastern portion of Walton county, Florida, your correspondent was shown, by LaFayette Lassiter, Esq., an interesting relic of the Revolutionary war. It is a prayer book of the Church of England, printed in Edinburg in 1768, and, thirteen years later, picked up on the battlefield of Cowpens, S. C., after the conflict, by an American soldier, and presented to Mrs. Brown—an ancestress of Mr. Lassiter—her son being also a soldier on the American side.

The book revisited the battlefield after an interim of a hundred years, and was used by Rev. A. Toomer Porter, of Charleston, S. C., in conducting the devotional exercises connected with the unveiling of the Morgan statue at Spartanburg, May 11th, 1881. The book rested from this tour with a new binding (in old style); upon the fly leaves a note of thanks by Wm. A. Courtenay, chairman of committee of arrangements; a historical note by the aforesaid rector, and chaplain of the Washington Light Infantry; a printed copy of the prayers read from the book with amendments to suit the occasion; an invitation from Gov. Hagood to the then owner of the book, Judge Jesse B. Lassiter, to attend the centennial; and an excellent photograph of the Morgan monument.

The book had been apparently the property of some chaplain in the British army, containing, as it does, in pen and ink, on unprinted pages, a comprehensive sermon "brief" on "The Marks of the Unconverted," with copious references to Scripture under each of its ten ponderous, and by no means de-horned heads of discourse; and on the only other blank half page, also in written characters, the beginning of an ecclesiastic's prayer for peace (cut short) thus:

"Grant, O Lord, we beseech thee that the Cours of this world may be so peaceably ordered by thy Governance that thy Church—" and so it passed into dispeace and the fortunes of battle.

But what interested your correspondent most was the contrast between the prayers as originally printed in the book, and as amended by the officiating minister, and read at the centennial.

The capture of the book itself suggests thoughts about the interception of our prayers by an enemy; suggests thoughts about the strife of tongues; the conflicting interests that seek audience with the God of peace, and of patience. And the centennial use of the book, in its new dress, might suggest how, in course of time, these discordant notes may be gathered up into harmony, and according to their inmost spirit granted by Him, who, while He "pities all" yet "worketh all things after the counsel of his own will."

The "Prayer for the King's Majesty"—in which George III is named as if the prayer were alone for him—was at the centennial so amended as to become a prayer for the President of the United States, and for (her most gracious Majesty) Queen Victoria. On the battlefield where some advocate of George the third by exigency of war saw his prayer become a silent trophy in the triumphal progress of some champion of George Washington—on that same battlefield, after the lapse of a hundred years, each devout soul becomes a petitioner for both parties, and the American and the Britisher hear, in the same consecrated martial strains at Spartanburg, each his own national anthem; and, smiling at each other through tears that betoken a worthy manhood, one calls it "America!" and the other, "God save the Queen!"

But foremost of all the prayers recited on that centennial occasion was the Lord's Prayer—first in order there, as it is first in excellence, and should be first in esteem, everywhere, and at all times. Appropriate at the centennial, it had been appropriate a hundred years agone, and before the battle and after the battle; in British camp and patriot rendezvous; and neither George III nor George Washington could find fault with it on political or other grounds. How far removed in spirit above the din of battle and party strife, and self-ism, and how full of eternity, and God's glory, and human brotherhood, is the model prayer!—"Our Father, which art in heaven!"

According to the form in this particular book the prayer ends with the words "Deliver us from the evil." The thanksgiving for the victory of the Cowpens, and petitions for grace to use it aright, which closed the religious exercises of the occasion, amount to an involuntary acknowledgement of the nature of things, that really the last word of the Lord's Prayer is the doxology; in which faith

can alone rest, and, in the universal realization of which, all world history shall end: "Thine is the kingdom, and the power, and the glory, forever: Amen."

"And so, our prayers, I sometimes think,
Might all be merged in one,
And nest and perch and hearth and church
Repeat, 'Thy will be done!'"

A Connecting Link.

It has recently been my pleasure to attend the stated fall meeting of the Presbytery of Paris, of which I am now a member. This venerable body convened on the evening of the 23d ult. in one of the pioneer Presbyterian churches in this section of the country, situated some eight or ten miles from any railroad, and as far from any town. It is a country church of the old Scotch Presbyterian type, and in this respect it stands solitary and alone, so far as I know, in the midst of the Presbyterianism of this immediate section of the great South-West.

It seems, that, from climatic or other influences, Presbyterianism undergoes a kind of metamorphosis when it takes up its abode in this trans-Mississippi country. So great has this change been in some instances, that an observer, who had been reared amid the hallowing influences of the Scotch type, such as is found in the Cape Fear section of the Old North State, once remarked, with an evident tone of regret, "the members of the Presbyterian church out here are really no better than those of the other churches."

To one, who, for the greater part of his life, had enjoyed the privileges of the original Scotch type of Presbyterianism, it was a peculiar pleasure to mingle with the good people of the community in which the recent meeting of Paris Presbytery was held. The character of the people; their staunch Presbyterian principles; their hospitality which ever manifested itself in untiring efforts to contribute to the comfort and pleasure of guests; the abundant and exquisite dinners and suppers which were daily spread in the spacious grove in which the old church stands, all reminded me very forcibly of old Antioch and Philadelphus churches, in Fayetteville Presbytery, churches which will always be dear to my heart, because of the associations and friendships which I enjoyed there during my first labors in the ministry.

In conversation with a good lady, the only living descendant of the founder of Green Hill church, the country church of which I have spoken, I learned that there is a real connecting link between that church and North Carolina Presbyterianism, and I remark, "that is the reason for my home-like feelings here."

While a member of the Presbytery of Memphis, I attended a meeting of the same at a country church called Mt. Carmel, and noticed there many names which were familiar to me in the Old North State, such as Hall, Harris and some with the familiar prefix, Mc. On inquiry I learned that Mt. Carmel church was composed almost entirely of North Carolinians and their descendants. In the conversation with the good lady above referred to, I remarked that this church and people reminded me very much of an old church in West Tennessee. At this juncture she forestalled me with the question, "Is it Mt. Carmel?" I replied, "That is the church." She then replied that it had a right to be like it, for it was its daughter. Thus you see the connecting link between Green Hill church in Texas, and North Carolina. And this furnished me with an explanation for the type of Presbyterianism which is found there. This leads me to remark in conclusion, that, while Presbyterianism always tends to make strong Christian characters and useful lives, its best conservators are those who have been reared on that sublime epitome of divine truth, the Westminster Shorter Catechism, and whose hearts and minds have been imbued with the principles, which it inculcates, even from early infancy. These are the persons to whom our beloved Church must look for the dissemination and perpetuation of her principles.

Fraternally,
J. M. CLARK,
Pastor 1st Church, Texarkana, Tex.

Two Wars.

One can scarcely avoid the contemplation of our Civil War in contrast with the conflict with Spain. The ease with which they were crushed makes the tremendous war of our own armed millions loom up with awful grandeur. On the Confederate side there were three great captains, Robert E. Lee, Joseph E. Johnson, and Thomas J. Jackson. The Confederates were fortunate in finding their leaders early in the war. It was long before a general could be found to match against Lee. His character gives him what we may call a cloudy place in history—a sort of haze about him so that he is not seen clearly. Grant was silent—Lee more silent. He is recognized as a great general, surrounded in his most active days with mystery, a model of obedience and loyalty to his commander, the Confederate president, avoiding rather than seeking attention, and becoming a recluse to all but his immediate associates at the close of the war. No great general was ever personally so little known by the world at large. Wallenstein retired to secluded splendor—Lee to the avocation of a teacher of the young.

Thomas J. Jackson was in every way peculiar and original, and there is a strange brilliancy in the luster of his fame—so unusual that it appears like genius not at a far remove from the borderland. He was a military genius of the first rank. He had Napoleon's quickness of perception and his celerity. Did he have capacity necessary to command a great army? That never can be known. It might be inferred that Lee did not think he had or he would have given him an independent command—but Jackson fell too early in the war to reach the promotion he had earned. There are those who believe that he was the greatest military genius of his time.

Joseph E. Johnston was a great general. The two most masterful retreats in history if we leave out the Roman Fabian, were Lee's retreat before Grant, and Johnston's before Sherman. Wellington's retreat in Spain has elements of greater brilliancy—but that is because it was short and it was a decisive victory. But it was not equal to that of either Lee or Johnston, bearing up against the incessant blows of superior numbers led by the ablest generals. No greater compliment could be paid to a general than that given by the Army of the Cumberland when Johnston was summarily deposed by Jefferson Davis. They gave hearty cheers. Their hopes rose to confidence. They felt sure of speedy and decisive triumph. They were sure that the Confederacy did not contain his equal, and that judgment was quickly reinforced. General's Hood's great ambition was to be another Jackson. It did not take him long to thrash his splendid army to tatters against Sherman and Thomas.

The Confederates had these three great generals in command of as good soldiers as ever fought. The war ceased to offer a possible triumph to victory, because it was, as Grant said it was, one of endurance. The Southern armies were not beaten, if we leave out Hood's mad career—they were exhausted. The resources of the rebellious states both in men and in means, could not hold out as long as those of the more wealthy and populous North. When the Confederacy fell it was a collapse in every part—its strength wholly gone.

Humanly speaking the crushing of the Confederacy was an impossibility. It was so regarded by military men and statesmen in Europe. We should not forget that we truly confessed then that God saved us from our madness and folly. The inference is strong that he had some great purpose for the benefit of man which the North and South could accomplish if united, which they could not accomplish if divided. If we may indulge the thought, it appears that this Spanish war was in further preparation of the American people for the accomplishment of divine designs. Consider two points. First, the two sections were united in a righteous and humane war. That is a peculiar honor and a distinct leading—different from a union on merely secular interests. Second—in this war the two sections were united heart, soul and hand—the last drop of bitterness neutralized. Does not this look as if God saved us from our own folly and then gave us preparation of heart as well as great strength for some purpose of his own? May we not disappoint him by refusing his commission.—*The Interior.*

Is there no sin in not doing what you ought to do? If your neighbor's house were in flames to-night, and you saw them belching out of the windows, would it be no sin for you to sit calmly in your own dwelling, and not go at midnight to raise the family from their fatal sleep? Would you think so if to morrow morning you looked at their skeletons amid the charred and blackened ruins? Suppose there is some man in this chapel to-night, who lives in a comfortable and luxurious mansion, but his own mother is in an almshouse, I say to him, "Where is your old mother?" He says, "In the poorhouse." "Do you know, sir, that you are practicing a diabolical cruelty?" "Oh! but I am doing nothing to my mother." "It is your not doing; it is your living in luxury, and she lying there on that hard bed of poverty and neglect, that stamps you, sir, with that most damnable sin of breaking God's fifth commandment. It is what you do not do that stamps you as an ingrate to her that bore you." Oh! my friends yet out of Christ, it is the sin of not loving Christ that makes you guilty before God. Not loving Him is pronounced in all cases a positive an fatal sin.—*Cuyler.*

CHURCH NEWS.

NORTH CAROLINA.

October.—The collections this month are for the cause of Foreign Missions.

Scheme of Collections.

January.—Assembly's Missions.
February.—Presbyterial Missions.
March.—Publication.
April.—Education of Candidates for the Ministry. One collection for Church and Christian Education.
May.—Foreign Missions.
June.—Synodical Missions.
July.—Invalid fund.
August.—Presbyterial Missions.
September.—Synodical Missions.
October.—Foreign Missions. One collection for Bible cause.
November.—Education of Candidates for the Ministry.
December.—Colored Evangelization.

Programme of the Silver Jubilee, Charlotte, N. C.

We have received a programme of the Silver Jubilee of the Second Presbyterian Church, Charlotte. It is printed in handsome style, the cover being engraved in silver, and containing with the dates, October 22, 1873-1898, the appropriate motto: "Hitherto hath the Lord helped us." The following is the programme:

FRIDAY NIGHT.

A Tea to the Former Pastors at the Manse.

SATURDAY.

11 a. m.—Rev. E. H. Harding, D. D., Presiding Officer.
"Praise God From Whom All Blessings Flow."
Invocation—Rev. John H. Boyd, D. D.
Anthem—"I Waited for the Lord."—*Mendelssohn.*
Introductory Remarks by the Pastor, Rev. J. W. Stagg, D. D.
Hymn—"All Hail the Power of Jesus' Name." (First Hymn ever sung by the Congregation.)
History of the Second Church—Col. J. B. Rankin.
Hymn No. 98—"O God, Our Help in Ages Past."
Address—Rev. Neander M. Woods, D. D. Subject, "The Contribution Presbyterianism Has Made to the Cause of Human Liberty."
Hymn—"How Firm a Foundation."
Benediction—Rev. R. C. Reed, D. D.
8 p. m. Anthem—"O Lord I Come."—*Braga.*
Invocation—Rev. E. H. Harding, D. D.
Music by Old Choirs of the Church—"The Earth is the Lord's."
Reading Scripture and Prayer—Rev. J. H. Boyd, D. D.
Hymn No. 529—"I Love Thy Kingdom, Lord."
Address—Rev. J. Y. Fair. D. D. Subject, "Foundation Builders."
Hymn No. 544—"Glorious Things of Thee are Spoken."
Address—Rev. R. C. Reed, D. D. Subject, "The Second Church and the Heathen World."
Doxology.
Benediction—Rev. E. H. Harding, D. D.

SUNDAY.

11 a. m. "Praise God From Whom All Blessings Flow."
Invocation—Rev. J. Y. Fair, D. D.
Anthem—"King of Kings."—*Simper.*
Hymn No. 27—"The Year of Jubilee is Come."
Reading Scripture and Prayer—Rev. R. C. Reed, D. D.
Anthem—"Hark, Hark, My Soul."—*Schelley.*
Collection.
Hymn—
Sermon—Rev. Neander M. Woods, D. D.
Hymn—
Benediction—Rev. R. C. Reed, D. D.
4 p. m. Anthem—"O Jesus, Thou Art Standing."—*Shepard.*
Hymn—
Joint Communion of all Presbyterians of the City—Dr. Fair Conducting the Service, Assisted by the Pastors.
Hymn No. 109—"There is a Fountain Filled with Blood."
Benediction—Rev. J. H. Boyd, D. D.

SUNDAY NIGHT.

8:00 Anthem—"We Praise Thee, O God."—*Buck.*
Hymn—
Reading Scripture and Prayer—Dr. Reed.
Hymn—
Sermon—Dr. Boyd.
Music—"Hear ye, Oh, Israel"—Miss Bonnie Oates.—*Buck.*
Collection.
Hymn—
Benediction—Dr. Harding.

MONDAY.

8 p. m.—Chorus—"Inflammatus."
Address—Dr. Boyd. Subject, "Historic Conditions and the Doctrinal Emphasis of Presbyterianism."
General Assembly of all Presbyterians of the City.
Sacred Concert.
Jubilee Offering.

DAVIDSON NOTES.

The number enrolled has risen to about 140. This is equal to the enrollment of year before last, though by no means up to the phenomenal record of last year. Of these all but 22 are regular members of the church, and 34 are candidates for the ministry. The precautions taken at the beginning of the term to ensure the purity of the drinking water, and place the buildings and grounds in perfect sanitary condition, seem to have been successful in accomplishing the end desired. There has been no typhoid fever among students or villagers, and the health of both town and campus has been exceptional.

After long deliberation the Faculty acceded to the wish of the students, and granted their request to be allowed to play two games during the football season off the college grounds. The athletic enthusiasm of the students has been much increased by the prospect of measuring their strength against foreign teams on foreign soil, and practising has gone on vigorously during the past ten days. It is probable that the two games will be with the South Carolina University at Columbia, and with the Greensboro Athletic team at Charlotte, but all details are not yet arranged.

At the last meeting of the Executive Committee orders were given to have a deep artesian well bored into the underlying granite for the permanent water supply. This work will be begun as soon as the company can be secured. The deep wells bored on the campus for temporary use have proven perfectly satisfactory, and are used by all the boarding houses as well as throughout the College buildings. They range in depth from seventy to a hundred and thirty feet. The new well will be hundreds of feet deep through the granite, and will cost about $2,000, not including any pumping machinery. It will be bored by Perry Andrews and Bro., of Atlanta, Ga., as soon as they have completed the artesian well they are now at work on for Camden, S. C. L.

A Request That Should Be Answered.

I write to ask the co-operation of your readers in my efforts to get a supply of good literature, books, magazines, tracts, pamphlets and papers for free distribution—sale where possible—in my field in the mountain sections hereabouts. Good use can be made of all kinds of good literature—old text books, physics, physiologies, histories, religious books, of course, in fact, everything and anything, including Mother Goose Rhymes, Sartor Resartus and In Memoriam.

In many homes vast quantities of just such matter is cast aside only for the moth to corrupt and the worm to eat through and through.

Will not several friends—fifteen at the fewest—ship me by freight to Marshall, N. C., fifteen boxes within fifteen days. Truly, etc.,

E. Mac Davis.

Fayetteville.—This church, Rev. H. Tucker Graham, pastor, according to long standing custom, observed its fall communion season on the Second Sabbath of October. The day was bright and beautiful and there was a large congregation present, and the occasion was one of deep and solemn interest.

The pastor announced the names of four persons received by certificate—all heads of families; making a total of eleven additions by certificate and on profession during the six months of the current ecclesiastical year.

On the night of October 16th a commission of Fayetteville Presbytery will meet here to ordain Licentiate J. L. Vandle to the full work of the Gospel ministry, that he may "do the work of an evangelist" at various points in Cumberland County.

A New Church.—On Sunday, October 16th, we organized a church at Pineola with seventeen charter members—eight men and nine women—all of them heads of families except two. Messrs. E. H. Camp, J. F. Sherrill and C. D. Stuart were elected elders, and Mr. J. M. Cook, deacon. We hope to add several more names to our membership before long. So that the prospect at this point is very encouraging, especially as no other denomination has a church within three miles of ours.

The free school which has been taught in our building closes this week, but we have employed Mr. Sherrill to continue a subscription school, promising at the same time free tuition to all who are not able to pay. I do not think that we can give too much emphasis to the importance of the educational feature of our work in the Home Mission field. It is one of the peculiar doctrines of our Church in this section that a Christian school ought to be in the shadow of every church, and it is beginning to be so recognized by other denominations and it always gives us a welcome in every neighborhood we have entered.

Fraternally yours,

Edgar Tufts.

Buffalo, Orange Presbytery.—The meeting, in this church, was held October 2–7, inclusive. The pastor was aided by Rev. Wm. P. McCorkle, of Graham, who preached five days, two sermons a day. The preaching was good, and the services were well attended, all through the meeting. Since the close, the Session has received six young persons into full membership in the church, five of whom are baptized children of the church.

J. McL. Seabrook, Pastor.

Midway, Orange Presbytery.—The meeting, in this church, began on the second Sabbath of October, and closed on the third Sabbath, with the observance of the Lord's Supper. The pastor was assisted by Rev. H. S. Bradshaw, of Hillsboro, in ten excellent sermons. God's house was well filled, every day, with an interested congregation. Seven young persons, members of the Sabbath School, professed their faith in Christ, six of whom have been received into full membership in the church; the seventh will unite with Buffalo at an early day. J. McL. Seabrook, Pastor.

Rocky Mount.—We have lately organized a Westminster League of 22 members, with good promise of an increase. All seem to be interested in it.

At Bethesda Church, in Fayetteville Presbytery, the Rev. W. M. Eldridge, of Troy, Ky., has been assisting the pastor in a series of meetings which closed on last Sunday evening. The Gospel was preached with clearness and power, and the Holy Spirit was present, leading nearly thirty souls to a profession of faith in Jesus Christ. Mr. Eldridge is assisting this week in another meeting at Manly, in the Bethesda congregation. His many friends are much pleased to see him with us again.

The First Church of Concord has recently elected three additional ruling elders, Mr. Brevard E. Harris, Dr. N. D. Fetzer, and Dr. D. G. Caldwell. We have recently received three new members. Our Sabbath School is growing in interest and in numbers. Active steps are being taken to carpet and renovate our own church home.

VIRGINIA.

A Woman's Presbyterial Union of Abingdon Presbytery will be organized at Glade Springs, Va., October 21st. Ladies' societies that contemplate entering this union are requested to send delegates. —*Central Presbyterian.*

Bardwell Chapel, Nottoway Co.—The Rev. L. A. McLean, evangelist of the Synod, has been at this point for about two weeks, assisting the Rev. S. Gordon Hutton, pastor. The attendance was good, sometimes interrupted by rain. There were

five additions on profession of faith. On Sunday, the 9th, the communion of the Lord's Supper was administered with a very large congregation. There were ten children baptized.—*Ib.*

Danville.—The First church of this city observed last week as a week of prayer for Missions. Dr. Laird, the pastor, had with him the latter part of the week and on the Sabbath, the Rev. P. F. Price, of our China mission. This church has a notable record in Foreign Missions. It supports Mr. John Paxton in China, and in addition has sent out Dr. W. H. Venable and Dr. A. D. Drew.—*Ib.*

Lexington.—The session of this church held a meeting on last Wednesday evening and the board of deacons was authorized to take steps necessary to raise funds for the improving and enlargement of the present building, which has done service since 1844 with one enlargement in 1858 to meet the then growing wants. With the enlargement the roof of the building will be raised. The amount thought necessary to meet expenses will be $9,000. —*Ib.*

Staunton.—On Sunday at a large congregational meeting, the Second Presbyterian church voted with practical unanimity to make a deed of gift to the Third church of the building known as Endeavor chapel for their house of worship. This is a neat building, well furnished, and gives to this growing church a home without expense. The Third is mainly an offshoot of the Second church and was organized less than a year ago with 28 members. It has now 43, and with Olivet church has its pastor, Rev. R. C. Gilmore, under whose charge the two congregations are making very encouraging progress, with a bright prospect for the future.—*Ib.*

Pulaski.—About the middle of February the pastor was disabled by a fall which unfitted him for work for six months. It is seldom that a pastor, off duty, has his work so well done for him as in this case. The session of the church secured preaching from the brethren, most of whom were members of Abingdon Presbytery.

The pulpit was most acceptably supplied in this way for two months. After the close of Union Seminary Mr. J. C. Johnson, a student, was secured for the summer. This brother labored faithfully, efficiently and acceptably for four months. No substitute could have done all parts of the work better.

About the first of September the pastor again undertook the care of the church. Since that time pastor and people have enjoyed the services of some visiting brethren. On September 25th Rev. J. C. Painter gave us two delightful sermons. On October 9th, Rev. M. W. Doggett preached two sermons on Rev. i :20. The first treated mostly of the symbolism of the text, the second was an enforcement of the spiritual relation of Christ and the Church and the consequent duties resting upon individual Christians.

The pastor wishes to express his most hearty thanks to the elders, deacons and members of the church for their kindness and efficiency, and to the ministerial brethren who have served the church for their most acceptable services, so cordially given. The outlook of the church is good.—*Ib.*

TEXAS.

Union.—Rev. H. C. Kegley of Union, Tenn., has received a call to this church and has signified his acceptance. He is expected in October.

Laredo.—The Presbytery of Western Texas is in session in this city. The opening sermon was delivered by Rev. J. M. Purcell and Rev. W. S. Megginson was elected moderator. Rev. A. H. P. McCurdy was set apart as evangelist.

Austin, Highland Church.—This church is moving right along in the work of the Lord. After buying the building, which had been used for a theological class, for $1,250 it was decided to remodel the structure. The changes which have been made in the old structure cause it to sink out of view in the beauty of the new building, which is of amphitheatre style. The new improvement will cost $3,000. Best of all is the growth in membership, which has grown in one year from 30 to 90 persons. The Sunday-school numbers 60. The church maintains preaching in the eastern part of the city, where there is a large and flourishing Sunday school; and looks forward to the maintaining of an organization in that part of the city. Mr. Southall is beloved by his people who work with a will under his leadership.

Official Abstract of Proceedings of Fayetteville Presbytery.

Fayetteville Presbytery met at Red Springs, Oct. 4th, 1898. Rev. M. D. McNeill, the retiring Moderator, preached the opening sermon from Matthew vi:12. Twenty ministers and thirty-eight elders were present. Rev. A. M. Hassell was elected Moderator and Rev. R. W. Alexander and Elder L. P. Tyson, Temporary Clerks.

Rev. Messrs. R. W. Hines, W. M. Eldridge and C. E. Hodgin were introduced as corresponding members and Rev. Messrs. J. D. Moore and A. R. Moon, of the Missionary Baptist Church, as visiting brethren.

Edmund McNeill was taken under the care of the Presbytery as a candidate for the ministry.

Licentiate J. L. Vandle was examined and a commission appointed to ordain him in the Fayetteville church to the work of an evangelist, Third Sunday night in the month.

Hillside was the name of a new church reported by a commission to have been organized in Robeson county.

A popular meeting in the interest of foreign missions was held and a collection made that amounted to $17.79.

A commission was appointed to visit Shiloh church and inquire into its spiritual condition and to make such orders concerning it as might appear wisest.

The report of the committee on Ministerial Education showed that there were thirteen candidates on the roll and that all of them were doing well as students.

Rev. R. W. Hines was admitted to membership from the Presbytery of Central Mississippi.

The commission appointed to organize a church at Hamlet asked for more time, which was granted. The chairman reported that a neat and commodious new church was approaching completion at the point.

Several installations were reported: Rev. H. T. Graham at Fayetteville; Rev. J. S. Black at Sardis; Rev. W. R. Coppedge at Jackson Springs; Rev. R. W. Alexander at Bethel; and Rev. M. N. McIver at Mark's Creek.

The name of Spout Springs church was changed to Cameron Hill, the name of the historic hill to which the church had been recently moved from Spout Springs.

The report on Systematic Beneficence showed a falling off in contributions of $1,297 against the report last year.

Rev. K. M. McIntyre, who was absent, was continued to preach the Presbyterial sermon at the next meeting. He was appointed to preach at this meeting. It was resolved to have two Presbyterial sermons and Rev. H. G. Hill, D. D., was appointed to preach the second one on "What is Presbyterianism?"

The Presbytery enjoyed a visit to Red Springs Seminary during which it heard a musical concert with very keen pleasure and also took tea spending a part of the evening delightfully and profitably at the institution.

It was resolved to prepare a new manual and a committee was appointed to do the work and report at the next fall meeting.

Most of the old officers and committeemen were re-elected for another term.

The North Carolina Presbyterian was requested to publish the scheme of collections ordered by the Synod.

Red Springs Seminary was warmly endorsed after a full and careful personal inspection and heartily commended to the patronage, prayers and financial support of the people. The sessions of the churches of the Presbytery were asked to proceed at once with organized effort to raise funds in its behalf so as to enable it to meet a debt of $2,000 shortly to become due. A committee consisting of Rev. H. G. Hill, D. D., Rev. P. R. Law, Rev. W. R. Coppedge and Elders J. M. McIver and N. McKeithan was appointed to devise ways and means to pay off the entire indebtedness upon the institution.

Prof. H. L. Smith, Phd. of Davidson College was present a part of the session and made three addresses that were heard with keen appreciation and pleasure. The Presbytery also had the pleasure of hearing him deliver a lecture before the faculty and students of Red Springs Seminary and general public in the Tabernacle, that entertained and edified it and the large crowd present to an unusual degree.

Several new supplies for churches were ordered: At St. Paul's Rev. J. S. Black one Sabbath in November and at Mt. Tabor in the afternoon. Rev. H. T. Graham in December and Rev. P. R. Law in January to do the same work for these churches. Rev. C. G. Vardell to preach at Philadelphus one Sabbath in November and January, and Rev. Dr. Hill one Sabbath in December. Rev. Dr. Hill to preach one Sabbath at Lumberton in November, Rev. A. M. Hassell one Sabbath in January. Rev. Hugh Craig to supply Hillside with preaching one Sabbath afternoon a month. Rev. D. W. Fox to supply Red Springs until it secures a pastor. Rev. D. Fairley to preach at Philadelphus one Sabbath in November; Rev. R. W. Alexander one Sabbath in December and Rev. H. G. Hill, D. D., one Sabbath in January. That Rev. W. R. Coppedge supply Sandy Grove with preaching one Sabbath a month.

Dunn was selected as the place, and Tuesday after the 3rd Sabbath in April 1899 as the time, for the next regular meeting.

The meeting was an unusually harmonious and delightful one. The hospitality of the good people of Red Springs was cordial and agreeable.

Presbytery adjourned late Friday afternoon to meet at the call of the moderator during the session of Synod at Gastonia. P. R. Law,
Stated Clerk.

Lumber Bridge, N. C., October 11, 1898.

For the North Carolina Presbyterian.]

Knoxville Presbytery

Met in Lookout Mountain church September 28, 1868, at 7:30. Opening sermon was preached by Rev. Dugald Munroe, from Acts xvii:2 and 3.

Rev. Geo. E. Guiell, of Cleveland, was elected moderator, and elder J. W. Clift, of Soddy, temporary clerk.

Eight ministers and eight elders were present during the sessions.

The Presbyterial Communion was observed Thursday at 11 a. m. Sermon by the moderator. Text I. Cor. i:30. Elements administered by Dr. J. W. Bachman, prayer by Dr. Park.

Reports of permanent committees generally encouraging. Narrative to Synod represents most of our churches in a good healthy condition.

Rev. Z. S. McCallie of the Congregational church was invited to sit as a visiting brother.

Rev. Geo. T. Chandler and church, Central, Knoxville, united in asking a dissolution of the pastoral relation. Request granted and Stated Clerk directed to notify the church of the action of Presbytery in dissolving the pastoral relation.

Rev. Geo. T. Chandler offered his resignation as Stated Clerk. Accepted. Thanks of Presbytery tendered him for his fidelity and efficiency in filling this office. Rev. Dugald Munroe was elected in his place.

Revs. B. A. Pendleton and R. P. Hodge were granted letters of dismission to Presbytery of Tombeckbee.

A hearty vote of thanks by a rising vote was tendered the good people of the historic mountain for their wholesouled hospitality in entertaining the members of Presbytery. It was very pleasant, harmonious meeting, Ours is the only church on the mountain. The building is not complete yet. It suits very well for summer, but will not be so comfortable during winter. It was very acceptably supplied for three months by Mr. Wallace Clif one of our candidates.

Next regular meeting at Cleveland, Tenn., on Wednesday before the full moon in April, 7:30 p. m. 1899.

At an adjourned meeting in Chattanooga during Synod, Rev. W. P. Chevalier was received from Presbytery of Tuscaloosa. London, Concord, Muddy Creek, and New Bethel were granted permission to employ him as stated supply. A call from the 3rd church, Knoxville for Dr. Otts as co-pastor was placed in his hands. He accepted and a commission appointed to install him. Dugald Munroe,
Stated Clerk.

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

NORTH CAROLINA.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

The Superintendent visited the church at Lexington, on Sunday last, and presented the cause of Synodical Missions. The amount subscribed has not yet been reported. The Lexington Church is evidently thriving under the pastorate of Rev. W. A. W. Gillon, a son of the Concord Church and a son-in-law of Greensboro First. The Church is increasing its contributions to benevolent objects, has a flourishing Sunday school and is just completing a handsome addition to the church building, with a renovation of the interior, at a cost of $2,500. The congregation is now worshipping in the Baptist Church through the kindness of the Baptist brethren.

We print this letter that has been sent in for the making up of the Synodical report, as a sample of the work done during the year:

BARNARDSVILLE, N. C., Oct. 11th, 1898.

Since Synod, October, 1897, I have preached at the following points:

Barnardsville, Sugar Creek, Mountain Valley, Chestnut Grove, Short Off, North Fork Ivy, Ogle Fork Ivy, Ogle Meadow, Democrat, Upper Sugar Creek, Walnut Spring, Walnut Creek, Walnut Run, Upper Walnut Creek, Red Hill, Dewel Hill, Big Laurel Seminary, Big Laurel Baptist Church, Flag Pond, Shelton Laurel, Lower Shelton Laurel, Hot Springs, Big Pine Methodist Church, Big Pine Baptist Church, Laurel Branch, Grapevine, Foster Creek, London, Marshall, Mars Hill, Madison county jail, Madison county poor house, Mills River, Swannanoa, Hendersonville, Madison Seminary, Terrace Fork, Reems' Creek, Lower Reems Creek.

I have four regular points on Ivy River, one on Big Pine Creek, one on Shelton Laurel Creek. I have preached on an average three times a week. Distributed 5,000 religious tracts, papers and books. Organized one church on Big Ivy (Upper Ivy, name), adult membership 60, baptized 12 infants, ordained and installed 3 elders, 3 deacons, lot for building secured, lumber obtained by donation, 2 orphan children sent to orphanage at Barium Springs, scholarship for 1 girl obtained at Dorland Institute, Hot Springs, three young men studying for ministry, two of whom received as candidates by Presbytery. Miss Margaret Allison, Miss Elizabeth Tucker, Misses Fannie and Elizabeth MacPherson taught successful free schools on Big Ivy River, Mr. T. G. Rodgers taught successful free schools on Shelton Laurel Creek, Miss Janie Vaughn opened school on Big Laurel Creek, but gave it up on account of sickness. These ladies are of this State. Mr. Rodgers is of Tennessee. They deserve the formal thanks of the committee. Mr. Rodgers secured for us the gift of a five-acre lot on Shelton Laurel on condition that we build a house and operate a school free as to the donors. Miss Margaret Allison, of Hopewell, has been employed by Asheville Presbytery to teach school in connection with Upper Ivy Church. I have received from Dr. Shearer, chairman, $25.00 for incidental expenses of the Sunday schools.

Sincerely, etc., E. MAC. DAVIS.

Is the great Synod of North Carolina going to allow this brother's salary to remain unpaid? Well, the Synod is made up of the Presbyterian ministers and churches of North Carolina, and the churches are made up of individuals, and the individuals, many of them, see this paper and read these words. The Superintendent is also treasurer, and any remittance from one dollar to a thousand will be thankfully received.

[For the North Carolina Presbyterian.]

Chapel Hill Church.

I desire to say in the beginning that under *ordinary circumstances* appeals for outside help in building and repairing churches seem to me nothing less than sheer impositions on the public.

The people of Gastonia, as reported in a late issue of THE PRESBYTERIAN, are to be highly commended in their resolution to build their own house of worship.

But here at Chapel Hill the circumstances are *not ordinary, but extraordinary*. Into the hands of the little band of Presbyterians here—41 resident members—is committed the weighty responsibility of aiding spiritually the scores of Presbyterian young men who annually attend the State University. This little band is not unmindful of the heavy obligation resting upon them and they wish to meet it. To this end they are now making strenuous efforts to make their plain and unattractive house of worship neat and inviting. It is proposed to thoroughly repair the inside of the building and put on a tin roof. The improvements inside include painting, carpets, electric lights, new windows, new seats or chairs, etc. Anyone who rightly considers the importance of our church here will readily see how necessary these changes are. But to do all this aright will require several hundred dollars, and although our people here, always burdened, have subscribed liberally we still need the help of our Presbyterian friends to succeed in our effort. We have no hope of making our house of worship a fine church, but we do want to make it comfortable and attractive—it ought to be one of the neatest churches in the State.

Believing that the Presbyterians in the State will appreciate our efforts and help us too, I ask you to send at once the amount of your subscription to the undersigned, saying how soon you can pay it.

Yours sincerely,
DANIEL J. CURRIE,
Pastor.

DILLSBORO, Oct. 17, 1898.

Closed meeting at Bryson City Saturday. Christians greatly revived; about twenty professions of religion. Began here yesterday and will continue through 23d, *Deo Volente*. Attendance here yesterday was good. Fraternally,
WM. BLACK.

A letter from Dr. Guerrant, speaking of the work the Society of Soul Winners' is doing, says, "God is greatly blessing our work. We have supported six faithful missionaries this year in the most destitute sections of the mountains. The means have come from the whole country, from Massachusetts to California, from Canada to Florida. We work through our Presbytery and supplement the Synodical work."

FOREIGN MISSIONS.

DEAR BRETHREN:—Returning from the Synod of Missouri this morning I find that our receipts from the October collections are coming in quite slowly. Let me call your attention to the sad fact that, again this year, in the whole of the Synod of Mississippi and in large parts of those of Alabama and Memphis, church work during *our* month of October has been paralyzed by the prevalence of yellow fever. "We then that are strong ought to bear the infirmities of the weak." We beg our brethren in the Synods not affected by the fever to make some extra effort before October is gone to make up the loss we must inevitably suffer from that cause. Our treasury is now empty and the immediate wants of the Missions have by no means been fully met.

Fraternally yours,
S. H. CHESTER, Secretary.
Oct. 14th, 1898.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, OCT. 23d. Topic: *The "all things" of Scripture.* Matt. vi:28-34.

In this paragraph from the Sermon on the Mount the Saviour counsels us against an over-anxious spirit respecting our physical needs. Four times over He says, "Take no thought." Be not over-careful. "Prudent provision for the future is right. Wearing, corroding, self-tormenting anxiety is wrong." He reminds us of the fowls of the air which our Heavenly Father fails not to feed. He bids us "consider the lilies," which are more gorgeously arrayed than even Solomon in all his glory. He sends us into the fields to look upon the grass which "God so clothes," though it "is to-day and to-morrow is cast into the oven." Then He adds the gracious promise, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." He assures us that, if we seek first and foremost to have a place in the Kingdom of grace and glory, everything that we really need in this world shall be given to us—"added" over and above our heavenly inheritance. It is a promise of sufficiency. It may not be all that we would desire, or that degree of worldly prosperity we may wish, but it shall be all that we really need. "All these things shall be added unto you."

The "all things" of Scripture. The phrase "all things" is used with great frequency in the Word of God, as the "daily readings" for the week indicate. The "exceeding great and precious promises" given unto us embrace "all things." "All things are yours," says the Apostle, including the ministry, the world, life and death, the present and the future. The consumation of the work of redemption is the great end to which all things are directed, and to which they are to be made subservient. Take an inventory of our possessions—

(1.) A complete justification. "And by him all that believe are justified from all things, etc." Acts xiii:39.

The gospel provides not only the forgiveness of sins but a complete justification.

(2.) A guarantee of all needed temporal good.

"Godliness is profitable unto all things." I. Tim. iv:8.

"No good thing will be withheld." Comp. II. Cor. ix:8. All things to do good with. All things needed for personal enjoyment and for beneficence.

(3.) All things in answer to prayer. "And all things whatsoever ye shall ask, etc." Matt. xxi:22.

True prayer is believing prayer. The basis of faith is the divine promise. Whatever God has promised us He will give in answer to prayer.

(4.) Instruction by the Holy Ghost in all things. Jno. xiv:26. "But the Comforter * * he shall teach you all things.

(5.) The co-operation of all things in promoting ultimately our highest good. Rom. viii:28. "And we know that all things work together for good, etc." "Work together," not singly. If we take some single incident in our earthly life we may not see the why and how; but when God's plan is fully wrought out every mystery will be solved, and His unerring wisdom and unfailing love will be manifested to all.

(6.) All needed spiritual blessings. Rom. viii:32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The argument is "*a fortiori*." The gift of His Son is the guarantee of every lesser gift.

(7.) Ability to do all things. Philip. iv:13. "I can do all things through Christ, etc." The believer is omnipotent in Christ, or the all-sufficiency of Christ is asserted as the source of our strength to do, to bear, or to resist all things which He lays upon us as a duty.

(8.) An inheritance of all things." Rev. xxi:7. "He that overcometh shall inherit all things." "If children, then heirs; heirs of God and joint-heirs with Christ." If joint-heirs with Christ our inheritance must include all things.

SUNDAY SCHOOL LESSON.

BY MILDRED C. WATKINS.

Fourth Quarter—Lesson V.—October 30, 1898.

Messiah's Kingdom foretold—Isa. xi:1-10.

GOLDEN TEXT.—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah xi:9.

HISTORICAL CONNECTION.—Isaiah after his wondrous call to service entered into the life of God's special ambassador to a rebellious people, and mightily did he preach against all the social and religious evils of the time. Little of the first years of this preaching was put in writing and the majority of Biblical students think that only the section vii-x:4 is left us of his prophecies during the 16 years of the weak and wicked Ahaz.

Isaiah turns to the few disciples who were spiritually-minded, whose hearts the Lord had opened to receive his words, and to them he devoted himself (viii:16-18) as teacher. In spite of the darkness all around, his Spirit-anointed eyes see the Kingdom that is coming and the King, "whose name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," (ix:6.) Not only does he see Christ in His first coming, a Saviour to die, but he sees that towards which we are still straining our dim vision, the second coming as King over all our earth to take up His Kingdom, which will be not imperfect but perfect, not partial but universal in the hearts of all men.

Nearly every prophecy of Isaiah has a two-fold or more than two-fold meaning, one applying to his own day and people, the other to the far future when Christ shall have come—not yet fulfilled are many in their deepest and most glorious meaning.

The immediately preceding cause for the utterance of to-day's lesson is this: In Hezekiah's reign, either in its beginning when Shalmaneser was going to take Samaria, or later when Sennacherib came up right in sight of Jerusalem, when the land of Judah lay devastated by the mighty foe, the people utterly panic stricken, Hezekiah himself helplessly turning to Egypt for aid, Isaiah calmly came forward and pledged deliverance from God, saying Assyria had been only a rod in God's hands to punish His disobedient people, and that she should fall like a cedar tree, for from *its* roots grow up no new shoots.

EXPLANATORY NOTES.—Then he contrasted Judah a decaying tree but with a germ of life left in its stock.

Vs. 1 should read: "There shall come forth a shoot—probably a bud-stem—from the stock of Jesse; and a bright bough, or flower, out of his roots shall bear fruit."

When David's house had fallen into poverty and obscurity there came from that manger in Bethlehem the babe in whom alone the prophecy is fulfilled.

Vs. 2-5. The Spirit of the Lord "without measure" rested or abided on Jesus Christ as was symbolized at His baptism by the resting of the Dove upon Him.

Therefore perfect in His relation towards man, He is infallibly wise and accurate of judgment, knowing men and all their needs; and infinitely able to plan for the whole universe in small as well as great matters and infinitely mighty to carry out those plans without a shadow of a mistake or failure. Perfect in His relations towards God for being "one with the Father," He knows the Father absolutely in all His infinity, and thus fully knowing God's will is ready to do all that will in earth as it is done in heaven (so it seems to me is the meaning of "knowledge and fear of the Lord.")

Of "quick understanding in the fear of the Lord" is in the Revised Version, "His delight shall be in the fear of the Lord," which would be illustrated by His own utterance. "My meat and drink is to do the will of God." But the Hebrew being literally "of quick scent, or breath," many explanations have been given, some of them very suggestive, as "He shall draw His breath in the fear of the Lord," referring to His sinlessness. "He shall be sensitive, or quick scented, in the fear of Jehovah," quick to recognize the will of God, or perhaps as another puts it "quick to discern the fear of God in a sinner's heart." This last would fit in with the remaining clause of Vs. 3. "The rod of His mouth," "the breath of His lips" represents God's word in its two meanings and effects; the wicked may be smitten with repentance, may be slain "in the old man" and subdued unto Christ by that Word; if not thus smitten and slain, nations and men will go down to utter destruction when His word goeth forth against them.

Vs. 6-9 describe the kingdom thus bound together by righteousness and truth, under this King. Whether literal as well as metaphorical we do not know, though St. Paul gives us the impression that even the brute and the inanimate creation wait for the time of redemption, when hurtful animals shall no longer devour and thorns and thistles no more infest the ground; certainly it is a picture of peace and good will among men, anger, jealousy, wrath, deceit, defrauding and every form of violence or hatred having passed away. "Cocatrice," a large and poisonous viper; "Holy Mountain," Jerusalem or Zion, a type of the church, or the whole mountain region, a type of the whole Kingdom of God—*Peboubet*. "No man shall say unto his brother, 'know the Lord,' for all shall know Him from the least unto the greatest," is the best note on Verse 9.

Vs. 10 reads thus in the Revised Version: "And it shall come to pass in that day, that the root of Jesse which standeth for an ensign of the people, unto Him shall the nations seek; and His resting place shall be glorious." A magnificent and world-wide prophecy of the glorious kingdom sought at last by all nations, for they one day shall flock to enroll themselves under the banner of the Cross. "I, if I be lifted up shall draw all men unto me."

PRACTICAL LESSON.—We have a picture here of a kingdom of which we Christians are distinctly called "citizens," and the promotion of which is our sole business; for we are "laborers with God," "fellow-laborers with Paul, the other apostles [all God's saints] unto the kingdom of God." Are we planning, praying, working organizing for the Kingdom or for the world? Paul seeing some whose thoughts were too anxious about what they must eat and wherewithal they must be clothed corrected their mistake by saying "The Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost,"

Are we more righteous, more full of peace, more joyful in God daily and are we bringing others into the same state?

Read up the references to this Kingdom and its coming, for no command of the New Testament is more often reiterated than that we should be waiting and watching for the glorious appearing of the Lord Jesus Christ. "The crowning day is coming!" Shall we be of those whose hands are uplifted to help place that crown upon His head?

Look up history to prove that Christ's kingdom is extending and the world is more and more learning to conform to its rules—warfare has changed its laws and peace commissions settle points that used to embroil nations for a ten, a thirty, a hundred years' war.

Our king wills that we be one with Him and therefore yearns to pour out of His Spirit on us, that Spirit who will make us wise and understanding, who will give us counsel and might, who will teach us the knowledge and fear of the Lord and make us of quick understanding to do His perfect will. Lack we these gifts? "Ye have an unction from the Holy One and know all things," says John. Then we lack the same anointing that teacheth of all things; is it not this that explains the delay in the coming of the Kingdom?

NORTH CAROLINA PRESBYTERIAN.

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REV. A. J. McKELWAY, - - - EDITOR.
S. H. BEAN, - - - BUSINESS MANAGER.

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Anglo-Saxon Supremacy.

A correspondent of the *Interior* writes the following in answer to that paper's editorial on "A White Man's Government:"

DEAR SIR:—In your issue of September 22, page 1156, you seem to imply that this is a white man's government? I am much surprised that you would foster caste; I thought your catholicity lifted you out of that hellish miasma? This is no more a white man's government than a yellow, red or black man's government. Black men, red men or yellow men, being citizens of the United States are an integral part of the government, therefore, when there is a mixture, you can't call it other than the American government.

Troy, New York. Sincerely, J. BODDY.

To which the *Interior* replies:

It is dangerous to indulge in irony in presence of a large audience—to remind those who are so solicitous about the rights of the Negritoes in the Philippines that they are sending charity abroad that is needed at home. Some eight millions of American citizens in this country are disfranchised. Here in the city of Chicago a man with a dark skin is not allowed to earn his living at any skilled employment. We have a colored friend who is an electrician, thoroughly competent to do electrical work of any kind. He is not permitted to pursue his calling. He may black shoes, curry horses, do scullion work, but he can not enter a "white man's trade." His children can not go to the public school. He can not be a member of a white man's church. He will not be allowed in the white man's heaven, not if the American white man can keep him out. A dark miasma is it? Well it is so thick and solid that it could not be cut with an axe.

We call attention to this candid confession of facts to make two points. The first is that the negro is much more considerately treated in the South than in the North. There is no city in the South where a negro is not allowed to earn his living at a skilled employment. From the diatribes of some Northern papers one would think that it would be impossible for a negro to join a Presbyterian church composed of Southern white people. We do not believe there is a single church in connection with our Assembly that would refuse admission to any worthy colored man. Yet the *Interior*, Chicago, says "He cannot be a member of a white man's church." The South has spent millions of dollars upon public schools for the negroes, the white people paying the taxes, and only insisting on separate schools for the two races.

But this separation is wrong in principle, says the philanthropic Northerner. We must have no separation in the public schools. The result is, according to the *Interior*, that the negro's "children cannot go to the public school." And when the *Interior* caps the climax by saying that the negro "will not be allowed in the white man's heaven, not if the American white man can keep him out," we protest against the inclusion of Southern Christians in the general term "American white man."

The writer of these lines remembers an old negro "mammy" whom he hopes to meet in Heaven. The first Sunday school he ever attended was a colored school, taught by his grandfather, who was a slave-owner. At college he taught in one himself, and at the Seminary walked eight miles on Sunday afternoon to superintend another. He has preached to the negroes, received them into his church, baptized them, visited them in sickness and buried their dead. And hundreds of his brethren in the ministry have done the same thing. They ask that they be accorded for their works, the possession of the same charity that moves their Northern brethren, a thousand miles away, to the utterance of noble theories and the denunciation of *caste*.

There is a city in North Carolina, where a colored undertaker, by reason of his skill and tact, retains the patronage of the white people, in spite of competition by white men. We asked a clergyman from Boston once if that state of affairs could exist in any New England town, and he said without hesitation, No. There is a city in Illinois where a bloody riot has been in progress for the last few days and a number of lives have been lost because of the importation of negro miners from Alabama, and State troops forbade the landing of the negroes, by command of the Governor, whether in the interests of order or as a popular measure makes no difference with the argument. The Southern Presbyterian Church has been severely criticised for its policy of a separate Colored Synod. Yet in the Northern Presbyterian Church Presbyterial and Synodical lines are run to effect that which is theoretically condemned.

And this leads to the second point. Nowhere in the world to-day, in Carolina or in Massachusetts, in India or China or Africa or the Philippines will the Anglo-Saxon submit to the rule of another race, be that race white or yellow or brown or red or black. Whatever the future may reveal, just at this hour in the world's history the Anglo-Saxon is supreme. One roar from the British Lion, and the vibrations shattered the European coalition against America. While Spanish ships were going to the bottom of the ocean and Spanish colonies being turned over to America because Spain was not fit to govern them, an English general was marching southward through Africa, as resistlessly against Dervish rifles as against French diplomacy.

Here in the Southern States is Anglo-Saxon blood, purer, more unmixed than in any other section of the country. Here is also a race which through all the ages of history has been known as the inferior race. The same Anglo-Saxons that have denied the ballot to the Chinaman and put the Indian under conditions of tutelage, gave freedom to the slaves, then bestowed upon them that which they could never have won for themselves, the suffrage, then, in reconstruction days, put them in positions of power over a defeated and impoverished people.

A generation has passed away and what has been the result? The negro has advanced in all the arts of civilization more rapidly than he has ever done in all the millenniums of his history as a race. Yet his possession of the suffrage has only given more representation in national councils to his Anglo-Saxon neighbor. And in several of the Southern States, though numerically superior, he has allowed the suffrage to be taken from him by constitutional provisions. Nor will it be long before he accepts the inevitable everywhere that) to quote from the *Interior* again) this is a "white man's government."

The South is not exceptional therefore in the possession of the Anglo-Saxon race instinct, determination to rule. In politics, which is war, this determination is asserted in the election of white men to office. In society and religion where peace must prevail, the separation of the races is the only solution of the question. When in a church, with a representative government, like the Presbyterian Church, the numbers of the inferior race threaten the rule of the superior, then the separation must come, in the interests of peace and righteousness, in the interests of that Kingdom which is righteousness and peace.

When these principles are recognized in the North as clearly as in the South, we believe that the Southern people will do their duty more fully in the evangelization of the negroes, and their moral and educational uplifting. The negro has never had any better friend than the Southern white man. Nor has he any worse enemy than the man who would destroy the old friendliness between the two, by raising for the negro ambitions that can never be realized, or using the power of the civil government to give the negro superiority that he has not won.

The lesson for the Anglo-Saxon is contained in the old motto, *Noblesse Oblige*. Nobility confers obligation. By just so much as he is superior, so ardently should he strive for the lifting up of others. The great missionary race of the world should feel yet more keenly its indebtedness to Greeks and Barbarians to give to them the Gospel of Jesus Christ.

REVIEW OF CONTEMPORARIES.

We should like for our Baptist brethren in Madison County, who stirred up so much strife in their attempt to make the Presbyterians responsible for Miss Pierson's article in the *Missionary Review*, to know that here is a Presbyterian paper rebuking Professor Vincent, of the great Baptist University in Chicago, for his slanders against the "Mountain Whites."

Professor George E. Vincent, of Chicago University, has taken his turn in "doing" the Mountain Whites." Professor Vincent gives the larger part of his attention to the cookery of the good wives. There is much in the line of the following sample:

The principle article is corn bread. It is made by mixing coarse corn meal and a dash of salt with cold water, until the whole is a pasty mass. This is pressed into a frying-pan, or skillet, three or four inches peep. The pan is then covered with an iron lid and thrust into the open fire, where glowing embers are piled upon it. It is left only long enough to form a crust or skin upon the surface of the bread. The center of the loaf is never cooked. After the allotted time the bread is turned out upon the table, sometimes broken into pieces on a plate, sometimes left whole to be plucked away as needed by the hungry family.

Before we blame the Southern highlanders so severely for a tendency to kill people, we should consider the provocation. Why shouldn't they tar and feather Professor Vincent, and ride him on a rail? If any one can give a good reason why not, he is ahead of us.—*The Interior*.

The following extracts from the *Southern Churchman* show how keen the controversy is growing between the Romanizing tendencies in the Church of England and the conservative forces of Protestantism. Would that all Episcopal papers rang as true on that question as the *Southern Churchman*:

The excitement about lawlessness in the Church of England continues and excites grave attention. The London *Times*, the great political paper of England, declares "a point has been reached at which some stand must be made. If the Bishops cannot or will not make it, the people have Parliament to appeal to; and if once an appeal is made to Parliament it must be answered by whatever government is in power."

One of the London churches, All Saints, under the Rev. Dr. F. G. Lee, has this said about it by a correspondent of the *Record*:—

"The church seats something like two thousand people, for there are deep galleries along either side and at the west end; but on Sunday morning last, when I was present at Matins and at the choral celebration, it was almost empty. The congregation consisted of two men (one of whom was myself) eight women, and seven children, and of these one woman and two children left the church during the progress of the service. It is quite evident, therefore, that whatever may be the influence of Catholic doctrine and high ritual amongst the leisured classes of the West, they have no power to attract the masses of this parish. It was a melancholy sight—a congregation of seventeen in a church holding two thousand, and Dr. Lee, standing before the high altar, attired in gorgeous vestments and celebrating the Communion to the accompaniment of organ, trumpet and choir."

A stormy meeting was held in Birmingham. The following resolution was passed, though a large number voted against it:—

"That this meeting views with serious alarm the illegal and idolatrous practices of a very large number of clergymen of the Church of England contrary to their views made at their ordination, to the Thirty-nine Articles of the Book of Common Prayer, and the decision of the law courts. That such a lamentable state of things is, in the opinion of the meeting, largely due to the neglect of the Bishops, with a few exceptions, to fulfill the solemn promise made at their consecration, with all faithful diligence to banish and drive away all * * * erroneous and false doctrine coctrine contrary to God's Word, and both privately and openly to call upon others to do the same.' That this meeting respectfully calls upon the government to take such steps as shall lead the said Bishops to fulfill their manifest duties, and further to introduce a bill into Parliament providing (*a*) in the case of contumacious clerks, deprivation in lieu of imprisonment; (*b*) the removal of the episcopal veto; and (*c*) the granting the privilege to the laity of taking part in the election of both Bishops and clergy.

Dr. Lafferty of the Richmond *Christian Advocate* is at his best in a dainty little piece of sarcasm, like

A DANDY APOSTLE.

In a lecture we heard a famous divine name the clumsiness of a servant in missing the exact temperature in preparing your bath as one of the exasperating things that unfits the preacher for his "best effort." This fine apostle died himself in the odor of sanctity and cut coupons.

The flogging the "lictors," sheriffs of a Roman city, gave a prisoner left little skin without gashes. It was a pitiless mutilation of the human body. If instead of attention of surgeon and professional nurse, the victim had his legs gripped around the ankles by wooden clamps and left in a reeking cold, moist, windowless dungeon, the situation would disturb the proper preparation of a sermonette and vex even a dean of machine-made apostles.

The *Herald and Presbyter* appears to agree with the NORTH CAROLINA PRESBYTERIAN in its definition of the Presbyterian Church:

Of course, the Church is divinely instituted and not of man's devising. The regeneration of any soul is of divine grace. None the less true is it that the application for membership in any particular church is a voluntary act on the part of any individual. He who seeks and accepts this place pledges himself to a life harmonious with the life, faith and practice of the church of which he is to be a member. If he becomes a disturbing and inharmonious factor, every principle of candor and honesty demands that he shall withdraw himself from it and cease to be a troubler. He can not withdraw himself from God's jurisdiction, but he may, and he should, withdraw himself from a place in a church in which he is making a disturbance.

One of the results of the war with Spain will be the recognition of the problems the South has been facing for a generation. It is beginning to dawn upon the consciousness of some able editors, that there are some inferior races unfit for self-government, but easily controlled by Anglo-Saxon rule. We quoted from the *Interior* last week. This week the *Presbyterian Banner* asks:

ARE ALL MEN CREATED EQUAL?

The Declaration of Independence triumphantly affirms that they are and lays the proposition down as "self-evident." No qualification is expressed or implied, but it is unconditionally declared "that all men are created equal." The same idea was expressed in "Equality," which was one of the watchwords of the French Revolution. The principle is used as a scythe to mow down all differences among men and reduce all to a common level. Just now it is set up as a barrier to prevent our exercising any control over inferior races, especially in distant regions. It is claimed that this truth requires us to grant self-government to semi-savage sea islanders, and that a protectorate over them would be a violation of this fundamental principle of our government. A doctrine that is so sweeping and revolutionary in its consequences should stand the most searching examination.

When, however, we look this alleged "self-evident truth" squarely in the face the naked fact that stares at us is that it is literally and palpably untrue. It is flatly contradicted by universal facts that no one is blind to or thinks of doubting. That no two human beings are alike or equal is one of the commonplaces of life. Men differ physically in size, weight, color, features, and these differences extend down to blood-corpuscles and brain cells. Not less do they differ mentally and morally, though these differences may not be so apparent. They all have the same general faculties and are human beings, but they have them in different degrees and combinations and stages of development. Because of these differing physical and mental powers men have different capacities and reach different attainments and are entitled to different rewards. A principle that affirms that the giant and the dwarf, or the astronomer and the dumb peasant, or the reformer and the ruffian "are created equal," begins to beget in us the suspicion of its absurdity. If it be said that these differences are due to education and opportunity, and that if all men were given the same chance they would all come out equal, the assertion is again palpably untrue. Education and opportunity, so far from obliterating these differences and reducing all men to a common level, only develop and make conspicuous the enormous inequalities that are in them.

It is said, however, that the Declaration of Independence does contain a limitation of the fact that "all men are created equal" in the further statement "that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." It is held that this specifies the points in which all men are created equal. But this "self-evident truth" stands examination little better than the first one. Society strips many thousands of men of every one of these alleged "unalienable rights," and practically no one disputes the justice and necessity of the proceeding. Rights are conditioned upon capacities and legitimate use, and therefore men differ in rights as in all things else. The right of republican self-government is conditioned upon capacity to exercise it. It fits us, but it would be a terrible misfit if applied to many of the islanders of the sea. It is our right, but it does not follow that we are to carry it around the world and try to fit or force it on those that cannot exercise it.

Deepening of Spiritual Life in December.

Very late in the meeting of the Synod of Virginia, when the number present was much reduced, and the time was near for adjournment, a letter was read from a much esteemed brother in the ministry. It was addressed to a brother present, and asked him to present to the Synod a resolution, and it was so presented, as follows:

Resolved, That every church within the bounds of the Synod is hereby earnestly urged to devote every service during the month of December, 1898, to the sole purpose of deepening the spiritual life of the people.

Though it was heard with surprise by many, it was about to be adopted without comment, when it was asked that it be read again. It was then objected, that there were special themes already enjoined for December, as for example the Assembly's work among the colored people; that it excluded preaching the gospel to sinners, which was always the duty of ministers; and that deepening the spiritual life of the people was a constant aim of the Christian pulpit, and could not be deferred until December.

We think it probable that under other conditions, when a larger number was in attendance, and more deliberate consideration could have been given to it—it would not have been adopted by the Synod of Virginia. A resolution asking the ministers and churches of the Synod at once to make concerted prayer and effort for a deeper spiritual life would probably have been unanimously adopted. If specially and sorely needed, it should not be deferred until December. The appointment of a specific month when this should be the "sole" aim at "every service," seems an infringement of the commission of the ministry, and an injunction that would not and could not be observed.—*Central Presbyterian*.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—It had rained hard all day and night time did not make it stop, for after the last little one was safely and cosily tucked in, patter, patter and splash, splash, came down the rain; but they all sailed away to Mr. Napper's house just the same, because you know if one is in a nice warm nest the way to Mr. Napper's house is very short and very pleasant, no matter how hard the rain pours or the wind howls or whether the snow is dressing all the world in white to 'sprise you when you wake up. And then at Mr. Napper's house what good times we do have, grown-ups as well as children. Why sometimes we seem to turn to children again, and I should not be surprised if the children turn to grown folks. You know grown-up people say they dreamed things when they remember what they did at Mr. Napper's. They do not seem to think there is any *real* time, but day time. And now if Mr. Napper takes so much trouble to entertain you at his house, do you think it is exactly the polite thing for you to fuss and fume when you are dressing to go? Next time you just make a bow to Mr. Napper and say "Good night, to you, sir, I shall be there in just a minute, as soon as my mamma can put on my traveling clothes and hear me say my prayers." Sometimes there are lively times—when the night mares are about. Did you ever see a night mare? No! Neither did I, but I have heard little folks and big ones too, for that matter, give the most dreadful screams, and people would say, "she has a night mare;" but it always seemed to me that the night mare had *them*. Do you not think so? I have been told that these uncomfortable steeds only ride people who have eaten what they ought not for supper. They seem to smell ham and come fairly galloping for the poor little people who beg and beg for "*just one* piece mamma." You remember that next time.

But there were no night mares at Mrs. Papanmamma's that night, but good, long, sweet, restful sleep. Before they quieted down and after mama was gone out and the light was low, I could hear first one and then another saying something I could not just make out what, and I said, "What are those children talking about, Dear?" "They are saying their "dark verses," she said. "Come to the door and listen." We tipped to the open door and stood quite close.

"The Lord is thy keeper," said one voice.

"He that keepeth thee will not slumber," said another. "The darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee," repeated all the voices like a chorus.

"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it and the Lamb is the light thereof." "And the gates of it shall not be shut at all by day for there is no night there." Then everything was quiet.

"Blessed are they that do His commandments," said mamma softly, "that they may enter in through the gates into the city."

CHILDREN'S LETTERS.

From One of our Orphans.

BARIUM SPRINGS, N. C., Oct. 13.

DEAR PRESBYTERIAN:—To-night is the time to write and I will write to you. Miss Carraway is our teacher. I like her very much. She is a very good teacher. I am learning very fast. I am in the Third Grade. The little girls went locust hunting to-day and had a nice time. I have just come to Rumple Hall to live. The older girls live in Rumple Hall. Last week I was in the group which did the cooking. It was the first time I had tried to cook. My time is out and I must close for this time. Your friend,

ETHEL DILLINGHAM.

Pray for the Oregon.

LINCOLNTON, N. C., Oct. 3, 1898.

DEAR LITTLE FRIENDS:—There is a secret to you in this letter and I fear my big friends might be offended, but I trust not, for no offense is intended, simply as a slight rebuke, as my mamma calls it. This is what I have to tell you: Last winter I wrote a letter to our good paper, my first attempt with the pen, and I did my best, but the paper could not read my name; they called me Johny Lake, and I felt bad over it at first, then I concluded my big friends reading was about as bad as my writing, and I felt comforted, and sure enough I got my courage up and wrote a letter (with a pencil) to that fine captain who commanded that great big ship, Oregon, on its long trip, and he read my letter and my name, too. I know he did, because he wrote me such a beautiful letter, and it came all the way from Santiago with my name on the envelope. I expect you'd like to know why I wrote to such a fine man? Well, I will tell you; my very dearest uncle lives on that vessel, and he writes me nice letters, too, and he often wrote of his fine captain, what a great man and how kind he (the captain) was to him, so, of course, I love him, and wrote and asked him to take good care of my uncle, and in addition to that nice letter he sent me four hat bands with "U. S. S. Oregon" on them, and said no one was to wear them that could not call him "Uncle Charles." Now, my little friends, you see what I've gained by trying again. That gives me two lovely uncles, who were at Cuba and engaged in that great battle, and God took care of them and brought them home to their loved ones. That big man-of-war has to go on its long trip again, way off to Honolulu, and I ask all of God's little people and big ones to ask Him to take care of that ship and my dear uncle and send him home to us again some time. You'd love him and want him to come back sure, if you knew him.

JOHNSIE LORE.

A Missionary Cousin.

WIN NABOW, N. C., Oct. 10, 1898.

DEAR PRESBYTERIAN:—I thought I would write to you as I have never. I have one sister and two brothers living. My mother is dead and I live with my aunt and uncle. We live in the country on a farm and we live thirteen miles from Wilmington. I have a cousin that is a missionary in Laos and she has a very sweet little boy. Rev. W. M. Shaw is our pastor and we all love him very much. My Sunday school teacher is Miss Mattie Taylor and I love her very much. She is a nice teacher. I am learning the Shorter Catechism. I will close. Your little unknown friend, MARY BROWN HOWARD.

A Small Farmer.

LINCOLNTON, N. C., Oct. 10, 1898.

DEAR PRESBYTERIAN:—That piece in your paper about "Hard-Tack" I enjoyed because I am a small farmer, but I hope my friend who wrote it will excuse me if I tell him that here in my State we use the Binder and not a Mower to harvest our grain. The Binder has sharp saw teeth and a platform on which the loose wheat is thrown, and the twine, which has a place on the machine, loops around it when there is enough thrown up to make a bundle, and ties it fast with a great big needle, and then it is thrown over on the Carrier, a fan shaped thing, which carries from six to ten bundles, and dumps them off at one place, and two men come after the machine and set up the bundles and that makes a shock of wheat, which awaits the farmer's wagon to haul it into the barn, and there awaits the threshing machine. We think it must have three weeks rest in the barn in order to go through a certain heat or sweat it must pass through before it can be threshed clean and kept from heating and spoiling after it is put in the bin. Our best twine is called manilla. I suppose the stuff it is made of comes from that place. I hope that boy will write again.

ROBERT ZENAS LORE.

A Boy's Religion.

It was the late Henry Drummond who once said to a great company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and the beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age, you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart; for some boys have the idea that they will be expected to put aside most of their propensities, if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday school, and to prayer-meeting. He is at the same time such a good ball-player that he is always chosen first when the boys are choosing sides for a game. And no boy of his age can excel him at foot-ball or at tennis. And they always say of him: "Harry plays fair; he does!"

He is the life of the social gatherings he attends, and his reputation for absolute truthfulness is such that the teacher of the school he attends told me, not long ago, that on one occasion, when the boys on the playground were hotly discussing a certain matter, and there had been charges of falsehood made and still more hotly refuted, one of the boys said:

"Let Harry M—— tell the straight of the story. He knows all about it and he'll tell the exact truth."

It is a fine thing for a boy to have a reputation like that in the community in which he lives.

At another time, the pupils in Harry's room had met to select some one of their number to present a certain request to the principal of the school, and Harry was immediately chosen, "because he is so sort of gentlemanly," as one of the boys said.

This was a tribute of the unfailing power and influence of real courtesy, and true courtesy is a marked trait of Christian character.

Harry is a Christian boy in a boyish way, which is quite as charming and impressive as the grandmotherly way of being a Christian. All Christianity is based upon right thinking and right living, without regard to age. Each decade of life has its own particular joys in the Christian life. They are all God-given, and none are sweeter than the joys of true Christian boyhood.—*Reformed Church Messenger.*

The Busy Bees.

About the middle of July past, two of the Busy Bees, an active society of young girls in Sugar Creek, went on a visit to Mooresville. It was just after the excitement in that place over small-pox, and they heard a great deal of the disappointment among the people in regard to the annual picnic for the benefit of the orphans at Barium Springs, which had been abandoned on account of the existing circumstances, and the consequent need of the orphans, as this picnic was the means of providing for them a mouth. The Busy Bees have a little orphan of their own, they were very much interested, and they whiled away some of the *hot* hours of their homeward journey, planning to do something to make up the deficiency. On the following Sunday committees were appointed in different parts of the congregation to solicit *flour*. The people—whose names have already been published in *The Fatherless Ones*, responded warmly, and in a short time they sent the orphans enough of the staff of life to last them a week, besides on a good many shelves throughout the congregation, jar after jar of peaches sit quietly waiting for cool weather to be transferred to the orphans' table. God bless the Busy Bees, and encourage and stimulate them to go bravely forward and do whatsoever their hands find to do!

AN INTERESTED MEMBER.

The Story of Pedro Costello.

Pedro Costello was a little Mexican boy who lived on one of the highest plateaus of Mexico. His father and mother were very mean to him, and when he was twelve years old he ran away. Pedro wandered around all day, and that night came to a little brown house in a field. Outside of this house sat an old man watching some goats.

The man had a kind face so Pedro went up to him and asked him if he wanted a boy to help him with his goats. The man named Augustine, got to talking with him and soon learned his story, after which he told Pedro to come and he would try him. Pedro had to drive the goats to the mountains for pasturage, which was not easy work. But he worked very faithfully.

One day as he was watching some of his goats, in the wildest part of the mountain, he heard voices. Looking through the bushes, he saw a little company of Christians. Pedro had been taught to hate the Christians, and was about to go after some soldiers to kill them. When he heard one of them say, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Pedro did not like this but he wanted to hear more. "Brethren," said the speaker, "are we not glad that there is a God and Saviour in Heaven, who is looking down now to help and protect us."

Pedro in his eagerness had made a little noise which scared the men, who thought soldiers were after them, and they took to there heels.

Pedro went and told Augustine, who was already a Christian what he had hard. Augustine got his Bible and taught Pedro. Pedro thought over what he had heard, and at last resolved to go home. There he converted his father, mother and many of his neighbors.

EDWARD JONES ERWIN.
Aged 12.

Honor Thy Father.

Once upon a time there lived an old man, who was so very old that he could hardly walk. His knees shook under him; he could see little and hear less; and he had lost all his teeth.

When he sat at a table he could hardly hold the spoon, he spilled his soup on the table-cloth, and some of it often ran out of the corners of his mouth. This made his son and daughter-in-law (with whom he lived) very much ashamed of him; so they put the old man in a corner by the stove, gave him his food in an earthen bowl, and would not let him come to the table. He looked at them sadly as they ate their dinner, but he did not complain.

One day his trembling fingers let the bowl fall to the floor, and it was broken. His daughter-in-law scolded him for this. He made no answer, and only sighed. Then they bought him a cheap wooden bowl, and made him eat out of that.

A few days after this they found their little son trying to whittle something out of a piece of wood.

"What are you doing, my boy?" asked the father.

"I am making a bowl for mother and you to eat out of when you grow old like grandpa."

The man and his wife looked at each other in silence, and then their eyes filled with tears.

After that the old grandfather always ate at table, and was never scolded when he spilled his soup.—*Hartley House News.*

A Town Where Dolls Are Made.

How many little girls, when they drag their precious dollies around by one arm, ever think of the many people it takes, and the time and material that are necessary to make one doll?

There is a town in France where all the men and women, and very many of the children, earn their living by making dolls. The bisque of which the heads are made is a species of clay composed of lime and earth. This is beaten and trampled and mixed, and then steeped for several days. After that it is washed and strained again and again until it is as white as snow and as thin as cream.

The next process is to pour this into molds; and if you have ever broken the head of a doll and taken the face in your hands entire, you will hold what the doll makers know as a mold in shape though not in material. These molds are of seventeen sizes. When the clay or bisque is dried in the mold it is next delivered to women, who insert eyes and put on ears; and after this is done, the faces, which are white, are baked in an oven, two thousand at a time, and sometimes more than that.

After cooling, the heads are polished with sandpaper, and and then colored to resemble flesh. The eyelashes and eyes are painted, and then the heads are baked again. The wigs are then put on, and the doll's head is ready for the body (which is made of kid, muslin or papier-mache, and has employed another set of skilful workers in its manufacture), and then it is delivered to a dear, kindly little mother, who dresses and cares for it with infinite patience, and loves it almost as much as if it were a real live baby.—*Sunday School Advocate.*

"His Name Shall be in Their Foreheads."

"How will God write it papa?" asked little Eve.

"Write what?" asked her father, looking off his reading.

Eve got up from the low stool where she had been sitting with her book, and came across to him.

It was Sunday evening, and these two were keeping house whilst mother was at church.

"See what it says," said she, resting the book on his knee, and pointing. Then she read it out: "And His name shall be in their foreheads," she read. "It's out of the Bible," added she; "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his kee. "God will not write it at all," said he.

"Not write it?" exclaimed Eve in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eve looked as if she didn't understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father 'what do you see written there? That he is an old, old gentleman, don't you?" continued he, as Eve hesitated. "Who wrote it there?"

"It wrote itself," said Eve.

Father nodded.

"Right," said he. "Day by day, and year by year, the white hairs came, until at last it was written quite as plainly as i somebody had taken pen and ink and put it down on paper for you to read. Now, when I look in your mouth, what do I see written there? I see 'This little girl is not a baby now; for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eve laughed.

"What a funny writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty and see."

"I know," said Eve. "In their faces, doesn't it?"

"And if they are good?"

"In their faces too. Is that what the text means?"

"That is what it means," said father. "Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good, the angel will read upon our foreheads that we are God's. So you must try, day by day, to go on writing."—*F. E. B., in Children's Paper.*

The Town of "Used-to-Be."

Grandma lives in a funny place,
The town of "Used-to-Be,"
Where the streets are "turnpikes" and people are "folks,"
And a nice hot supper a "tea."

"Where is the town of 'Used-to-Be?'"
In grandma's memory bright.
"The way?" Upstairs to grandma's room,
(The cozy one on the right.)

"When can you go there?" Twilight's best,
For the dreamy glow in the grate
Lights the way to the town of "Used-to-Be," and nobody need to wait.

Then ho, for an hour in the dear old town,
And hey, for the husking bee,
And O, the dancing in stiff brocade,
And ah, the trysting tree.

And ugh! the sermons two hours long,
And three of them, Sabbath day,
In a "meeting house" so cold and drear,
Where the "foot-stove" held its sway.

But if grandma shows you a summer scene
In a farmhouse and orchard fair,
With rows of cheese on dairy shelves
And bees in the clover-sweet air;

And there beyond, in the kitchen wide,
Grandma herself at the wheel,
Spinning, singing, a fair young bride,
You say, for you can but feel:

What a dear, dear town of "Used-to-Be!"
But grandma's voice drops low
And she says, with a half-sad, half-sweet smile,
"Twas all so long ago."

—*Boston Transcript.*

MARRIAGES.

DIXON–MEBANE.—At the home of the bride's father near Mebane, N. C., Sept. 29th, by Rev. R. W. Culbertson, Miss M. Fannie Mebane to Mr. Hughes A. Dixon.

MEBANE–FAUCETTE.–At the home of the bride's father, Mr. G. C. Faucette, near Mebane, N. C., on Oct. 4th, by Rev. R. W. Culbertson, Miss Emma Faucette to Mr. Alfred H. Mebane.

OBITUARY.

NORMENT.—In Darlington, S. C., on Oct. 6th, 1898, Lillian Winston Norment, age 21 months, daughter of Sallie McEachin Norment and Louis M. Norment, went to her home in heaven. This dear little one was ill for seven months before her death.

McMILLAN.—At his home, near Athens, N. C., Sept. 26th, Mr. Duncan C. McMillan in the 50th year of his age. He was for more than twenty-five years a faithful member of St. Paul's church. A devoted wife and five loving children mourn his departure, while the Church and the community recognize an irreparable loss. P.

HARRELL.—Frank Preston Harrell, son of Rev. and Mrs. J. J. Harrell, born Nov. 4th, 1897, died at Lavonia, Ga., Sept. 26th, 1898, aged 10 months and 22 days.

The little angel messenger sent with sunshine on his brow to brighten and bless an earthly home, has been recalled to the Saviour's bosom. He will grow up under better tutelage than even his loving parents could give him, in that school where lessons of celestial wisdom are learned by eyes that never weep; and one day the Master will give him back to their arms again. E.W.S.

A Remarkable Character.

In the death of Miss Addie Paylor our Church loses a member of singular purity of life. Her life abounded in good works. A life so remarkable can but interest us all.

1. She made it the chief end of her life to live her religion. She did in fact what too many of us profess, viz: "Glorify God and enjoy him forever." She was for some time a school teacher. She did not always go where she would receive the largest salary. She more frequently went where she could do the most good. It was her delight to find some benighted section, far removed from any railroad, and go there as a teacher on a small salary. She would instruct in things secular during school hours and at night accompanying different pupils home would teach them of God, Heaven and eternity. Many were thus taught who doubtless had never heard of a Saviour before. We have often found neglected children well posted in the Shorter Catechism and on inquiry found that she had drilled it into them by exercising an infinite amount of patience as she walked with them to and from school.

2. She had the courage of her convictions. She was not afraid to rebuke sin. We remember that on one occasion a friend, a barkeeper's wife, invited her to her new home to show her the richness and splendor of her new home. They went through all the rooms, every convenience was pointed out, each piece of furniture was duly expatiated upon by the gushing hostess. But Miss Paylor's face did not light up. A sad silence was all the answer she gave. At last the hostess petulantly exclaimed, "Well don't you admire it? Don't you think it is very pretty?" "Yes," she replied, "it is all very pretty but *I was thinking of all the blood and tears of widows and orphans which were required to build it!*"

3. She was liberal with her money. What an example did she set for our stingy, narrow and mean Christians who have money in abundance! She made it her chief business to serve God. So when she made money she did not regard it as hers, but God's. Let us say for the sake of illustration that she would make $300 in one year. She regarded it as the Lord's money and not her own. She would incidentally take her own necessary expenses out of it, but devote by far the larger part of it to God's work. She made money to spend for God and not for herself.

We have heard her pastor (at that time Rev. M. McQueen) say that he often received anonymous letters containing $10.00. Written on a scrap of paper would be the words "for the Lord." It was nameless but he knew from whom it came and that it was meant for foreign mission work.

She paid liberally to the pastor's salary. To our certain knowledge she was at one time a regular subscriber to the salaries of three preachers, two of them Presbyterian, one a Methodist. And we wot not how many more that we knew not of.

4. She was a devout worshipper. A church full of such listeners, listeners who came to church from their knees, who came expecting a blessing, would fire the heart of the dullest, driest preacher in Christendom till he would become aglow and throw away his yellow back (not novel) and strike out from the heart, head and hand till he would awake the soundest sleeper in church—but we forgot the condition was that the church should be filled with worshippers—such as Miss Paylor was.

5. She always went to church to her own (Presbyterian) if it were at hand, if not she went to the church which was at hand. She went to church because it was God's house and she was God's child. If in a strange community she did not sulk and pant and wait for some one to invite her to church. She went to church as a duty, privilege and real pleasure. You did not have to invite her and call on her, and wine her and dine her, take her out driving or promise her a card or Christmas present. You did not have to promise to "put her into society" if she would but come to church. No. All these worldly snares and arts were needless in her case. She went to God's house of her own accord to worship him. She waited not for man's invitation (though she did not appreciate man's invitation the less) but she went to God's house *on God's invitation.*

She cheered the preacher's flagging spirit by letting him know that the sermon did her good. Well do we remember the time when she first heard us as we tried our fledgling wings. She sat on the front seat and gave us *helpful* attention. When the sermon was over she at once came up and said "that was the best sermon I ever heard. It did me good." We walked amidst the stars for the next week looking down on Spurgeon, Talmage, etc., in a patronizing way. On the next Sabbath afternoon it was our privilege to worship with a sister denomination. In all conscience the sermon was one of the thinnest, lamest efforts we have had for many a day. Miss Paylor was there. She sat on the front seat. (They do not have pews in the country.) When the sermon was over she marched straight up to the preacher and said "that was the best sermon I ever heard!" She told the truth in all sincerity for to her the *last sermon was the best.* Why? She went to church to hear God's message. To her mind was present the great God in his Infinite love as shown in Christ. That was what she saw and heard in each sermon. So that whether the preacher was great or small made but little difference to her. Her soul received the message fresh from the heart of God, as gladly from the most humble as from the most eloquent ambassador.

Living thus can we but wonder that she was sometimes called eccentric? She walked more nearly in the footsteps of the Master than any one whom we can now recall. When the dews of eternity gather on your brow and you come to pass through the valley it will be your chief regret that you have not lived as she tried to live, very close to the Master.

D. M. McIVER.

Bolivar, Tenn., Oct. 10, '98.



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This book, the title of which, "The Empire of the South," conveys an idea of its character, is beyond question one of the most comprehensive and at the same time artistic publications ever issued from the press. It contains nearly two hundred octavo pages, over four hundred exquisitely printed illustrations, and makes a presentation of Southern interests in all lines of human activity, which for thoroughness of treatment has never been approached.

The opening chapter of the book under the caption of "The South, Yesterday, To-Day and To-Morrow," discusses in a broad and forcible manner the present and future of the Southern States, treating at considerable length the various interests, such as agriculture, cotton, tobacco, iron, coal, resorts, climate, etc. Following this are chapters devoted to each of the States south of the Ohio and Potomac and east of the Mississippi rivers.

These give a brief, interesting sketch of the early history of each State, and then touch upon all its important activities, showing the progress being made not only by the State itself, but by the leading cities.

The author of the work, Mr. Frank Presbrey, is a close student of Southern progress, and in the collection and preparation of the immense amount of important information given in the book, has had the co-operation of the officials of the Southern Railway. The distribution of this magnificent volume will do an incalculable amount of practical good in calling the attention of the world to the South, and the Southern Railway has demonstrated its faith in the future of that section by the expenditure of the many thousands of dollars which this great work must have cost. Those who are fortunate enough to receive a copy of this edition de luxe, which is sent with the compliments of the company, will prize it as a most valuable addition to their library.

The Century's College Competition.

The three prizes in *The Century Magazine's* competition for the best story, poem and essay, open to students who received the degree of B. A. in 1897, have been won by young women, although more men than women entered the competition. Two of the prize-winners are Vassar graduates and one is from Smith.

The report of the competition will appear in the November *Century*, with the prize story, "A Question of Happiness," by Miss Grace M. Gallaher, of Essex, Ct., who graduated at Vassar, B. A., 1897.

With the aim of encouraging literary activity among college graduates, *The Century* will continue to give annually three prizes of , open to the competition of persons who receive the degree of Bachelor of Arts in any college or university in the United States, the work to be done within one year of graduation.

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

North Alabama, Munford, Tuesday, October 25, 7:30 p. m. Opening sermon by Rev. S. R. Walker. W. I. Sinnott, S. C.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

The Presbytery of Suwanee meets in Lake City, Fla., Nov. 4th, 1:30 p. m., 1898.

SYNOD OF GEORGIA.

Augusta, Greensboro, Ga., Oct. 13, 7:30 p. m. M. C. Britt, S. C.

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

SYNOD OF MEMPHIS.

North Mississippi, Batesville, Miss., Wednesday, Oct. 26, 8 p. m. S. L. Grigsby, S. C.

SYNOD OF MISSISSIPPI.

Central Mississippi, Carrolton, Miss., Oct. 26, 11 a. m. C. E. Cunningham, S. C.

Louisiana, Alexandria, La., Thursday, Oct. 27, 7:30 p. m. M. B. Shaw, S. C.

New Orleans, Bethel church, New Orleans, Wednesday, Oct. 12, 7:30 p. m. Louis Vass, S. C.

Red River, Arcadia, La., Thursday, Oct. 27, 7:30 p. m. James A. McLees, S. C.

SYNOD OF SOUTH CAROLINA.

Charleston, First church, Columbia, Tuesday, Oct. 11, 8 p. m. H. G. Gilland, S. C.

SYNOD OF TEXAS.

Fort Worth, Gordon, Texas, Friday, Oct. 21, 7:30 p. m. J. N. McFarlane, S. C.

SYNOD OF TEXAS—continued.

Brazos, Velasco, Tuesday, Oct. 18, 8 p. m. Sessions are required to send up a written narrative. J. G. Tanner, S. C.

SYNOD OF VIRGINIA.

East Hanover, Mizpah church, Richmond, Tuesday, Oct. 18, 8 p. m. T. P. Epes, S. C.

CLIPPINGS.

The Cumberland Presbyterian church originated in a controversy over the qualification of candidates for the ministry. Our Church believed in maintaining the standard, and requiring all the parts of trial required in the Form of Government. Those who believed in overlooking these requirements and opening pulpits to all who wished to preach, withdrew and organized the Cumberland Assembly, which now has about two thousand ministers and two hundred thousand members.

There have been from time to time evidences that the Cumberland church has seen the folly of its contention, and is becoming even more stringent than other Presbyterian bodies for an educated ministry. We are, however, surprised at the latest indication in this direction. The Cumberland Presbyterian, the leading paper of the Church, publishes and commends a proposed amendment to the law of the Church, which is as follows:

"When a Presbytery by majority vote shall decide upon the ordination of a licentiate the same shall be done, unless a protest is entered against it by three or more voting members of Presbytery; in which event the ordination shall be held in abeyance until the protest shall be decided by the Synod."—*Herald and Presbyter.*

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The Roman Catholic Church does not intend to permit anything derogatory to itself to appear in the secular papers if it is possible by any means to prevent it, and it is on the alert in all directions. An article recently appeared in *The Saturday Review*, of London, on the Lourdes superstition, and it was called to account by "An Indignant Catholic" in this style:

"Are you aware that his Eminence Cardinal Vaughan has only to give instructions, and from every pulpit in the country your lying paper will be boycotted by all true believers of the only true faith? Are you aware that we are making 1,000 converts a month? That we have a press agency, and nothing derogatory of our Church is allowed to appear in either *Punch* or any othe paper if we can help it? We are getting people into the postoffice, too, and we will get your letters stopped; that will settle you." The Christian Commonwealth characterizes this letter as an insult to the whole Protestant community.

There is no question as to the fact that Rome is ready to buy or brow-beat itsway to power, and it is well that its ways and methods should everywhere be understood.—*Herald and Presbyter.*

At last Mormonism seems to have encountered a foe that threatens to completely overthrow polygamy. Industrial schemes undertaken in recent years have collapsed in the panic and now the "elders" are deeply anxious as to the future of the "Church." So a panic is not an unmixed evil after all. The country would better have several panics than continue to nurse the leprosy of polygamy, and that panic is a blessing in disguise which will effectually wipe it out.—*Ib.*

The net gain to our Presbyterian Church membership last year was 14,966. Over one-third of this was made in Pennsylvania. New York records a net loss of 1,370. Michigan is smaller than last year by 192, and Indian Territory by 46. All the other Synods show a gain. In many instances it is very small, but it is an advance. South Dakota with 40; Catawba with 54; Minnesota with 68; Oregon with 79, and Indiana with 82, are the only Synods whose gain is less than one hundred. Atlantic has 702 more than last year; Baltimore, 326; California, 618; China, 708; Colorado, 687; Illinois, 1,196; India, 775; Iowa, 1,575; Kansas, 496; Kentucky, 172; Missouri, 228; Montana, 137; Nebraska, 722; New Jersey, 446; New Mexico, 140; North Dakota, 204; Ohio, 704; Tennessee, 272; Texas, 113; Utah, 140; Washington, 309, and Wisconsin, 362. These figures cannot be altogether satisfactory to us. With all the work of all the pastors and churches of a whole great State, it seems that there should be a greater gain in the number of those enrolled as followers of Christ. With the gain of but a few scores or hundreds in a whole year, it will take a long time to overtake the whole population. Why should not next year be a very great advance upon anything that has been seen in the past?—*Ib.*

The one hundred prominent residents of Santiago who have sent an urgent appeal to President McKinley asking him to recommend to the Vatican that a certain Cuban priest be appointed to the Archbishopric of Santiago, have something to learn of American institutions. We may be sure that the President will tell them that he cannot meddle with religious matters and that he will give no advice to the Pope. We simply protect citizens in doing what they please to do peaceably in their religion. Such an occurrence as that lately in Ischl, Austria, could not happen in the United States. The famous Dutch pianist Siveking, was arrested and committed to jail for three days, for the offense of neglecting to take of his hat when he met a priest carrying the viaticum through the streets. —*The Independent.*

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NEWS OF THE WEEK.

The Cape Fear & Northern Railroad is being extended southward to Fayetteville and northward to Durham. This will make a direct line from Lynchburg to Fayetteville.

Wake county is $10,000 in debt.

The North Carolina car, "The City of Charlotte," is taking in the Pennsylvania county fairs.

Gastonia is to have a city hall building.

The faculty of Davidson have decided to permit the college foot ball team to play two games this season away from the village.

The inmates of the State soldiers' Home, in Raleigh, are in need of contributions of anything that will add to their comfort.

The Spanish-American Situation.

The leaders in Cuba and the Philippines cannot agree as to a future government for their respective islands. The Cuba congress that is now assembling at Santa Cruz, will be composed of two parties. The friends of Gomez, who favor a Cuban military government, will be one faction, and the friends of Maso, President of the Cuban provisional government, will be the other. Maso favors annexation and claims that prosperity and internal peace will be slow in reasserting itself under a military government. In the Philippines Aguinaldo is encountering great rivalry from other insurgent leaders. One of the chiefs, Macaboulos, has even begun a rebellion against him. Nothing is known as to the progress of the peace commission. The evacuation committees are progressing rapidly. On Tuesday the evacution of Porto Rico was completed and the Americans assumed control of the island. The eastern portion of Cuba will be under American control by November.

Foreign Affairs.

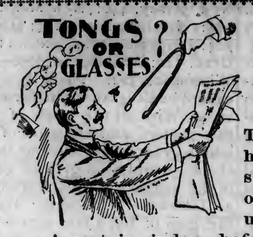
The royal yacht, having on board the Emperor and Empress of Germany, has entered the Dardanelles. The Sultan of Turkey is spending a large sum in having roads built, streets cleaned and generally improving the appearance of the country through which the royal party will pass. Despite the extensive preparations for the convenience of the tourists, their sojourn may not be so pleasant, after all, as two plots to assassinate the Emperor have already been discovered.—The Dowager Empress of China has given assent to a reform measure establishing boards of trade at Shanghai and Hankow to control the business of the Southern part of the empire. Internal dissentions continue and the Empress is overwhelmed with requests of many kinds from the European nations. The French are especially urgent for redress of all their grievances. They have threatened to send troops across the Chinese frontier unless a prisoner now in the hands of the Szechuan rebels is released at once.—It is reported in Paris that a military plot, involving Prince Louis Bonaparte, has been discovered.

Thousands of Jews and Christians are leaving Crete, since the massacre there. The Sultan has signified his intention to obey the collective note of the Powers, decreeing his abandonment of the island.

The American Peace Commission in Paris is proceeding steadily with its work. The indications are that American occupation of the Philippines will be set forth as the only solution of the Philippine problem. The Spanish Commissioners have made any number of counter propositions.

The English Ministry has published a "blue book" on the question of the occupation of Fashorda on the upper Nile, in spite of French claims. The publication of England's resolve receive universal approbation in England and will probably be accepted by France as the only alternative to a ruinous war.

The latest reports are to the effect that the Emperor of China is still alive, but has been punished for his progressiveness by a period of retirement from State affairs.



Rufus Choate,

The great lawyer orator, having arrived at "old-sighted" age, like many others, did not wish to use glasses.

A certain judge, before whom he appeared quite often, observing how Mr. Choate held his MSS at arm's length to read, said: "Mr. Choate, I would advise you to get one of two things, either a pair of tongs or glasses." The judge's pleasantry went home and Mr. Choate provided himself with glasses. When glasses are needed nothing else will take their place. Glasses is our business. Examination free.

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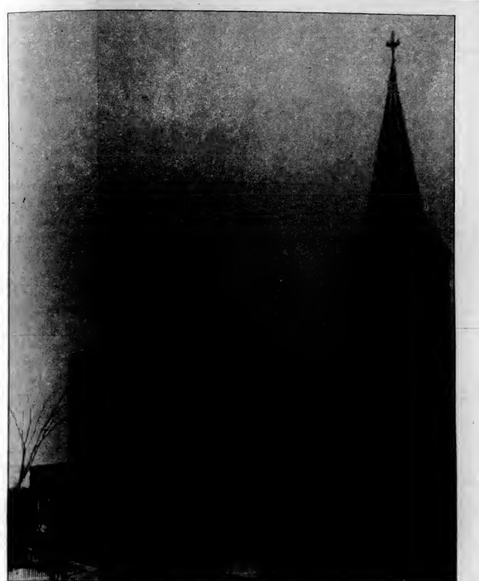
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NORTH CAROLINA PRESBYTERIAN.

ESTABLISHED 1858. CHARLOTTE, N. C., OCT. 27, 1898. VOL. XL—NO. 43.





FIRST PRESBYTERIAN CHURCH, WILMINGTON,
(WITH NEW SUNDAY SCHOOL ROOM).

Gastonia Presbyterian Church.

This church was organized July 16th, 1882, with 22 members, sixteen from Olney church, four from Union and two on profession of faith. Services were held in the academy until the completion of their first house of worship, which was nearly one year from the date of the organization. Rev. W. B. Corbett first preached at Gastonia as a mission point of the Olney church, but removed from this charge before an organization was effected. Since the church was organized she has had two stated supplies and four pastors, who, in order of service are as follows: Rev. J. J. Kennedy, Rev. L. R. McCormick, Rev. W. E. McIlwain, Rev. C. W. Robinson, Rev. R. P. Smith and the present pastor.

The first building was a neat brick structure 35x50 feet with a seating capacity of 400, and was erected at a cost of $1500. This building was dedicated to the worship of God, June 9th, 1883.

For twelve years the congregation worshipped in this building, and it was the scene of many precious experiences. But the town had grown and the congregation had grown with it. On the 31st of October, 1894, the congregation decided to build a new church. The following resolutions were also adopted:

1. That we build a neat, comfortable and convenient church, and that the same be begun as soon as practicable.

2. That no solicitations for funds for the erection of this building be made to any person or persons outside the immediate families of our congregation.

3. That during the building of this church we continue to pay in full all our apportionments to the benevolent causes.

4. That all offerings for this purpose be voluntary, and that no funds be raised by fairs, suppers, festivals or anything of the kind.

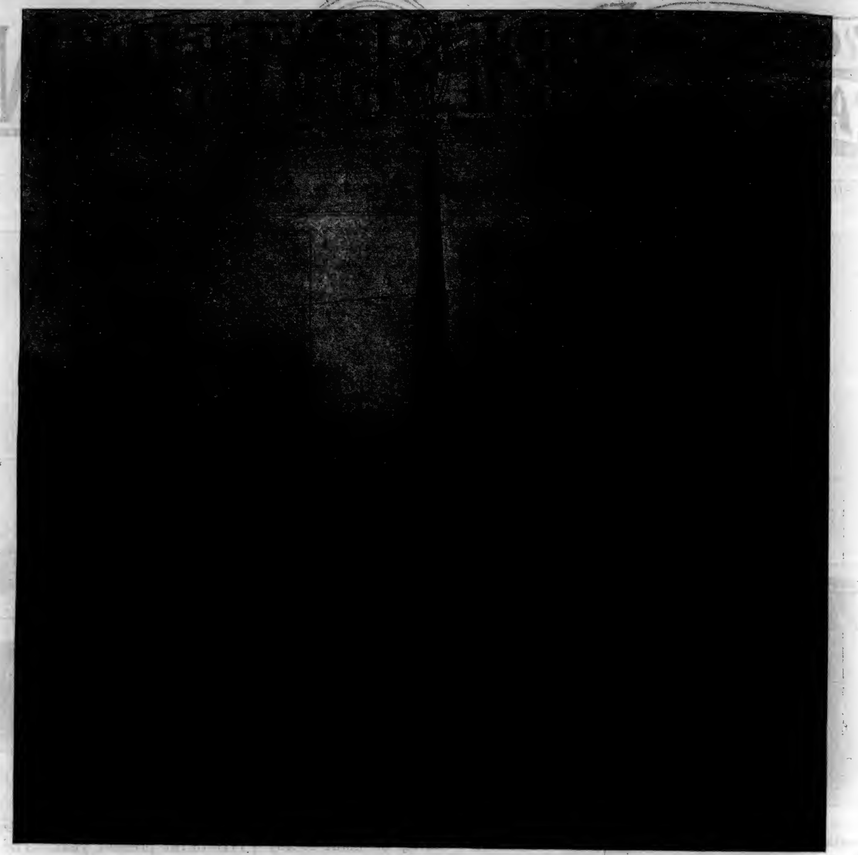
These resolutions were carried out strictly. Contributions were voluntarily made by friends in other churches both in Gastonia and elsewhere, all of which were most gratefully received and highly appreciated, but no solicitations were made.

Ground for the new building was broken the first of May 1895, and the first service was held February 2, 1896. This building (a cut of which appears above) is 98x66 feet with tower 110½ feet high. The material is red pressed brick trimmed with brown stone. The inner walls of the main auditorium form an octagon. The ceiling in eight arches is made of North Carolina mountain white pine and is finished in oil. The seating capacity, including the Sabbath school room is 1,000.

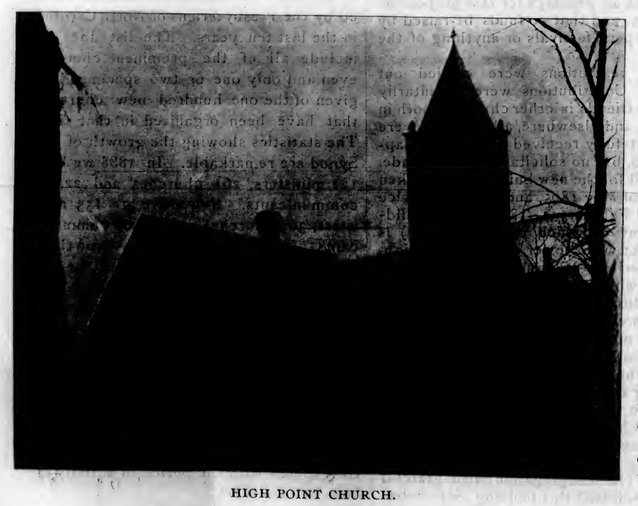
During the present year all the indebtedness on the new building has been paid; the walls have been beautifully frescoed, and an acetylene gas plant, the newest and best thing in the way of lights, has been put in. The congregation with grateful hearts dedicated this building September 11th of the present year. The membership is now 304.

Ten Years of Growth.

We give this week several specimens of the new churches that have been erected by the Presbyterians of North Carolina in the last ten years. The list does not include all of the prominent churches even and only one or two specimens are given of the one hundred new churches that have been organized in that time. The statistics showing the growth of the Synod are remarkable. In 1888 we had, 122 ministers, 261 churches and 22,000 communicants. Now there are 153 ministers, 363 churches and 34,000 communicants. The rapidity of this growth is shown also by the comparison of the last decade with twenty years preceding. In 1868 there were 94 ministers, 185 churches and 14,000 communicants. That is in the twenty years following the year 1868 there was an increase of 28 ministers, 76 churches and 8,000 communicants. While in the last ten years there has been an increase in ministers, 21, churches 102 and communicants, 12,000. The last decade corresponds with the period of activity in home mission work.



FIRST CHURCH, CHARLOTTE, N. C.



HIGH POINT CHURCH.

HIGH POINT, N. C., October 10, 1898.

The first Presbyterian church of High Point, N. C., was organized Sept. 3rd, 1859, with eleven members. The first pastor was Rev. P. H. Dalton of sacred memory. He supplied the church until 1867, when he was succeeded by Rev. F. H. Johnston, who ministered to the little flock for five years. In 1872 the Rev. W. B. Tidball became stated supply and served the church until 1874, at the end of which time Rev. P. H. Dalton was re-called to become pastor for part of his time. He remained the faithful shepherd for fifteen years, the longest pastorate in the history of the church. He was succeeded by Rev. W. P. McCorkle and he in turn by Rev. J. C. Dinwiddie who resigned in December 1894, and was succeeded in the following May by Rev. W. Lee Harrell. It was during his pastorate and largely owing to his untiring efforts that our beautiful new building was erected. It was built in 1896 at a cost of about $6,000 and is a model of artistic neatness and finish. The main auditorium is furnished with chairs made at one of our home factories, and with the Sunday school room will seat about 450 people.

The present pastor, Rev. J. A. Goodman, took charge of the church in June 1896 as supply. He was regularly installed as pastor Oct. 12, 1898.

CONTRIBUTED ARTICLES.

Teaching of Christ's Touch.

[REV. THEODORE L. CUYLER, D. D.]

The most casual reader of our Lord's earthly biography must notice how often He wrought some of His most wondrous works by a simple *touch*. He lays His hands upon sightless eyes, and the light breaks in; He puts His finger on deaf ears, and they begin to hear! What a sweet picture that is of the mothers who bring their little children to Him that "He should *touch* them!" Whether it was superstition or faith that prompted the act we know not; but the homeless, childless Man of Nazareth took the darlings in His arms and *blessed* them.

Any one might be willing to caress a sweet babe; but who would care or even dare to touch a loathsome leper whose very breath was deadly contagion? One of these wretched outcasts, with disease running riot over his horrid visage, approaches our Lord and kneels upon the ground. No wife or child or kinsman could give the poor wretch a kiss if he were dying. "If Thou wilt," he cries, "Thou canst make me clean." What a model prayer for us all! With a yearning of divine pity, Jesus puts forth His clean, pure hands and *touches* the living putrefaction. In an instant the leprosy is gone; Christ's hand has opened all other hands to a hitherto detested outcast. Here is an object-lesson for us. Nay, it is a cluster of lessons well worth plucking from the vine.

It teaches, as in a symbol, the sublime truth of Christ's incarnation in order to reach our sin-polluted humanity. The Revised Version of the second chapter of the Hebrews tells us that "Verily not of the angels did He *lay hold*, but He *taketh hold* of the seed of Abraham." Did the contact defile His infinite purity? No; but the touch of His spotless divinity to our foul, sin-cursed nature brought the first thrill of healthy, spiritual life we ever tasted. The wonderful Atonement was just the "bearing our sins in His own body on the tree." That contact redeemed us from hell. If Jesus had drawn back from it, we must have sunk under the leprosy of sin to endless death.

Our Saviour's ministry of love is one of personal contact still. Faith, in turn, puts us into living contact with Him. His omnipotent love touches our hearts; our faith lays hold on Him. This defines faith as something much deeper and stronger than a mere opinion about Christ, or even a confidence in Christ; it is an *act*, the act of touching, grasping, holding, and uniting ourselves to the blessed Lord of life. Jesus lays hold of us with such a prodigious and perennial grasp that He says, "No man shall ever be able to pluck you out of My hand." My only guarantee of ever seeing heaven is in the almighty clutch of my Saviour's love. Because He lives, I shall live also. Living faith makes every true Christian a part of Jesus Christ as the branch is part of the vine. This is His own precious declaration: "Abide *in Me*, and ye shall bear much fruit."

What a gentleness there is in our loving Master's touch when He lays his hand on the sore, aching heart! He knows just where it hurts, and what balm to lay next the bleeding spot. In that poor creature that crouched at His feet and bathed them with her tears, the sore spot was the sense of her guilt. "Thy sins be forgiven thee," was the healing balm. My suffering friend, can't you trust that Hand? It may have cast you down, but you may be sure that it will never cast you off. When His wisely loving hand uses the lancet or the pruning knife, it is unfaltering love that holds the instrument. Not one cruel blow has our Saviour's hand ever yet given you or me; nor ever will.

But what a rebuke that touch of the leper gives to the hateful, selfish spirit of caste and pride! Shame on us that we are so willing to touch the jeweled hands of wealth, and to sit beside silks, and satins, and sealskins, and yet regard the ill-clad, ill-odored outcasts as if they bred a contagion! The sin and the shame of too much of the professed Christianity of our day is that it is above touching the lepers. That gap left wide open between wealth and festering poverty, between culture and ignorance, between religion in broadcloth and sin in rags, is to-day the severest indictment that Christianity has to encounter.

The one only practical solution of the great burning problems of how to reach the neglected masses and how to reform the drunkard, and how to rescue the harlot, and how to save the ragged children, and how to evangelize the heathenism of our huge cities, lies in two words—*Christian contact*. The personal contact of practical piety, and self-sacrificing love with darkness, filth, and misery—that's the only remedy. Heart must touch heart. The strong, loving hand must not draw back from lifting the lepers from their deadly degradation. To praise the Salvation Army for their labors in the slums is cheap; but it is condemning. For unless the strong, rich and favored followers of Christ will let Him lead them right into the wretched regions where sin and sorrow are sweltering, they deny their Lord, and dishonor the very name of Christian. O Blessed Healer of the lepers, touch Thou the hearts of Thy disciples, and cure them of the leprosy of caste and pride and self-indulgence!

A Wednesday Evening Lecture.

(Delivered by the Pastor of the Hickory Church and requested for publication by one of its Elders.)

Psalm xxxxvii:4—"He shall choose our inheritance for us."

Hardly any one can fail to observe that there is a degree of restlessness among almost all classes of men. This is indicative of discontent with their lot in life. The poor often imagine that they are cheated out of their natural rights, and begin to look about for some way to repair the damage.

This spirit is the fruitful source of unions, strikes, combines and all such disturbances that so often threaten life and property.

It seems that something of the same spirit has gotten into the Church. Congregations feel that they need a young, live and up-to-date man. The faithful pastor, who has been, for years, feeding them upon the "sincere milk" and the "strong meat" of the Word, is now rather out of date, is too conservative, and hence the good of the Church demands a change.

Pastors sometimes feel that they are worthy of larger and more important fields of labors. Other men who are no more deserving or capable occupy such places, and they can not understand why they should be confined to the smaller and more obscure fields. The result of this is a growing spirit of restlessness, and rapid sundering of pastoral relations.

Now David's language cuts right across this discontent, rebukes this spirit of restlessness in Church and State and teaches:

I. *Distrust of ourselves*. There is often a disposition to assert our independence and to take the ordering of our life largely in our own hands. This is often seen among the young who fancy they are competent to manage their own affairs, and to make safe and proper choice in every emergency. The age, experience and superior wisdom, gained by that experience, all go for nothing in the presence of this independence and fancied wisdom. So we often act toward God; discontent with our lot leads to a disregard of the leadings of His providence and endeavor to order our own affairs. But we should not dare to chose our inheritance, nor to order uur own lives, because (1) *of our ignorance*. We are ignorant even of ourselves. We often feel and boast that if there is anything we *know*, it is ourself. But there are "possibilities of both good and evil latent within us" of which we have never dreamed. "The heart is deceitful above all things and desperately wicked, who can know it?" Jer. xvii:9.

If then we should choose our own inheritance, we would be in constant danger of choosing that which would crush the good and "kindle the evil into awful and ruinous development." God only knows our hearts, and therefore He alone is able to choose that which will crush the evil and kindle the good into holy development.

Further, we are ignorant of the *future*. Prov. xxvii:1 "Boast not thyself of to-morrow, for thou knowest not, etc." Jas. iv:13 "Go to, now, ye that say to-day or to-morrow we will go into, etc." We know not what a day, or even an hour may bring forth. Therefore the choice which, with the light of to-day, may seem wisest and best, in the light of to-morrow may be evil and painful. If Lot could have known the future, he would probably not have "pitched his tent toward Sodam."

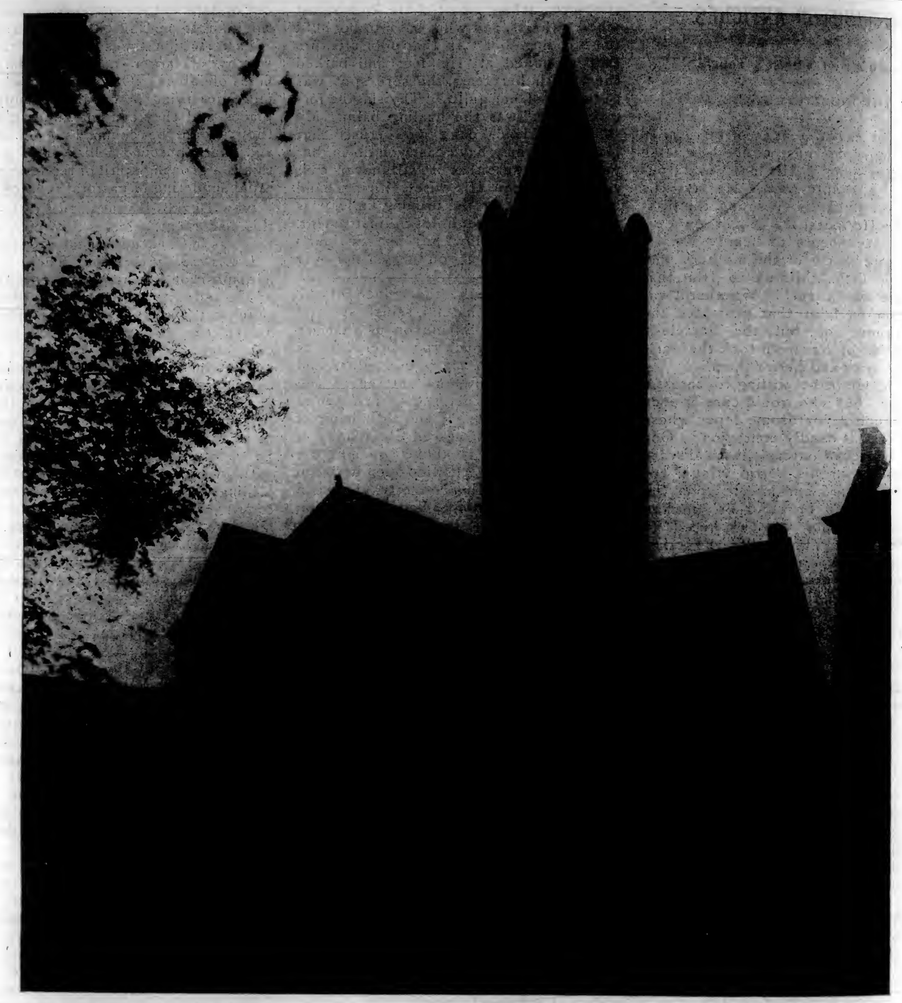
O! God alone thoroughly knows the future, to Him alone the "end is known from the beginning," and therefore He alone is able to choose that inheritance which in all respects will be the best.

(2.) Another reason we should not choose our own inheritance is our *disposition to self-gratification*. This disposition leads us to choose the pleasant rather than the painful, the bright rather than the dark, the prosperous rather than the adverse. And yet the painful, the dark and the adverse may be best for us, while the pleasant, the bright and the prosperous would be prompt with evil.

Lot chose according to the bright and promising, and we all know the sad and fatal consequence.

Abraham would never have chosen to leave his father's house and native land,

CONTINUED ON PAGE 6.



History of the Second Presbyterian Church, Charlotte, N. C.

[BY J. B. RANKIN.]

When we look back over the history of the Second Presbyterian Church during the two and a half decades since its organization, we are led to exclaim with surprise and gratitude, "Lo, what hath God wrought!" The little vine planted and nurtured by His own hand, warmed by the sunshine of His love, and watered by the dews of heavenly grace, has grown and prospered, until it stands to-day next to the largest church in the Southern General Assembly.

In reviewing very briefly, some of the leading facts in the history of the Second Church, we would notice in the first place the following extract from the minutes of Mecklenburg Presbytery, sitting in the First Church, Oct. 6th, 1873:

"The Rev. A. W. Miller, D. D., presented a petition from certain members of the Presbyterian Church of Charlotte, which was read and is as follows:

'The Presbyterian Church in Charlotte, having at a congregational meeting expressed the same conviction entertained by the Pastor and Session, that the interests of Presbyterianism would be greatly advanced in this our growing community by the organization of a second church, that would secure the large incoming Presbyterian element, which cannot now be suitably accommodated within the existing fold:

We, the undersigned, members of this church respectfully apply to the Presbytery of Mecklenburg to be organized at an early day into the Second Presbyterian Church of Charlotte.'

The prayer of the petetioners was granted, and on motion a Commission was appointed to take charge of this enterprise and conduct it to a satisfactory conclusion.

Wherefore, Rev. A. W. Miller, D. D., Rev. R. H. Chapman, D. D., Rev. G. D. Parks, and Elders, Dr. E. Nye Hutchison and Dr. F. Scarr, were appointed on the Commission."

At a subsequent meeting of Presbytery the Commission reported, and the name of the Second Presbyterian Church, Charlotte, was enrolled April 15th, 1874.

The petition was signed by the following members of the First Church, viz: J. S. Phillips, Mrs. Lucy A. Phillips, Miss Sallie M. Phillips, W. E. Stitt, L. S. Williams, C. W. Alexander, M. A. Alexander, Miss Sallie W. Young, Miss V. L. Young, Mrs. W. F. Phifer, Miss C. W. Phifer, Mrs. Armistead Burwell, S. F. Houston, Mrs. S. F. Houston, Asa George, Mrs. J. H. McAden. In addition to those signing the petition, the Commission received the following on certificate from various churches, viz: Mrs. S. V. Young, Geo. A. Houston, Mrs. E. N. Houston, Miss Griswald J. Houston, Julius P. Alexander, J. McAlexander, Mrs. M. E. Alexander, J. W. Sample, Mrs. Mary E. O. Giles, thus increasing the membership to 25. On the 22d of October, the congregation having assembled according to previous appointment, and having signified by vote their readiness to proceed, the Second Presbyterian Church of Charlotte was solemnly organized, in due and regular form. The covenant having been entered into by the members of the Second Church present, to uphold the doctrines, principles and regulations of the Presbyterian Church, they were addressed by the chairman, Rev. A. W. Miller, D. D., touching their duties as a Church of Christ, after which prayer was offered by Rev. S. C. Alexander, who was present.

At a subsequent meeting of the Commission the following additional members were received, viz: Mr. R. I. McDowell, Mrs. R. I. McDowell, Mrs. Martha J. Van Ness, Geo. Phifer and J. B. Rankin. On the afternoon of Sabbath, Nov. 23d, at a meeting called for the purpose, Mr. R. I. McDowell, Mr. J. P. Alexander and J. B. Rankin were elected Ruling Elders and Messrs. J. W. Sample and J. F. Davidson, were elected Deacons. The officers elect, having previously signified their willingness to accept, after a suitable discourse by Rev. Dr. Miller, on the evening of Nov. 30th in the First Church, they were by ordination and installation duly inducted into office, Mr. R. I. McDowell and J. B. Rankin having been previously ordained in other churches. Thus fully equipped for her appointed work, the little church unfurled the banner of the cross, and in the fear and love of God, went forth upon her Heaven inspired mission.

The first sermon preached to the little congregation after the organization was preached by the Rev. Dr. Chapman, a most appropriate and inspiring sermon from the text, "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom."

All of the Commission who organized the church, save one, men eminent for their piety and devotion to the service of the Master, have gone to their rest and their reward. Dr. E. Nye Hutchison is the only surviving member.

After the church was organized the congregation worshiped in the courthouse until a church was built. A Sabbath school was organized with an efficient corps of faithful teachers and 75 or 80 scholars were enrolled. Having no stated pulpit supply, the congregation was ministered to from time to time by Rev. R. H. Chapman, D. D., Rev. G. D. Parks, Rev. T. P. Johnston and others. During the spring and summer and early fall of the year, 1874, we were ministered to by that venerable man of God, Rev. W. S. Plumer, D. D., a prized and precious privilege. Erect and portly, with his long, flowing white beard, we could almost imagine that he was one of the old prophets, Elijah, Isaiah or Jeremiah; and never can we forget his clear expositions of Scripture, his lucid unfolding of the plan of salvation, his withering denunciations of sin, his earnest pleading with the sinner, his tones of melting tenderness when he told us of the love of Christ; and we of the Session especially, can never forget the loving admonition, instruction and counsel he gave us, and his touching, fervent prayers for us, and for the Church we so much loved. Blessed be his memory! During the ministrations of Dr. Plumer eleven persons were received into the communion of the Church, some of them highly valuable and influential, among them being Gen. Rufus Barringer and Col. T. H. Brem.

While the congregation worshipped in the Court House the tunes were generally raised by Mrs. T. H. Brem, who sang very sweetly, but occasionally it fell to the lot of a male member of the church, who sometimes pitched them on so high a key that you could only reach the higher notes from a step-ladder, or so low that you had to descend to the depths of the earth. Finally a small organ was purchased and Capt. Asa George employed to lead the music. On one occasion Capt. George was turning over the leaves of his book, while Dr. Plumer was preaching, selecting a tune for the last hymn when the Doctor turned to him, and exclaimed in thunderous tones, "Shut up that book." It is needless to say the book was quickly closed.

The first, and only pulpit Bible the church has ever used, that which now lies upon the desk, was the gift of Dr. Plumer.

Early in the year, 1874, a subscription was raised for the purpose of building a church, a lot was purchased, Gen. R. Barringer, Mr. R. I. McDowell and Col. T. H. Brem, were appointed a building committee, an architect was employed, a plan selected, and the work prosecuted with all possible vigor, until the spring of 1875, when the building was completed at a cost of about $10,000. The first sermon delivered in the church was preached by the Rev. Alfred Morrison, a young minister of marked ability, who died soon after in Montgomery, Ala., whither he had gone to assume pastoral charge of the First Presbyterian Church of that city. The first marriage celebrated in the church was that of Mr. D. P. Hutchison and Miss Sallie Steele.

In the month of August, 1874, Rev. E. H. Harding, of Milton, N. C., was called to the pastorate of the church, on a salary of $1,500 and a suitable manse. Dr. Harding having accepted the call, entered upon the duties of his office the first Sabbath of October of the same year, and remained in charge until Nov. 1st, 1881, when he tendered his resignation to the Session. Dr. Harding was never installed pastor, but served the church faithfully as Stated Supply for more than seven years. On the 13th of November, 1881, Rev. Neander M. Woods was called from Galveston, Texas, and entered upon his duties as pastor, Jan. 20th, 1882, and remained in charge until June, 1886, when he resigned to accept a call to the First Presbyterian Church of Columbia, S. C. His successor, Rev. J. Y. Fair, was called from Laurens, S. C., Aug. 12th, 1886, and entered upon the duties of his office early in October of the same year. Dr. Fair resigned his charge in March, 1889, to accept a call to Grace Street Church, Richmond, Va., and was succeeded by Rev. R. C. Reed who was called from Franklin, Tenn., June 30th, 1889, and began his labors in the church Sept. 1st of same year. Dr. Reed resigned Oct. 1st, 1892, to accept a call to Woodland Street Church, Nashville, Tenn., and was succeeded by Rev. J. H. Boyd, who was called from Memphis, Tenn., Dec. 4th, 1892. Dr. Boyd entered upon his duties as pastor in January, 1893, and continued to discharge the duties of his office until August, 1895, when he resigned to accept a call to the First Presbyterian Church, Evanston, Ill. Our present pastor, Rev. J. W. Stagg, D. D., was called from Bowling Green, Ky., Dec. 15th, 1895, and assumed the pastorate of the church, Jan. 20th, 1896.

To enter upon the details of the work accomplished by these faithful servants of God, would far exceed the limits of this paper. Suffice it to say that, the duties of each and every one, were well and faithfully discharged. Under the guiding providence of God the church has made no mistake in the selection of a pastor. All of them have been men of marked ability, devoted piety, unflagging zeal in the service of the Master, and faithfulness to their ordination vows. All of them served the church with marked success, each in his turn adding largely to its membership, and giving fresh impetus to its onward and upward progress.

In the summer of 1883 two young lady members of the church moved by a sermon preached by Rev. N. M. Woods on Christian activity, went to the Charlotte Cotton Mills, and having secured the use of a vacant room, made a canvass from house to house, gathered a few children and started a Sabbath school. The school prospered and increased, other teachers were brought in, and in February, 1884, by request of the teachers, the Session took charge of the work and appointed Mr. W. H. Powell superintendent. By the spring of 1887 the work had grown to such importance that a lot was purchased and a chapel erected at a cost of about $1,800, and in November, 1887, Rev. J. L. McLees was employed as an evangelist and took charge of the work, continuing in the same until March, 1889, when he resigned and was succeeded in April by Rev. J. W. Siler, the Second Church paying these brethren a salary of $1,000 per year. The work continuing still to grow, a church was organized in March, 1890, with sixty or more members dismissed from the Second Church, and the name of Graham Street Church was entered upon the roll of Mecklenburg Presbytery. Rev. Mr. Siler became pastor of the new church, the Second Church paying $900 of the salary. This amount has been gradually reduced, as the church increased in numbers, to $500, which the Second Church is now paying.

In the summer of 1889 a vacant room was secured in a section of the city near the Alpha Mills, and a Sabbath school was started with encouraging prospects of success, with Elder J. B. Ross as superintendent. Mr. Ross soon retiring from the work, Elder Geo Phifer was elected superintendent. In the spring of 1891, a lot was purchased and a neat chapel erected thereon, in which a flourishing Sabbath school has since been taught, with occasional preaching services.

Westminster Church recently organized with flattering prospects of usefulness, supported chiefly by the First and Second Churches, is the outgrowth of a Sabbath school started at the Atherton Mills by the Second Church, and was made possible by a bequest by a member of the Second Church, Miss Jennie E. Johnston.

The officers of the Second Church, elected and installed from time to time as

the membership increased, are as follows, viz:

Ruling Elders: R. I. McDowell, J. P. Alexander and J. B. Rankin, installed Nov. 30th, 1873. Gen. Rufus Barringer, April 11th, 1875. A. Shorter Caldwell, April 25th, 1875, dismissed March 3d, 1879. Gen. R. D. Johnston, June 16th, 1878, dismissed May 24th, 1887. D. W. Oates, Dec. 17th, 1882. C. W. Alexander, Dec. 17th, 1882, dismissed Feb. 17th, 1890. James F. Johnston, Sept. 11th, 1887, dismissed April 11th, 1888. John E. Oates, Sept. 11th, 1887. R. B. Alexander, Sept. 11th, 1887, dismissed March 2d, 1890. John B. Ross, Sept. 11th, 1887. C. N. G. Butt, Geo. Phifer, Wm. Todd, J. J. Adams, May 3d, 1891. James W. Pharr, Dr. W. H. Wakefield, Dr. John R. Irwin, John C. McNeely, A. C. Summerville and Wm. Anderson, June 14th, 1896.

Deacons: John W. Sample, installed Nov. 30th, 1873, dismissed May 2d, 1881. J. F. Davidson, Nov. 30th, 1873, ceased to act under charges. A. G. Brenizer, April 25th, 1875, dismissed Oct. 10th, 1881. John Brookfield, Dec. 17th, 1880, dismissed Nov. 9th, 1887. J. W. Adams, C. C. Hayes, B. W. Barnett, W. J. M. Finger, Dec. 17th, 1880. J. H. Tolar, Sept. 18th, 1887, dismissed Jan. 31st, 1891. D. R. Harry, Sept. 18th, 1887. John R. Pharr, J. P. Long, I. W. Jamison and Joseph H. Wearn, May 3d, 1891. A. M. Young, June 14th, 1896, dismissed Nov. 26th, 1897. Dr. I. W. Faison, Edward S. Reid, L. L. Sarratt, O. M. Norwood and J. W. Sheppard, June 14th, 1806.

The following persons have served the church efficiently as organist, viz: Asa George, Mrs. R. M. Oates, Prof. Robert Phifer, Miss Codie Phifer, Miss Addie Williams, Mrs. W. B. Ryder, Mrs. H. S. Bryan and Prof. G. P. McCoy. Miss Addie Williams served continuously, never missing a service when in the city, for a term of fifteen years, save a break of one year, when Miss Codie Phifer was in charge.

We have been called to mourn the loss of one Deacon, Mr. J. W. Adams, who died in July, 1888, and four Ruling Elders, who have gone from the church militant on earth to the church triumphant in Heaven, Mr. R. I. McDowell who passed away in December, 1885, Mr. Wm. Todd in May, 1892, Gen. Rufus Barringer in February, 1895, and Mr. John E. Oates in July, 1897. They were men wise in counsel, steadfast in the faith, keenly alive to every sense of duty, and devoted to the service of the Master. We have missed them sorely, we have mourned their departure from us, but we rejoice in the work they were enabled to accomplish for the Master here on earth, and in the undying influence for good they have left behind them.

The old church, around which clustered so many precious memories and hallowed associations, being too small for the ever-increasing congregation, and being otherwise unsuitable and inconvenient, a new church was seen to be an absolute necessity, and to this end a subscription was raised, additional ground was purchased, Dr. J. H. McAden, Elder John E. Oates, Col. R. M. Oates, W. W. Phifer, and B. W. Barnett, were appointed a committee, and the present beautiful structure was erected, the work being completed and the church occupied for the first time Sept. 25th, 1892, at a cost, including organ, furnishings, etc., approximating $55,000. Mr. John E. Oates gave most of his time to the work for more than a year, and the church stands to-day a monument to his untiring energy and self-sacrificing devotion.

The Ladies' Foreign Missionary Society the Pastor's Aid and Home Missionary Society, the Young People's Society of Christian Endeavor, all in their sphere, have done and are still doing an important and much needed work, the Missionary Societies in raising always needed funds, in cultivating a missionary spirit, in keeping in touch with the Mission work, and earnest prayers for its success, the Christian Endeavor Society, in training young men and women for active service in the church, and in cultivating a spirit of devotion and fidelity to the Master. And the importance and value of the work that is being done by the Rescue Home, supported conjointly by the First and Second churches, and managed by a board of lady managers in equal numbers from the two churches, cannot be overestimated; and the ladies who originated, and have controlled and managed this noble institution are deserving of all praise.

The growth of the Second church, in point of numbers, has been phenomenal. There have been two or three remarkable meetings in the church, resulting in large accessions, but all through the years there has been a steady ingathering of precious souls. Fifteen hundred and sixty-nine persons have been received into its membership, 908 on certificate of dismission from other churches, and 661 on examination and profession of faith in Christ; 538 have been dismissed to other churches in this and several other States, 5 have been suspended and 151 have been lost by death, 97 have been dismissed to Graham Street church, and 27 to Westminster. After all these dismissions and losses, there are still 875 names upon the roll of the church. But alas! when we think of the long list of the departed, our hearts are made sad indeed. Ah, how many of us have "longed for the touch of a vanished hand, and the sound of a voice that is still." How many homes have been draped in the black badge of mourning. But it is a happy thought that these loved ones lost to us for awhile, but await our coming, and to-day look down upon us from the battlements of heaven, radiant in glory, sanctified, triumphant, glorified. In the matter of contributions the church has raised for all purposes, in round numbers $250,000.

With due appreciation of the spirit of Christian fellowship that prompted them, the Second church acknowledges courtesies extended on this, and on other occasions in the past, by the brethren of the First church. The two congregations have often bowed together at a throne of grace, and have realized in truth. "how good and how pleasant it is for brethren to dwell together in unity." God grant that a spirit of harmony, of co-operation and fraternal love may always, as now, prevail among us, and may we ever stand shoulder to shoulder in the mighty conflict with the powers of darkness.

The Second church has been blessed with many faithful workers, devoted servants of the most High God; but to tell of all the good that has been accomplished in the training and instruction of young children in the large and flourishing Sabbath schools, of the souls that have been won for Christ, of the tears that have been wiped away, of the weary, troubled hearts that have been consoled and comforted, of the poor and needy and sick and suffering that have been ministered to, of the benign influences that have gone forth upon the world around us, is beyond the powers of mortal man. Eternity alone can reveal it all. That a great work has been accomplished is beyond all controversy. But it is all of God. Here, then, let us raise our Ebenezer, for hitherto the Lord hath indeed helped us. Trials we have had, dangers have threatened us, difficulties have been encountered, enemies have slandered and reviled us, but in the good providence of God, the Second Presbyterian church of Charlotte stands to-day a mighty power for good in this community, strong in the faith, and in the strength of our Divine Lord and Master, and fully equipped to meet the embattling hosts of darkness. And the good work that has been, and shall yet be accomplished will be far-reaching in power and effect. Like the tiny waves when a pebble is dropped upon the smooth surface of the lake, the circle of our influence will widen and widen and widen until it breaks even upon the remotest boundaries of time. No mortal man can compute the power of a spoken word, or foretell the time when it will cease to be felt. When we are slumbering in the dust, deeds that we have done, words that we have spoken, emotions that we have kindled, will linger behind us in undying influence. Then let us not be weary in well doing, knowing that we shall reap if we faint not. Let us not be found idlers in the vineyard of the Lord, but let us toil and strive and labor, while the day lasts, for the night cometh. May we be animated by the spirit that inspired the beautiful Psalm,

"I love thy kingdom Lord,
The house of thine abode;
The Church our blessed Redeemer saved
With His own precious blood.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

And now, standing to-day as it were, upon the height of Pisgah, "let us look beyond the mists of earth, and see the city where our pilgrim hearts shall one day rest;" where we shall be gathered a church triumphant in glory, and shall sit down with the redeemed saints to the marriage supper of the Lamb.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things, And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen."

CONTRIBUTED ARTICLES.

(CONTINUED FROM PAGE 3.)

nor the sore trial on the mount where Isaac lay upon the altar.

Jacob would never have chosen to send Joseph down to Egypt, nor allow Benjamin to accompany his brethren on their second trip.

Thus these dark, painful and adverse orderings are "working out for us a far more exceeding and eternal weight of glory."

II. *Trust in God.* This implies confidence, (1) In His *wisdom.* He is the only wise God. He can never err, or make a mistake. When Joseph brought his sons to Jacob to receive the blessing, Jacbo crossed his hands so as to place his *right* hand upon the head of the youngest. Joseph thought his father wasmaking a mistake and tried to correct him. But Jacob refused to be corrected, for he knew he was right.

So we often think our matters are crossed, and all wrong; but infinite wisdom guides the hand that orders and controls these events.

Again, we should trust his *goodness.* Ps. cxlv:9.—"The Lord is good to all and His tender mercies are over all His works." This insures that "No good thing will He withhold from them that," etc. O! this infinite goodness of our God insures that for time and eternity He will order only that which is for our good, and at last give us a portion in the "inheritance of the saints in light."

Ps. xxxvii:5—"Commit thy way unto the Lord, trust in Him and He shall bring it to pass."

CORRESPONDENCE.

Restless Ministers.

It used to be comparatively rare that a minister changed his field of labor. Nowadays this is noticeably and ominous frequent. Among others, the *Religious Outlook* has taken note of it, and makes monthly announcement like the following: "Fifteen ministers of our Church changed their fields of labor in August."

What is the matter? Evidently something is wrong. In some cases, no doubt, Providence clearly calls His servant to make the change; but it is to be feared that, in many instances, men run when they are not sent. Sometimes, forgetting that a most important work of the ministry is "the perfecting of the saints, the edifying of the body of Christ," they grow discouraged because their labor does not immediately and constantly bring sinners to the Savior, and they interpret this supposed barrenness to be a providential indication that they are out of place and should seek a field to which they are better adapted. Many a minister who is despondent and restless on this account, is really doing a grand work in building up believers in faith and holy living and enlisting them in Christian service, and at the same time is discharging his duty in preaching the Gospel, which, of a surety, God will make effectual to save them that are His.

Other brethren seek a change to get rid of annoyance and trouble. Among their people are cross-grained persons with whom it is difficult to get along; or, one of the elders loves the pre-eminence and assumes leadership; or, a root of bitterness has sprung up among the members; or, worldliness has run away with some of them: and the minister, cast down by these things (which, by the way, are not peculiar to his field, but exist, in some measure, "wherever man is found"), instead of courageously but prudently standing in his lot, to counteract and correct these evils, easily persuades himself that he has lost his influence and that, for the church's sake and his own, he had better go elsewhere.

It will not be disputed that other and less creditable reasons for change are brought into play, and lead to unseemly exhibitions of eagerness to secure eligible vacancies. One man thinks that he has served a sufficient apprenticeship in a small and comparatively obscure church, and is ambitious to be promoted to a larger and more conspicuous charge, perhaps to a city church, where his talents and acquirements will command due attention and his influence have full scope. He is not content that the Lord should direct his steps, but foolishly takes it upon himself to devise his own way, and permits himself to "pull the strings" to gratify his ambition. With another man the salary is the decisive consideration. He covets larger pay. He is comfortably and pleasantly situated in his present charge. His labors are fruitful. His chnrch is harmonious and attached to him. He has good report among them that are without. And he and his are in the enjoyment of good health. But these tokens of the Divine favor, and the assurance that he is at the post of duty and the promise that the Lord will provide, and the injunction "be content with such things as ye have," weigh nothing against the larger salary which is offered by a certain vacant church. And forthwith said church is informed, oftentime by himself, that he is obtainable, that he has the qualifications which it demands, and that he hopes to receive a call to its pulpit.

Sessions of vacant churches of prominence and pecuniary strength "could a tale unfold" of applications to serve them that would fill one with shame that ministers of the Gospel, "ambassadors for Christ," should belittle their high office and trample upon self-respect by such indelicate, barefaced importunity. For example, here is a true copy of a letter whose author desired to succeed Dr. Jere Witherspoon in the First Church at Nashville, Tenn.:

"To the Board of Stewards, First Presbyterian Church, Nashville, Tenn.:

BRETHREN:—I have been informed that you are without a minister to your congregation. I offer my services. I am without engagement at this date, and will preach trial sermon or a series of sermons for you. I will say for myself, I am fifty years of age, have a fine delivery, soft and pleasing voice, and rated by those who have heard me, to be a deep thinker of the Henry Ward Beecher school. I only want a day to think over any text you may select. Will be pleased to have you put this before your congregation and inform me by return mail. Yours in Brotherly Love."

Of course, the writer of this letter was not a Presbyterian, else he would not have addressed it to a "Board of Stewards," neither would he have sought to make a favorable impression on one of our Southern churches by likening himself to Henry Ward Beecher. The letter is an extreme specimen, surpassing in prodigious egotism and cool self-laudation anything that a Presbyterian minister would or could write: and yet, it is sadly true that the mail brings to the officers of our vacant churches epistles from some of our own brethren which, to say the least, ought not to have been written. Good taste as well as due regard for self and jealous concern for the dignity of a servant of Christ, should have forbidden it.

In the Church, much more than in the State, the place should seek the man; not the man the place. And until the Holy Spirit direct the place to the man, he will be wise and happy if, quietly abiding where the Head of the Church has assigned him to duty, he will say with Paul: "I have learned in whatsoever state I am, therewith to be content." R. P. F.

RALEIGH, N. C., Oct. 20th, 1898.

It has been quite a long while since this correspondent has given you a letter from "dear old Peace." This has been a year of special blessings and special sorrows. Many dear faces are gone from us, and we long for the "touch of the vanished hand and the sound of the voice that is still;" but the separation is but for time and even now we can hear the sounds of the waves from eternity's shore.

We miss many old girls who were leaders in Christian work and Christian living. They are in the fields of active life work. But we have as fine a body of young women here as can be found anywhere. They are refined and elegant and particularly studious. Our faculty is one of the best which Peace has had in many years. Its improvement is especially noticeable in the department of Music. Prof. Olmsted is winning golden opinions everywhere, and Miss Potter, who was with us last year, and Miss Johnson are proving themselves real artists.

The Scientific and Literary work are unusually good. Many new features and much new apparatus have been added in these departments, and there is a real enthusiasm in the work.

The deep religious tone which pervades the school is very encouraging. The girls' weekly prayer meetings and the Missionary meetings are well attended and the Lord's work seems to prosper in every way. Peace has always been a fountain of religious influence and a school for the development of true character and habits.

The enrollment is now over that of last year and quite a number more are expected.

We thank God and take courage.

OCCASIONAL.

[For the North Carolina Presbyterian.]

The Way a Home Missionary in Texas Spends the Heated Term.

One writes: "During the months of July and August I traveled by private conveyance over 300 miles, preached at nine different places, delivered 21 sermons and held about 12 other services." He also adds: "I have been very sick, have been confined to my bed nearly two weeks, am able to sit up now."

Another missionary has, during the same months, preached at nine different places 38 sermons, and travelled on horseback over two hundred miles. And a third missionary has probably travelled a greater distance on horseback, and preached at more places than either of the other two. These are a few specimens of the arduous labor involved in Home Missionary work in Texas. These brethren have no thought of a vacation, because it is impracticable, when they must live on a salary of $600, and support a wife and several children, and furnish their own traveling expenses. Surely the good people all over our Church ought to give cheerfully and liberally to Home Missions.

S. F. TENNEY.



WESTMINSTER CHURCH, CHARLOTTE, N. C.

CHURCH NEWS.

NORTH CAROLINA.

Ordination of Rev. Jno. L. Yandle.—Mr. Jno. L. Yandle was ordained to the full work of the Gospel Ministry at the Presbyterian Church last night by the laying on of the hands of the Presbytery.

There was a large and interested congregation present, and the service was most solemn and impressive. A very large number of those present had never seen an Ordination according to the forms of the Presbyterian Church, and therefore the exercises possessed the additional charm of novelty.

There was the customary opening service of prayer and praise—the choir rendering also a voluntary and an offertory in very attractive style.

The sermon was preached by Rev. C. G. Vardell. He took as his subject The Vision of Isaiah and presented with great force and earnestness the thought that the great requisite for efficient service was a proper conception of the greatness, majesty and purity of God on the one hand, and of the sin and weakness of our own hearts on the other. Realizing those two things the laborer in God's Vineyard will seek to reach a high plane of holy living and to lead others to the same.

Then, in response to the Moderator's questions, the candidate in clear tones took upon himself the solemn vows of a minister of Christ, asserting his acceptance of and his loyalty to the Doctrines and the Polity of the Presbyterian Church, after which, kneeling in the presence of the congregation, by prayer and the imposition of the hands of the Presbytery he was solemnly set apart to the full work of the gospel ministry—each commissioner in turn extending to him the right hand of fellowship.

The Rev. David Fairley then delivered to the newly ordained minister a singularly beautiful, impressive and compreheusive charge, full of wise counsel and of solemn exhortation to "make full proof of his ministry."

After the singing of an appropriate hymn the benediction was pronounced by Mr. Yandle and the service was brought to a close.

Rev. John A. McMurray, now of Mint Hill, N. C., recently visited the Mt. Carmel Church in Halifax county, Virginia. For some years he was pastor of this church, beginning his work when the membership was small and much disheartened. But under his inspiring ministry the church increased in numbers and in zeal for the Lord's work; so that when he left, it had become a live, active church with one of the handsomest buildings in the Presbytery, just completed. His return to his old "charge" was a great joy to his many friends; and greatly did they delight to have him again, both in the home and in the pulpit. He preached earnestly for about ten days. Eight persons have been added to the church.

Henderson.—Last Sabbath there were four additions to the Henderson church on profession of faith. The brick work on the lecture and class rooms is nearly completed. The length of the building is ninety-four feet. The Aid Society recently purchased a piano for the Sabbath school room. The little children of the church have purchased an organ for the infant class room. Two members of the church are candidates for the ministry; one is at the Seminary in Richmond; the other is pursuing his studies with the pastor.

Chapel Hill.—On the first Sunday in October we held our regular fall communion service at New Hope church and it was a pleasant season. Two young men were received into the church on profession of faith and were baptized.

Chapel Hill has lately enjoyed a second visit from Rev. Isaac M. Yonan. He addressed a full house at our Wednesday night service on Oct. 12, the other churches uniting with us. The night following he spoke in the University chapel and delivered his illustrated lecture on Persia by invitation of the Y. M. C. A. Both of these lectures were greatly enjoyed by the large crowds that heard him.

Rev. L. C. Vass leaves New Berne, N. C., where he has been making a visit, for New York on Oct. 24. He leaves New York for Luebo, Africa, via London and Antwerp. Mr. Vass goes to enter upon the foreign mission work.

His mother, Mrs. L. C. Vass, accompanies him as far as New York where she will remain on a visit to her son, Mr. E. S. Vass, a student at "University and Belview" Medical College.

Beulah Church, Stanly County.—At a recent congregational meeting the Board of Elders was increased by the election of Mr. Richard Hopkins to that office. Messrs. S. J. Hunycut, W. D. Mann, B. W. Turner and Lonie Little were chosen to serve as Deacons. On Wednesday evening, October 5th, these parties were ordained and installed by Rev. R. P. Smith, assisted by the Church Session. The form of Presbyterian church government was thoroughly explained. The relative duties of teaching elders, ruling elders, deacons and private members were clearly defined by Mr. Smith. The service and ceremony were instructive, solemn and impressive throughout and will have a lasting effect for good upon all, especially those newly inducted into office. The audience was large, attentive, and appreciative.

On the following day the Stanly Hall lands were resurveyed by the well-known surveyor, Mr. John H. Long, assisted by Messrs. D. W. Turner, H. P. Love and R. S. Hopkins. Rev. R. P. Smith, the representative of the Southern church, superintended the work at the request of the Northern church.

The friends of the church and school are hopeful that a new school building will soon be erected, and that the combined influence of church and school will insure a gradual and healthful growth in mental, moral and spiritual lines.

Notes From the Sabbath School Convention at Nutbush Church, Albemarle Presbytery.

Before entering into the work of the Convention, allow me a few words as to the condition of this old church and the appropriateness of meeting with these good people. This is one of the oldest churches in the Presbytery as well as the strongest of our country churches. It is situated in a community of settled and active Presbyterians, and the visitor is at once made to feel perfectly at home, and so prepared to enjoy to the fullest his sojourn there. Your correspondent spent the greater part of a week there preaching and ordaining and installing a deacon-elect. For the past four months this old mother church has been most acceptably supplied by Mr. E. P. Bradley, who is now in the senior class at Union Theological Seminary, Virginia. It is largely due to his energy that the disbanded Sunday school was reorganized and started out with new life. Upon the suggestion of the Presbyterial agent, the convention was most cordially invited to meet at this church and gladly responded by appointing the 4th and 5th of October as the days of meeting. Therefore on the morning of the 4th of October a large number of vehicles could be seen congregating in the beautiful grove of oaks which surround the church, and though the clouds obscured the sun, yet the bright faces and warm welcome of the whole congregation assured us that there was a brighter sun shining in their hearts and one of unbeclouded beauty.

Rev. A. R. Shaw opened the convention in a strong and appropriate sermon from John xxi:15-17. All the topics which had been announced for the two days of the convention were vigorously discussed by ministerial and lay delegates. The addresses were all prepared, the singing was good and the convention was declared a great success. Sunday school workers returned home much encouraged and strengthened for the great work before them. A resolution of thanks was tendered the good people of Nutbush church, with the prayer that God's richest blessing may descend upon church and and Sunday school. The convention then adjourned with the apostolic benediction to meet at the call of the agent. C. N. W.

SOUTH CAROLINA.

Bethel Presbytery.—At an adjourned meeting of Bethel Presbytery, held at Synod in Lancaster, S. C., it was ordered that Douglas church be grouped with Kershaw and Beaver Creek.

The Special Committee on the Catawba Indian school recommended that the question of continuing the school be referred to the committee of Home Missions.

The Rev. J. C. Spann who joined our Presbytery from the Methodist Church a year ago, was at his request given a letter to unite with the Methodist Church again, STATED CLERK.

Columbia, S. C.—The Presbyterian College for Women at Columbia, S. C., has entered upon a remarkably successful year. Its number of pupils has increased at least one-third over the enrollment at this date last year, and new rooms are needed to accommodate the boarders who are still coming. In consideration of the fact that the requirements for entrance are the same as at our best male colleges, this is a most gratifying growth, and greatly encouraging to those who are promoting the cause of the higher education of women in the South.

ALABAMA.

Tuscaloosa.—The Presbytery of Tuscaloosa met in the First Presbyterian church, of Selma, Ala., on October 4, 1898, at 11 a. m.

A sermon, on II. Cor. 3:6, was preached by the retiring Moderator, Rev. J. D. Dean, of Franconia, Ala. The meeting of Presbytery was then constituted with prayer, and there were found to be present, in all, 16 ministers and 15 ruling elders.

Rev. J. D. McLean, D. D., of Livingston, Ala., was elected Moderator, and Rev. L. G. Hames and Elder R. S. Archibald as clerks.

In the afternoon a most interesting address was made before the Presbytery by Rev. T. H. Law, D. D., of South Carolina, on the work of the American Bible Society. At night a popular meeting was held in the interests of colored evangelization. Several excellent addresses were delivered. Especially good was the address of Mr. William Atkins, who is superintendent of the negro Presbyterian Sunday school in Selma, and a collection of $23.50 was taken.

On Wednesday afternoon a popular meeting was held in the interests of Home Missions. The report of our Presbyterial Committee was read, and a sermon was preached. At the Presbyterial prayer meeting the narrative to the Synod was read by the Standing Committee and was adopted. It showed the presence and blessing of God upon our churches.

A carefully prepared report upon the minutes of the General Assembly was offered, and after amendment was adopted. We note particularly that the vote was "aye" upon the amendment to Directory of Worship, as to the restoring of the word "in" in the baptismal formula; and "aye" upon the amendment to the Form of Government, as to empowering the ruling elder to charge the people in installation.

Rev. J. F. Tappey offered the resignation of his pastorate over Laurel church, and that church was cited to show cause at the adjourned meeting of Presbytery, during Synod, why this request should not be granted.

Steps were taken to install Rev. John A. Scott as pastor of the Gainesville and Cedar Grove churches at an early date.

Rev. W. P. Chevalier was dismissed to Knoxville Presbytery, and Rev. R. B. McAlpine to North Alabama Presbytery.

Steps were taken that look to the organization ultimately of a Presbyterian church at Cuba, Ala.

Livingston was chosed as the place for the next stated meeting of Presbytery, and the time Wednesday before the second Sunday of April, 1899.

J. A. SCOTT, Stated Clerk.

Opelika.—Rev. J. J. Woll has consented to withdraw his resignation and remain with the church at Opelika another year, when he hopes to be able to attend one session at Union Theological Seminary, Virginia.

Union Springs.—Rev. J. L. Brownlee has resigned the pastorate of the church at Union Springs (subject to the action of his Presbytery), in order to accept a call from the church of Covington, Tenn. One week ago, it was his pleasure to welcome two young persons on profession of faith.

Wetumpka.—Rev. W. F. Tims has resigned the pastorate of the church at Wetumpka and expects to accept a call to a group of churches in the Presbytery of Central Mississippi, having his post office at Concord.

The Westminster Addresses delivered at the last meeting of the Synod of Alabama were published in a pamphlet, and have been greatly appreciated. A number of copies are still on hand, and will be furnished any individual, until the supply is exhausted, at the rate of five cents a copy postpaid. This will help pay the expense of publication, and aid in spreading a knowledge of Presbyterianism at the same time. Address Rev. W. I. Sinnott, Columbiana, Ala.—*Christian Observer.*

KENTUCKY.

Corbin, Ky.—We have just closed a ten days meeting at this church. Rev. J. H. Hopper assisted us, preaching twice a day. There were twenty additions, many of them heads of families, indifferent church members revived, backsliders reclaimed and Christians strengthened and encouraged. To the Master be the praise, as we rejoice and go forward. W. K. FORSYTH.

Presbytery of Louisville.

The Presbytery of Louisville held an adjourned meeting in the First Presbyterian church, Louisville, Ky., Oct. 20th, 1898.

The case against Mr. Henry Raubold, a member of the Presbyterian church at Glasgow, Ky., was taken up. The case came before the Presbytery under "Rules of Discipline," Chap. V, Sec. 1, because the Session of the Glasgow church now embraces only one member. The charge was "the violation of the civil law in frequently making sales of intoxicating liquors during the twelve months preceding this 20th day of October, 1898, within the town of Glasgow, Ky., notwithstanding such sales are forbidden by the laws of the Commonwealth of Kentucky, and specially by the law applicable to this subject adopted by the Legislature of Kentucky, in 1876, and against Chap. 23, Sec. 4 of the Confession of Faith."

Mr. Raubold pleaded guilty and the judgment of the Presbytery was that the censure be suspension for one year, or until such time within the year as he shall furnish satisfactory evidence of repentance and reformation.

A call from Mulberry church for the pastoral services of Rev. John B. Gordon, now pastor of Beulah and Hebron churches, was found in order and Mr. Gordon was allowed to hold the call until the adjourned meeting of Presbytery during Synod next week.

On motion of Rev. T. E. Converse, D. D., the action in the case of Rev. M. H. Houston, D. D., taken at Eminence, Sept. 29th, was reconsidered and the following substitute offered by Rev. C. R. Hemphill, D. D., was adopted unanimously:

"In reconsidering the vote by which the report of the Committee in reference to Dr. Houston was adopted, and in declining to adopt the report of the Committee, Presbytery desires to record its judgment that the action taken at Eminence was, under the circumstances, inexpedient.

The Presbytery also again defines the status of Rev. M. H. Houston to be that of a minister upon its roll, whose ordination vow is in full force, and upon whom rest an admonition in regard to certain particulars of teaching and practice."

Presbytery adjourned to meet at the call of the Moderator during the sessions of Synod at Carlisle, Ky., next week. DAVID M. SWEETS, Stated Clerk.

TENNESSEE.

Memphis.—The meeting of Presbytery of Memphis, which was postponed from Sept. 27, will be held at Whitehaven, Tenn., on Nov. 1st at 7 p. m. Brethren will please remember that we wish to have special services beginning with the opening sermon of Presbytery. B. M. COWAN, Moderator.

Our meeting at Kerrville, conducted by Rev. J. M. Evans, has had peculiar hindrances—unfavorable weather and Satan disrupting homes—yet a good work for Jesus Christ is being done. Some ten have united with our church at this writing. The gospel is being preached in tenderness and power. One member says, "I have been asleep for forty years." May the Holy Spirit awake others. C.

LOUISIANA.

Thibodaux and Houma.—Rev. E. J. Young, who has been in charge of the Thibodaux and Houma churches for the past seven years, has resigned on account of his health.

When Mr. Young first began his labors in that field the Houma congregation was a mere handful and met for worship in the Hook and Ladder Hall with the truck occupying one part of the room. But interest was aroused, and as a result a handsome little church was erected, a Sabbath school organized, and a live and active congregation gathered.

A Ladies' Aid Society has been formed, and is now raising a fund to build a manse on the church lot. The Thibodaux church has also been strengthened, and the two churches which are grouped together, offer an inviting field to a young, unmarried man. Correspondence on this subject may be addressed to Rev. J. H. Nall, D. D., Room 41, 606 Commercial Place, New Orleans, La. The field cannot be supplied, however, until quarantine restrictions are removed which will be some time in November.

VIRGINIA.

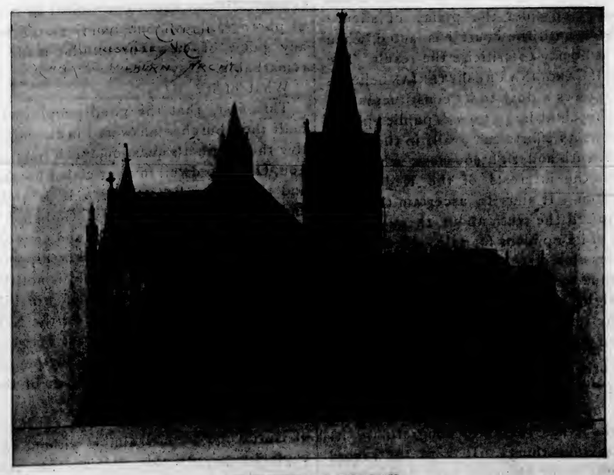
Richmond.—The communion service in the Grace Street church was administered on Sunday morning to a large congregation. Dr. Witherspoon preached an appropriate sermon, and all the services were impressive. There were eight additions to the church. The Sunday-school Rally in the morning was a stirring occasion; many of the congregation attended. An address by Mr. McKee, of the Y. M. C. A., was most profitable to teachers and scholars. Mr. Ritchie led the singing with his cornet, and the infant department and Covenanter boys did excellent singing.—*Central Presbyterian.*

Winchester.—The Rev. Dr. E. P. Palmer, of Harrisonburg, conducted special services in the Loudoun Street Presbyterian church, last week, assisting the pastor, Dr. H. M. White.—*Ib.*

Newport News.—There were fifteen additions to this church at the quarterly communion, October 9th, Rev. E. T. Wellford, pastor.

ARKANSAS,

Morrilton.—This church has recently received six new members, five on certificate, and one on profession of faith. Four of these were received from the Cumberland Presbyterian church, which denomination has no church in Morrilton. Rev. J. Leighton Green, of Dardanelle, came to the assistance of the pastor on October 3rd, and preached the word with great earnestness and power, continuing the meeting for one week. The church appears to be much revived by this series of meetings and it is earnestly hoped that much good has been accomplished in the name of the Great Head of the Church.



MOORESVILLE CHURCH.

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E. H. BEAN, - - - BUSINESS MANAGER.

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NORTH CAROLINA PRESBYTERIAN,
CHARLOTTE, N. C.

We congratulate the Presbytery of Louisville for reconsidering and unanimously rescinding its action looking to the prosecution of Dr. Houston on the charge of contumacy. That action was indeed "inexpedient" and the members of the Presbytery who voted for it are to be commended for their prompt change of front. The position which this paper took upon the question met with gratifying endorsement from brethren in different parts of the Church and we thus have good reason to believe that the Presbytery's reversal of its former action will receive universal approval. As the NORTH CAROLINA PRESBYTERIAN was the only paper which spoke its mind on the subject, (if it spoke too emphatically it hopes to be forgiven) it is inclined to claim some of the credit for the Presbytery's present course.

There is an honest difference of opinion as to the course a religious paper should pursue in such questions as this. Some evidently consider the policy of silence the best, until the court has acted, when it is at liberty to criticise the result. The NORTH CAROLINA PRESBYTERIAN believes that it owes a duty to its constituents and the Church at large to *mold* public opinion so far as its efforts can avail, in the interest of truth and righteousness, which are always the interests of the Redeemer's Kingdom. It aims to ascertain the facts and to tell the truth about them. It has none of its opinions for sale, even to the business interests of the paper, and it will continue to say what it believes to be true and right. It has reason to be thankful for the response which this policy has received within and without this Synod.

In other words it is the aim of this paper to accomplish something. Looking back over the history of the last ten months it has reason to congratulate itself on four things. It kept the record straight in the Houston case last winter, taking a position which was not successfully assailed, though the largest liberty was given for discussion on both sides. It aroused the whole State to the Mormon invasion, giving some facts of their history and present purposes which did much to awaken the people and check the Mormon missionaries. It published a series of articles which a distinguished educational leader was pleased to speak of as marking a new era in the educational history of North Carolina. And now, on the testimony of letters received, it has at least helped to save an old and honored servant of the Church who is beloved for what he is and for what he has done, from the disgrace of a trial for contumacy, and the Church from the inevitable harm that would have followed a trial on such an issue.

Besides these things it may modestly claim some furtherance of the great causes and charities of the Church. The treasurer of the Orphanage testifies to the immediate effect of an appeal for the Orphans through the columns of the NORTH CAROLINA PRESBYTERIAN, and the increase in our circulation is direct aid to church work. The paper will continue its effort to deserve the support of the great Synod which it serves.

Equipment For Service.

It is impossible not to be impressed with the amount of church - building the Presbyterians of North Carolina have done in the last ten years. Besides the engravings which are printed in this number the First Church, Raleigh, is erecting a handsome and commodious church–home that will be a credit to the Presbyterianism of the whole State as well as to that of the Capital. Graham has nearly finished the building which was recently noticed in these columns, while many others such as Davidson, Durham, LaGrange, did not find it convenient to send us photographs of their buildings. From any point of view the exhibit made is remarkable.

What of it?

This, first, that the good people who built the churches answered in the negative the prophet's question, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" It is right and seemly that the house of God should be as beautiful and tasteful and convenient as that of any of the worshippers. While the glory of the Temple is not the standard for Christian houses of worship, yet the principle holds good for the New Dispensation, that the contrast between God's house and the homes of the people should not be to the disadvantage of the church.

This next, and chiefly. The churches of this Synod are now almost without exception equipped for service, for this generation if not for others to come. It would be idle to deny that at least some of this church building has been at the cost of missionary effort for a time. And the building of a church is meaningless, and worse, unless it be regarded as a means to an end, and that end the end for which the Church itself was founded, to proclaim the truth of God. The crowning proof of Christ's Messiahship, the climax of the argument that he was "the one that should come" was "The poor have the gospel preached to them." It is the crowning proof that the Spirit of Christ dwells in a church, when they see to it that the poor have the gospel preached to them. God dwelleth not in temples made with hands.

Much as we have reason to thank God for the growth of our beloved Church during the past decade, let us turn now to the real work of carrying the gospel to the people, work for which our splendid equipment has been but the preparation. From the necessary relation which money bears to the extension of the Kingdom of Christ, may we not hope, that the Synod of 1908 will report a membership of 68,000, double what we have to-day, just as to-day's roll is one-third larger than it was ten years ago, in spite of the thousands of dollars that have been spent upon brick and mortar.

The Synod of North Carolina.

The Eighty-Fifth Annual Session of the Synod of North Carolina was opened with a sermon by the retiring Moderator, Rev. J. B. Shearer, D. D., President of Davidson College. The text was Ephesians, 1:11—Who worketh all things after the counsel of His own will. The spacious auditorium of the Gastonia Church was well filled, and the close attention of the audience evidenced the appreciation with which the able and eloquent treatment of the theme, "God in History," was received. Dr. Shearer said in part:

In the divine mind all history is a unit, complex to us, simple to God. History begins with Paradise lost and ends with Paradise regained. All history tends to accomplish God's ends. The key to history is found in the three-fold proposition, "The Seed of the Woman, The Seed of Abraham, The Christ, is Head over all things to the Church."

God controls all things in history, both general and personal. He overrules all things, both great and small. Though he works through second causes, his control is so complete as to extend to all things. No event is insignificant in his sight. David and Daniel and Paul changed the current of history but God's hand was in what they did.

Geographically Palestine seemed to be the centre of the ancient world, and God's people are the centre of the world's history.

Personal agencies are conspicuously under his control. The events of the world are contained in the history of persons. All men were raised up for a purpose, although persons are free and responsible. This is illustrated in Amalek's history, from the contest in the wilderness with Israel to the persecution of the Jews by Haman. In the life and death of Christ, good and wicked men were equally conspicuous and necessary. In the physical world all things have their place, and not an atom is jostled out of its position.

These things may be applied to the Lord's purpose to redeem the earth from the curse of sin, or to comfort his people. But I would make the application personal, and apply it to his purpose in us. If Esther had failed in her duty, the Lord would have raised up a deliverer. But what of Esther? What sort of history are we making? Are we using our opportunities? The performance of the humblest duty may effect the destiny of thousands. The humble duties performed by the mother of John Knox were necessary to his work, a work that was in the line of causes that established religious liberty for the millions of English speaking people in the world, and that will help to fill the world with God's glory.

After the sermon the Synod was constituted with prayer and the roll showed ninety-five delegates already present. Rev. R. F. Campbell, D. D., of Asheville, was elected Moderator, and the Synod has reason to congratulate itself already on the possession of an admirable presiding officer.

Robert F. Campbell was born in Lexington, Virginia, December 22, 1858. He graduated at Washington and Lee University, in which his father was for many years the honored professor of physical science. After teaching for a while he entered Union Seminary in the fall of 1882 and took the regular course. He has had two charges in North Carolina, with an interval between them, the first at Davidson College and his present one at Asheville. The development of the latter church, under his wise and energetic administration, is the best testimony to his ability and usefulness. His wife is the daughter of Dr. William Ruffner, of Virginia, and the manse at Asheville is a charming and hospitable home.

Wednesday morning the Moderator announced the following committees:

(1) Bills and Overtures—Rev. J. B. Shearer, D. D., D. I. Craig, W. B. Arrowood, W. M. Shaw, J. M. Grier, Ruling Elders H. N. Lockwood and A. Leazer.

(2) Judicial Committee—Rev. H. G. Hill, D. D., R. W. Culbertson, Cornelius Miller, Ruling Elder J. A. McBryde.

(3) Address to Churches—Rev. E. W. Smith, D. D., C. G. Vardell, S. Caldwell, Ruling Elder Geo. B. Hanna.

(4) Systematic Beneficence—Rev. W. R. Coppedge, W. C. Brown, Jonas Barclay, Ruling Elder A. A. Irwin.

(5) Minutes of General Assembly—Rev. R. S. Arrowood, M. N. McIver, Roger Martin, A. S. Caldwell, Ruling Elder E. M. Stevenson.

(6) Union Theological Seminary—Rev. F. H. Johnston, D. D., J. M. Holladay, W. J. Tidball, Ruling Elder R. F. Robertson.

(7) Treasurer's Books—Ruling Elder O. D. Davis, Rev. H. T. Graham, Rev. M. C. Arrowood.

(8) Trustees of Synod—Rev. W. P. McCorkle, E. A. Sample, Ruling Elder J. T. Kell.

(9) Devotional Exercises—Rev. M. McG. Shields, and Ruling Elder J. E. Page.

(10) Statistical Reports—Rev. Edgar Tufts, Wm. R. Minter, S. W. Newell, Ruling Elder J. M. Wilson.

(11) Synodical Records—Rev. J. A. McMurray, H. D. Lequeux, Ruling Elder R. L. Query.

(12) Leave of Absence—Rev. R. Z. Johnston, Geo. A. Sparrow, J. S. Shaw, Ruling Elder J. W. Potts.

To review Presbyterial Records:—
Orange—Rev. F. D. Hunt, A. S. Caldwell.
Concord—Rev. Hugh Craig, J. A. Dorrittee.
Fayetteville—Rev. H. S. Bradshaw, John Wakefield.
Wilmington—Rev. J. W. Siler, R. D. Stimson.
Mecklenburg—Rev. E. A. Sample, J. W. McNeill.
Albemarle—Rev. M. W. Doggett, D. D., M. W. Hill.
Asheville—Rev. J. A. Paisley, T. J. Allison.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, Oct. 30th. Topic: "Courage." Ps. xxvii, 1–14.

This is one of David's psalms. When it was written we do not know. There is no apparent reference to any particular historical occasion. Its contents show that it was penned at some period in his life when he was pursued by his enemies, shut out from the house of God, and defamed by false witnesses.

"It is a song of cheerful hope, well fitted for those in trial, who have learned to lean upon the Almighty arm."

THE PSALMIST—Vs. 1–3. Expresses his sure confidence in the God of his salvation.

Vs. 4–6. Confesses his love of communion with God.

Vs. 7–12. Prays for the divine presence, guidance and deliverance from present danger. "The pendulum of spirituality swings from prayer to praise."

Vs. 13–14. Acknowledges the sustaining power of faith, and exhorts others to follow his example.

TOPIC DEFINED—Courage is a French word, which is Latin in its origin, and is derived from a word meaning "heart." The heart is the seat of courage. Bravery lies in the blood; courage springs from the heart. The former depends upon one's physical temperament, the latter upon the reason. A man is brave in proportion as he is without thought; he has courage in proportion as he reasons or reflects. The former is instinctive; the latter is a virtue.

Courage implies determination, firmness. Courage requires conviction, and is a noble and lofty sentiment. Courage is equally fitted to command or obey.

The courageous man smiles at imaginary dangers, and prepares to meet those that are real.

"A consciousness of duty, a love of one's country, a zeal for the cause in which one is engaged, an over-ruling sense of religion, the dictates of a pure conscience always inspire courage."

Courage may be damped for a moment, but is never destroyed; it is ever ready to seize the first opportunity which offers to regain lost advantage.

Courage is that distinguished from fortitude. The former is that power of mind which bears up against the evil that is in prospect; the latter is that power which endures the pain that is felt.

A man has courage to meet danger, and fortitude to endure pain.

INSPIRATION TO COURAGE—"Be of good courage," God often says to us. It is a soldier's motto. Courage we shall need if we are soldiers of King Jesus. In what do we find our inspiration to courage? Why is fear groundless?

(1) The promised presence of God with His people. He is always present to sympathize with them and to protect them.

(2) He will never fail or desert His people. Josh. 1:5.

(3) Our covenant relation to God. "I am thy God." Is. 41:10. We are His people. He has all power, and that power is pledged for our protection.

(4) "He will strengthen thine heart." A strong heart makes a strong arm.

(5) The guarantee of His help and deliverance when in danger. Is. 41:10. "If God be for us, who can be against us?" Our interests are safe in His hands.

"True *courage* is a fixed, not sudden heat;
Is always humble, lives in self-distrust,
And will itself into no danger thrust;
Devote yourself to God, and you will find
God fights the battles of a will resigned.
Love Jesus! love will no base fear endure—
Love Jesus! and of conquest rest secure."

SUNDAY SCHOOL LESSON.

BY MILDRED C. WATKINS.

Fourth Quarter—Lesson VI.—November 6, 1898. HEZEKIAH'S GREAT PASSOVER.—II. Chron. xxx:1–13.

GOLDEN TEXT.—"Yield yourselves unto the Lord, and enter into His sanctuary."—II. Chron. xxx:8.

Vs. 1. The king both "sent" oral messages and written invitations to his own people and the northern kingdom to unite in the celebration of the Passover, the most significant of the three great religious feasts, for it commemorated the passing over of the angel of death, the houses sprinkled with blood, that last night in Egypt when the first-born in Egypt were slain. "Christ our Passover is sacrificed for us," gives the inward typical meaning of the occasion. "Ephraim and Manasseh" were by far the strongest of tribes as well as the nearest, hence mentioned by name.

Vs. 2-5. Having consulted with his captains—"the pioneer"—and the representatives of the people—"the congregation"—Hezekiah decided that owing to the fact that the priests had not had time to go through the ceremonies of cleansing, or sanctification required before celebration of the Passover and the people had not had time to convene the Passover could be put off from Abib (or Nisan) to the next month, for God gave such a permission to individuals necessarily prevented from observing the regular time. (Num. ix:10-11.) Our Easter gives us the best idea of the changing date of the Passover, for the Israelites used lunar months and Easter falls two days after the ancient Passover time.

Beersheba is the most southern city, Dan the farthest north; the expression means the whole land.

"They had not done it of a long time as it is written for greatness" is the literal rendering. Probably some pious ones had always kept the Passover in some small way but it had been much neglected and Hezekiah is going to make this a notable occasion.

Vs. 6-9. The "posts" were the messengers, relays of swift riders or runners, yet filling such an office in many parts of the East.

Vs. 10-13. The messengers crying the message publicly in the cities went as far north as Zebulon but were laughed at by most of their hearers. In verse 18 Ephraim and Isachar are mentioned as among those that repentantly accepted the summons, so seven tribes participated, probably all, as from time to time the more pious Israelites had emigrated to Judah.

As to Jacob God gave the revival spirit, and, they unanimously flocked to Jerusalem to obey the royal and the divine command; and with great joy for the prescribed week kept the Passover with the proper spirit and the prescribed ceremonies, eating unleavened bread and the Passover Court.

PRACTICAL LESSONS—The great spiritual uplift to be had from special religious service and gatherings if held according to God's direction and for His glory.

There is a "revival" that God endorses because he is its author; from this lesson some of its requisites can be learned.

God only can grant the willing mind, the prepared heart; therefore, great is the need of organizing prayer that His power may give efficacy to the messages of invitation he sends by us Christians who must be his messengers.

The urgent duty to give the invitation to all, whether they meet us with ridicule or acceptance, whether they are our near friends or strangers. Hezekiah sent to a rival nation, a mocking people, but some heeded, and the recompense of the reward more than repaid for the scorn of the others.

Before a revival there must be a cleansing of our lives, a yielding of those lives to God; then, not until then, can there be an entering into the sanctuary, an entering into communion with God, and not until we have there entered can we "serve" him aright, the last step. Cleansed, committed, communing, serving—such a Christian is a consecrated *continuously* revived child of God.

God stands with outstretched hands calling the unconverted and backsliders to his great feast—here is an opportunity for pressing the invitation on our pupils.

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

NORTH CAROLINA.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. F. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

Superintendent's Report.

The Superintendent completed his canvass of the Synod with a visit to Aberdeen, Laurel Hill, Ida Mills and Laurinburg on Saturday and Sunday. Aberdeen is a little church of twenty-five members, recently organized, having a neat little building, and in addition to their recent collection for the cause gave a subscription of $10. Laurel Hill on Sunday morning subscribed $48. Ida Mills on Sunday afternoon added $15.25 to this and Laurinburg on Sunday night, in addition to its recent collection in September of $100, gave a cash collection of $32. Total $95.25.

The two cuts that appear on this page are typical of the buildings that have been erected in our new churches and mission fields. The church of China Grove cost about $2,000, the church at Spencer can be duplicated almost anywhere in North Carolina for $500. The



SPENCER CHURCH.

Superintendent would like to make this point. If only the people of God could put the same energy and zeal into the missionary work of the Church that they have displayed in the erection of the beautiful church homes that adorn these pages, what a wonderful harvest there would be on our whitening fields. The great church that celebrated its silver jubilee this week, second to none in North Carolina in point of numbers and to only one in the Southern Church, rightly dedicated a part of the wealth of its members in the erection of their magnificent building. But there could be erected in our mission territory for the money that built the Second Church, Charlotte, more than a hundred Spencers and some thirty China Groves. Or our whole Synodical work as projected for the coming year could be supported for ten years. Some one says, but it will not be done. Why not? Why should not the vast sum of money that has been given to Christ throughout our Synod in the last ten years, in the form of bricks and mortar, and wood and stone, be given to Christ during the next decade, in the persons of the living ministry, with the message of salvation to immortal souls, at home and abroad?

Oak Hill.

We have been greatly blessed in having a most helpful and refreshing meeting at Oak Hill last week.

Rev. G. W. Green, of the Baptist Church, a missionary to China, preached for us twice on Sunday, Oct. 16th.

Rev. A. R. Shaw, of Henderson, N. C., came on Monday and continued the meeting.

The attendance was good throughout the meeting and the interest was decided, from the first.

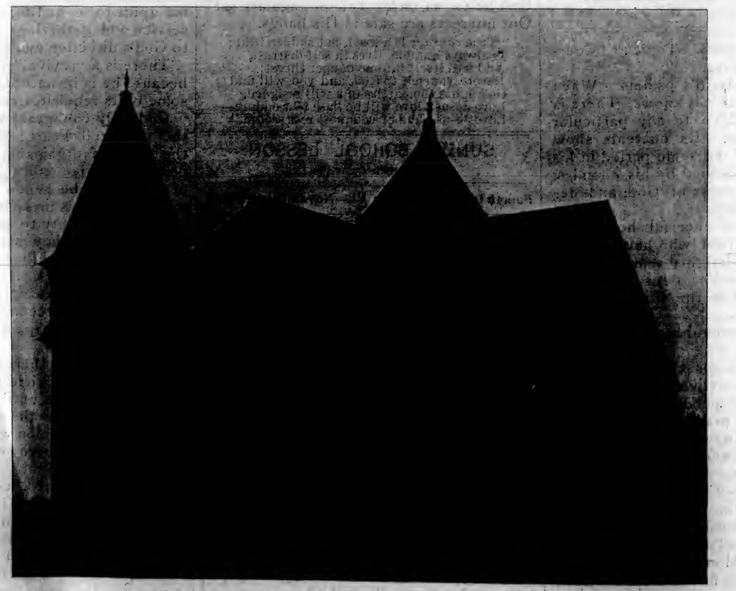
The Holy Spirit owned the plain, pointed and instructive preaching to the good of souls.

Twelve made profession of faith in Christ. Nine joined the Church on confession of faith, and one came by letter.

The people have re-organized the Sabbath school and the work has made an encouraging start for the winter. We hope to keep the school running all the winter.

We feel grateful to God for his abundant blessing.

Cordially yours, W. T. WALKER.



CHINA GROVE—THE CANNONVILLE CHURCH IS AN EXACT COUNTERPART.

THE HOUSEHOLD.

So many requests have come from our lady readers for a household department, that we have decided to make room for it, hoping that with the growth of the paper this department may also be enlarged. We solicit contributions from our North Carolina housekeepers especially and from any other friends of the paper. We want recipes for all sorts of bread, wheat bread and corn bread. We want suggestions about servants, about the daily routine of work, wash days, etc., etc. We want to compare notes on household economy. We want above all to be helpful to others. It has seemed to me that what we need is suggestions for using every day materials for every day living, in the most economical way and also in the most tasteful and attractive way. We need to know how to hash and stew and soup all sorts of odds and ends. We want recipes for good plain corn bread, such as our Northern brother says is eaten by the poor whites of the South. In my opinion they are poor whites of the North who have never eaten it. And by the way, there is another thing that the poor whites enjoy, and which the poor blacks make to perfection—namely our biscuit with the simple ingredients of flour, salt, lard and cold water. Beaten biscuit they are in Virginia, beat biscuit elsewhere and worked biscuit in North Carolina. I once had a very dear friend who, it seemed to me did everything to perfection. I said to her once that a spring cleaning in her house was foolish, as I felt sure she could not find one tablespoonful of dirt in the whole house. Her baking powder biscuit were always fully an inch thick, flaky white inside, and golden brown on top and they fairly made me green with envy, but once she attempted worked biscuit. I found that she could do something else to perfection, she failed.

Suppose we make a Southern receipt book and send copies to the North for the enlightenment of the poor whites. How would the name "A Poor White Receipt Book" do?

In a family of my acquaintance, a certain disagreeable member was kind enough to remark on the fifth appearance of a roast of beef, of course in a different guise, and another member, or rather a boarder, said that such economy as that he had never seen before. But there is a story told of a minister's wife who bought a shad, sold half to a neighbor and had two dinners of the remainder. This second story I do not vouch for, I tell the tale as 'twas told to me.

These things show that a woman has need of much skill to be able to use up for a family of two or three a four or five pound roast of tender and jucy (???) beef, purchased by her wise and prudent husband.

Once there was in my possession a *stew*, which was delightful, but it is lost. A friend in Morganton has it. Will she be good enough to send it home again, bundled up with some of her own "special dishes."

All contributions should be sent to Mrs. A. J. McKelway, No. 412 North Graham street, who will see that they are put into the hands of the editor in charge of this department.

ROLLS—2 quarts flour, 1 heaping teaspoon of lard or butter, 2 eggs, 3 boiled Irish potatoes, 1 good teaspoon of salt, 2 tablespoons of sugar, ½ cake Fleishman's yeast or 2 table spoons of jug yeast or one square inch of alum yeast.

Sift all the flour into a pan or tray, heaping it up to the sides of the pan and away from the centre. Pour the yeast, dissolved in a cup of warm water into the middle, stirring a little flour down into it. To this add the melted butter, beaten eggs, mashed potatoes, sugar and salt. Use enough additional warm water to make a good batter or sponge. Cover the pan and let it stand for about an hour or until it rises high and spongy. Then draw down the rest of the flour and make a rather stiff dough, adding a little warm water or milk if necessary. Knead until the dough blisters or pips under your hands. Grease well over the top and put to rise in the same pan, taking care to cover closely in order to exclude the air, which would form a crust over the dough. When the dough has about doubled itself, put it on your biscuit board and if you please work it down again. This is not necessary if the first kneading has been thorough, and will, retard, to some extent, the second rising. Mould into rolls, grease well, and set to rise again. These should be ready for baking in a little over an hour if kept warm, not hot. The dough should double its size always. These rolls will bake in a quick oven in about ten minutes and are delicious. Marion Harland says her ginger snaps keep well if locked up. So do these rolls. Recently I saw some, freshly baked, set before a Northern friend who *never* eats hot bread and a Doctor who never eats breakfast. They were hot, and it was at breakfast, but the rolls did not keep.

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THE LAW STUDENT

Who is unable to get away from home for the first year's work, may have proper direction in reading, by correspondence. In the regular Law Course, by this plan, one who does satisfactory work through the texts assigned in the junior year, will, on request, be admitted regularly without examination, to the senior class in the residence work in the Northern Indiana Law College, as a candidate for the degree of LL. B.
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CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: The next day was Sunday—God's day—all the children there called it, and the sun shone warm and bright.

"I wonder what they do with the children on Sunday," I thought as I lay still looking out at the glorious sunrise, for somehow I had waked very early. I suppose they will have to be amused into keeping the day holy, that seems to be the fashion these days, but I can hardly imagine that Mrs. Papanmamma will do that, anyway I am curious to see." Then I began thinking about the Sundays when I was a little girl, and before I knew it I was dreaming a big dreamin which long catechism and shorter catechisms and cold dinners and hot dinners, long sermons, and dolls put away where I could not reach them, were mixed up in a most provoking way. I was a little girl again sitting beside my mama in church—the dear plain home church, in a pew almost under the pulpit. I had stood on my knees up on the seat with my back to the preacher, listening to the singing, then I had wiggled all through the long prayer, had tried to sleep through the sermon but failed, had eaten up my biscuit, and whispered, "Mamma is he *most throngh!*" and was getting desperate because the sermon was so long, when all once the preacher shut the Bible with a *bang*, and waked me up. It was not the preacher at all, but my door. "Me was knockin' at your door, an' it wouldn't opin an me came in an it *banged*," said little Mr. Three. "Did you know dis is God's day, and you mus det up and det yeady for 'turch? Me is doin and me is dood to-day." "What time is it little man?" I asked.

"Me *shink* it is fo 'tock," he said, looking very wise, "an' my mamma shay bek is yeady." It was always four o'clock to him. Of course I jumped up and hurried then—you see I was expecting a late breakfest, but in that I was mistaken. Breakfast was on time and the people who needed extra sleeping had it during the day. The prayer time Sunday morning was even sweeter than the everyday prayers. There was always so much thanksgiving on that particular morning, not only for the mercies of the night but the whole week. The first hymn ways always,

"Safely through another week,
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day.
Day of all the week the best,
Emblem of eternal rest."

Then all repeated the together the fourth commandment and those beautiful promises in Isaiah fifty-eighth chapter and thirteenth and fourteenth verses. After that they sang a little more and Mr. Papanmamma made a simple, short prayer, *full* of thanksgiving and of praises. At breakfast we talked about the Sunday school lesson—the children were all interested, and it seemed to me they learned more about it than they would have done with an hour's hard teaching. They did not play Bible "Twenty Questions" or any other games, but *talked* about things belonging to their kingdom with as much joyousness and *real* live interest as other people talk about the things of this world.

Mr. Three as usual was full of questions, and would try to join in the conversation as much as he could. Whenever he heard a word that was familiar, he was ready with some remark. One day he heard his mamma, who was looking at a perfect flower, say, "That looks as if it were artificial." "Dat do yook yike fishes," said Mr. Three at once.

On this morning he was full of questions. "Is dis God's day? What do God do on hees day up in heaven? When is us goin' up dare? Me *want* to go, me do. Fut will God have for me, mama? A billy goat me yek (reckon)," and so on and so on. There was no keeping him quiet.

But there now—we have not even started to church yet.

CHILDREN'S LETTERS.

A Pony and Phaeton.

DEAR PRESBYTERIAN:—I am a little boy of nine years. I am going to school and study hard. We have a pony, her named is Maud, and she is as fat as she can be and we have a litile phæton and we drive her very often. I have a brother and two sisters. I cannot write with ink. I hope you will print my letter and I will write again some time. I wrote this myself.

VICTOR REINHARDT.

Lincolnton, N. C.

A Successful Missionary Society.

You would not have supposed she would cry, but she was curled up under the old willow sobbing woefully when her four sisters entered the gate from school.

"What can be the matter?" they cried, and all swooped down upon her, telling her they were sorry, and asking her what could be the trouble.

"It's all because of that bad, wicked old grandma," came the tearful answer.

"W-h-a-t!" in varying tones of astonishment.

"It's about a wicked old grandma who threw a little baby girl out for the dogs to eat."

"Avis Sweet, what are you talking about?"

Avis sat up and dried her tears to tell her story.

"A letter just came from Miss Ellis, telling mamma about a cruel China grandma who took a little baby just as soon as God sent it and threw it out for the dogs; and one of the mission people found it and brought it in. And mamma is going to ask our church to adopt it."

"Well, they won't!" said Violet grimly. "If there's anything this church is absolutely hardened upon, it is the subject of Foreign Missions."

Violet was right. To all Mr. Sweet's pleading they turned a deaf ear.

Deacon Coldstream was most emphatically against it, and he was the most influential man in the church, except Mr. Grace, who was very wealthy and well liked; but he was a very quiet man, so Deacon Coldstream usually had his own way.

"Oh—oh—oh!" wailed Avis, to whom the little waif seemed strangely near and dear. "I am just going to take care of her myself."

"So you shall, darling, and we will all help you," said Dot, hugging their pet.

After a great deal of planning with father and mother, the five girls actually assumed the responsibility of providing for the little "China baby," as Avis called her.

Violet was seventeen, Dot fifteen, the twins—Ruth and Rose—thirteen, and Avis eight.

Quite an undertaking, truly.

"Another begging society," said Deacon Coldstream.

Dot shut her teeth with a little click to keep the funny, saucy answer that rose to her lips from flying out."

"We will not beg one cent," she said.

"No," said Violet; "we will save what little we can; the rest we will earn—but how?"

* * * * *

A year rolled swiftly by. One Sabbath morning Mr. Rushton preached a missionary sermon to his hearers. At the close he said, "I think there has been a feeling of interest in Foreign Missions growing among us, and I thought I would speak on the subject and ask you if you would not like to organize a society."

Deacon Coldstream sprang up to reply, and evcry one felt the cause was about to receive its deathblow."

He began by telling what a terrible time they had raising the minister's salary, and enlarged upon the subject until Mr. Rushton felt he was a worm of the dust, unworthy of his hire.

Then he went on, saying how hard the times were, etc., until every one felt as if he were well started toward the poorhouse when he sat down.

To every one's amazement, Mr. Grace immediately arose.

"I am going to tell you of a missionary society already in our midst. I hope the young members will forgive me telling of their brave efforts and entire success. Most of you know that Mr. Sweet's girls are taking care of a Chinese baby, but I am sure you do not know how they have done it. Violet has been every Saturday into a neighbor's kitchen and done her cooking. Dot has done plain sewing for any one who wished it. Rose has washed her aunt's dishes all the year when required, and Ruth has made a day-nursery of her mother's sitting-room and taken care of babies at five cents an hour, and little Avis has run errands for a lazy old neighbor and earned her full share."

Every one knew Mr. Grace meant himself, but they did not know he had actually lain awake nights thinking up errands suitable for an eight-year-old!

"When I tell you these girls have not neglected school nor home duties, you will readily understand how faithful and unselfish they have been; and Avis says, 'We are going to do it again next year, we are so happy helping Jesus.' My friends, how many of you want to organize a church missionary society and share this happiness?"

Almost the entire congregation arose to their feet, signifying their desire to do so.

O, those dear girls! They builded better than they knew.
—*Children's Missionary Friend.*

Doing Well Depends on Doing Completely.

"If I were a cobbler, it would be my pride,
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me."

It is a rule that a workman must follow his employer's orders, as a writer in "*The Living Age*" says, but no one has a right to make him do discreditable work. Judge——, a well known jurist living near Cincinnati, loved to tell the following anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had occasion to send for a carpenter, and a sturdy young fellow appeared.

"I want this fence mended. There are some unplaned boards—use them. You need not take time to make it a neat job. I will only pay you a dollar and a half."

Later, the judge found the man carefully planing each board. Supposing that he was trying to make a costly job, he ordered him to nail them on just as they were, and continued his walk. When he returned, the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was done, there was no other part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why did you spend all that labor on that fence, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half." He took it, and went away.

Ten years afterwards, the judge had a contract to give for the erection of several magnificent public buildings. There were many applicants among the masterbuilders, but the face of one caught his eye.

"It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys and girls are not taught in their earliest years that the highest success belongs only to those whose work is most sincerely and thoroughly done.—*Ex.*

At Twilight.

All day the rain had driven from the southeast, and as night fell, it still poured. Little Graham had begun the day indoors with a brave heart. He had played to "go back East" on a train made of the parlor chairs; he had looked at his picture-book and drawn sketches on his slate; ha had cut out dolls from his mother's fashion-plates. But now it was too dark to play, so he wandered restlessly from the window to the various corners of the room, and back again, drumming on the panes, and wishing for papa to toss him up and have a good romp. Even the ruddy fire, where he loved to watch the glowing images crumble and rise by magic, had no charms for him to-night. When his mother came to light the gas she found a sorry little figure outlined against the dull gray of the window. "Mamma, I can't think of anything to do, mamma!" "Come dear, let's go to Dreamland over the story road." Graham shook his head, but when mamma was seated in the big chair, he slowly sidled over and took his place on her lap.

She began with his favorites, Rudyard Kipling, of course, and Uncle Remus. But even these failed to hold his attention, and at the exciting point, where Br'er Wolf is about to kill Br'er Rabbit, he squirmed out of his mother's arms and threw himself on the rug.

"I don't want old Br'er Rabbit—I don't want anybody," he wailed.

Patiently the mother drew him on her lap again, and began to sing. In that soft, throbbing voice which many had loved to hear in more pretentious airs, she sang, "Oh, Hush Thee, My Baby," and "Birds in tne Night," and the quaint "Little Alabama Coon." All in vain. Every time the voice ceased, the spiteful rain drove against the window, as if it were trying to cut the glass, and roused Graham from his momentary calm. Such a flushed, anxious little face it was: his mother wondered what possessed her busy, bright-eyed baby. Still she stroked his soft hair, and sang on, trying to quiet the restless little spirit by the smooth flow of her own peace.

Suddenly the boy sat up, with heaving bosom, and distressed emphasis in his voice. "Mamma, I don't like God." "Why my baby! Why don't you like God?" "'Cause he makes it rain, and I can't do anything I want to." There was a moment's silence, in which the mother gathered her wits and sought an answer for this small rebel. She put aside her quick dismay that he must so soon begin to puzzle over the problems that vex humanity; she knew that he must fight out his own life, and meet his God alone. Yet her heart longed over him. A moment she hesitated, then said: "Graham, do you remember how we gathered those poppies when we were in the hills yesterday?"

"Yes," answered the boy, diverted from his scowl, and puzzled into interest.

Quickly the mother went on: "I know a story about them. Listen! Last December there were a lot of little black babies under the ground, without any pretty, green clothes. They lay near together, with the black ground for blankets, but they wanted so much to get out of bed and see what was going on. For when they went to sleep the mamma poppy had said: 'You will wake up in thesunshine, into a beautiful world.' Now, there are two loving angels that watch over the little flowers. They are the sun and the rain. And God sends them to wake up his flower children. But sometimes the Sun-angel does his work all right and the Rain-angel forgets his part; then the flowers wake up tired. Some of them don't wake at all. So these little poppy-babies waited to be called. The Sun-angel warmed them and whispered them, but they didn't feel strong enough to come out. They stretched their little feet down, and the ground was all dry. They knocked their heads against the roof, but it was hard. So they stayed in bed a while.

"By and by the Rain-angel remembered his part. He began to send cool streams of water down through the warm earth. The poppy-babies knew he was calling, and they began to stretch again. This time they pushed out through the ground. They found their pretty, green clothes, like fine lace, as they went. Pretty soon they had little green hats, like your Fiesta hat, only without a brim. And then one day they opened out lovely golden faces. They looked around on the beautiful world and saw grasses beside them, and bright sunshine over their heads.

"Then a little boy named Graham came by and saw them. He cried: 'Oh, mamma, see what lovely poppies!' And he gathered his hands full. That was because the Rain-angel remembered to do his part. To-night he is out again, calling the sleeping flowers. And God sent him."

Graham had listened with wide-eyed interest. The poppies' awakening had brought the sparkle to his eyes, and the ministry of the Rain-angel did not escape him. When the story was ended, he gave a great sigh. Then, with sweet child gravity he said: "Mamma, I do like God."

The mother kissed the dear little convert, and drew him close to her bosom. She sang softly her lullabies again. Slowly the warm arms slipped from her shoulder, the bright eyes drooped and closed, like the folded poppies on the table. Graham was asleep.—*Jessie Mills in Herald and Presbyter.*

The Race.

A little tear and a little smile
Set out to run a race;
We watched them closely all the while;
Their course was baby's face.
The little tear, he got the start;
We really feared he'd win;
He ran so fast, and made a dart
Straight for her dimpled chin.
But somehow—it was very queer,
We watched them all the while—
The little shining, fretful tear
Was beaten by the smile. —*Ex.*



HIGHLANDS CHARCH.

STATE NEWS.

Wilkes county commissioners have decided to work the convicts on the public roads.

There are 225 cotton mills in North Carolina. In point of production of cotton goods and yarns and in number of spindles this State leads all other Southern States. Only four States, all in New England, exceed North Carolina in this industry.

A car load of sheep was shipped from Dunn, Harnett county, to Richmond last week. This is something unusual for this State.

Rev. W. S. Bynum, rector of the Episcopal church at Lincolnton, died last Friday morning.

The State Fair had a very promising opening on Tuesday. There are more exhibits and larger crowds than have attended for many years past.

Alex. and Joseph Johnson have sold $576 worth of tobacco from four acres and have some more to sell from the same land.—*Smithfield Herald.*

Mr. J. Monroe Long, of Bug Hill township, gathered 600 bushels of corn from twelve acres of land.—Mr. Robert Powers, of Tatom's township, is now 84 years old, in good health, did all his plowing the past summer and made a good crop.—*Columbus News.*

Mrs. W. H. Bagley, mother of the late Ensign Worth Bagley, has received an elegant oil painting of her son which was ordered and paid for by a number of datriotic citizens of Colorado Springs, Col. It is now in exhibition in a window of Watson's art store on Fayetteville street.—*Raleigh Post.*

Rev. P. L. Groome left Tuesday morning for Baltimore to take a special historical course in Johns Hopkins University, preparatory to getting up his history of North Carolina Methodism. Dr. Groome received a scholarship from Johns Hopkins recently, and will remain there during the whole session of '98 and '99.—*Greensboro Telegram.*

The Spanish-American Situation.

The Spanish and American peace commissioners have discussed the Cuban debt for the past week. No agreement has been reached and a satisfactory settlement is not expected for a time.—Spanish officers in Cuba are said to be practicing more and more corruption as evacuation draws near.—Three persons at Cienfuegos have issued a circular proclaiming Cuban independence.—Temporary restrictions have been put on immigration at Santiago, owing to the large number of indigent negroes arriving there from Jamaica and other islands.—Fevers are on the increase in Havana and are causing appalling mortality.—The raised Spanish cruiser Maria Teresa is expected to start North from Cuba next Tuesday.

National Affairs.

The War Department is making preparations to send an army of occupation to Cuba. The first troops will sail from the United States on November 3d.—Naval Constructor Hobson will probably return to Annapolis to take charge of the course in naval construction.—The report of Col. Theodore Roosevelt on the Santiago campaign is said to contain numerous complaints, which have stirred up War Department officials.

According to the report of the director of the mint the world's production of gold in 1897 was $237,504,800, of which the United States produced $57,363,000.—It is said public opinion in Spain favors the transfer of the Philippines to the United States if the latter will assume portion of the Cuban debt.

The war investigating commission visited and inspected the hospital at Fort McPherson, Ga., where they received complaints about the slowness with which supplies were given.

The yellow fever has so far abated that the State of Mississippi has abolished the quarantine. Cool weather has removed fears of further epidemic.

The Episcopal General Convention decided to extend the missionary work of the church to the territory acquired by the United States and also to Mexico, Brazil and Hayti.

The House of Bishops, of the Episcopal General Convention, selected Rev. Junius M. Horner, of Oxford, N. C., as Bishop of the missionary jurisdiction of Asheville, N. C.

President Gilman, of Johns Hopkins University, discussed imperialism in an address at the 152d anniversary of Princeton University.

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

North Alabama, Munford, Tuesday, October 25, 7:30 p. m. Opening sermon by Rev. S. R. Walker. W. I. Sinnott, S. C.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

The Presbytery of Suwanee meets in Lake City, Fla., Nov. 4th, 1:30 p. m., 1898.

SYNOD OF GEORGIA.

Augusta, Greensboro, Ga., Oct. 13, 7:30 p. m. M. C. Britt, S. C.

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

SYNOD OF MEMPHIS.

North Mississippi, Batesville, Miss., Wednesday, Oct. 26, 8 p. m. S. L. Grigsby, S. C.

SYNOD OF MISSISSIPPI.

Central Mississippi, Carrolton, Miss., Oct. 26, 11 a. m. C. E. Cunningham, S. C.

Louisiana, Alexandria, La., Thursday, Oct. 27, 7:30 p. m. M. B. Shaw, S. C.

New Orleans, Bethel church, New Orleans, Wednesday, Oct. 12, 7:30 p. m. Louis Vass, S. C.

Red River, Arcadia, La., Thursday, Oct. 27, 7:30 p. m. James A. McLees, S. C.

SYNOD OF SOUTH CAROLINA.

Charleston, First church, Columbia, Tuesday, Oct. 11, 8 p. m. H. G. Gilland, S. C.

SYNOD OF TEXAS.

Fort Worth, Gordon, Texas, Friday, Oct. 21, 7:30 p. m. J. N. McFarlane, S. C.

SYNOD OF TEXAS—continued.

Brazos, Velasco, Tuesday, Oct. 18, 8 p. m. Sessions are required to send up a written narrative. J. G. Tanner, S. C.

SYNOD OF VIRGINIA.

East Hanover, Mizpah church, Richmond, Tuesday, Oct. 18, 8 p. m. T. P. Epes, S. C.

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CLIPPINGS.

Christ's Kingdom.

Christ's kingdom offers a great treasure to all who become its citizens. King George of England desired subjects in his newly-acquired Acadian lands, and he offered free a large tract to every one who would settle there. So our King encourages us to acknowledge allegiance to Him by a promise of treasure. What is the treasure? The unspeakable privilege of citizenship in his kingdom. We may call it salvation, or we may call it the possession of Christ as our best friend.

Experiences vary in discovering this treasure. The conjunction of the parable of the Hidden Treasure and of the Pearl of Great Price plainly indicates this. Some find treasure only after a painful search. Others come upon it unexpectedly. It is folly to hope to enter the kingdom with identical experiences. Here is one born in the slums of a great city, brought up in the midst of vice. He is besotted and vile. To him a new heart means a terrible wrench from the past. He can tell the time of his conversion to an hour. Another is the child of Christian parents. He never knew the time when he did not pray and did not love his Saviour. He cannot tell when he passed into the new life. He only knows that in him Christ is all and in all. The heathen born and the one born in a Christian land, the learned skeptic and the simple student of the Bible necessarily come up by different avenues to the gate of heaven.

We are all alike, however, in this—the treasure of Christ's kingdom can only be obtained by giving up all else. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." The ancient church in Gainsborough, England, was the mother of innumerable churches that now dot this continent from ocean to ocean. In the covenant of that church the members pledged themselves to hold everything subject to the will of Christ, "whatsoever it may cost." The pledge was essential. It lies at the foundation of the Christian life. There is no Christianity and no salvation otherwise.—*Christian Work.*

Undependable People.

The number of undependable people in the world is, unfortunately, too large. A person of this class is both unlike and like the annoying flea of hot climates, inasmuch as the flea is there when you do not want him, while the undependable individual is not there when you do want him.

A colored porter once expressed doubt as to whether a certain collector would obtain what was owing him from a business concern. "Why not?" asked the collector, "they have some assets." "Yes, sir," replied the porter, "dey have some, but dey isn't equal to dah unreliabilities."

The "unreliabilities" of many fair-speaking people are indeed very great. Better for practical purposes of life is an average man who is there when he is wanted than the most brilliant soul of infinite possibilities that can never be absolutely depended upon to put its powers into useful action in any given emergency.—*New York Observer.*

The Gospel of Happiness.

A woman who has many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation:

"You know I have had no money. I had nothing to give but myself, and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

This gospel of happiness is one which every one should lay to heart. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battle, you can at least fall with a smile on your face.—*Wellspring.*

It is amazing to what an extent some public speakers, clergymen among them, go wild in the matter of statistics. We have a conspicuous instance in the Rev. Dr. DaCosta, rector of the Church of St. John the Evangelist, New York City, Sabbath before last, on "Sectarianism," in which he included all denominations outside of the Episcopal Church. In the progress of his discourse he made the somewhat startling statement: "One hundred years ago there were in the United States one million of people outside of the church; to-day there are fifty millions." If Dr. DaCosta would read up a little on ecclesiastical subjects he would learn that one hundred years ago there was in this country one communicant in the evangelical churches for every fifteen of the inhabitants; now there is in the evangelical churches one communicant for less than five of the people of the country. In this way he might also come to the knowledge of the fact that rapidly as our population has increased, our church membership has relatively increased still more rapidly. — *Presbyterian Banner.*

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MARRIAGES.

INGRAM–WALLACE—At the home of the bride's mother, Fancy Hill, N. C., October 19, 1898, by Rev. W. C. Brown, Mr. J. T. Ingram and Miss Wyona Lee Wallace.

HICKLIN – BLAIN — Married, Sept. 27th, 1898, by Rev. M. R. Kirkpatric, assisted by Rev. W. G. Neville, in the Presbyterian Church, Blackstock, S. C., Mr. Wm. L. Hicklin, Chief Yeoman of "The Brooklyn" U. S. A., to Miss Lula Blain, daughter of J. M. Blain.

HUGHES–MIDDLETON—At Rocky Mount, N. C., on Oct. 19th, 1898, by Rev. F. D. Thomas, Mr. Jos. B. Hughes to Miss Mary Middleton. All of Rocky Mount.

LASSETER – BAKER—Married, by Rev. J. B. Morton, at Hotel Farror, Tarboro, N. C., Mr. Wm. Lasseter, of Suffolk, Va., to Miss Annie Baker, of Edgecomb county, North Carolina, on the 14th of September, 1898.

WARDSWORTH – PEEBLES—Married, at the home of the bride's father, on the evening of the 19th inst., by Rev. J. B. Morton, Mr. A. E. Wardsworth, of Craven county, and Miss Lizzie, daughter of Maj. J. H. Peebles, of Pitt county, North Carolina.

WHITMORE-DOVEL—Married, Oct. 18th, at Cook's Creek Church, Chas. T. Whitmore and Elizabeth M. Dovel, by Rev. W. C. Hagan.

OBITUARY.

TROUTMAN—In the hospital at Chattanooga, Tenn., September 12, 1898. Mr. John B. Troutman died in his 26th year. He was a faithful member of Front Street Church, Statesville, N. C., where he enjoyed the respect and confidence of many friends. He went to Tennessee on May 25, 1897, and just one year from that date he joined the Third Regiment of Tennessee Volunteers. He was a corporal in his company at the time of his death.

His body was laid to rest in the old Troutman graveyard, near Statesville, N. C.

Those who attended his bedside say that he was not afraid to die and that he was strong in his hope for that rest that remaineth for the people of God.

BRENNAN—Died, at her home near Mt. Clinton, Va., Oct. 10th, Mary S. Brennan. Since Dec. 31st, 1870, a consistent Christian member of Cook's Creek Church. "Blessed are the dead that die in the Lord.

THOMPSON—At her home near Cameron, N. C., on October 14, 1898, Mrs. Jennie Thompson. Her long life was a very useful one, for she was a good woman, abounding in good works. "Blessed are the dead who die in the Lord."

HEDGPATH—Died, near Blackstock, S. C., Oct. 12th, 1898, Edward Holmes, infant son of Julian and Janie Hedgpath. He was a child of the covenant and the Shepherd had need of him in the church above.

Died, suddenly, Sunday, October 9, 1898, in Martinsburg, W. Va., Mrs. Jane Turner Huyett, widow of the late Charles Huyett. She was in the 69th year of her age, and for nearly fifty years had been a member of the Shepherdstown Presbyterian Church. "Precious in the sight of the Lord is the death of His saints."

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In Memoriam.

ROBERT WASHINGTON ALLISON—Born in Charlotte, N. C., April 24th, 1809. Died in Concord, N. C., September 1st, 1898.

The death of our beloved brother deprives the First Presbyterian Church, of Concord, of an active and useful member, and our Session of its senior elder, but it enriches heaven with one who, by the grace of God, had been made "meet to be partaker of the inheritance of the saints in light." Born in Charlotte, he removed after his father's death, when he was about 7 years of age, to Poplar Tent congregation. Here he lived until October 1st, 1823, when he removed to Concord and began a mercantile life. His intellectual ability, his soundness of judgment and his integrity of character were soon recognized by his fellow citizens, who called him to represent them in positions of trust and honor. As postmaster, as State Legislator, as a member of the Constitutional Convention of 1876, and as Clerk and Master of Equity for the County of Cabarrus for many years, he served the public efficiently and faithfully and enjoyed universal confidence and esteem.

But we desire especially to testify to his character as a Christian. In 1832 he united with the First Presbyterian Church, so that he has been identified with the life and work of our church almost from the very beginning. In 1847 he was elected a ruling elder; he was for many years the efficient Clerk of the Session and was also the historian of the church. Throughout his long life he "walked with God." His piety was the controlling principle of his life and rendered him in all his relations, a man of "clean hands and a pure heart." He was a man of fixed religious habits. He was regular in his private prayers, in his public devotions, in his study of the Bible and in his beneficence. His mind was stored with the treasures of God's word and the hymns of the church. He was active in the service of God, and to the very close of his long life, was vitally interested in the work of the church. He continued to bear fruit in old age. While he was Catholic in his sympathies and fellowship, he was a most intelligent Calvinist and was grandly loyal to the church of his fathers. In his long service of over fifty years in the Session, by his sound judgment, his modesty, his courtesy and faithfulness, he endeared himself to all his fellow office-bearers and proved himself a model ruling elder. A noble testimony to his Saviour's grace and presence marked his last hours, and his triumphant death crowned a long and fruitful life. Believing that "the memory of the just is blessed," we desire to record permanently the following

RESOLUTIONS:

WHEREAS, The great Head of the Church, in his infinite wisdom, has removed from us our senior ruling elder, greatly beloved and honored by us all; be it

Resolved, 1. That in the death of R. W. Allison, Esq., the First Presbyterian Church has lost a most faithful and honored member and office-bearer.

2. That we thank God for his long and fruitful life, which testifies abundantly to his character, and proclaims that our loss is his immediate and eternal gain.

3. That we extend to his children our heartfelt sympathy in their bereavement and commend them all to that Saviour who was their father's stay in life and in death.

4. That these resolutions be spread upon our Minutes and published in the NORTH CAROLINA PRESBYTERIAN.

By order of the Session.

W. C. ALEXANDER, Moderator.
H. I. WOODHOUSE, Clerk.

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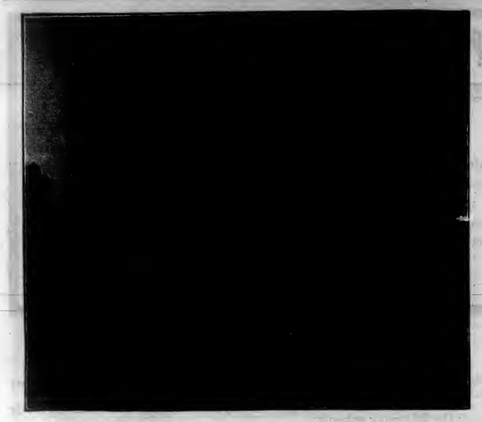
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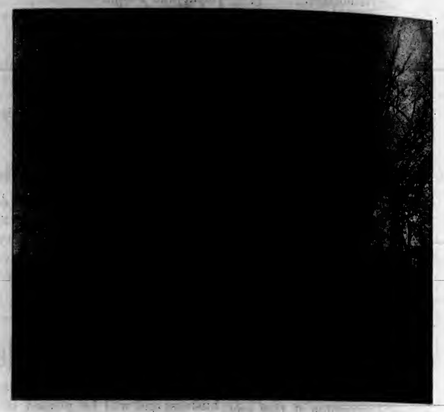
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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE
The Synod	1, 4
CONTRIBUTED: What Might Have Been, Poem. Rules for the Kingdom Come Railway. Inside of a D. D. Factory. English. *H. C. DuBose.* Synodical Papers. Address to the Churches. Our Paper.	2
	3
CHURCH NEWS	4, 5
Home Mission Report	6, 7
FOREIGN MISSIONS: Annual Meeting of the China Mission	7
EDITORIAL: The Jubilee at the Second Church. Sincerity in the Pulpit. The Overtures on Assembly's Missions	8
WESTMINSTER LEAGUE: Sunday School Lesson	9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. How the Prize Was Awarded. Two Wishes. Buying a Paper. Polly and the Fog. Ashamed to Tell Mother. The Doll's Funeral, The Gates of Gold	10-11
THE HOUSEHOLD	12
MARRIAGES AND DEATHS	13
Our Church Courts—East Hanover Presbytery—The Synod of South Carolina	14-15
NEWS OF THE WEEK	16

The Synod.

Beautiful weather. A beautiful church in which to meet. And as some one suggested beautiful homes and beautiful hearts that were opened to us. A Moderator who was fair and beyond criticism in his decisions, though they were quickly made. Clerks who have learned their business through long experience. And Dr. Chester. These things and persons all helped to make one of the best meetings the Synod of North Carolina has ever had.

The church has already been pictured. Dr. Smith, who has a handsome church himself, says that Gastonia has the handsomest church in the State. And when the pastor of the Second church, Charlotte, made the same admission, nothing need be said further. It was admirably adapted to the work of the Synod.

As for the people who entertained the Synod, the vote of thanks which was ordered to be published in this paper, was never better deserved: "Resolved, that the Synod of North Carolina does hereby express its appreciation for the abounding hospitality, unstinted kindness and unfailing courtesy of the good people of Gastonia Presbyterian church, and of the other churches of the town. They have opened to us their beautiful church, their homes and their hearts. They have shown their sympathy with the Synod's work by their attendance upon its sessions. We pray that the blessing of God that maketh rich and wherewith he addeth no sorrow be bestowed upon pastor and people."

The Synod never forgets to thank the railroads for reduced rates and the newspapers for their reports of proceedings. The *Charlotte Observer* had a competent reporter on the ground.

All the secretaries were there except the Secretary of Education, who favored us last year. Rev. D. Clay Lilly, who is serving the Church in the great cause of Colored Evangelization, without compensation, made a fine impression. He is a young man of fire and energy and we hope that his enthusiasm will be contagious.

Dr. Hazen made his clear-cut, business-like statement of facts, which always has its effect. We did not hear the address of the Secretary of Home Missions, being absent in a committee meeting.

Dr. Chester's addresses were brilliant. There was a mixture of humor and pathos, of wit and genuine eloquence, that captured the Synod. It heard him three times—on China, on Corea and on Japan—with increasing interest. His good sense in warning the Church against unscriptural hopes as to the conversion of a nation because some of the chief men favor Christianity, is especially commendable. Dr. Chester is no stranger to our Synod, and we hope to hear him next year in Asheville in spite of his fear of having nothing to say.

The action of the Synod was spontaneous in adopting this paper:

Resolved, That this Synod has heard with exceeding pleasure and profit the addresses of our Secretary of Foreign Missions, and we pledge to him our earnest efforts to promote the great cause which he represents so effectively.

Dr. Chester's testimony to the value of the orthodoxy of our Southern Presbyterian missionaries in the crisis through which the Church of Christ has been passing in Japan, was remarkable. He said: They have almost saved the day for Christianity.

The Foreign Missionary Report was a good one and the popular meeting for the great cause was rendered more interesting by the presence of Dr. Chester and Rev. P. F. Price, of China, who made a fine impression upon the Synod.

The Committee on Church and Christian Education made a fine report—showing a large attendance of students at our Church Institutions. Last year there were 191 students at Davidson, 60 of them being candidates for the ministry and the sons of ministers, given free tuition. Peace is more prosperous than ever and the Presbyterial Colleges at Red Springs, Charlotte, Statesville and Kenansville are all thriving. High schools, parochial schools and mission schools are on the increase. The chairman of the Committee, Dr. J. B. Shearer, deserves sincere congratulation for the success of his plans in this regard. Congratulations no less sincere because of the broad and general smile with which the news is received concerning the South Atlantic University. It is understood that the buildings are full of students.

As if to show its broad view of the subject of Christian education, the Synod endorsed a plan for raising the funds for a better church building at Chapel Hill. The sum of $350 was subscribed on the spot and a committee appointed, consisting of Dr. Howerton, Dr. Leyburn and Rev. W. R. Coppedge to institute plans for raising the money necessary.

The Bible Cause was heard from this year with special attention. What a commentary upon Romanist Missions is the fact that $200,000 additional will be needed to send Bibles into the American possessions lately belonging to his Most Catholic Majesty, the King of Spain!

The Trustees of the Colored Normal and Industrial Institute at North Wilkesboro ordered the school closed and the building sold to cancel the debt, the most of which is carried by members of the Board. Rev. S. G. Walker expects to enter the Northern Presbyterian Church and to work under its care. He hopes with its help to continue the school. One of the most touching incidents of the Synod was Brother Walker's farewell address. His love for the Southern Church has been unfeigned. He had hoped, he said, that a record of his death would be spread upon the Minutes of our Synod when his time should come. His speech brought to mind the eloquent words of Henry Grady as to the Negro's faithfulness during the war, words which it would do no harm for us all to read and ponder, now.

The Home Mission report is given on page 6, in full. The Committee has an excellent chance now of getting out of debt and undertaking new work.

The great debate of the Synod was on the division of Mecklenburg Presbytery. Brother Lowry and Brother Miller fought each other to a standstill on Thursday afternoon. The debate began with renewed vigor on Friday morning. Rev. Roger Martin congratulated the would-be Presbytery on having so much to begin housekeeping on—a Miller to grind for them, a Smith to mend, Shields to defend them, a Minter to coin their gold and a Sparrow to cheer them up. And when Brother Sparrow made his play upon Martin, he was warned against becoming a Sparrow Hawk and frightening away the poor Marten.

Brother Martin declared that there were only three good reasons for dividing a Presbytery: When it was so large as to be unwieldly, when it had too much mission territory, and when there was a state of infelicity between the different sections. None of these reasons existed in this case. *Ergo* the Presbytery should not be

Continued on page 4.

CONTRIBUTED.

WHAT MIGHT HAVE BEEN.

So many things there might have been
Had our dear child not died;
We count them all and call them o'er,
We weigh the less against the more;
The joy she never knew or shared,
The bitter woes forever spared,
The danger turned aside—
Heaven's full security, and then,
Perplexed, we sigh, all might have been.

We might have seen her sweet cheeks glow
With love's own happy bloom,
Her eyes with maiden gladness full,
Finding the whole world beautiful;
We might have seen the joyance fail,
The dear face sadden and grow pale,
The smiles fade into gloom,
Love's sun grow dim and sink again—
Either of these it might have been.

We might have seen her with the crown
Of wifehood on her head,
A queen of home's fair sovereignties,
With little children at her knees;
Or broken-hearted and alone,
Bereft and widowed of her own,
Mourning beside her dead;
This thing or that, beyond our ken,
It might have been, it might have been.

There is no need of question now,
No doubts, or risks, or fears;
Safe folded in the Eternal care,
Grown fairer each day and more fair,
With radiance in the clear young eyes,
Which, in cool depths of Paradise,
Look without stain of tears,
Reading the Lord's intent, and then
Smiling to think what might have been.

We, too, will smile, O dearest child;
Our dull souls may not know
The deep things hidden from mortal sense,
Which find thy heavenly confidence;
On this one sure thought can we rest,
That God has chosen for thee the best,
Or else it were not so.
He called thee back to heaven again,
Because He knew what might have been.

—*S. C. Coolidge in New York Observer.*

[For the North Carolina Presbyterian.]

Rules for the Kingdom Come Railway Co.

DOMBI WISSMAN, KASSAI DIST., Aug. 1st, 1898.

Directors, Secretaries, Boards and all Machine Hands Take Special Notice:

1. No appeals to investors to be issued for funds.
2. All funds supplied by grace through faith from prayer.
3. Investors referred only to prospectus and reports of facts and progress issued periodically.
4. Installation and machinery reduced to a minimum. Capital directed mainly to purposes of production. All dividends devoted to sinking fund for reducing heathen indebtedness. After this is paid, accumulated dividends paid at Bank of Heaven at rate of 70 times 7 per cent indefinitely.
5. Conventions of interested and enthusiastic laborers please meet on the line of construction.
6. Inflation of stock by Learned Gas, punished by forfeiture of all shares invested.
7. Issues of free passes only to employees injured in the work.
8. Skilled labor for construction well paid on account of present scarcity.
9. Influence by directors for obtaining positions for proteges punishable by instant dismissal from office.
10. The sole object of this railroad company is to bring all remote regions into contact with the Kingdom. All stock exchange gambling, competitive construction, watering of stock, fraudulent issues and irregular procedure whatever will be tried by summary process, and the guilty at once cast out of the Kingdom.

[For the North Carolina Presbyterian.]

Inside of a D. D. Factory.

In a recent number of this paper "Country Parson" wants light on the mysteries attending the manufacture of D. D's. Come up here, "and we will show you a thing," as the Philistines said to Jonathan. The writer has been behind the scenes, and knows what he is talking about.

The factory is called Small Potatoes College. The Overseers meet at the factory for several days in June, to see whether their employees have done their duty, and whether enough grist is coming to their particular mill. You see, Parson, some of the seed-corn of the land is sent to the S. P. C., to be run through the mill, so as to be well-grounded. It is then called the flower of the country.

The business of the Overseers is to devise measures for the benefit of the S. P. C., and one of their measures is the establishment of a D. D. plant in connection with their mill. They commonly control this plant themselves, not being willing to leave this delicate machinery in the hands of their employees. They meet together and one of them nominates Rev. Mr. Numerous for the degree. "Who is he?" the others ask. "He is pastor of the church in Blankville. He is a good man and being very poor has ten sons, the oldest of whom will be ready for college next session, and we ought to get them to come here." One of the Overseers is a cantankerous individual with no more sense than to believe (or, at least, he affects to believe) that D. D. means Doctor of *Divinity*, and ought to be given for special attainments in this special line. So Crank asks whether Mr. Numerous has any learning in Divinity above the average. "No, but he is a good man, and has these ten boys." Crank persists that this has nothing to do with the title of D. D. "Mr. President, I move that we award Mr. Numerous the title of D. P., Doctor of Parentage." But he is outvoted, and soon the inside of the weekly paper in Blankville announces the fact, and Mr. Numerous smiles and bows as his friends greet him as "Doctor," and tell him they are glad the S. P. C. can recognize merit when it sees it.

I nominate Rev. Mr. Nobody I. Particular," says another Overseer. [This is a capital business they are in, so I give them a capital letter.]

"How many sons has he?" asks Crank. "His sons are all daughters, I am sorry to say, but there is a good school in his town taught by an elder in his church, and I think his influence might bring us some students from that community." "Why not give him D. I. then, and make him a Doctor of Influence? Has he any special attainments in theology?" "None that I ever heard of, but he is a man of good sense, and next week the Overseers of Wood Bee University meet and if we don't give the degree they will, most likely, and we want those boys." "All in favor of conferring the degree of D. D. upon Rev. Mr. N. I. Particular will please say aye, contrary no." Only one no, and Rev. Mr. Particular is D. D. (Dubbed Doctor.)

"Mr. President, I wish to add to this list of distinguished gentlemen the name of the Rev. Mr. Doo Aswellas Anybody. He is an alumnus of this institution, and is the only minister in his town that has not received the degree. All his brother ministers have been in the ministry a less time than he has, and their colleges have honored them with this degree, and we ought to look after our alumni better than we do. I nominate the Rev. Mr. D. A. Anybody." Crank speaks up again. "Has he ever given evidence of any superior gifts in the line of theological study? Has he written anything of value or made any addresses that show scholarship?" "Mr. President, with all due respect I object to these questions on the part of my friend, Crank. Our D. D's are worth as much as any others, and any of our alumni who has been in the ministry for 35 years and bears a good character ought to have this recognition at our hands. I call for the vote." Three vote aye. Crank votes no. Eight don't vote at all and now every minister in Littleville is D(ubbed D(octor.)

"Before we adjourn, Mr. President," says Overseer Number Four, "I present the name of Rev. Mr. Solid Worth, of Saunterton, and I think I have a man to whom our friend Crank can take no exception. He is a scholar, a student, and a clear and forcible writer. He has been an earnest student of divinity or theology or of both and is eminently worthy of this degree." "Yes," says Crank, "I second the nomination, and endorse all that has been said about Mr. Worth." "Mr. President," says Rev. Dr. Quill, one of the Overseers, who knows how to come up to the scratch when it is needful, "I object very decidedly to our giving Rev. Mr. Worth any such honor. He has a large church and ought to send the boys of his congregation to us, as we are only three hours distant. But he uses all his influence in favor of Hardup College." Dr. Quill's views prevail, and Mr. Worth is punished (though he does not know it) for not being an unpaid agent of the S. P. C.

The next nominee is Rev. Mr. Suaviter, who receives the coveted honor because of his pleasing address and his great popularity. Crank is up again and proposes D. P., Doctor of Popularity. The others quietly outvote him. Then comes Rev. Mr. Goneup Higher. Crank reminds his colleagues that the year before they had refused to bestow this degree, and wonders what Mr. Higher has done in the meantime to entitle him to the honor. The truth is, he has done a great deal. He has taken charge of a large church, whose pastors have to be D. D's as a matter of course. In his new field he is supposed to be able to turn a good many boys towards any given college, and so the S. P. C., not having the degree of Doctor of Patronage gives Mr. Higher D. D. instead. I move, Mr. President, that we bestow this well-earned degree on Rev. Mr. Dull." "Call it R. P. F. and I'll second it," exclaims Crank. "What do you mean by R. P. F?" inquired several. "Received Payment in Full" is Crank's reply, "and I protest against still further cheapening a cheap degree by using it to pay traveling expenses with." But as there is no money at all for the purpose the degree goes through, two vote aye, and Crank votes no. BEEN THERE.

[For the North Carolina Presbyterian.]

English! English!! English!!!

This is the cry all along the line. It was with regret, when called upon to report to the Mission about the call for an English teacher, that the answer had to be "no response." There is no finer opening in China for an English school than at the Yang Yoh Hong Chapel in Soochow. A teacher—a married man preferred—can easily make a comfortable support. It could hardly be less—probably considerably more—than the salary of the missionaries. Please do not write to me, but correspond with the Secretary, Dr. Chester, and the members of the Mission on furlough at home. Come at once. A full school can be started immediately. H. C. DUBOSE.

For the North Carolina Presbyterian.

In the Church of the Strangers, New York City, in the vestibule to the left of the main entrance is the following letter by the founder of the church. It is beautifully carved in a marble slab:

DEAR FRIEND:

"The world is wide,
In time and tide,
And God is guide:

"Then do not hurry.
That man is blest,
Who does his best,
And leaves the rest:

"Then do not worry.

Yours faithfully, CHARLES F. DEEMS."

SYNNODICAL PAPERS.

Address to the Churches.

The Synod of North Carolina to the Churches under its care, Greeting:

DEARLY BELOVED—In reviewing the reports of the churches for the last year, we find much to excite our gratitude to God. Nearly all of our churches have been regularly supplied with preaching. The attendance upon our church services has been generally good, and in many cases has shown marked increase. The spirit of love and harmony has prevailed among our people.

It is plain that our members are lacking in zeal for the salvation of souls. Our Church of 35,000 communicants has added during the last year only 1,448 new members upon confession of faith.

In Asheville Presbytery there was one conversion to every 11 members; in Wilmington Presbytery, one to every 16 members; in Albemarle Presbytery, one to every 17 members; in Concord Presbytery, one to every 18 members; in Mecklenburg Presbytery, one to every 24 members; in Orange Presbytery, one to every 28 members; in Fayetteville Presbytery, one to 45 members. This means an average throughout all our churches of only one conversion to every 23 members. If these 23 members had an ardent love for souls, if they glowed with the Spirit of Him who came to seek and to save the lost, the product of their combined prayers and personal efforts for an entire year would, under God, be far more fruitful than the conversion of one soul.

This spiritual unfruitfulness argues a lack of consecration to Christ. Brethren, may God convince us of our sinful apathy. May He baptize us with power for service. May He roll upon us the burden of souls.

We also greatly fear that the spirit of self-denial is far less prevalent among the mass of our members than it should be. The reports for the last ecclesiastical year show that our churches in Albemarle Presbytery averaged for all church causes $12.92 per member; in Asheville Presbytery $10.61 per member; in Mecklenburg Presbytery $7.76 per member; in Orange Presbytery $7.31; in Wilmington Presbytery $7.21; in Concord Presbytery $5.79 per member; in Fayetteville Presbytery $3.13. The average for the whole Synod is $6.66 per member, or a little less than two cents a day.

The great majority of God's people, we are sure, have not yet learned the meaning of self-denial for Jesus' sake. Hence the slow advance of Christ's Kingdom. Hence much of the poverty of our spiritual lives.

We beseech you therefore brethren, to remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive." Remember also His example, how, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich.

One other fact the reports make manifest, viz: the decline of family religion. Nearly all our churches report that family worship is increasingly neglected, and that the home training of our children in the Word of God and the Catechisms of our Church is receiving less and less attention year by year. This is the saddest fact now before our Church. It casts upon our future the darkest shadow. Family religion is the beating heart of our Church's life. It is the fountain of our spiritual prosperity and power. We do solemnly admonish and warn you that Sabbath school teaching can never atone for the lack of formal instruction in the home, and that family religion can never flourish without the family altar. If the children of our Church, left unblessed in their most susceptible years by these two scripture essentials of Christian nurture, grow up careless of religion, drift away into sin, and are lost, their blood will God require at their parents' hands.

Beloved, we lay these vital matters upon your hearts, praying that the God of peace who brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Respectfully submitted,
EGBERT SMITH, Ch'n.
S. C. CALDWELL,
C. G. VARDELL,
G. B. HANNA.

Our Paper.

We received not long ago a letter from the brother whom the Synod elected Moderator at this meeting, in which he said, "You have made the brightest paper in the Southern Church." We appreciate very highly the many kind things that were said publicly and privately about the paper during the meeting of Synod. The following resolution was adopted by the Synod being offered by Rev. R. Z. Johnston, an old friend of the paper and himself the editor of the record of Mecklenburg Presbytery:

The committee reports that Synod approves the management of the NORTH CAROLINA PRESBYTERIAN since its removal to Charlotte, and its faithful service in the interest of this Synod; that labor bestowed in the young people's department makes it an invaluable weekly visitor in the homes of our people.

Synod commends it very cordially as the organ of this Synod under its present management and earnestly urges our people to support it as they are wont to support every good and friendly agency, for the culture of the Church.

Respectfully submitted,
R. Z. JOHNSTON, Ch'n,
for Committee.

Gastonia, N. C., Oct. 27, 1898.

And we are grateful for this testimonial from our beloved and honored Dr. Farris, the Permanent Clerk of our Assembly:

ST. LOUIS, Oct. 20th, 1898.

DEAR BROTHER MCKELWAY:—If thirty years' editorial experience entitles me to speak, I heartily commend the NORTH CAROLINA PRESBYTERIAN. It was an excellent paper while conducted by my friend, John McLaurin, to whom, for his self-sacrificing efforts to maintain it, the Synod owes more than can be estimated in dollars and cents. It is now, under more favorable auspices, much improved, and, for the purposes of a denominational organ, the peer at least of any church journal within my knowledge. It is not *The Interior*: it is not *The Independent*. But it is better than either. They, though professedly religious, are literary and secular in the main, and are not to be commended for Sunday reading; but the NORTH CAROLINA PRESBYTERIAN confines itself to the things of the Kingdom, tells of the Church at large and of our own Church in particular, is a medium of communication between the ministers and people of your Synod, keeps them in touch with the work within their own territory, sends a word in season to saint and sinner and otherwise helps the pastor by its wholesome reading for the family and its attractive instruction for the little ones.

The Synod of Missouri, now destitute of such an organ, is seriously crippled in the prosecution of its work, and, on other accounts also, appreciates its loss as it never appreciated its Synodical paper. I trust the Synod of North Carolina will be wiser, and show its estimate of the need and value of your paper by pressing its introduction into every family and thus enable you to do more and better for Presbyterianism within your State and for the cause of Christ as it has been committed to our Southern Church.

With sincere congratulations on your good editorial work and the admirable contributions by your correspondents,

Faithfully yours, ROBT. P. FARRIS.

CONTINUED FROM FIRST PAGE.

divided. Brother Sparrow followed with references to the size and dignity of the Catawba and the plea for the development of the mission churches which would result from division. Rev. A. A. Little, Rev. J. A. Mc. McMurray and Drs. Stagg and Howerton spoke against division, and Rev. R. P. Smith, Rev. M. C. Arrowood and Rev. T. J. Allison in favor of it. By this time it was evident that the Synod had made up its mind how it was going to vote, and when the question was called, the overture for division was defeated by a vote of 69 to 62. The Synod enjoyed the debate. There is something refreshing in the straightforward and open appeal of mind to mind, stating and refuting arguments and convincing the reason of good or ill. The floor of the Synod is the place for settling such questions, and may the time never come when a victory shall be won by less honorable means than were used in this debate.

The NORTH CAROLINA PRESBYTERIAN was complimented by several references to its brief statement of the case, by quotations from those who agreed with it and those who differed. And the vote sustained its position.

Rev. Hugh Craig, of Ashpole, was the wag of this Synod and its members from the Moderator down were at his mercy when he reviewed the *records* of *Concord* Presbytery and found them not in *accord* with his ideas of propriety. His parody on Rudyard Kipling's "Fool who tried to hustle the East," substituting Concord Presbytery for the East brought down the house. Beneath all this fun Brother Craig is an active and earnest worker in his Presbytery and a strong preacher as those who know him can testify.

The memorial service was a solemn and tender occasion. Dr. Jacob Henry Smith and Rev. J. W. Johnston, of Fayetteville Presbytery, were the only two ministers of the Synod who have died during the year. They were both honored and beloved, living useful lives and dying the triumphant death of the Christian. For whom shall these services be held next year?

Strange as it may seem as the Synod was about to adjourn the gas gave out and the closing scenes were transacted in almost total darkness. Rev. R. Z. Johnston's prayer was most earnest for the welfare of our beloved State, and with the Moderator's announcement of the next meeting in Asheville the Gastonia Synod passed into history.

November.—The collections this month are for the education of Candidates for the Ministry.

Scheme of Collections.

January.—Assembly's Missions.
February.—Presbyterial Missions.
March.—Publication and Colportage.
April.—Education of Candidates. One collection for Church and Christian Education.
May.—Foreign Missions.
June.—Synodical Missions. One collection for the Orphanage.
July.—Invalid fund.
August.—Presbyterial Missions.
September.—Synodical Missions.
October.—Foreign Missions.
November.—Education of Candidates for the Ministry.
December.—Colored Evangelization.

CHURCH NEWS.

NORTH CAROLINA.

Saxapahaw.—This factory is on the Haw river, in the southeast corner of Alamance county. It is owned by White, Williamson & Co., all devoted Presbyterians. Our little church was organized here two years ago. There is a neat church building in the village in which worship together four congregations. Recently the four pastors united in a protracted meeting. The denominations all worked harmoniously and lovingly together, and the result was the best meeting the village has ever enjoyed. There were about twenty-five professions of faith, and to many lukewarm Christians was "restored the joy of salvation." Several will join our church.

E. C. MURRAY.

To Flat Branch, Fayetteville Presbytery, on the fourth Sabbath of September, were added 12 on profession of faith.

To Barbecue, first Sabbath in October, 2 were added on profession of faith.

Three were added to Sardis church.

Yours, J. S. BLACK.

Fort Williams Church.—The Rev. Jas. Thomas, of Wilson, conducted a four days' series of meetings at the Fort Williams church, beginning on the 24th, and the church was revived. A number of the members promised to do personal work. There was one addition on profession of faith, and attentive congregations. He was assisted by his brother, Rev. John Stanley Thomas, the pastor of this growing church.

Keith Church.—The Rev. Kenneth McDonald conducted a series of meetings at the new Keith church from Thursday to Sunday, and preached instructive and helpful sermons.

On Sunday morning, Rev. John Stanly Thomas, who is serving this church as stated supply, preached on the text, Luke 2:11. He received on behalf of the church a memorial gift from James W. Monroe, of St. Andrews church, Wilmington. It was a handsome silver communion set "in memoriam" of his mother, who years ago worshipped at old Keith church.

Patterson's Mill.—The day school in connection with our church will be in charge of Misses Moyers and Fox, of Kittanning, Pa. Miss Moyers is the daughter of the pastor of the 1st Presbyterian church of Kittanning. The generosity of Mr. G. W. Watts, of Durham makes it possible to begin at once to build an additional school room to our building. We thank God and take courage. W. C. A.

The Orphan's Home.—The Orphan's Home is delighted to have a column in the PRESBYTERIAN, and hopes, by this means, to very much enlarge its list of acquaintances and make many true and lasting friends. We wish to tell the editor how thankful we are for this kindness to the fatherless.

We have a little paper of our own, but only 1200 pairs of eyes look over its pages, and then, too, only twice a month, so we are doubly glad for the readers of the PRESBYTERIAN from week to week, to have a message from *their* orphans.

Now please remember these are *your* orphans. When anything belongs to us it is always of interest to us. We Presbyterians are one big family, and the Orphans's Home is one division of the nursery, so our weekly chat will be of family affairs and must not fail to interest each member.

Mr. Mills, formerly of the Baptist Orphanage, used to say, the brick and mortar were not the interesting part of an orphanage, but the children. We, however, must tell you something of our homes that you may the better understand about the children. We have three households. Our little girls under twelve years live in the Annie Louise Cottage, built and furnished by Mr. Geo. W. Watts, of Durham. There are 32 of these little maidens, and they have just one "mother" between them. We suspect some our little readers would not like to share their mama with so many little sisters. These little girls have the reputation of keeping the most orderly house of all. To the right of Annie Louise Cottage, and in the center of the grounds, stands the Rumple Hall, named for the beloved president of the board of regents. This building has only been occupied about a year. The "big sisters," as we call our larger girls, have their home here, and they are the backbone of our family. Rumple Hall is the hub around which our orphan household revolves. Twenty-one girls live here, all over twelve years old, but not all very large, and they are our most faithful, tireless workers. In this building is the dining-room, and the big sisters are the ones who three times daily prepare the food for over a hundred hungry mouths. Here, too, are three school rooms where from 8 a. m. to 1:30 p. m. all our children are busy with their lessons. Rumple Hall is a busy bee hive, and we do not see how we ever did without it. There are no drones in the hive either, when you know this family all will appreciate the big sisters even as we do.

To the right of Rumple Hall stands Synod's Cottage, in which are housed *all* our boys, thirty-six in number, big boys and little boys altogether. Yes, thirty-six healthy, happy, romping boys. A very noisy family one should think, but their mother would not exchange them for any other. When the Susanna Preston Lees Cottage shall be completed the larger boys will live there, and the little boys will have Synod's Cottage all to themselves, happy in their possession.

Now, should you wish to know where the *best* children live, the mother of each of the three families would stoutly affirm her children are the best, while the Superintendent would say, "Yes, my dears, your children are very sweet, but we all know, *all* children are naughty sometimes, and quite well *you know* yours are, at least once in a while."

Fayetteville Presbytery.

Fayetteville Presbytery in adjourned meeting at Synod transacted the following business:

Calls from Roberdel and Cameronian churches for the pastoral services of Rev. W. R. Coppedge were presented, placed in his hands and accepted. Rev. M. N. McIver, Rev. W. B. Arrowood and Rev. A. N. Fergerson were appointed a committee to conduct the installation services at both churches.

The Treasurer was directed to prepare a statement of the arrears of the churches of the Presbytery to the Presbyterial Fund to be printed in the appendix to the minutes of this meeting; and the Churches of the Presbytery were urged to collect and forward these arrears to the Treasurer at their earliest convenience.

The following recommendations of a report from a special committee on the Elders' and Deacons' Institute were adopted:

1. That the Institute be held every year.

2. That places desiring the Institute shall file applications with the Institute Committee with specifications of accommodations, rates of board and financial aid in meeting the expenses of the Institute, and that the Institute Committee present these facts to the Presbytery at its spring meeting for decision.

3. That the main object of the Institute should be the instruction of Ministers, Elders and Deacons as to their duties and the edification of believers by the study of the Bible, the ordinanceo of worship, methods of work and the duties of Christian workers.

4. That the Institute open on Monday night and close on Friday night.

5. That the Institute Committee shall approximate the cost of the Institute, and in considering applications, etc., for the Institute, at least two-thirds of the funds thought nacessary shall be in sight before final arrangements are made. That no more than two collections be taken up at the Institute, and that private solicitations for funds from visitors is unwise and will not be approved. That the funds be raised, (1) By pledges at the place at which the Institute is to be held. (2) By circulars expressing the amount needed sent out to the churches of the Presbytery or to individuals. (3) By one, and if necessary, two public collections during the Institute.

The consideration of the minutes of the General Assembly was postponed to the spring meeting.

Presbytery adjourned to meet at Sanford, Tuesday, at 3 p. m., 13th of December, 1898.

P. R. LAW, Stated Clerk.

TENNESSEE.

Shelbyville.—October 23d was a day of rejoicing with the Presbyterians of this place. On that day the congregation reassembled for the first time in two months in the church made sacred by long years of hallowed memories and associations. In the latter part of the summer $1,200 was subscribed to repair and renovate the church building and the work was begun and carried through as promptly as possible. The interior was newly plastered and beautifully frescoed, the woodwork painted, the pipe organ moved from the gallery in the rear of the church to the platform behind the pulpit. Opalescent stained glass windows have been ordered at an additional cost of several hundred dollars, but will not reach here for some weeks yet. It was with glad hearts the people gathered into this beautiful building to again offer prayer and praise to Him who has led them and directed all their paths. The audience was augmented by numbers of the sister denominations, there being no service in the Methodist church on that day. The pastor, Rev. R. C. Anderson, preached a most appropriate sermon from the text, "I was glad when they said unto me, Let us go into the house of the Lord."—Ps. cxxii:1. At night a praise service was had and greatly enjoyed, the choir having prepared a beautiful programme of special music for both services. The text at night was taken from Ps. cxlvii:1, "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely." The outlook for the work is good and all feel much encouraged.

Please publish the above and oblige.

(MRS.) SADIE G. ANDERSON.

ARKANSAS.

Rev. G. W. Boggs writes from near Oxford, Miss., stating that he has been in quarantine for a month, there being no communication with Arkansas. The neighbors do not visit each other; there are no schools and no church services.

Harrison.—The Harrison College and Normal Institute for ladies, has entered upon the fifth year of its history and work. This institution is a Collegiate Christian school for girls and young women, having for its principal objects, the education of teachers and the extension of Christian and missionary influences and work, throughout the bounds of its patronage and beyond. It is under Presbyterian management.

The enrollment for the present session is approximately the same as for the first month of previous sesssions, with prospects of increase soon. Two new members of the faculty, Miss Kate St. C. May and Miss Martha E. Cardoza, graduates respectively of the Mary Baldwin Seminary and Agnes Scott Institute, add their most excellent work and influence to the efficiency and character of the institution. With four regular members of the faculty, and with the assistants selected from the senior class, the school maintains all the regular and special departments of a collegiate institution.

Fayetteville.—We have been and are still passing through a season of widespread religious interest in our community. The interest began to manifest itself in a meeting conducted by an evangelist of the Southern Methodist Church, and has extended to all the churches of the place and to those outside the influence of any church. During the progress of the meeting, which extended through nearly the whole of September, large numbers of persons made a profession of religion, and many more were awakened. Good has no doubt been done. The churches have been quickened and aroused to greater interest and activity; outsiders are awakened and pressed, and there are fine opportunities for preaching the gospel both in public pnd private.

TEXAS.

Hillsboro.—The meeting at the Presbyterian church that has been conducted by Rev. C. P. Bridewell, of Fort Worth, the past week, closed last night with a very forcible and intensely practical sermon on "Watchman, What of the Night." It was listened to, as all of this talented young ministers' sermons have been, with the closest attention. and with profit by all, both the pastors of the city and the people. Mr. Bridewell, during his short stay here, has won the esteem of the church-going people of all the denominations, and by his eloquent portrayal of the gospel truths, and his talent as a pulpit orator has drawn many hearers from among those who are not classed as church-going people. His sermons, while they have been beautiful and poetic, have been practical, sincere and earnest, and have greatly revived and encouraged the members of that denomination.

He has promised, if possible, to return some time in November and preach a week, as it was impossible to continue longer at this time on account of the meeting of his church courts this week and next.

After the services last night the congregational meeting that had been previously called to consider the resignation of the pastor, Rev. J. N. McFarlane, was held, and the people by vote decided to postpone the meeting and the consideration of this question indefinitely, with the hope of retaining the present pastor.

Corpus Christi—On the first Sabbath of October the second year of my service in this church began, and the records show that there were seven additions by letter and fifteen on profession, while we have dismissed five and lost two by death, a net gain of fifteen. Both of our deceased were seventy-seven years of age, and I buried to-day another member seventy-three. Deceased, Oct. 20, T. J. Laughlin, aged 73. Native of Pennsylvania. Formerly lived in Austin, Texas.

They all had many years in which to serve God and his Church.

The church has been prompt to meet its obligations to me and the people have been very generous in word and deed. Personally and as a minister, I gratefully achnowledge their kindness and commend them to God. S. C. CHANDLER.

VIRGINIA.

Fairfield.—Fairfield and Timber Ridge Presbyteriyn churches have accepted the resignation of their pastor, Rev. J. H. Davis, Jr. He expects to remove to the Hot Springs of Virginia.—*Central Presbyterian.*

Fredericksburg.—The Rev. Dr. B. W. Mebane, pastor of the Presbyterian church, has been seriously sick for a week, but is reported slightly improved. Dr. G. B. Strickler, of the Seminary, occupied the pulpit on last Sunday.—*Ib.*

ALABAMA.

Mt. Olivet—We have just closed (October 6th) a meeting at Mt. Olivet Church. Notwithstanding the busy season with the farmers, there were large and attentive congregations at each service. Much interest was manifested. Five or them were added to the church, three of them receiving the ordinance of baptism. To God be all the praise.

Fraternally yours, J. M. MUNN.

Taylorsville.—Last month we had a ten days' protracted service, held by the pastor, with precious results, the Church being greatly revived and two additions to our communion. W. S. WOOD.

The Assembly's Home and School.

The Superintendent of the Assembly's Orphanage for children of our deceased ministers, at Fredericksburg, writes me that they are in great need of funds and provisions for the support of the children until the collection ordered by the General Assembly to be taken at Christmas shall supply the means of support for next year. In the course of a few years, no doubt, the Orphanage will be remembered by benevolent persons in making their wills, and must receive large bequests, because it is the most beautiful charity in the whole church, but for the present the dear children who are sheltered there must be maintained by the free gifts of the people.

All who read this will feel moved to help, and I beg that they do so at once, sending checks for money or provisions to the Superintendent, Mr. S. W. Somerville, Fredericksburg, Va.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

ROBERT P. KERR.

October 10, 1898.

The Supply of Our Ministry.

We are told in the Scripture that "it pleased God by the foolishness of preaching to save them that believe." The official preaching of the Gospel is the divinely ordained means of salvation. The supply of our ministry, therefore, affects vitally, "not only the welfare, but the very life of the Church, and also the salvation of the world." Hence the need of the Church to-day is for more "earnest, faithful ministers, called of God, and properly qualified to preach the Gospel of Jesus Christ." To supply this need will necessarily involve much expense. Many of our candidates for the ministry are educating themselves without aid from the Church. Many others need assistance. Though coming from our best families, they are poor, and cannot, unaided, meet the entire expense of their education. Perhaps one-half of those now in the ministry were aided in their preparation. Judging from present circumstances, the Church must continue indefinitely to aid her godly, needy sons who offer themselves for this sacred office. At present there is no other way of supplying our ministry. Hence the necessity of some means by which an adequate support may be provided for their life work. The General Assembly instructs us to ask for $30,000.00 for this purpose this year, to be contributed by the Churches in November and in April. It is impossible to state now how many young men will look to us for aid this year. We had on the roll last year 220, and should have not less than 225 this year. We promise these $75.00 as the maximum. This is a distressingly small sum in comparison with their needs, and in some instances not more than enough to pay their traveling expenses to and from college or seminary. Many need, and should have more than this. But we can only give them what the Churches place in our hands, and we promise what we may reasonably expect to receive. Surely we should not give less than the small sum indicated. But whether less or more will depend on the contributions in November and in April. Earnest appeal is, therefore, made to the Churches, Sabbath Schools, Societies, and individual Christians to give this cause their liberal support. Our Saviour still says to us, "Go ye into all the world, and preach the Gospel to every creature." Our obedience to this command depends upon the supply of our ministry. When you remember that upon this cause depends largely the supply of our ministry you will readily see the necessity of giving to it. We have not yet preached the Gospel to those immediately around us. There are distressing destitutions yet at our very doors. Many churches are entirely without preaching. Others have preaching only at long and irregular intervals, and still others only once or twice each month. Then opportunities are frequently opening up to us beyond our present bounds, imposing upon us the obligation to extend the Gospel to our fellow-men. In addition to this, what shall we say of the foreign field? "Lift up your eyes, and look on the fields, for they are white already to harvest." "A million a month are dying in China without a knowledge of Jesus Christ. The entire continent of Africa is still clothed in darkness, for we have only touched the hem of her garment with the rays of Gospel light." The agonizing cries at home and abroad, voicing, as they do, the wants and woes of humanity, should appeal strongly to our liberality.

Again, we are stewards of Christ. We, therefore, hold as a sacred trust all that we possess. We are not our own; we have been "bought with a price," even "with the precious blood of Christ." Hence we should place ourselves, and all that we call ours, unreservedly upon His altar. "Who then is that faithful and wise steward?"

But will the Bride of the Lord Jesus Christ never rise above the plane of duty? Is not giving a precious privilege rather than an unwelcome obligation? It is a means of grace, and as we, prompted by love to Christ, give of our substance to advance His kingdom, we shall be blessed in return. Will you not take this subject into careful consideration, and after earnest prayer and mature thought, give as your heart may prompt you? In so doing you will give not to man, but to God; not of your own, but of that with which the Lord has entrusted you to be used by you for His honor and His glory. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

JOSEPH H. LUMPKIN, Secretary.

HOME MISSION DEPARTMENT.

REV. A. J. McKELWAY, Superintendent, Charlotte, N. C.

NORTH CAROLINA.

SYNODICAL COMMITTEE:

Rev. E. W. Smith, D. D., Rev. William Black, *ex honore*.

ALBEMARLE—Rev. J. B. Morton, Tarboro; J. R. Young, Henderson.

ASHEVILLE—Rev. R. P. Campbell, D. D., Asheville; W. A. Blair, Asheville.

CONCORD—Rev. C. A. Munroe, Lenoir; Mr. J. G. Hall, Hickory.

FAYETTEVILLE—Rev. H. G. Hill, D. D., Maxton; Dr. J. W. McNeill, Fayetteville.

MECKLENBURG—Rev. R. A. Miller, Lowell; A. G. Brenizer, Charlotte.

ORANGE—Rev. R. W. Culbertson, Mebane; J. M. Rogers, Winston.

WILMINGTON—Rev. P. H. Hoge, D. D., Wilmington; B. F. Hall, Wilmington.

Report of Synodical Committee on Home Missions.

Your committee would respectfully report that by the blessing of God upon the labors of our evangelists during the ten years since the inauguration of our synodical work, sixteen of the counties of the State in which there was not a single church of our faith have been opened by the Synod, some of them having now several organized churches within them. Some 3,500 souls have been brought into the communion of our Church, and 45 churches have been organized and are now contributing to the advancement of the kingdom of Jesus Christ with their men and means.

During the year just closing there has been carried on an aggressive evangelistic work; the Gospel has been preached to many who have never heard it in its purity, and the large work undertaken has been kept up, while the Presbyteries and mission fields have been rapidly assuming the obligations which the Synod has heretofore carried, leaving an opportunity to the Synod, perhaps in the near future, to enter the sixteen counties of our beloved State that are without any representative of the Presbyterian system, from some of which there are earnest calls to our Church to bring to the people the spiritual and educational advantages which they so much need.

The Superintendent, during the last two months of 1897, conducted his department in connection with his pastorate at Fayetteville. Since January 1st he has given all of his Sundays and as much of the week as possible to the duties of his office, making a corresponding reduction in his salary for the time during which he was detained by sickness in his family. He has visited always one, often two, and sometimes three churches on Sunday, endeavoring to disseminate information about the cause as widely as possible. Besides the column in the NORTH CAROLINA PRESBYTERIAN devoted to Home Missions, the Superintendent in June and September sent envelopes and circulars to churches and Sunday schools. The expense of this work, as well as his traveling expenses, is paid out of his salary, amounting for the last nine months to $500 out of the $900.

FINANCIAL STATEMENT.

The last Synodical year was begun with a debt of $1,496.66, and for the new work that was undertaken, together with the old for which the Synod was responsible, appropriations were made amounting to $9,165. Total for the year, $10,661.60.

At the same time the Superintendent was instructed by the committee to urge churches and Presbyteries to as great a degree of self-support as possible. Through this means, and the curtailing of expenses wherever possible, the amount necessary for the work was diminished. The additional appropriation for Albemarle Presbytery and for Rev. A. K. Pool as an assistant to the General Evangelist, was not all used. In January the work in Ashe County only needing one man for the present, Rev. John Grey was withdrawn, accepting a call to South Carolina. In April, Orange Presbytery assumed the entire support of Rev. C. W. Robinson, and in October that of Rev. Eugene Gillespie. In May Rev. Edgar Tuft's field assumed 10 per cent. additional on his salary, and in October Rev. L. A. McLaurin's field made the same advance. In September the support of Rev. John Wakefield was assumed by the Salisbury church. The Columbus field is now self-supporting. The sum of $100 is returned by the Superintendent and $133.33 by the General Evangelist on account of absence from the field. These reductions amount to a saving of $1,323 for the present year, making the sum of $9,133.33 necessary for closing the year, free of debt. There has been received during the year the sum of $6,506.80, an increase of $1,071, leaving a deficit of $2,881.80 by October 1st. There are pledges due from the churches amounting to $1,540, leaving an indebtedness of $1,341.80, for which there is no provision. Of this amount there is due on the debt secured by the endorsement of members of the committee the sum of $500, a reduction of $300 having been made during the year. The balance of $2,331.80 is due to the servants of the committee.

For the coming year, expenses will be still further reduced by the action of Concord Presbytery, which, we are informed, is to be taken at once—the assuming the support of the fields of Wautauga and Mitchell counties the first of April, and the reduction of Rev. Bartholomew Soulier's salary $150—that amount being paid him for special work in connection with the Waldensian Church. This would leave the obligations of the Synod on old debt, $2,881.80, and on the salaries of the workers during the present year, $5,960, a total of $8,841.80, instead of $10,661.60 last year, and the whole work contemplated last year is still going on.

The Superintendent is able to report the greatest zeal and diligence on the part of the workers in the field.

REV. WILLIAM BLACK, GENERAL EVANGELIST, Has held services in twenty-three counties of the State during the year, and preached 273 times. Most of these meetings have been held in the weaker churches and mission fields, sometimes where no organization had been effected. Still he has been able to raise the sum of $725 for Synodical Missions and $400 for church erection.

Under his ministry there were 636 professions of faith and 223 additions to the Presbyterian Church, besides many additions to other churches as the result of his meetings. Obtaining leave of absence during the month of September, he held a meeting in the State of Arkansas in which there were 43 additions to the Presbyterian Church. Mr. Black employed as his assistant, with the authorization of the Committee, Rev. A. K. Pool, whose work in leading the music was much appreciated.

REV. E. MAC DAVIS

has preached at thirty-eight points in Madison and Buncombe Counties and has selected six of these for regular appointments. His work has been richly blessed of God in many directions. Preaching on the average three times a week, he has found opportunity to distribute 5,000 tracts and religious books, has sent two orphan children to Barium Springs, and one girl to Dorland Institute. Three young men in his field are now studying for the ministry, two of whom have been received under the care of Asheville Presbytery, and six teachers for summer schools were secured by him without cost to the Committee except for their traveling expenses. These teachers, to whom the thanks of the Synod are due, are: Misses Margaret Allison, Elizabeth Tucker, Fannie and Elizabeth McPherson and Janie Vaughan, of North Carolina, and Mr. T. G. Rodgers, of Tennessee. Miss Allison has been employed since by Asheville Presbytery.

As one result of Mr. Davis' labors, a church of sixty members has been organized, Upper Ivy by name, with three elders, three deacons and twelve baptized non-communicants, and a lot for the building and sufficient lumber for the church have been obtained. Another church is soon to be organized.

REV. EDGAR TUFTS,

Evangelist in Wautauga County, has labored most earnestly and successfully during the year. The churches there already organized have grown in numbers and in self-support; one new church has just been organized at Pineola and the building erected. There have been twenty-six additions to the field, and Mr. Tufts has won the affection and confidence of the people by building his home among them and by devoting his life to their spiritual, moral and educational interests.

REV. L. A. McLAURIN

has been active in his work in Mitchell and Yancey Counties, there having been twenty-one additions to his field, two Sunday schools having been organized, one neat church building being erected at a cost of $500, and two new points opened up, at one of which an organization and a church building are confidently expected at an early day.

REV. BARTHOLOMEW SOULIER

has been laboring faithfully for the spiritual and material welfare of the Waldensian Colony. The colony is in a more prosperous condition than ever before, the church building is almost finished, though not yet furnished, and the growth of the colony by immigration is assured. Besides the regular services in the Waldensian Church and Sunday school, the pastor conducts a service in English which is regularly attended by some who have no church connection at all.

REV. JOHN WAKEFIELD

has received twenty-six members into the churches of China Grove and Spencer, and organized the latter church since the first of January. The importance of this field cannot be over-estimated, and Mr. Wakefield is the man for the place. The Salisbury Church has made itself responsible for the support of this work hereafter.

REV. EUGENE GILLESPIE

has been eminently blessed in the work which was begun with such favorable auspices a little over a year ago. One church has been erected, Ebenezer, the first Presbyterian Church in Ashe County, at a cost of $475, and Mr. Gillespie has secured $1,560 for the erection of a second church at Jefferson, the county seat, and the building will be completed by January 1. Rev. John Grey assisted Mr. Gillespie until January 1, and during the summer months two Seminary students, Mr. Allen Jones and Mr. W. A. Murray, with two lady teachers, were secured by Mr. Gillespie himself. Three day schools and three Sunday schools have been kept up, and there have been received forty-eight members into the Presbyterian Church. Mr. Gillespie's support is now assumed by the First Church, Greensboro, and has been turned over to Orange Presbytery.

REV. C. W. ROBINSON

supplied four points regularly in Wilkes and Surry Counties. He conducted ninety-six services, in which there were sixteen additions to the Presbyterian Church. This work was also turned over to Orange Presbytery by its own request.

REV. D. J. CURRIE,

Pastor of Chapel Hill and New Hope Churches, has been faithful to his work, which, in consideration of the large number of students in attendance upon the University, is as important as any work in this State. Besides his work at these two points, Mr. Currie has been laboring at one or two outposts. He has received twelve members into the church.

REV. W. M. SHAW

has had charge of the Brunswick field since January 1, and his earnest and arduous labors have been already richly rewarded. Mr. Shaw has traveled 2,060 miles in supplying his three churches and six mission points, has organized one church, two Sunday schools and one day school, and has two parochial schools in his bounds. He has received five members into the church and ordained one elder and two deacons.

REV. J. E. L. WINECOFF

also took charge of his field the first of January, and reports encouraging progress. Nine persons have been received into the churches of his field and twelve more are to be received at Chadbourne by letter, the membership of which will thus have doubled since January 1. At Hub there is a more transient population, and our members come and go, but the audiences that hear the preaching of the Gospel are always good.

ALBEMARLE PRESBYTERY

has had seven workers during the year who were aided by the Synodical Committee. They have all done faithful work, and on account of peculiar conditions in our eastern counties, there is a bright promise for the future.

REV. W. T. WALKER

has held protracted services in each of his churches during the year, aided sometimes by the General Evangelist and sometimes by other ministers. There have been received into these churches thirty-one members.

REV. C. N. WHARTON

is laboring successfully in Warren County, and his churches have been strengthened by the addition of several members.

REV. F. D. THOMAS

has received eleven members into the churches of La Grange and Rocky Mount, and has collected $1,094 for all church purposes. Rocky Mount recently increased its subscription to his salary $50, thus relieving the Synod of that much of its appropriation.

REV. JAMES THOMAS

has also had eleven additions to his field, and the church at Wilson has increased its subscription $50 to pastor's salary. The church at Wilson has also been renovated, and at Louisburg some $400 will be raised for improvements to the building.

REV. E. D. BROWN

has supplied the churches at Kinston, Dover and Falkland this year. There have been eight additions to his field and the church at Kinston is soon to be increased by the moving thither of several Presbyterian families.

MR. E. P. BRADLEY,

of Union Seminary, labored with remarkable zeal and ability in Halifax County during the summer, especially at the two villages of Weldon and Roanoke Rapids. A church is soon to be organized at the latter place by a commission of Albemarle Presbytery, and these two important villages hope to secure Mr. Bradley in the spring as their pastor, and have showed their willingness to support him and to engage in church building as far as they shall be able.

REV. F. H. JOHNSTON, D. D.,

is still our only representative east of the Roanoke river and north of Albemarle Sound. There have been 10 additions to his field. There is great need here of additional workers. The field in Martin and Halifax is amply large for one man's work. Bertie, Northampton, Hertford and Gates have only been explored in a partial way by Dr. Johnston. In Perquimans and Pasquotank there are some Presbyterians but no organized church or regular appointment. With one small church (in Elizabeth City) surrounded by a population of 125,000 souls, it is time that the Presbyterian Church were undertaking the evangelization of this great section in earnest.

SUMMARY.

Sixteen evangelists, three candidates and seven teachers have been at work. There have been 500 additions to the Presbyterian Church; 4 churches have been organized and 3 ordered to be organized, and 5 buildings have been erected. The workers whose salarics are paid wholly or in part by this committee have raised on their fields or the churches visited double the sum expended upon those fields.

The Presbyteries contributed to Synodical Missions as follows: Orange, $1,603; Fayetteville, $1,203; Concord, $1,179; Mecklenburg, $1,070; Albemarle, $724; Wilmington, $507, and Asheville, $143.

PRESBYTERIAL MISSIONS.

The work remains about the same as at our last report with the exception that Stanly county has been transferred from Concord to Mecklenburg Presbytery and an interesting and promising work in being carried on there. The Stanly Hall lands have been turned over to Mecklenburg Presbytery by the Northern Presbyterian Church. The Columbus field in Wilmington Presbytery becomes self-supporting. The churches contributed to Presbyterial Missions:

Albemarle, $600; Fayetteville, $850; Concord, $1,100; Asheville, $3,208; Wilmington, $2,360; Orange, $1,600; Mecklenburg, $5,000. Total, $15,650.

GENERAL ASSEMBLY'S MISSIONS.

Asheville, $60; Concord, $194; Fayetteville, $294; Mecklenburg, $524; Orange, $302; Wilmington, $223. Total, $1,896.

Total for Home Missions raised in North Carolina, $23,480.

RECOMMENDATIONS.

1. The Synod, encouraged by the blessing of God upon past labors, commends this great work anew to the liberality of its churches and people, and urges upon them to provide the means to support our present important work and to overtake our remaining destitutions. Synod apportions the following amounts to our Presbyteries, to be raised in the regular collections in June and September: Mecklenburg, $950; Fayetteville, $950; Orange, $950; Concord, $900; Wilmington, $750; Albemarle, $500; Asheville, $200.

2. Synod commends the Presbyteries for the successful prosecution of their own work and for the zeal with which the support of Synodical fields is being assumed, thus affording the Synod the opportunity of entering new and needy and inviting fields.

3. In lieu of the election of a Superintendent by the Synod at this meeting, Synod requests Rev. William Black to visit some of its stronger churches for the purpose of raising funds for the present indebtedness, in connection with his evangelistic work, and that Rev. A. J. McKelway act as Chairman, Secretary and Treasurer, without salary, until a Superintendent can be elected.

4. The Synod notes with gratification that there is an increase in the collection to Assembly's Missions of $330. But the amount of $1,866 is entirely too small a sum for this great Synod to contribute to the needs of our frontier States. We urge the churches of the Synod to aid more liberally the efforts of our Assembly to overtake the destitution and accept the opportunities of the great Southwest and of the weak Synod of Florida; to carry the Gospel to the Indians and Mexicans within our borders, and to send the benefits of our Presbyterian system into the newly settled parts of the country. We lay this work upon the hearts and consciences of pastors and people, and urge the Presbyteries to make every effort to raise the sum of $5,000 for this year by approximating the following apportionments: Mecklenburg, $950; Fayetteville, $950; Orange. $950; Concord, $900; Wilmington, $750; Albemarle, $300; Asheville, $200.

On motion of Rev. A. J. McKelway, the last recommendation was amended thus: Synod recommends that an Agent of Assembly's Missions be elected to act in conjunction with the Chairmen of the Presbyterial Committees or otherwise as he may see fit, for enlarging the contributions to this cause.

By order of the Committee,

A. J. McKELWAY, Superintendent.

The report was received and unanimously adopted.

The same Committee of Synodical Missions was elected, Rev. A. J. McKelway, retiring Superintendent, being added; and Rev. J. R. Howerton, D. D., was elected Agent of Assembly's Missions.

FOREIGN MISSIONS.

Annual Meeting of the China Mission.

The annual meeting of the China Mission was held in Shanghai from Sept. 2–9 inclusive. The attendance was somewhat smaller than usual owing to the absence in America of several members. The Mission, though having no ecclesiastical authority, always has a number of matters of business and policy to come before it.

The reports from individuals and stations were on the whole better than usual. The condition of the churches and native Christians is encouraging, despite the fact that the before unheard of high price of rice and other staple products has brought many to a state of poverty and even need. The statistics have not yet been compiled but will probably show an increase over previous years in the number of members received, and markedly in the number of candidates for baptism now undergoing instruction. The number of theological students is about the same as reported last year. The medical work has made decided progress, the Elizabeth Blake Hospital at Soochow being completed and ready for patients, and work on the hospital at Kashing to begin soon. Our medical workers in the famine district had more than they could do to care for the starving and fever-stricken patients.

The Hangchow Girls' School reported a good year, except for considerable sickness among the pupils during an epidemic of dengue fever last fall.

The Sinchang Industrial Academy, which is still in a tentative state, had a better year than ever before, especially along literary and spiritual lines, five of the boys being enquirers. Both of these schools have been pressed in many matters owing to the high prices prevailing. Reports of work among the women were very encouraging, the ladies being welcome almost everywhere except in our extreme northern stations where the foreigner is yet too much of a curiosity for the ladies to appear often on the streets.

Several standing rules and by-laws were added to those already in existence, looking to the wiser administration of the affairs of the Mission.

A motion to do away entirely with day schools was discussed, but defeated, it being thought sufficient to require all such schools to have Christian teachers and be under the direct personal supervision of a missionary.

Those who think that every missionary should study a *little medicine*, with a view to practicing some on the field, will be interested in the practical stand against *lay practice* taken by the mission at this meeting. Hereafter no missionaries shall be granted appropriations for the regular dispensing of medicine except duly qualified Doctors of Medicine. This does not of course, exclude trained nurses or any one working with a doctor; nor does it forbid any missionary to give out quinine or other simple remedies, but the Mission will not consider itself in any way responsible nor grant any money for such practice. This position has been taken after years of experience and observation in China. Several ladies who have for a number of years been engaged in medical work were made exceptions to the rule, probably the only exceptions that will ever be made.

Everything is being done that can be done consistently with the needs of the work, to get on with as little money from home as possible. Less money is asked for for next year than was appropriated this year. The meetings of the Mission are always helpful and pleasant, as it is the only time when we have opportunity for personal contact with all the brethren and ladies of the Mission. The call for eight new missionaries will have reached you ere this. No more have been asked for than are absolutely necessary to keep the work from going back. Earnest prayers are going up that the Lord of the harvest may send them speedily.

Devotional services opened the meetings every morning and there was a meeting early Sunday morning to pray for a special blessing on the workers and the work during the coming year.

On Sunday afternoon a delightful communion service was held and a child of one of our missionaries presented for baptism.

J. MERCER BLAIN.

NORTH CAROLINA PRESBYTERIAN.

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CHARLOTTE, N. C.

The Jubilee at the Second Presbyterian Church. We had room last week only for the history of this church read at the Jubilee services by the only clerk of the session the Second Church has ever had, Col. J. B. Rankin. But an occasion of so much interest to Presbyterianism in this State deserves extended notice. It was a matter of universal regret that Dr. Fair could not be present. Dr. Harding presided with tact and dignity. Dr. Reed's address on "The Second Church and the Heathen World" was uplifting and inspiring, coming from one who has been so closely associated with our Foreign Mission work. Dr. Woods was instructive and stimulating in his address on "Presbyterianism and Human Liberty," and his sermon on Sunday morning was tender and edifying, while Dr. Boyd sustained his great reputation in his sermon on Sunday night to an audience that filled every vacant space in the church, and in his address on Monday night on the "Historical Conditions and Doctrinal Emphasis of Presbyterianism." His defence of the Reformers for their emphasis of the Divine Sovereignty over against the Sovereignty of Pope in Italy and King in England was of a high order of eloquence. Perhaps he should be criticised for speaking of his "objection to Calvinism." Calvinism is a great deal more than an historical system held by men with whom we may or may not agree. Is is a system of Divine Truth.

Dr. Stagg's brief address to his predecessors in the ministry was a word fitly spoken. But the most profitable and inspiring of the services was the time when man's words were few and God spoke to the heart, the joint communion service of all the Presbyterians of Charlotte. The hush that falls upon a multitude of worshippers is something to be remembered, and the Communion of Saints in Christ, the Living Head, is most beautifully typified when that multitude lifts its voices in united praise to Him. The jubilee services in calling attention to the unexampled growth of this great Church and to the historical importance and present opportunity of the Presbyterian faith has done a service to the cause throughout our bounds. We hope that at the golden jubilee of the Second Church it may have as good reason to rejoice and to be grateful as it has to-day.

Sincerity in the Pulpit. One of the cheapest devices of the pulpit, entirely too cheap for such a place, is the needless and pointless reminder of bereavement. Some preachers seem to have interpreted the message "Comfort ye, comfort ye, my people" thus: Harrow ye, harrow ye, my people. If the effort had any practical end in view, any lesson for saint or sinner, it might be forgiven. Even then the preacher might well ask himself, whether the great models for all ministers, Christ and his Apostles, ever dwelt upon the harrowing details of the death and burial of loved ones in order to teach a lesson to the survivors. But when the end sought seems to be merely the excitation of emotion for its own sake, then it is both senseless and cruel. Of course tears can be brought to the eyes of those long used to weeping, but what of it? Any thoughtless rattle-pate or heartless brute can do the same thing, without going into the pulpit. And a tearful face or a sudden sob under such circumstances are as much an evidence of the preacher's eloquence as they are of the undertaker's.

Men are ever ready to pay homage to sincerity and manliness. If they have lost anything of the old-time reverence for the pulpit, it is because those qualities have been lacking in too many instances. Pulpit tones and mannerisms, clap-trap and stage devices will be forever out of place there. Men will pardon such things when they have paid their money to be amused and rather expect to be cheated. But the eternal issues with which the pulpit deals can never be commended by an unnatural manner, or forced pathos.

The man who has a message which he believes and which he is in earnest about delivering, is the man for the pulpit of to-day. And his earnestness and sincerity will go farther towards compelling the acceptance of the message, than all the arts of the orator. The pew is quick nowadays to detect the false note. It may not be able to analyze its own feelings and reverence may prevent criticism. But it is more grateful for sincerity and naturalness that some preachers seem to know.

The Overtures on Assembly's Missions. Rev. W. A. Alexander, D. D., lately elected Stated Clerk of the General Assembly, prepared the history of the last Assembly for the Presbyterian Quarterly. We presume that Dr. Alexander had consented to write this before his election. It is hard to write an impartial history of the Assembly and it would be better hereafter for the Stated Clerk not to attempt it.

The history contains a most uncalled for criticism of the action of Fayetteville Presbytery, taken last spring, in sending an overture to the Assembly. We have reason to believe that the overture was suggested by an editorial in this paper on the subject, and that it was introduced in the Presbytery by an ardent advocate of Assembly's Missions. The overture reads: "The Presbytery of Fayetteville respectfully overtures the General Assembly to have its Committee of Home Missions so constituted that every Synod of the Assembly shall be represented in said committee, in order that there may be a larger and more extended interest in the work; that the work may be more thoroughly overlooked and so prove more efficient; that the responsibility for the execution of the work may be shared by representatives of the various Synods and so give general satisfaction to those that contribute to this great object."

The historian characterizes the overture as "an unsanctioned reflection on the Executive Committee and the Assembly's plan of selecting and constituting its committees." He says it "bristles with insinuations in every line." We presume that Orange Presbytery, having sent a shorter overture to the same effect comes under condemnation also.

Has it come to this that a Presbytery cannot overture the Assembly on the subject of Home Missions without having its motives questioned and its efforts ridiculed? Is the Assembly's work so prosperous, are the contributions to it so adequate to the needs, is the work so fixed in the hearts of the people, that improvement is impossible? Dr. Alexander deprecates the "restless suggestions made from time to time." Better restlessness than the apathy that has fallen on that cause like a pall of despair. The restlessness is the only hopeful sign. Our readers know the facts too well for them to be reiterated here. We shall see that Dr. Alexander also learns some of them and we hope for a correction from him in good time. In the meantime he may *digest* this. If the work among the Mexicans and Indians should be given back to the Foreign Mission Committee, where it belongs, it would cost the church $4,391, at the present rate to administer $11,000 which the stronger Synods are contributing to Home Missions in Texas, Arkansas and Florida.

Mr. E. H. Bean, who has been with us as Business Manager, is acting for the present as general agent for the NORTH CAROLINA PRESBYTERIAN, and Mr. Osmond L. Barringer, of Charlotte, has succeeded him. He is a son of General Rufus Barringer, of this city, and a younger brother of Dr. Barringer, of the University of Virginia.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, Nov. 6th. Topic: "Samuel the Ruler." A Bible Study. I. Sam. 12.

Samuel was the last of the fifteen judges who ruled Israel between the death of Joshua and the establisement of the Monarchy.

The story of his birth and of his childhood years gives to the early chapters of the book, which bears his name, an almost universal interest.

This chapter—I. Sam. 12—contains what is sometimes called his farewell address. It was spoken to the people at the time of his surrender of the government into the hands of Saul, the chosen King, at the inauguration of the Monarchy. In this address he asserts boldly his personal and official integrity, and challenges the people to testify against him if his administration of the government had been stained at any time by fraud, or oppression, or bribery. The people unanimously acquit him of any wrong doing. Vs. 3–5.

There are three things for which Samuel was distinguished as a ruler.

(1) He was a man of prayer. He was himself a child of prayer. His very name Samuel, meaning "asked of God," was designed by his mother to perpetuate the remembrance of God's favor to her in answering her prayer when she asked God to give her a son. Every mention of his name would give to God the glory of this gracious condescension. So, too, the name he bore would put her son in mind of the obligation he was under to be the Lord's, in consideration of this that he was asked of God, and was at the same time dedicated to Him. So his name is expressive of the leading feature of his whole history—the power of prayer. Himself the child of prayer he gained all his triumphs by prayer. He is placed at the head of those who called upon the name of the Lord, and on a level with Moses as an intercessor. Ps. 99:6, Jer. 15:1.

While Eli was at once high-priest and judge it pleased God to raise up two champions for Israel, Samson and Samuel. The latter was about ten years the younger. Samson's birth was foretold to his mother by an angel. Samuel was given to his mother in answer to prayer. They were both devoted to the Lord as Nazarites, and were early clothed with the Spirit of the Lord. Their characters form a remarkable contrast. In Samson we see the utmost that human might can do even as the instrument of the divine will. In Samuel we see the *omnipotence of prayer*.

(2.) He was conspicuous for his personal piety. The history of Samuel emphasizes both the possibility and the advantages of early piety. His exact age when he entered into the service of the sanctuary we do not know. We do know, however, that he was very young. From the record it seems that he could not have been more than three or four years old. Soon we read, "And the child Samuel grew on, and was in favor both with the Lord, and also with men." He was scarcely more than twelve years of age when the Lord used him to convey to Eli the revelation of the judgment about to befall his house. From that moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him. His personal piety distinguished him as a child, and none the less as a man and a judge in Israel.

(3.) He was a man of strictest integrity. The character of Samuel from his birth to the day of death is as near faultless as that of any man, the story of whose life is recorded in Scripture. As a ruler he gave his people a clean administration. None could say ought against him. It is to be attributed to the early development of his moral nature in the exercise of true devotion and sound morality. Early piety saves from knowing by sad experience the many evils and sorrows of the world, as it the point of contact with everything to make men useful, happy and great. This is the story told in the lives of Samuel, Joseph, Josiah and Timothy, whose lives were made sublime, and whose examples and influence will live on through all generations. Early piety is the secret of their power and usefulness and happiness.

SUNDAY SCHOOL LESSON.

BY MILDRED C. WATKINS.

Fourth Quarter, Lesson VII, Nov. 13, 1898.

The Assyrian Invasion.—II Kings, xix:20–22–28–37.

GOLDEN TEXT.—"God is our refuge and strength, a very present help in trouble."—Psalm xlvi:1.

HISTORICAL CONNECTION.—Owing to the amount of material to be pressed into the columns of the PRESBYTERIAN last week all the "Historical Connection" was dropped, which makes a review to the last lesson necessary. [And owing to some other causes several unintelligible statements were made; it was to *Judah* the one heart was given; the people kept up the Passover one week longer than the prescribed time, just because of their religious fervor and happiness; not "organizing" but agonizing prayer is needed—though certainly the term might not be a misnomer when applied to prayers that have resulted in some of our grand Christian organizations.]

The eulogies pronounced upon Hezekiah are that "he did with all his heart" "every work that he began in the service of the house of God and in the land" and "wrought that which was good and right before the Lord his God," for "he trusted in the Lord the God of Israel," so that there was none other king like him, in childlike trust.

It is the prayer of the *trusting* child that receives the answer; twice in Hezekiah's life was this wonderfully illustrated. When sick of a fatal carbuncle and positively told that death was near, he so prayed that God added fifteen years to his life.—To-day's lesson is the other instance.

Hezekiah humbled himself under reproof, and for years was prosperous. (He it was who built the aqueduct and pool which supply Jerusalem with water.) But again allying himself with Egypt, he is again almost in the very clutches of Sennacherib. From one of the cylinders found in Nineveh we learn that over 200,000 Jewish captives were carried off, and that Hezekiah was shut up "like a bird in a cage." One of the Assyrian generals came up to Jerusalem and most insultingly demanded surrender which Isaiah encouraged Hezekiah to refuse, promising that a rumor would recall the Assyrian foe and he should fall by the sword. The rumor was that Ethiopia had come against him, so he withdrew but wrote a letter (II. Kings xix:9–13) putting Jehovah on a level with any other god. Hezekiah went right to the temple and in a direct, specific, humble prayer spread the whole matter before God, Isaiah crying too to heaven. (II. Chron. xxxii:20.)

EXPLANATORY NOTES: Vs. 20. The prophet sends a specific answer from God: "What you asked I have granted."

Vs. 21-22 are, says a writer, a little poem representing Zion as a maiden laughing from the walls at the baffled Assyrian who had come to take her and had been put to retreat by God.

"They mock at thee, she derideth thee,
The virgin, Zion's child.
After thee her head she shaketh,
Daughter of Jernsalem.

Whom reproachest thou and revilest?
On whom dost thou raise thy voice,
And on high dost lift thy two eyes?
Israel's Holy One."

The omitted verses describe Assyria's wasting of the gods and nations whom she had conquered, whom she thought as great as the God of Judah and his people.

Vs. 28 is a homely figure: Assyria's King was as much under God's absolute control as the sullen bull the farmer leads by a ring in its nose or any bridled beast of burden. We see him fleeing to his own country, vs. 36, vs. 29.

Vs. 30-31. Only a few Jews had been left after the fearful havoc of this war, and they were shut up in Jerusalem; but they should again be prosperous, as was true in Josiah's reign.

Vs. 32–34—A definite promise for the immediate trouble; the archers shot first, that the men who were to advance under the protection of shields might be able to cast up mounds for the battering rams, etc.

Vs. 35-37.—We do not know how the Assyrians were killed, most people suppose by pestilence in the swamps of the Nile, Herodotus says mice gnawed the bow-strings, but mice were a symbol for pestilence. A simoon, or hot sand storm, once killed 50,000; God has all the forces of nature at His bidding; an east wind wiped out the Spanish Armada and secured religious freedom for thousands.

The section includes II. Kings 20, II. Chron. 32 and Isaiah 36-38, Ps. 46 and 48 may belong here.

PRACTICAL LESSONS.—Power of definite special trusting prayer from a helpless child of God—"take hold of God's strength," for it is at the disposal of faith.

God ruleth in the affairs of nations and woe to that nation which leaves Him out.

God loves to identify himself with his people, his interests with theirs. He calls us "co-laborers." He puts together for "Mine own and for my servant David's sake." Are we willing for our interests to be identical?

The safety of a soul that has reposed upon God. It may laugh to scorn every foe, as the daughter of Zion did Sennacherib, for "he that toucheth it toucheth the apple of his eye," and God's invisible church is composed entirely of such souls, therefore is God her defence and bulwark.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—At last they were all ready, every one, and they had on their Sunday-go-to-meeting clothes, too, the very best they had. Mr. Three said, "Mama, fut make you put on my fite toes (white clothes) on Sunday?" "Because, dear, it is God's day and we are going to God's house, and of course we should wear the best we have." A great many people have so many good things that there is no best left for God's days—but these children always saved the best clothes and the cleanest for just that day. They all went to Sunday School except Mr. Three, he *"yuved* to do to turch," and so he went and sat beside mama, and behaved too like a little gentleman. Sometimes he would take a good nap, but I have seen people older than Mr. Three do the same thing. As to little sister, five years old, she behaved like the lovely little lady she was. Once when she was very little her mama had to switch her for disobedience at church, and there was never a moment's trouble after that. If your mama has any trouble in making you behave in God's house, tell her to try that plan one time.

On that Sunday the preacher talked very simply about God and about Jesus Christ, and I was *so* glad that every now and then he would say something to the children, something that they could not fail to understand, and they were so sure he was going to speak to them that it made them listen earnestly all the time—the older ones, I mean—for if Mr. Three did wiggle some, nobody would expect anything else. There is no preacher so busy as Jesus was, you know, or who had so many important things to do during a short life, but it did not worry Him to have the little children brought to Him, and I have no idea that when the little babies fretted He wanted them taken away. He knew very well that those tired mothers were hungry and thirsty for what He could give them, and so he even had time to take the children in His arms and to put His arms around them. That is a beautiful picture, my little folks, which I never tire of looking at and thinking about. I have talked to you about it before, but we can never think of it enough. Ah, my little ones, how glad and how happy you should be to think that Jesus loves you so!

We had a cold dinner at Mrs. Papanmama's house, of course. You do at your home, do you not? And I am sure you have it as early as possible so the servants may have a long Sunday afternoon. I am sure, too, that my biggest little folks help to wash the dishes, or you do something to help along, because you know it is God's day and not ours, and we should divide the time that has to be put on straightening up and preparing our food, just as evenly as possible. After dinner we all sat together for awhile, as long as baby and Mr. Three could be kept quiet, and some one read aloud, and not only from the Sunday paper but from the Bible. We read Bible stories and made Bible pictures. Did you ever make Bible pictures? Some one tells a story from the Bible or describes some scene and leaves out all the names of people and places and the others guess where it is found in the Bible and supply the names. It makes the children listen well to the reading and the story-telling, for they know mama will make pictures of them on some other Sunday. Perhaps I can tell you some of them.

CHILDREN'S LETTERS.

Sunday School.

MOUNT VERNON N C october 21 1898

DEAR PRESBYTERIAN this is the second letter to you I go to sunday school and I study the childs catehism and I know down to the 19 verce Miss magie flenning is my teacher. I will close by writing a peace of peotry. last night I heard the froggies croak, they must be dreadful hoarse, their throats must hurt em awfuly jest like mine did of corse when I was hoarse thy gave me lots of one minute cough cure in a spoon, those poor froggies had it too, I know thyd get well soon, so dont you tell. When nurs is gone ill climb up to the shelf an get the bottle an the spoon an give em some myself. I will close now

Your friend DORCAS WILHERN
age 11

A Sly Puppy.

CLARETON, N. C., Oct. 25th, 1898.

MY DEAR PRESBYTERIAN:—You are so kind to have a page for the children. I have been wanting to write you a letter for a long time, but have not learned to write yet. Aunt Katie is writing this. She told me if I would tell her what to write she would write for me. My youngest brother has a little puppy, his name is Schley. I go to Sunday school nearly every Sunday. I have a new S. S. teacher. I love to go to Sunday school. I have six doll babies. I am eight years old. I am in the third reader. I read the letter to the little folks every week.

I have four sisters and two brothers.

Your friend,
MAGGIE G. JOHNSTON.

A First Letter.

BARIUM SPRINGS, N. C., Oct. 28, '98.

DEAR PRESBYTERIAN:—This is my first letter to you. We had examination on spelling and reading to-day. I received a nice box of clothes last week. We have new single desks in our school room. We have another teacher. Her name is Miss Carraway. Our Roll of Honor will be put up to-morrow. I hope that I am on it. We write letters every other Friday. Some of the Annie Louise girls wait on the tables. I am nine years old. I am in the Third Grade. I love our teacher very much. There are thirty-four pupils in our school room. I will close for this time. Your little friend,

ZELLA A. BRADFORD.

How the Prize Was Awarded.

MARY C. FARNSWORTH.

Half-past eight!

The school-room clock ticked on as calmly as though there were nothing significant in the announcement. But then, that clock had been long accustomed to make significant, not to say startling, statements with the greatest equanimity and apparent unconcern.

Carrie Hawley deposited the Latin grammar which she had taken home the night before to study, on her desk with an impatient slam which roused up discordant echoes from every corner of the vacant school-room. "I don't believe they're coming," she muttered.

Her faith could not have been wholly shaken, however, for she immediately left the room and went round to the hall window where she maintained a comprehensive view of the street below, the advantages of which post ceased to commend themselves when, at length, a merry group of girls appeared in the lower hall and came hurrying up the stairs.

"I've been waiting here ever so long," complained Carrie, "I was the only one that was on time."

"Never mind," said Alice Fairfield, consolingly, "we've been talking things up as we came along."

Very important business these girls seemed to have on hand, judging by the unusual dispatch which characterized the removal of their wraps. It must also have been of a pleasant sort, however, if glowing cheeks and sparkling eyes were any indication. Any one who had heard them chattering in the alcove just over the stairs, a few moments later, might easily have guessed that they were getting up a surprise party. The sound of their animated conversation floated down the stairway and caused Annie Holbrook, who came through the hall in a leisurely manner which would permit her to glance now and then at the history lesson which she had been trying to fix in her mind on the way to school, to wonder what the unusual stir could be about.

As she ascended the stairs the voices grew more audible.

"Invite Annie Holbrook? Of course not. She isn't anybody. We only want the nice girls."

If Annie had not been up so late the night before studying, it is possible that the words would not have cut her so keenly, but as it was, her nerves were already overwrought. An expression of pain passed over her features, and after a moment's hesitation, she turned and went down the stairs. She had concluded that it would be easier to pass through the long hall below and up the stairway at the other end of the building, than to face those girls, as she would otherwise have to do.

Miss Austin thought her girls seemed unusually restless that morning, with one exception. It would have been something entirely new in Miss Austin's experience had she observed Annie Holbrook to be anything but studious during school hours. At recess the other girls collected in the rear of the room, conversing with an air of secrecy. Annie sat at her desk, studying as usual.

Miss Austin had often said that if there was one scholar in her room whose exceptional talents and earnest endeavors gave inspiration for the highest effort on her part, it was the girl with whom the others did not care to associate because she was compelled to gain her higher education by doing domestic service. Annie felt, many times, that fortune was against her. She did realize that while the surrounding of the other girls, whose parents were most of them wealthy, conspired to make them selfish and thoughtless, the circumstances of her own life helped to foster the brave and independent spirit which was hers by nature and which had won the unqualified admiration of her teacher.

Miss Austin had been trying hard, that morning, during the spare moments that some active duty did not take her attention, to decide how it would be possible to give one prize to the four scholars who had won it. It was plain that it would be necessary to withhold the prize altogether, or to obtain three more, to be given as duplicates. The advantages of both methods of procedure had suggested themselves, and were holding a lively debate in Miss Austin's mind, when something in the expression in Annie Holbrook's face attracted her attention. There was a troubled looked in the brave and thoughtful eyes which made her suspect that Annie had been undergoing some special persecution. "Those girls need a lesson," she thought. "It's a shame the way they treat Annie Holbrook," which conclusion having been reached, Miss Austin's mind again reverted to the question of awarding the prize. Then quick as a flash a new idea came to her, which gave rise to the half-wkispered resolution. "I'll do it." Miss Austin had decided what she had also found a way to brug about a social

revolution within the walls of her school room.

That evening Miss Austin asked three of those who had taken first rank in their studies to remain after school for a few minutes.

"It seems difficult," she said, "to decide just how to award the prize to which each of you girls and also Annie Holbrook are entitled. I believe, however, that if you three are willing, it might justly be given to Annie."

The girls looked at each other in surprise and Miss Austin went on: "She has so many difficulties to surmount, you know, that you have not."

"Ye-es," admitted the girls reluctantly.

"Think of the courage it must take to get an education under the conditions which surround her."

The girls looked guilty and were silent.

"And think of the great appreciation she must have of her studies to keep on at school."

The girls were evidently thinking, for they made no reply.

"And how pleased she would be if you generously gave up your claim to the prize in her favor. I—I think you will do it."

The girls looked at each other rather stupidly and agreed; not as heartily as Miss Austin might have wished, but it was nevertheless settled that Annie Holbrook should receive the prize and that she should be told just why it was given to her.

"I suppose," said Mildred Durand, as the three girls walked home together, "that if my father was a drunkard, I might stand some chance of getting a prize."

"Or I might, perhaps," said Alice Van Vectan, "if I had to work out for my board."

"Oh, well," said Carrie Hawley, "very likely Miss Austin would not have given the prize to Annie Holbrook only she thinks we have treated her horrid, and I guess maybe we have. Let's be nice to her after this."

"And win the next prize? All right, let's," agreed Alice and Mildred.

As Carrie was the leader among the girls in Miss Austin's room, Annie Holbrook found herself surprisingly popular during the remainder of the term.

Not long afterward, Miss Austin, speaking of the way in which the prize had been awarded, said to one of the other teachers: "I want my girls to admire courage and independence, and to believe in the nobility of labor and the ultimate reward of earnest and sustained effort."

Two Wishes.

"I wish," said Jennie, "that Clara liked me well enough to do the things I want to do, and to give me things sometimes; then we could have such nice times together, and now we don't agree."

"I wish," said Jennie's mother, "that my little girl liked her friend Clara well enough to do the things her friend wants to do, then I think you would have nice times together."

Jennie thought it over, and then said, "I believe your wish is the best, mamma. "I'll go right over and tell Clara that I'll go to her picnic in the orchard this afternoon, instead of to my doll party that I wanted to have."

And would you believe it, when she went to Clara she found her quite willing to come to the doll-party? So they had the picnic first, and the doll-party afterwards.—*Ex.*

Buying a Paper.

"Here, boy, let me have a paper."

"Can't."

"Why not? You've got them. I heard you crying them loud enough to be heard to the city hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling; hand me a paper; I'm in a hurry."

Could'nt sell you a paper on this here block, mister, 'cos it b'longs to Limpy. He's jest up the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"'Cos us other kids agreed to let him have it. Ye see, it's a good run on account of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first man caught sellin' on his beat should be thrashed. See?"

"Yes sir, I do see. So you have a sort of brotherhood among yourselves?"

"Well, we're going to look out for a little cove that's lame, anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends."

The gentleman bought two papers of him, and he went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.—*Exchange.*

Polly and the Fog.

One of Uncle Sam's most faithful servants in the State of Maine, but one that draws no salary, lives at the Portland Head Light-house. It is a large grey parrot, brought from Africa some time ago, and presented to the keeper of the light. The bird soon noticed that, when a fog began to blow in from the ocean, somebody would cry out: "Fog coming! Blow the horn!"

One day the fog suddenly began to come in thick, and the men did not notice it. But Poll did, and croaked out: "Fog coming! Blow the horn!" Ever since then, whenever fog is perceptible, Poll always gives warning.—*Ex.*

Ashamed to Tell Mother.

Such was a little boy's reply to his comrade, who was trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I'd feel mighty mean if I couldn't tell mother."

"It's a pity you wasn't a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, but I've made up my mind never, as long as I live, to do anything I would be ashamed to tell mother."

Such a noble resolve will make almost any life true and useful.—*Ex.*

THE DOLL'S FUNERAL.

[BY WILL ALLEN DROMGOOLE.]

When my dolly died, when my dolly died,
I sat on the step, and I cried and I cried;
And I couldn't eat any jam and bread,
'Cause it didn't seem right when my doll was dead.
And Bridget was sorry as she could be,
For she patted my head, and "Oh" said she,
"To think that pretty has gone and died."
Then I broke out afresh, and I cried and cried.
And all the dollies from all around
Came to see my doll put under the ground;
There were Lucy Lee and Mary Clark
Brought their dolls over all dressed in black.
And Emeline Hope and Sara Lou
Came over and brought their dollies too.
And all the time I cried and cried
'Cause it hurt me so when my dolly died
We dressed her up in a new white gown,
With ribbons and laces all around;
And made her a coffin in a box
Where my brother keeps his spelling blocks.
And we had some prayers and a funeral too,
And our hymn was: "The two little girls in blue."
But for me, I only cried and cried,
'Cause it truly hurt when my dolly died
We dug her a grave in the violet bed,
And planted violets at her head;
And we raised a stone and wrote quite plain:
"Here lies a dear doll, who died of pain."
And then my brother, he said "Amen,"
And we all went back to the house again.
But all the time I cried and cried,
Because 'twas right when my doll had died.
And then we had more jam and bread,
But I didn't eat 'cause my doll was dead.
But I tied some crape on my doll house door
And then I cried and cried some more;
I couldn't be happy, don't you see,
Because the funeral belonged to me.
And then the others went home, and then
I went out and dug up my doll again.

—*New Orleans Picayune.*

THE GATES OF GOLD.

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three Gates of Gold.

Three narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—*Home Chat.*

TWO LITTLE BOYS.

A little bad boy with a little cross face
Came slowly down stairs in the morning;
Of fun and good nature he showed not a trace:
He fretted and cried without warning.
He'd not touch his breakfast, he'd not go and play;
If you spoke he just answered by snarling;
He teased his pet kitten; all the long day,
He really was "nobody's darling."

A little good boy with a little bright face
Came down in the morning-time singing,
And indoors and out, and all over the place,
His laughter and music went ringing.
He ran grandpa's errands; his orange he shared
With Sue; and he found mamma's thimble;
To do what was asked he seemed always prepared,
And in doing it equally nimble,

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers.
That good little lad and that bad little tyke
Have not two kind fathers and mothers.
But there are two tempers to only one boy,
And one is indeed such a sad one
That when with the good one he brings us all joy.
We ask, "Has he really a bad one?"

—*F. R. Batchelder*

First Lessons.

BY ANNA M. PRATT.

Patience and perseverance—
They are long, hard words to spell,
And blue-eyed Mistress Margery
Doesn't know P from L;
But she knows and she shows their meaning,
For a wee little maiden must use
Patience and perseverance
When she learns to button her shoes.

—*Youth's Companion.*

THE HOUSEHOLD.

American Extravagance.

When foreigners visit our shores, the national trait which impresses them most strongly is the extravagance and waste of the American people, and their comments upon the folly and want of forethought thus exhibited are only too true.

* * * * *

There is hardly a branch of domestic service which may not come under condemnation. The servants employed by Americans are universally conceded to be the most extravagant class to be found anywhere. They are usually foreign-born, but whatever may have been their habits in their own land, they soon yield to the atmosphere surrounding them and waste as much in large establishments as would keep many a poor family. The employers of no other nation are so absolutely the slaves of their employes, and in no other branch of service can the employed claim so much liberty, dictate their own terms so unblushingly, or manage the domestic arrangements of the home so entirely to suit their own convenience and to their satisfaction, and at the same time receive the highest market price for their oftentimes inferior service.

The same extravagance extends along other lines. Economy, in many minds, conveys the idea of meanness or poverty—the latter misfortune being considered a disgrace by some—and where a foreigner would be careful of his expenditures the average American adapts his orders to the prevailing fashion rather than to the capacity of the purse. The wealthier classes set the pace and rather than be outdistanced the poorer classes follow on, many times to their own destruction. It is a common saying that Americans like to be imposed on, and for this reason they are the easy prey of anyone who chooses to charge them exorbitant prices. A case in point happening in this city might be cited. When a fashionable milliner was placing a price on her hats a friend remonstrated with her for charging ten dollars for what was obviously a five dollar hat, and she replied that if she charged so little the hat would remain unsold, for her customers wanted to pay a good price for their hats. Other instances of the same kind might be related since they are only too common.

There is need of a reform which will lead to simpler modes of life, to less extravagance in dress and household affairs, such as will render the nation less of a target for foreign laughter and criticism, and establish a more wholesome standard, and a more honest method of living.—*Natalie Snyder in Presbyterian Banner.*

SALT RISEN BREAD.—While the stove is hot at dinner time, boil one teacup of milk and scald one-half teacup of meal. This should be of about the consistency of corn meal mush. Set away in a warm place over night. In the morning if the meal is a little risen and cracked and has a peculiar odor, it is ready for use. Take almost a pint of hot water and pour it into a pitcher or jar. Into this put a teaspoon of salt and a good pinch of soda. When the water cools a little, add flour enough to make a sponge, like stiff batter, and then add the scalded meal. Mix thoroughly and put the pitcher, in which you have made your sponge, in a vessel of hot water. Cover this closely and let rise. The sponge should be ready in about an hour. When well risen pour into a tray or pan and to this add about two quarts of flour. You may make more, if you wish, by adding some warm water and flour. Knead thoroughly and mould at once into loaves. They should be ready for the oven in two hours at most. It is very nice to mould some of the dough into rolls, which will be ready to bake by dinner time.—*R.*

SCRAMBLED EGGS WITH DRIED BEEF.—Take six eggs and one-half cup of milk and a little salt. Beat until well mixed. Have ready a hot pan, well greased with butter. Into this, pour the eggs, stirring constantly until they are light and firm. "Frizzle" some chipped beef which has been pulled into small pieces. Place the eggs on a flat dish, heaping them back from the centre. Lay the beef in the centre and serve. This is a very pretty and appetizing dish and an easy one to prepare for tea when a friend comes in unexpectedly.—*R.*

STEWED POTATOES WITH CHEESE.—Irish potatoes stewed in milk, thickened and seasoned. Pour these into a shallow baking dish and grate cheese thickly over the top. Set in the oven long enough for the cheese to melt and slightly brown around the edges of the dish. This is a delightful breakfast relish.—*R.*

POTATO CREAM.—To one small cup of finely beaten mashed potatoes add the yolks of three eggs and beat until light and smooth. Add two cups of milk, two tablespoonfuls of sugar and a saltspoonful of salt. Place over the fire and cook until the eggs are set, stirring most of the time. Beat the whites of the eggs very light and then carefully stir the hot custard into them, beating it with an egg beater until it is a light mass. Turn into a dish and serve hot or cold, with whipped cream sweetened and flavored, or with sauce. —*Ex.*

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MARRIAGES.

SHARP-WATSON.—In Summerville, N. C., Oct. 12th, 1898, by Rev. J. S. Black, Mr. T. M. Sharp, of Aberdeen, N. C., and Miss Mary Watson, of Summerville, N. C.

OBITUARY.

FOUNTAIN.—Died, at Leggett's, Edgecomb county, North Carolina, on the 30th of September, Solomon Connelly, son of Mr. and Mrs. Theo. Fountain. The deceased was 4 years and 11 months old. He was a handsome, bright and unusually attractive child. His unselfish and affectionate disposition drew all who knew him close to him. But Christ in preparing a place for us has put him there and helped by the Spirit of our Lord we will join him by and by. PASTOR.

REV. JAMES KNOX.

Memorial by the Presbytery of Eastern Texas.

Rev. James Knox was born in North Carolina in 1811, and died at Henderson, Texas, January 1st, 1898. He graduated at Davidson College in the first graduating class in 1840. He graduated at Princeton Theological Seminary in 1844. He was licensed to preach by the Second Presbytery of Philadelphia on the 18th day of April, 1844. At what time and place he was ordained we have not learned. Much of his earlier life was spent in teaching school, at Marion, Ala., Elysian Fields, Texas, and Rusk, Texas. For many years his health was poor and he had no regular charge, but preached at Elysian Fields, in Harrison County, Texas, and in Rusk County at Harmony Hill and Henderson. His sermons generally were characterized by good thoughts, well expressed, and according to sound doctrine. He had the confidence of the people as a good man, and perhaps his most valuable work was done by his quiet, every-day life and Christian example. He had many friends, and was often a valuable helper in Gospel work. He was spared to a good old age, having departed in his 88th year. He was buried, as he had desired, among his friends in the cemetery at Henderson—he having made Henderson his home for many years. The funeral services were conducted by the pastor of the Henderson Church, Rev. John Van Lear, assisted by the pastor of the Methodist Church.

Of him it may be truly said, "He was a good man."

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

The Presbytery of Suwanee meets in Lake City, Fla., Nov. 4th, 1:30 p. m., 1898.

SYNOD OF GEORGIA.

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

"Anæsthetic preaching" is one of the latest expressions to describe the kind of sermonizing which consists of pleasing platitudes, which lacks snap, unction and force, and which sends hearers away with a comfortable and self-satisfied air. It may please worldly Christians and the unregenerate, but is utterly out of place in the Christian pulpit. The minister's business is to stir, to quicken, to revive, to reform and to save. The times call for faithful, pungent and direct soul-dealing after the manner of the Reformers and the Apostles. The Nathans who can make the Davids tremble, and the Peters who can prick to the heart the indifferent multitude are as much a necessity to-day as in the past. The call of Christ is to awake out of spiritual sleep, and his ambassadors must speak in trumpet tones to a drowsy Church and careless sinners.—*Ex.*

OUR CHURCH COURTS.

East Hanover Presbytery met Oct. 18th at Mizpah Church in Richmond, Va.

There were present 21 ministers and 14 ruling elders.

Rev. C. M. Chumbley, the retiring Moderator, preached the opening sermon, after which the Lord's Supper was celebrated, according to the custom of this Presbytery.

Rev. J. R. Rennie was elected Moderator.

Rev. Donald Guthrie, recently received from Bruce Presbytery, Canada, has been called to be co-pastor with Rev. M. D. Hoge, D. D., of the Second Church, Richmond. Arrangements were made for his installation.

The Home Mission work of the Presbytery was reported in good condition. Rev. Wm. S. Campbell was elected chairman of the committee having charge of this work to fill the vacancy caused by the resignation of Rev. C. R. Hyde.

A resolution was offered looking to the election of the Moderator of the Presbytery at the meeting preceding that at which he is to serve. This was docketed for the spring meeting.

Rev. J. W. Rosebro, D. D., preached the doctrinal sermon on "The Salvation of Infants."

The sermon at the next meeting will be preached by Rev.

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R. P. Kerr, D. D., on "Predestination and Free Agency."

Foreign Missionary and Bible Society work, the Assembly's Home and School, and Hoge Academy each occupied the attention of the Presbytery.

The Presbytery recommended to its churches that they make contributions of provisions, etc., as well as money for the support of the Home and School.

The Assembly's overture in regard to the baptismal formula brought out a hearty and unanimous vote in favor of the old form, "in."

The overture in regard to the ruling elder's delivering the charge to the people was docketed for the spring meeting.

The next stated meeting will be held in Hoge Memorial church in April.

An adjourned meeting will be held Dec. 1st, at 10 a. m., in the Second church, Richmond.

WM. S. CAMPBELL.

The Synod of South Carolina

Held its Annual Sessions at Lancaster, S. C., Oct. 18–21. Rev. A. A. James, a venerable member of Enoree Presbytery, who has spent his long and useful ministry in one section and still efficiently and acceptably serves six churches, though past his three score years and ten was Moderator, and presided with promptness and energy over the 118 members present. An excellent spirit pervaded the body from the beginning to the end of the meeting, and the pleasure of the occasion was doubtless greatly promoted by the hearty and elegant entertainment afforded by the good people of Lancaster.

The striking characteristics of this meeting was "the avalanche of Secretaries," as one of them called it, which rushed down upon the Synod, all in a body, the second day. All were there, and Prof. Smith, of Davidson College, besides. And as each one wanted a time set for his hearing, it looked for a while as if the Synod would be unable to do anything more than to hear them. But the time allowed each one was limited to a half hour, and all were cheerfully given an opportunity to speak. There were, in addition, two of our Foreign Missionaries, Rev. W. B. McIlwaine from Japan, and Rev. P. F. Price from China, who were also heard about their great work.

Much concern was elicited in regard to the Theological Seminary at Columbia, whose condition and needs were patiently considered. The small number of students this year—so far only 20—and a prospective deficit of some $2,500, in the income to meet the current expenses, caused anxiety. The Board of Directors was urged to practice rigid economy and endeavor to reduce expenses as far as can be safely done; and this Synod recommended its churches to raise by special collection, one-third of the estimated deficiency. The election of Rev. R. C. Reed, D. D., to the chair of Ecclesiastical History and Church Polity was approved. And after earnest discussion, the Synod agreed to the repeal of the age-rule, which terminates a Professor's office when he reaches 70 years of age—as advised by the Assembly.

The Committee on Synodical Evangelization presented a report which was highly encouraging both as to the funds raised and the results accomplished; and the same committee was continued, to carry forward the work on the same lines as heretofore.

A committee of two from each Presbytery, and Rev. Dr. B. G. Clifford, as chairman, was appointed to consider and report next year upon the readjustment of the Presbyterial boundaries.

The family of the late Dr. Gerardeau, through G. A. Blackburn, offer this Synod in connection with the others which control the Columbia Seminary, a number of carefully prepared unpublished MSS. upon Theological and Philosophical subjects, for publication. The Rev. W. T. Hall, D. D., was appointed on behalf of the South Carolina Synod to co-operate with thers who may be appointed in carrying out the end proposed.

The Synod meets next year at Newberry, Oct. 24, 7:30 p. m.

Presbytery of North Mississippi.

The meeting of the Presbytery of North Mississippi, which was postponed, will be held at Batesville, Miss., Nov. 9th, at 7:30 p. m.

S. L. GRIGSBY,
Moderator.

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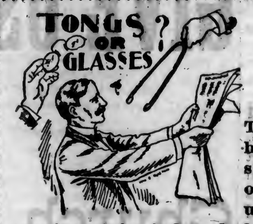
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NEWS OF THE WEEK.

Spain and America.

The Peace Commission in Paris is making progress toward the final result. It is definitely settled that no portion of the Cuban debt will be assumed by the United States unless exception is made in the case of a few municipalities. Cuba must be given over unconditionally by January 1st. The discussion of the Philippine situation has developed the fact that Spain is unable to hold them and that the United States will demand the whole of them. It is probable that a lump sum of some $25,000,000 will be paid to Spain in consideration of the territory not yet conquered by the United States and some questions of debt.

England and France

are still making preparation for war, though affairs do not look as serious as they did a few days ago. England has demanded the evacuation of Fashoda as an indispensable condition to the discussion of the Egyptian question.

The Presbytery of Eastern Texas met at Jacksonville, October 24th.

A memorial of the late Rev. James Knox was adopted.

Both overtures of the Assembly were answered in the affirmative.

The contributions of the churches for home missions show encouraging improvement.

The organization of a church at Sabine Pass was reported.

The next place of meeting (in April) is Beaumont.

An adjourned meeting is to be held at Livingston, on Saturday, at 10 a. m., before the third Sabbath of November.

S. P. Tenney, Stated Clerk.

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CONTENTS.

	PAGE
A Little Chat With Our Friends. Poem. *By O. H.* Sermonettes'	1
CONTRIBUTED: Scriptural Sanctification. *Rev. John M. Rose, D. D.*	2, 3
Revivals and Revivals. *Rev. H. M. Sydenstriker, Ph. D.*	3
CHURCH NEWS	4, 5
The Mormons. *Rev. E. O. Guerrant, D. D.*	6
Home Missions. Notes by *Punster*	7
Official Abstract of the Synod of North Carolina	7
EDITORIAL: The Protestant Episcopal Convention	8
Westminster League. Sunday School Lesson	9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. He Didn't Shut the Door. Davie's Surgical Hint. What Boys Should Learn. A Fellow's Mother. Four Bedtimes. On Guard	10, 11
THE HOUSEHOLD	12
MARRIAGES AND DEATHS	13
Review of Contemporaries	14, 15
NEWS OF THE WEEK	16

WANTED—Five hundred new subscribers by January 1st! The first year of the present management of this paper is nearing its end. The reception which it has met has been most gratifying. Letters have been received and kind words spoken that have borne testimony to the fact that our efforts to publish a good paper have not been in vain. For which we are glad and grateful.

Wherever our regular agents have been, giving the people the chance to see the paper for themselves, the response has been all that we could desire. We have added some fifteen hundred new subscribers to our list. But the expense of securing them has been great and the income from them will pay better for next year than for this. Five hundred more in the next two months are needed to make the income equal the expenses of publication. Two thousand new subscribers in North Carolina will mean ten thousand readers, who will learn in this way of the work of our beloved Church in all its departments, and, to say nothing of the effect of religious literature upon their characters, will become more intelligent contributors to all the causes of the Church.

So, not for our sake, but for the sake of our Church in this State, we ask the help of our friends in securing the five hundred new subscribers. Lend your paper to your neighbor and ask him to subscribe. And especially do we ask our ministers, to whom we have sent the paper this year, free of charge, to say a word of commendation for it from the pulpits, announcing that the minister himself will be glad to secure a few names. Certainly there are a hundred ministers in our Synod who can send us five new names apiece.

And now that the election is over and business settled for a time, we earnestly ask our subscribers to remit us the money they may owe for the paper. The label gives the time up to which your subscription is paid, and subscriptions are payable yearly in advance.

"JUST AS I AM."

AN INCIDENT.

Soft on the Sabbath evening air there fell
The sweetly solemn song that has full oft
Expressed the helpless sinner's trust. One heard
By chance—we say by chance, and yet we know full well
There is no chance—one heard, upon whose ear
It fell like music from the other world.
He stopped his staggering walk and raised his eyes,
Red with the lurid light of nights and days
Of revelry, and through the open doors
Again he heard the hymn:

"Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!"

He saw the fair young girl who stood alone,
And sang with strangely pleading tones, and 'twas
As if an arrow keen had pierced his soul.
The words—ah, long before his life
Was seared and blasted by the cursed breath
Of sin, he, too, in rich and thrilling tones,
Had sung to eager ears those words, and now
A very hell of sin divided him
From that pure past.

"Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come!"

He strove to move, yet stood enthralled, chained there
By subtle power of prayer! for, listen!
At that same hour his faithful mother, bowed
In prayer, such as a mother's heart alone
Can pour into the patient ear of God,
Cried out: "O save him, Jesus, Thou who died
For such as he; and save him now, O Lord,
Time matters not to Thee. Take Thine own way,
But save my wandering boy this very night!"
She rose serene, her tear-stained face aglow.
She knew that prayer brings ever sure reward
Of peace, but this was something more than peace.
"Somewhere," she said, with throbbing heart, and eyes
Lit with a fervent faith: "Somewhere, somehow,
My boy will find his Lord to-night!"

"Just as I am, Thy love unknown,
Hath broken every barrier down.
Now to be Thine, yea, Thine alone—
O Lamb of God, I come."

Exultantly the tide of song flowed on.
The singer's lovely face itself a prayer,
And when "O Lamb of God, I come," she sang,
From out the darkness rose an echo faint:
"O Lamb of God, I come. Thy love unknown
Hath broken every barrier down. I come!"

* * * * * * *

The mother's prayer was heard e'en while she spoke.
Her wand'ring boy was saved that very night!

—*O. H.*

SERMONETTES.

The people that were with Gideon were "too many" because they were too few. An army of 32,000 undisciplined troops was no match for 135,000 warriors of the desert. Divine aid was necessary to victory, and when that entered as a factor into the problem, everything that was not useful for the Divine purpose was superfluous. Every coward who accepted the invitation to depart, and every brave man who, at the well of Harod, put his appetite before his cause was one too many.

The sifting process which God used in the case of Gideon's army should teach a lesson to all who are trusting in numbers where the Lord's work is concerned. There are often "too many" in a church for efficient service. A church with a million members and every one a millionaire, is too small and weak to convert a single soul. That is God's work. Hence numbers are often a hindrance rather than a help, by diminishing the apparent necessity for individual effort and substituting faith in man for faith in God. As the plan of the battle with the Midianites develops we can see that only the brave and devoted and believing three hundred who were chosen could have been trusted to go into that fight with divided forces and armed with pitchers and lamps and trumpets. Yet the panic that was carried into the Midianitish camp by the three hundred was more effective than the attack of a mighty army.

The sifting, separating process is the best possible thing also for those who are set aside, or who are let understand that the work can be done without them. Ephraim answered Gideon's second summons though it had not heard his first. The record does not permit us to doubt that many of the rejected soldiers helped in the pursuit of Midian. And their zeal was aroused as it had not been when the proclamation was sounded "Whosover is fearful and afraid let him depart," or when the brave men who stood that test dropped upon their knees at Harod and "glued their lips to the stream and swilled until they were full."

The Church should always manifest a proud independence of mere numbers. There is unquestionably a too prevalent disposition to count noses. But the very design for which the Church was founded is lost sight of when unscriptural expedients are adopted to swell the church-roll, or there is any lowering of the standard of righteousness for popularity's sake. If only it could be remembered that the sword of Gideon is a useless weapon unless it is also the sword of Jehovah, the Church would adopt another attitude. While not one whit less earnest for the ingathering of souls, admission into her pale would be held as a high honor instead of a favor conferred by the candidate; and those selected for special service would be chosen for such reasons as to fill them with a sense of responsibility and those not chosen with an ambition to become worthy. If our Sunday schools would consider faithful and earnest study as a greater desideratum than a large roll, it would be infinitely better for the children of the Church and in all probability the roll would be no smaller after all. In the great ingathering at Pentecost there is one significant statement, "And the Lord added to the Church daily *such as should be saved.*"

CONTRIBUTED.

A Sermon Preached by Rev. John M. Rose, D. D., Before the Presbytery of Concord, and Requested for Publication by the Presbytery.

Acts xx:32—"To give you an inheritance among all them which are sanctified."

No attentive reader of the Scriptures can fail to notice the prominence given to the doctrine of sanctification, and the frequency with which it is asserted in some one or other of its aspects: "This is the will of God even your sanctification." "Sanctify them," says our Saviour, "through thy truth: thy word is truth." "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." All true Christians are described as they that are "sanctified in Christ Jesus." And Heaven is represented, in our text, as "an inheritance among all them which are sanctified."

Sometimes, and especially in the phraseology of the Old Testament, to sanctify is nothing more than a separation from a common to a sacred use by an act of dedication or consecration; so the temple and its utensils, the priests and their garments were sanctified. They had no more real sanctity than other persons and things, but they were relatively holy, inasmuch as they were formally consecrated to the worship and service of God. In the New Testament, however, the word is generally used with an exclusive reference to persons; and in its phraseology to sanctify is to make really holy. This is of course the true and proper sense of the word. It is a cleansing from moral pollution, and so describes the great change which must take place *within* a man before the work of grace is fully accomplished, and he has been made "perfect in holiness." It is defined in the Westminster Shorter Catechism as "a work of God's free grace whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness," and is one of the three great blessings of the covenant of grace, of which believers are said to partake in this life. Justification is deliverance from the condemning sentence of the law; adoption is translation into the family of God, and sanctification is deliverance from the pollution and power of sin. The salvation provided in the Gospel is counterpart to man's ruin as a guilty, depraved, responsible, immortal creature. We are not only guilty, we are unholy. We are defiled and need to be cleansed; polluted, and need to be purified. Sin is guilt—it exposes us to punishment—it thereby affects us relatively—i. e., in the relations in which we stand to the law and government of God. But sin is also depravity—moral disorder—and has affected us inherently. It has corrupted our moral character, alienated our affections from God, and brought us under influences which are impure in their nature and tendency.

The scheme of human redemption is constructed with reference to the effects of sin in these two important respects. It provides through the sacrificial work of our Lord Jesus Christ for our deliverance from the guilt of sin, our freedom from exposure to the wrath of God, and the condemnation of his law. But through the office and mission of the Holy Spirit it also provides for the rectification of our moral nature, for retracing upon us the image of God, which has been defaced by sin, for restoring our moral powers to their right use and exercise, and for bringing us back to a state of "righteousness and true holiness." This is sanctification. One is a work without us—this is a work within us. The latter is as necessary as the former in securing the great end, which the mediation of Christ has in view—"to give you an inheritance among all of them which are sanctified." What advantage would it be to us to be justified unless also made holy? We must be assimilated in character and taste to the circumstances of the place, or heaven itself would be a hell to us. There is no place of happiness anywhere in the universe of God for an unsanctified being. Redemption would be a mockery without it; "for sin itself, and not the external wrath of God, is the cause of our misery here, and eternal death hereafter." To deliver fallen man from his guilt, and leave him under the power of corruption, would be no salvation at all. The chief ultimate end of redemption—God's glory—would be utterly disappointed, for God's holiness would be tarnished. An unholy creature has no place in the favor and bosom of a holy God.

The beginning of this gracious work is described as the new birth, a passage from death unto life, a new creation, a regeneration. This differs from sanctification as the beginning of a thing differs from its continuance. Sanctification only matures what regeneration has begun. "The latter sprouted the seed of grace, the former continues its growth until there appears first the blade, then the ear, and after that the full corn in the ear."

The author of the work is the same in every part of it. He who begins it is the same agent who carries it on.

It is an internal work. It concerns the whole man, physical, intellectual, moral and spiritual. It effects a gradual dying unto sin and a living unto righteousness. Its design and ultimate result is a restoration to the image of God.

It is not perfected at once. It is not instantaneous—never instantaneous—but progressive. In regeneration the day dawns, and the day star arises in our hearts; in sanctification, the shining light shineth more and more unto the perfect day."

It is essentially God's work, but especially the work of the Holy Spirit. Still provision is made for the progress and consummation, as for the beginning. "He which hath begun a good work in you will perform it, until the day of Jesus Christ." Christ gave himself for the Church, "that he might sanctify and cleanse it—that he might present it to himself a glorious Church, not having spot or blemish." This is the grand result to be accomplished, which all the institutions and influences of the gospel have in viem. To doubt it is to call in question the wisdom, foresight, veracity and faithfulness of God.

But when? Is entire satisfaction in this life? Can any reach a state of sinless perfection? This is the question I am specially to answer. Are we authorized by the Word of God to believe that God will ever consummate the work of sanctification in any one of His people within the limits of the present life? Our Standards (as we believe the Scriptures teach) answer this question negatively. "No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in word, and deed." Mark the latter clause, "doth *daily break* them, in thought, word and deed."

It is important, first of all, to define the meaning of "entire sanctification"—to dissociate the truth from certain misleading expressions, vague and uncertain in their meaning, which the advocates of sinless perfection often use as convertible terms. Entire sanctification is not "The consecration of our whole being to God." May we not be consecrated to Christ, and yet be sanctified only in part? Entire sanctification is not "The subjection of all our powers to the control of faith on the Son of God." For may not faith control those who are still in a measure under the influence of sin? Do not all, who are recovered to "newness of life," live by faith on the Son of God? Entire sanctification is not that state in which a man "does not commit conscious sin." For it is a sin *not* to be conscious of sin. Any "want of conformity" unto the law of God is a sin as well as an overt transgression of that law.

Mark you at the beginning of this discussion the error of "sinless perfection" is associated with two radical untruths. (1) With the dangerous error that "the extent of our powers is the measure of our obligation." Its fallacy may be shown by the simple statement—the greater our impotency by sin, then the more circumscribed does our sphere of duty become. (2) With the error, that under the gospel the demands of the law have been relaxed, so that what was formerly a sin to man in his primitive state, under the covenant of works, is now only a sinless fault, an infirmity, a weakness. But the law, like its glorious Author, "is the same yesterday, to-day, and forever." It is not the sport of circumstances, as this absurd position would imply. It makes the same demands upon devils as upon holy angels; upon fallen man as it did upon man in his primitive state. The law is the expression of God's matchless perfections. He can accept nothing as this law which is measured by a different standard, or graduated by a different rule. Instead of lowering the standard Jesus made it his business to renew and ratify it by the disclosure of still more affecting and solemn sanctions. The law requires now, as ever, that we "love the Lord our God with all our heart, with all our mind, with all our soul, and with all our strength, and our neighbor as ourselves." So that, if there is any one among all our thoughts, words, or actions, which is not up to the standard of its requisitions—if we vary from them in any one affection or emotion of soul—if we depart for a single instant from the exercise of supreme affection for God, and unadulterated charity towards our fellowmen—if there is about us the least taint of anything like pride, unbelief, ingratitude, hardness of heart, impatience, discontent, impurity, earthly-mindness, or covetousness—then we are not entirely sanctified. Entire sanctification means perfect conformity, both in letter and spirit, to every part of that law, which was originally written upon the heart of man, which was afterwards revealed on Mt. Sinai, and which is renewed and ratified in the teachings of Christ. Sanctification to the full extent of the law's requirements would be a state of holiness admitting of no progression or higher degrees. When this conformity is complete, what is there beyond in which holiness can be supposed to consist? What is holiness, but freedom from sin, and how can a creature, who is entirely free from sin, be delivered from it in a still higher degree?

This very definition will of itself all but suffice to show that entire sanctification is a state, to which it is impossible for fallen man to attain in this life. Those who claim to have attained it are either the victims of some strange and dangerous delusion or hallucination, or cherish some radically false conception of the extent of the demands of God's law, and consequently of the nature of sin.

But let us seek the teachings of the Scriptures—

1. In the first place, so far as the Scriptures teach us, *entire sanctification has never yet been attained by any one in this life.* If it has ever been attained, it must have been by some of those distinguished men, "of whom the world was not worthy," the story of whose life is recorded by the pen of inspiration. Do we find it in Noah, or Job, or others, who are said to be "perfect?" In Noah, concerning whom it is said that he was "a just man and perfect in his generations?" In Job—who was "perfect and upright, and one that feared God, and eschewed evil," and there was "none like him in all the earth?" Do we find it in Zacharias and Elizabeth, who were "both righteous before God, walking in all the commandments and ordinances of the Lord blameless?" These words, "perfect," "righteous," "blameless," etc. occur in the sacred writings as they do in the language of ordinary conversation as signifying a high degree of excellency, but not absolute perfection. Do we find it in Abraham, the "father of the faithful," in Moses, whom the Lord knew face to face, in David, who was "the man after God's own heart," or in others who are held up as exemplars of the faith? There is not one of their number, of whom it is not expressly recorded, that his perfection was a limited or qualified perfection. In every case, as if to refute the idea of their sinless perfection, the Scriptures record of them some grievous faults—drunkenness of Noah, lying of Abraham, an imprecation by Job upon the day of his birth, and the confession, "I abhor myself, etc," adultery and murder by David. Moses "spake unadvisedly with his lips," and Zacharias was struck dumb because of his unbelief. It is indeed an instructive and striking fact that when we find the record of eminent holiness in the Bible, we generally find over against it the record of some instance of transgression, as if to remind us that "there is not a just man upon earth that doeth good and sinneth not." Those who pretend to an entire sanctification, or sinless perfection, arrogate to themselves what the best days and the brightest ornaments of the Church of God have never produced.

CONCLUDED NEXT WEEK.

[For the North Carolina Presbyterian.]

Revivals and Revivals.

BY REV. H. M. SYDENSTRICKER, PH. D.,

MEMPHIS, MO.

That our Church is suffering for a genuine revival of religion has already become a trite saying in the columns of our church papers and in the pulpit. But with all this, the idea of a true revival is exceedingly vague in the minds of Christian people. The church which seems to be longing for it, and the ministry that seems to be praying for it, both have much to learn about its true meaning. We have already too many revivals, and yet how true is it that there are very few, if any at all, that are genuine in their source, operations and results. Revivaling has become a quite popular business in the church, generally rather lucrative for the revivalists, and a fine opportunity for them to display their sensationalism, but it is rather hard on the Church and on the world as well, to be thus practiced upon. Revivals are reported all over the land, and yet with all the Church is not revived, and the increase of the Church by actual conversions to Christ is yearly decreasing. The Church is actually becoming more and more conformed to the world and less fruitful.

Modern revivalism has produced some almost fatal results.

First. It has almost totally prevented, not to say disqualified, both the ministry and the Church from accomplishing the work which it is their duty and their life to do by themselves. A large number of our pastors depend upon revivalists to do the aggressive part of their work, and their ingathering. This is an acknowledgement that pastors cannot do this work, which is practically a death blow to their usefulness and success. And the Church has fallen into precisely the same error. Churches do not expect their pastors to conduct their revivals and do their own ingathering, but they depend upon outside help. The Church has lost sight of her own mission. Churches and their pastors have quietly taken their seats and called in revivalists to do the work for them. The result is dead churches and fruitless pastorates.

2. The world has suffered no less than the Church from the effects of modern revivalism. The world looks upon the pastorate as merely a profession for a livelyhood. The pastor is hired to entertain the congregation from one big meeting to another, and he is not expected to have any additions to the church during the interim. But this is not the worst evil. The world has acquired a taste for light sensational talk, and will not endure sound doctrine and the ordinary preaching of the gospel. Hence it has become practically impossible for the ordinary pastor to reach the masses. After each such revival the pastor is weaker than before and feels more at a loss what to do.

But is there not a true revival that will quicken the church and reach unsaved souls? And has not God given to the church the means by the right use of which a genuine revival can be brought about? Does not the Word of God certainly teach us that there shall be refreshings from the presence of the Lord, and are not the conditions clearly stated? The Word certainly teaches us the following facts:

1. The only divine *Agent* in bringing about a revival in the church is the Holy Spirit. The Apostles were not allowed to begin the great work until they were given this power from God. And so in numerous other places.

2. The *instrument* used by the Holy Spirit is the Word, especially the Word as preached by a living and divinely appointed ministry. This for the reviving of believers and the conversion of sinners.

3. The *means* by which the Holy Spirit is obtained by and for believers, and for the salvation of unbelievers, is *prayer*, and, in special cases, *fasting* on the part of the Church and the ministry. Christ distinctly tells us that the Holy Spirit will be given to them that ask.

4. The *unsaved* are *ordinarily* saved through the instrumentality of the saved. Many of the miracles illustrate and enforce this principle. This is often effected only by the greatest energy and perseverance on the part of the church. By *prayer* and *fasting*. In this way the richest possible blessing is obtained by the church. In her prayers and zeal to save others, the church comes nearest to God, and through her the blessings come to others.

But what would be some of the results of such a revival in our churches?

1. It would burn out of the church every vestige of worldliness, and destroy all desire for such things in the Church. But does the Church really *want* such a revival, such a quickening and a cleansing by the Holy Spirit? Is there a hungering and a thirsting for this righteousness?

2. Such revivals in our churches would work a reformation in much of our preaching, or else oust many of our pastors from their pulpits, which, in many cases, would be a great blessing to the churches. A church quickened and purified by a genuine revival would not long endure the preaching with which their pastors are now trying to entertain them and tickle the ears of the world. The church would realize the fact that it is her mission to seek and to save the lost to the uttermost parts of the world. And preachers would realize that they are sent to preach the Gospel of salvation, that they are to *preach*, and to teach, and to make disciples; that they are to exhort, and to persuade, and to warn, and to do and be all things to all men in order to save some. *Saving* would be the great aim of preaching, and not merely *witnessing* for Christ. Were it not for the unmistakable teaching of Christ, his own zeal for the salvation of sinners and the great commission, we might believe otherwise.

3. Such revivals would not only purify the churches and reform the preaching, but it would solve the whole question of reaching the masses. A living church is what we want for this great work; all else will fail. Let us not be misunderstood. We want a *living* church, not merely an *active* church. Activity may be merely mechanical, or the result of an external stimulus. Churches may be active, but not as a result of real life. Life is the result of a revival, activity may be the result of external force and mechanical organization. We want life in our churches. *A genuine revival.*

CHURCH NEWS.

November.—The collections this month are for the education of Candidates for the Ministry.

Scheme of Collections.

January.—Assembly's Missions.
February.—Presbyterial Missions.
March.—Publication and Colportage.
April.—Education of Candidates. One collection for Church and Christian Education.
May.—Foreign Missions.
June.—Synodical Missions. One collection for the Orphanage.
July.—Invalid fund.
August.—Presbyterial Missions.
September.—Synodical Missions.
October.—Foreign Missions.
November.—Education of Candidates for the Ministry.
December.—Colored Evangelization.

COLORED EVANGELIZATION.

A Critical Year—A Time of Need.

In the history of this work there has been no time when there was such great need of help from the whole Church. The men in the field have come to the place where they can go no further without financial help from the Executive Committee. The work will disintegrate unless we do somethlng for it this year. The organization of the Independent Synod was effected only after we had given assurances that we would aid the infant organization. If we let it fall, our plans for them must fail. Let the friends of this work make especial efforts to give us a large collection on this December.

D. CLAY LILLY, Secretary.

DAVIDSON COLLEGE NOTES.

Bacteriological Examination of the Bored Wells. Foot-Ball Game at Charlotte—Officers of the Classes — Prof. Poteat's Lecture — Visiting Ministers.

Dr. H. B. Hoyle, who has charge of the bacteriological laboratory of the Medical College, has just completed a bacteriological examination of four of the new wells bored this fall. It is gratifying to find that there are no traces of contamination whatever. There is no growth in either acid or alkali bouillon, and no fermentation in acid bouillon. In no single well is there any trace of the typhoid or the colon bacillus. The other wells are now being examined, and if they are as perfectly free from contaminatiou as those already tested, Davidson is fortunate in her temporary water supply.

We have had the pleasure of hearing several most impressive sermons from visiting ministers during the past two weeks. On Sunday, the 30th of October, Rev. H. T. Graham, brother of our pastor and at present pastor of the Fayetteville Church, preached in the morning, and Rev. Peter McIntyre, also of Fayetteville Presbytery, at night. Yesterday Rev. Dr. Harding, of Farmville, Va., father of our professor of Greek, delivered two excellent sermons, which made quite an impression on our congregation.

Of course the chief subject of interest on the campus for the past ten days has been the game with Chapel Hill, which was played last Saturday, in presence of a large and interested crowd, on the Athletic Ground of Dilworth Park, at Charlotte. No one expected other than a crushing defeat when our inexperienced eleven should line up against the oldest and strongest team south of Virginia. So when they held the University score down to 11 to 0, the exultation of the team and its backers knew no bounds. If any one could have seen and heard them give vent to their enthusiasm, he would never have imagined that the game had resulted other than victoriously for the Red and Black of Davidson. The University had put on its strongest aggregation, instead of the eleven it has been playing during the past few weeks, and many of them expressed their surprise at the unexpected strength of their opponents. It was an ideal day and a thoroughly unobjectionable game. There were no accidents nor injuries to a single player, no complaint at any of the decisions of the umpire or referee, no slugging nor ill feeling between the contestants, and no loss of temper in spite of the hard playing on both sides. This is the first of the two games which the faculty have allowed the team to play off the college grounds this year. The next will probably be with South Carolina College, on Thanksgiving Day.

The following are the officers of the classes selected this fall for the current college year:

Senior Class—A. A. McFadyen, president; H. G. Smith, vice-president; F. M. Hawley, secretary and treasurer.

Junior Class—C. W. Hewitt, president; W. E. Hill, vice-president; E. J. Hoffman, secretary and treasurer.

Sophomore Class—E. W. Currie, president; J. F. Adams, vice-president; C. H. McMurray, secretary and treasurer.

Freshman Class—Palmer C. DuBose, president; — — McIntyre, vice-president; J. S. Claypoole, secretary and treasurer.

The lecture of Prof. Poteat, of Wake Forest College, delivered under the auspices of the Medical College Y. M. C. Association, last week, on the "Thirty Silent Years," was well attended, and made a most favorable impression on the whole audience. We hope it is by no means the last visit Davidson will be favored with. Prof. Poteat is a clear and forcible speaker, and a gentleman of fine social culture. L.

ORPHANAGE NOTES.

With the approaching Thanksgiving observance, the time-honored custom of our fathers, the thoughts of our people naturally turn to the fatherless ones at their Orphans' Home. Let us all review the past year and as we recall the countless blessings showered on us as a nation and as individuals, undeserving though we be, let us, with gratitude welling up in our hearts to the Father of all, express this heartfelt thanksgiving by deeds, heeding the Father's many injunctions to provide for the fatherless and widow.

"Charity begins at home" therefore our own orphans claim our attention. With systematic planning far greater results may be accomplished. The collection at the Thanksgiving service is well, very well, yet why hide from ourselves the fact, that many faces familiar in the pews are on that day absent with the huntsmen in the field. These generous-hearted fellows should be given an opportunity to express their gratitude in giving.

A plan that appeals personally to every individual in the congregation will prove a glorious success. We would modestly suggest that pastors divide their congregations into districts and appoint a competent person to canvass in each district, visiting every house in the congregation and gathering up the donations for the Orphans' Home.

This plan commends itself in that the labor is divided, a personal appeal is made to all, and it has, by trial, been found a great success. The largest donation of last Thanksgiving season was raised in this way and came from a small church in the country.

Departure of Rev. L. C. Vass for the Foreign Field.

This young brother left Newbern on Monday, October 24, for New York. He is just starting on his long journey for our mission field in the Congo Valley, Africa, to which he has been assigned by the Committee of Foreign Missions. He expected to leave New York about November 4, going first to Liverpool and London, then to Antwerp, whence he will sail for the Congo, and lastly by rail and boat to Luebo.

Mr. Vass was recently ordained by Albemarle Presbytery as an Evangelist for the foreign work, and the last few weeks of his sojourn in this country were spent in Newbern, where he was born and reared, and lived to early manhood. A kind Providence so ordered that his first communion as a fully ordained minister—as well as his last in America—was in the Newbern Presbyterian Church, where his honored father, whose name he bears, faithfully preached the Word for many years, where in infancy he was dedicated to God and his service, and where he himself publicly confessed Christ and sat down at the Lord's table.

The day before his departure, on Sabbath evening, a farewell missionary meeting was held, which was attended by a large and interested audience of relatives, friends—of himself and his parents—and Christian brethren who came to bid him farewell and Godspeed, to express their interest in him and his work, and to assure him of their sympathy, prayers and love. Brief, appropriate and touching addresses were made by the pastors of the town, all the resident pastors, who were at home, being present and taking part. The service was interesting, instructive, impressive and helpful, and will not soon be forgotten by any who participated in it. The Newbern Church especially is grateful to God for this visit of Brother Vass on the eve of his departure for Africa; and, as stated publicly by the pastor, she esteems it the crowning honor of her life and history that one of her own sons should be called of God, not only to preach "the glorious Gospel of the blessed God," but to carry the glad tidings "far hence unto the Gentiles," even to the inhabitants of "the Dark Continent." G. L. L.

Newbern, N. C., October 24, 1898.

Missionary Society of Presbyterian College at Charlotte.

The "Not Our Own Missionary Society" of the Presbyterian College for Women has made as it hopes two important steps forward this session.

When it was re-organized in September each member took for the whole year one country as her special field about which she must inform herself thoroughly, always being on the alert for any information about or any tidings from that particular section. Of course she must conduct the meeting and see about the program when her land would be the monthly topic. Two meetings have been held, one on Japan and one on Corea and the plan has worked well, the selections were chosen with discrimination and were read or told with enthusiasm. Another pleasant feature is that each member is expected to tell from her country any news "too good to keep till the next time," and it thrills the heart to hear of the towns and the homes over which the flag of Christ's Kingdom is being planted month by month, of the victories His soldiers are winning in the heathen world.

The Secretary's report becomes a "thing of joy," not a piece of routine, after such an occasion.

The second step is the unanimous decision to undertake the support of a girl in the school at Hangchow; this means self-denial and careful saving but not a member faltered in the belief it should and could and would be done; for having taken counsel upon the matter they could not doubt that they would be given ability to perform that which had been undertaken in His name.

Mecklenburg Presbytery—The earnest attention of the ministry and churches is called to these facts:

1st. You have *ten* candidates for the Gospel ministry to whom you have promised fiuancial help. This promise was made only after careful examination of each case.

2nd—These young men need that aid *now*, and are depending upon your solemn promise. Will you make that promise good?

3rd. The sum which you have raised yearly, in the recent past, *must be* greatly increased this year. Look at your apportionment and make an honest effort to raise it this month. Next April will be too late. Kindly yours, S. W. NEWELL,

Chairman Education Committee.

Newell, N. C., November 1, 1898.

Red Springs Seminary.—Rev. W. W. Moore, D. D., of Union Theological Seminary, Richmond, Va., will deliver a lecture at Red Springs Seminary, Nov. 19th, on the subject of "The Testimony of the Monuments to the Truthof the Bible."

The Usual Children's Day Exercises were heldat Williams' Memorial Church on Sunday, Nov. 6th. Sixty-eight dollars were contributed for Home and Foreign Missions We hope to increase this amount considerably by a Foreign Mission collection in March. The question and answer page sent out by the PRESBYTERIAN was used responsively and an address was delivered by the pastor from the text "Suffer little children to come unto me." These words were applied to the Home and Foreign fields.

Rev. Moses Hoge, D. D., of Richmond, Va., met with a serious accident on Friday last. In a collision between his buggy and a trolley car he was thrown out, his foot sprained and one of his ribs broken. It is feared that there are internal injuries, though at last accounts he was resting quietly.

VIRGINIA.

Hot Springs—Rev. John H. Davis, Jr., will assist the pastor, Rev. Wm. C. White, in this work during the winter.

Rev. James Arthur, of Roanoke, preached here very acceptably, and at Eden and at Warm Springs, and was greeted by large congregations at all three places. Mr. Arthur assisted the pastor here two summers ago and made many friends.

Tinkling Spring—The meeting held at Hermitage, in this field, by the pastor, Rev. Geo. W. Finley, D. D., has been blessed and there have been several conversions.

New Providence—Rev. J. M. Wells assisted the pastor for some days, and the pastor, Rev. G. A. Wilson, D. D., has continued the meeting, and there have been quite a number of additions to the church.

Windy Cove—The pastor, Rev. F. E. Rogers, was assisted by Rev. E. W. McCorkle, D. D., of Clifton Forge, Va., in a week's meeting at a Union Chapel, in the bounds of this church, and the meeting has been continued by the pastor of the Methodist Church.

Hermon Church, Charlotte Co.—Evangelist R. D. Garland, conducted a protracted meeting at Hermon Presbyterian Church, Charlotte conuty, Va., the latter part of September, continuing one week. About fifteen or sixteen persons professed repentance and faith, all but two of them young people. Four of these, three of them young people, baptized in their infancy, were received to full communion at Hermon on the second Sunday of October. About the same number will join the Baptists, and the remainder the Methodist Church. Mr. Garland is a very unsectarian Baptist. He was led into the evangelistic work about ten years ago whilst acting as a drummer. He is a sound, evangelical, and earnest preacher, and has been very successful. He has been formally set apart to the work by the Ash-camp Church, of which he is a member.—*Central Presbyterian.*

Lexington.—For a long time it has been felt that the Lexington Church was in need of many improvements in the shape of papering, painting the interior, etc. In September the ladies of the congregation decided to undertake the work and in two weeks several hundred dollars were raised for the purpose. It was then felt that it would be wiser if any changes were made, that more extensive improvements should be undertaken especially the enlargement of the church building. As it is at present it is said many persons are kept away from its lack of seating capacity. The church officers, therefore, determined about three weeks ago to raise several thousand dollars for these changes, and on last Sunday it was announced that the sum desired at present, $4,500, was completely subscribed, and that the remainder necessary, $1,500, would be easily procurable when needed. Our officers will this week proceed to make ready for the work to begin as soon as the spring opens sufficiently to permit building operations.—*Ib.*

Danville.—Dr. Laird's promised lecture on the "Restoration of the Jews" came to his congregation last Sunday morning in the form of a sermon from the text, Rom. xi:24, "For if thou were cut out of the olive tree which is wild by nature, and were grafted contrary to nature, how much more shall these which be the natural branches be grafted into their own olive tree." He showed by the Scriptures that the Jews would eventually acknowledge Christ as their Messiah, that the covenant with Abraham was still in force, that the dispersion of that nation all over the world was a divine provision for the spread of the gospel, that our first missionaries were from the Jews, than whom none was ever the equal of Paul, that the prominence of the race as scholars, teachers and financiers and the number of them which were being converted to Christianity, was significant of thetr coming influence and power and that all Christians should pray for them. The sermon was a able presentation of the subject and enacted a profound impression upon the congregation. The Sunday school sociable announced for Friday night will probably take the form of "an evening with Fannie J. Crosby" and be largely devoted to singing the hymns composed by that gifted poetess.—*Ib.*

Appomattox Church, Prince Edward Co.—A protracted meeting was begun by Rev. S. Gordon Hutton, of Crewe, at this church on Sunday, Oct. 24th, and continued through the next Saturday morning service, when the preacher had to return to his own field in Nottoway. A preaching service was held twice a day, morning and night, and all of them were attended by large and increasing congregations. The interest deepened from day to day and more than twenty adults professed conversion. A communion service was held last Sabbath by another minister when eight united with the church on profession of faith and some who expect to join this church were not able to attend. Perhaps quite as many will unite with the Methodist and Baptist churches as well as the Presbyterian. The people of Appomattox church are a noble band. It is, in the common acceptation of the word, one of the weak churches but it is fully organized, maintains a Sabbath school and Bible class every Sabbath morning and a prayer-meeting every Sabbath night, with preaching in the morning whenever the services of a preacher can be obtained. The people speak in terms of affectionate and grateful regard for Mr. Hutton, whose ministrations under the blessing of God have contributed so efficiently to the strengthening of the church and the advancement of religion within its bounds. It will be a long time before he and his tender and earnest appeals are forgotten at Appomattox.—*Ib.*

Lexington Presbytery met in Staunton First Church, in adjourned meeting, November 2nd, 1898, at 11 a. m, There were present 17 ministers and 6 elders.

Rev J. W. Lafferty, of Winchester Presbytery, was invited to sit as a corresponding member. A commission to visit Ben Salem Church reported and the church was dissolved and the names of the members were transferred to Buena Vista Church. The commission to ordain and install Licentiate Wm. E. Hudson as pastor of the Tygart's Valley and Mingo Churches reported that they had performed that duty. A certificate of dismission from Kanawha Presbytery of Rev. R. M. Mann was placed on the docket until he shall appear to be received. Mr. Mann will serve the churches of Glenville and Coal Valley and Burnt House.

Stuart Franklin, a member of New Providence Church, was examined and furnished a certificate to Stillman Institute, where he will go to prosecute his studies with a view to the ministry.

The committee appointed to investigate certain rumors with regard to Rev. G. A. Doyle, consisting of Rev. F. J. Brooke, D. D., and Elder John W. Stephenson, made a very complete report, and process was instituted against Mr. Doyle for conduct uubecoming. The indictment was drawn and the Stated Clerk ordered to serve it, and Mr. Doyle was cited to appear at the spring meeting of Presbytery in May, at Tinkling Spring Church, to answer the charges. WM. C. WHITE, Stated Clerk.

ALABAMA.

North Alabama Presbytery met at Munford, Oct. 25th. Membership—Seventeen ministers and seven elders. Officers—Rev. R. M. DuBose, Moderator and Geo. Dunglinson, Temporary Clerk. Rev. D. M. Armentrout was received from New Castle Presbytery and Rev. A. L. Phillips was dismissed to Nashville Presbytery. J. L. Regan, of Hatchett Creek Church, was taken under the care of Presbytery as a candidate for the ministry. A call to the pastorate from Decatur Church was accepted by Rev. E. N. Barr.

The Presbytery voted against the contemplated division of the Presbytery into two Presbyteries.

Revs. W. I. Sinnott, H. W. Flinn and B. F. Bedinger were appointed a committee to report in the spring on the amendments to the Book of Church Order sent down by the General Assembly.

Two overtures were adopted for the consideration of the General Assembly; one asking for a shaped note edition of the new hymn and tune book which is now in course of preparation, and the second requesting the Assembly to submit an amendment of the Form of Government to the Presbyteries which will require any Presbytery which so desires to meet only once a year.

The report of the Ladies' Foreign Missionary Union was ordered printed in an appendix to the minutes.

Goodwater was selected as the place for the next meeting. W. I. SINNOTT, S. C.

The Synod of Alabama will meet at Talladega, Ala., Nov. 15th, 1898, at 7:30 p. m. An Elders' and Deacons' meeting will be held also beginning at 7:30 p. m. on Nov. 14th. Reduced rates on the railways are expected, provided 50 or more certificates of full railway fare paid in going are presented. Visitors as well as representatives are requested to get a certificate from railway agent when buying their ticket. W. I. SMITH, S. C.

SOUTH CAROLINA.

Greenwood—Dr. J. T. Plunket, pastor of the First Presbyterian Church, of Augusta, Ga., preached the anniversary sermon of the Ladies' Missionary Society in the Presbyterian Church here last Sunday morning.

Dr. Plunket prefaced his remarks with an allusion to the friendship that existed between himself and the former pastors, Drs. Matthews and Fogartie, but said there was a special love and tenderness in his heart for the present pastor, for it was under the preaching of Dr. Nall's saintly father that he was persuaded to give his soul to Christ. "Therefore," said he, "I feel as much at home here as any stranger could feel."

The text was from Revelations XXII., 17. "Let him that heareth say, come." The sermon was one of Dr. Plunket's best. He said in part: The foundation of Christianity was missionary enterprise. The opportunity for missionary work was never greater than at present, and he thanked the Lord the Church was taking advantage of it. Any one who did not believe in missions did not believe in the teachings of the Bible. Our Gospel is a missionary Gospel, for the Saviour said, "Go ye into all the world and preach the Gospel to every creature." He desired mainly to impress the duty of aiding in the spread of the Gospel. Altogether the sermon was one of the finest ever delivered before a Greenwood audience.

The collection for missions after the sermon Sunday morning amounted to something over a hundred dollars.

Another anniversary is numbered with the things of the past, but we venture to say none will be remembered more pleasantly than will this.

KENTUCKY.

Cynthiana.—The church at Cynthiana has unanimously declined to consent to a dissolution of the pastoral relation of Rev. A. G. Buckner that he might accept a call to Mt. Sterling, Ky. After full discussion by the Presbytery of West Lexington at an adjourned meeting held during Synod at Carlisle the Presbytery advised that the call be returned and the relation not dissolved.

This pastorate has existed for over eight years. The church is said to be in better condition than ever before. Though not a large congregation, members have been added every year—more than a hundred in all—and a substantial brick manse erected, costing over $4,000.

TEXAS.

Waco—On Sunday, October 16, a large congregation assembled in the Second Presbyterian Church, Waco, Texas, to witness the ordination and installation of Messrs. Lee and R. A. Ward as ruling elders in this church.

The sacrament of the Lord's supper was administered, and altogether, the service was impressive and inspiring.

Fort Worth, First Church—The Westminster League is flourishing. On last Friday night a sociable was held in the church parlors and was well attended. Refreshments were served to those attending.

Elder M. C. Billings has been conducting a Sabbath school for the Chinese, under the direction of the Session. The books used are those prepared by Dr. Condit, and are full of the Gospel, so that the Chinaman who may attend for the sake of learning English is sure to receive a knowledge of the Gospel. The average attendance of Chinamen is eight, and for each Chinaman there is a teacher.

The church has 9 elders, 11 deacons, 377 communicants. In the last year 35 were added on examination and 25 on certificate. The Sabbath school numbers 210 scholars, with 32 officers and teachers. Something is given to every cause of benevolence; for example, to foreign missions, $92.92, and to home missions, $164.47. The pastor's salary is paid in full and promptly. In fact, the condition of the church is sound and shows a healthy growth.

The Mormons.

BY REV. E. O. GUERRANT, D. D.

I feel confident that many of our people do not know the character of this body, nor the magnitude of the effort it is making to spread its doctrines. General Eaton (Ex-Commissioner of Education of the United States) says that their missionaries are estimated to number *two thousand, three hundred.*

I know they are traveling all over our land, two by two, canvassing every school district, distributing their literature and preaching in public school houses, contrary to our law, which says, "*No sectarian, infidel* or *immoral* doctrine shall be taught in our school houses." I have met them in the most distant and inaccessible parts of the mountains. "They compass sea and land to make one proselyte." They have more missionaries in Kentucky (and probably in every Southern State) than all other denominations together. They have members in every State and Territory but five, and have scores of missionaries in foreign lands, and are winning perverts to their faith by thousands. Of course, these are mostly among the poor and ignorant classes, but *they have sonls*, and constitute the mass of mankind.

ORIGIN.

As is well known, the founder of this sect was Joseph Smith, who was born in Vermont in 1805, but brought up in New York, at Palmyra. His mother was an ignorant and superstitious fortune-teller, and his neighbors pronounced him "an ignorant, idle youth, given to chicken stealing." He could not write, though he could read, and his favorite books were: "*Capt. Kidd, the Pirate*," and "Stephen Burroughs, the Clerical Scoundrel." How naturally his after life took the complexion of his early companions. His associates in starting his church were Sidney Rigdon, a back-sliding preacher, and Parley P. Pratt, a traveling tin-peddler—all unscrupulous, cunning and characterless. They were followed by Brigham Young, whom Judge Goodwin, (editor of the *Salt Lake Tribune*) describes as "*the worst of men;* intellectually he was not bright, but he was full of animal magnetism, and though his heart was that of a sheep, there was a great deal of wolf in his forehead; possessing a stubbornness that never yielded, and a plausible tongue. His avarice was measureless. He never looked on without coveting his neighbor's fair wife, good horse, or profitable investments." From such a source nothing but Mormonism could proceed, and it is worthy of its parentage.

The so-called "Book of Mormon" is a *romance*, entitled, "The Manuscript Found," written by an invalid Congregational preacher named Solomon Spaulding, of Ohio, but never published. It gives in Biblical style a fanciful history of the Moundbuilders, a people who are supposed to have preceded the Indians in the Ohio Valley. This manuscript fell into the hands of Smith or Rigdon (stolen probably), and was grossly altered to suit their purpose. This is the Book of Mormon. The Mormon Bible is a sacrilegious imitation of the Holy Bible—changed to suit the revolting doctrines of the new faith of its founders. "Joe" Smith was killed by his indignant and outraged neighbors at Nauvoo, Ill., in 1844.

DOCTRINE.

For doctrine the Mormon Church rests on two pillars—*Polytheism* and *Polygamy*—twin relics of heathenism, *many gods* and *many wives*. Take these away, and it falls like the temple of Dagon.

Adam is the Mormon God, and all the rest of their gods were men, and became gods by practicing polygamy. They teach that "God, angels and men are all of one species."

They teach that the "Holy Ghost is a *man*, one of the sons of our Father and our God." I quote their own language.

Their whole system is idolatrous man worship. They teach that their gods are polygamists; that Jesus Christ had three wives.

Again, their chief god changes his mind when it suits him (or them), as he did in once denouncing polygamy (in 1830), and afterwards recommending it (in 1843) to accommodate Joseph Smith.

It is the fashion of their missionaries to deny these well-known facts, and especially their well-known practice of polygamy. But this is of a piece with their whole system of deception in beguiling the ignorant into their net. They are "wolves in sheep's clothing."

Rev. Dr. Wishard, of Salt Lake City, says that polygamy is *fundamental to the system;* that "it is *now* taught and practiced in all the towns of Utah, where it has ever been practiced." "The assertion that polygamy is dead would produce a smile on the face of an honest Mormon." This is the recent testimony of a distinguished clergyman who knows them well. "To live our religion is to live in polygamy," said their priest, McAlister.

John D. Lee, for thirty-seven years a Mormon priest, who was hung for murder, confessed that he had *nineteen* wives and *sixty-four* children.

"The (Mormon) *Saints*" (they call themselves the "Latter-Day Saints") "have made Utah a modern Sodom, and the paradise of libertines." This is the testimony of Judge Boreman, for eight years Associate Judge of the Supreme Bench of Utah.

Of course, you would not expect to find truth or sobriety or other virtues in such company. So we are told that *profanity* and *perjury* are almost universal. A resident of Salt Lake City challenged any Mormon to produce a single case where a Mormon was ever cut off from his church for murder, theft, lying, drunkenness, fornication, profanity or Sabbath breaking. Miss Mary Cort (who taught five years in Utah) told me she never knew a Mormon who would tell the truth when it would convict another Mormon.

Prof. Coyner, for many years superintendent of Salt Lake Collegiate Institute, says: "Business has thrown me among all classes of society in various parts of the world, but the most profane and vulgar address I ever listened to, I heard delivered by Brigham Young"—the Mormon high priest and prophet.

"No pen can describe the demoralizing effect upon the young, nor adequately set forth the lack of morality on the part of a vast majority of young men and women who are brought up in connection with it. In fact, they don't seem to *to know what the term morality means.*" So says Rev. Dr. McNiece, for many years pastor of the First Presbyterian Church of Salt Lake City.

Of course, hatred and persecution naturally belong to such a system. And from the beginning they have waged an unrelenting warfare against all others.

Their creed teaches disloyalty to all civil government, and the President of the United States had to remove Brigham Young from being Governor of Utah, and appoint a law-abiding citizen of Georgia in his place.

Private murder by their "blood avengers," culminated at last in the "Mountain Meadow Massacre," when John D. Lee, a Mormon elder, with a band of Mormons and Indians, in Southern Utah, murdered, in cold blood, one hundred and twenty men, women and children, emigrating from Arkansas to California. This man, inspired by Brigham Young, was hung at last by the United States authorities, after twenty years' delay by the Mormons, who prevented his earlier conviction. The penalty for revealing the secrets of the Endowment House, where all marriages are celebrated, is to "have your throat cut from ear to ear, and your tongue torn from your mouth."

Their vindictive spirit may be learned from this expression of one of their apostles: "I do pray for our enemies. I pray that God will damn them and send them down to hell." Such is the *spirit* of Mormonism.

"The degradation of Mormonism falls more heavily upon woman than upon man," says General Eaton. She is made the tool and the slave of his greed and lust. She cannot live on earth except as a concubine, nor enter heaven at all, except by marriage. "I have shed tears enough since I have been in polygamy to drown myself twice over." This is the language of a Mormon—wife of the Prophet himself. Another said: "The plains from Missouri to this valley are strewn with the bones of those whom this system has killed, and the cemetery on the hill is full of them, but every one of these women is now wearing a martyr's crown."

Is anything else necessary to damn such a system? You wonder that it could exist at all in this country of ours. But remember, the great majority of its adherents are very ignorant and poor people, and many are foreigners who cannot read our language; many are sincere and honest in their belief because they are enslaved by wicked and designing teachers.

But I weary you, and have no space to say anything of the tyranny of their priesthood, nor the greed of their tithing system, with an income of a million a year and no account given of it, nor of their celestial marriages (of the *living*, to the *dead*,) nor their baptism for the dead—nor their doctrine of "blood atonement" which teaches that a man may be murdered to save his soul. These are some, not all, of the tenets of this monstrous crime of the nineteenth century—this open sore of the world!

I do not wonder that Rev. Dr. McNiece says: "Let Paganism, Judaism, Jesuitism, Protestantism and Diabolism be shaken up and the result is *Mormonism.*"

God's description of this abomination is found in II. Peter 2.

To his hands we confidently commit its overthrow, and pray for our country and our children.

HOME MISSIONS.

As was mentioned in the Home Mission report the former Superintendent has consented to act as Chairman, Secretary and Treasurer, for the present. Send all remittances to A. J. McKELWAY.

CRONLY, COLUMBUS COUNTY, N. C.

Rev. Wm. Black conducted a most interesting meeting at this point. Several made profession, ten of whom joined the Presbyterian church. Under the popular and efficient pastor, Rev. A. McFadyen, this little church has had phenomenal growth, rising from 11 to 58 members in one year. Bro. McFadyen "steals the hearts of the people" beforehand, and when they become Christians, they do not think of any church but his. The NORTH CAROLINA PRESBYTERIAN has some new friends, and so has the Synodical work. They expressed their interest to the amount of $15.50. All this goes to show the correctness of our General Evangelist at Synod. We must not neglect the east. Here, it seems to me, we have a riper field than in the west. Among those joining our church were several heads of families—and one young man who is anxious to enter the Presbyterian ministry. Let all our people pray for the work and the workers, and we shall hear many such bits of news as this. A. K. P.

Upon reading the NORTH CAROLINA PRESBYTERIAN, this week, your correspondent wondered why Brother Martin, in his execrable punning upon the names on one side of the Catawba should not have mentioned a few on the other side.

Our menagerie is a large one. We have not only the Martin and the Sparrow already mentioned, but a Stagg, whose hair we can Rumple before we send for the Shearer. We have a Little Fox who enquires, What did that Ram say? seeing him, the Cochran Pharr. We have a Campbell who is a great Walker, who can demonstrate How a ton of hay will disappear, and who feeds on Tufts of grass on the side of the Pool which he loves to Wade. For food we have a mixture of Whey rye and Currie, after eating which one would be apt to have a Payne. Then if we took a Gill on we should naturally have a Winecoff. Our landscape is diversified with a Hill, a Green lea and a Sea brook. We are represented in history by the House of Lancaster with its White Rose. The three chief races of the world, the White, the Brown and the Black, are in equal numbers in our Synod. The patriarch Daniel and the Apostle Thomas are with us still, as well as England's patron saint, George. This gives us Rank in the eyes of some of our brethren. Our Law is Fairley administered but we have to put up with a Croker, who does not like it when those on the other side Wynne. We have a New well from which to drink and any lover of Dickens can give Little Dorrit tea. We can go off in a Hough and say Shaw! or even Dogget! without being profane. This is just a Sample of what Brother Martin could have done if he had had the mind to. PUNSTER.

Abstract of Minutes of the Synod of North Carolina.

The Synod met in the Presbyterian Church, Gastonia, N. C., Oct. 25th, 1898, and was opened with a sermon by Rev. J. B. Shearer, D. D., from Dan. iv:35.

Rev. R. F. Campbell, D. D., was chosen Moderator, and Rev. P. R. Law and Rev. W. R. McLelland, Temporary Clerks.

Rev. Messrs. R. P. Pell, B. P. Reid, T. H. Law, D. D., W. A. Hoffman, W. B. McIlwain, J. B. Swann, W. C. Neville, J. N. H. Summerell, of the Synod of South Carolina; J. H. Lumpkin, D. D., J. N. Craig, D. D., S. H. Chester, D. D., of the Synod of Memphis; J. K. Hazen, D. D., D. Clay Lilly, of the Synod of Alabama; P. F. Price, J. M. W. Elder, of the Synod of Virginia; C. H. Chute, Geo. S. Leeper, of the Synod of Catawba; E. E. Boyce, D. D., J. C. Galloway, D. D., S. W. Reid, of the A. R. P. Synod, were invited to sit as corresponding members; and Rev. J. E. Triplett, of M. E. Church, South, was invited to sit as a visiting brother.

The causes of Coored Evangelization, Education for the Ministry, Publication and Colportage, Assembly's Home Missions and Foreign Missions were presented by their respective secretaries. Dr. Chester delivered three interesting addresses upon China, Corea and Japan.

Rev. A. T. Graham was re-elected Chairman of the Committee of Foreign Missions; Rev. J. B. Shearer, D. D., Chairman and Agent of Church and Christian Education; Rev. J. M. Rose, D. D., Chairman of Committee Colored Evangelization; Rev. L. B. Turnbull, D. D., Agent of Ministerial Education; Rev. A. D. McClure, Chairman of Publication and Colportage; Rev. H. S. Bradshaw was elected Chairman of Bible Cause and Rev. A. A. Little Chairman of Committee on Sabbath schools.

Rev. R. F. Campbell, D. D., was re-elected a Regent of the South Atlantic University; and Mr. John F. Love was elected a Regent in the place of Judge T. B. Womack.

Rev. J. A. Ramsay, D. D., was re-elected Stated Clerk and Treasurer of the Synod.

On the morning of the second day the Synod celebrated the Sacrament of the Lord's Supper; the sermon preceding was preached by Rev. E. W. Smith, D. D.

An overture from Mecklenburg Presbytery was presented concerning the division of the Presbytery, and asking that Synod erect a new Presbytery. This overture was answered in the negative, because the Synod deemed such a division premature.

At the conclusion of Dr. Craig's address a collection was taken for the Invalid Fund amounting to $22.64. Rev. A. T. Graham, chairman, presented the annual report on Foreign Missions; and in connection therewith the Synod was addressed by Rev. P. F. Price and Rev. S. H. Chester, D. D. A collection was taken amounting to $49.20.

The overture from Asheville Presbytery concerning certain arrangements of its mission work was referred to Synod's Committee of Home Missions; and that concerning mission schools was referred to the Committee on Church and Christian Education.

Rev. J. Rumple, D. D., president of the Board of Regents of the Orphans' Home, presented the annual report. The following are some of the important resolutions adopted touching the Home:

"We recognize our obligation to Mrs. S. P. Lees for her liberality in erecting a new building for boys and tender her our sincere thanks.

"The Synod recognises the immediate need of a residence for the family of our Superintendent, and authorizes and encourages its Board of Regents to solicit contributions from our people.

"The Synod urges all our Churches to make a contribution to the Support fund on Thanksgiving Day, or some Sunday about that time; and also directed all our Churches to set apart one Sunday in June for a mid-summer contribution for the support of the orphans.

"The Synod recognises the faithful and efficient services of the Superintendent and his corps of matrons and teachers.

"The Synod would further suggest that others of our Churches might profitably follow the example of some communities of holding a mid-summer reunion in behalf of the Orphan's Home, at which there shall be collected supplies in kind, as well as money for this cause."

Rev. J. Rumple, D. D., and Rev. D. I. Craig were re-elected Regents of the Orphans' Home.

Subscriptions were made by churches and Sabbath schools for furnishing the rooms in the new boys' building and also to provide a furnace for the building.

The report on Church and Christian Education showed progress in this branch of the Church's work. The same appointments were made to the several Presbyteries; and Mr. J. D. Murphy from Asheville Presbytery was added to the Committee.

Rev. A. J. McKelway, Superintendent, presented the report on Synodical Home Missions. (The report has been published in N. C. P.) In connection with the report addresses were made by Rev. R. F. Campbell, D. D., Wm. Black and E. E. Gillespie, and a collection taken which amounted to $38.23.

The following resolution touching Chapel Hill Church was adopted:

"Because of the exceeding great importance of the work of our Church at Chapel Hill, be it

Resolved, That a Committee be appointed to raise funds for a suitable house of worship, in keeping with the cause of Presbyterianism at the seat of our State University, and that this Committee be authorized to do all in its power to properly and effectually present and commend this matter to the people of the State. The Committee appointed consists of Revs. Messrs. J. R. Howerton, D. D., G. L. Leyburn, D. D., and W. R. Coppedge.

In connection with the report on Publication and Colportage, the Synod recommends that all our Pastors and Sessions be urged to secure more liberal contributions for this cause, and that our people be informed and urged to take advantage of the valuable service of the Assembly's Committee in purchasing books of all kinds.

The Special Committee on Union Theological Seminary presented the following, which was adopted; "The Synod earnestly invokes the continued favor and larger blessing of our God upon the Seminary. And in view of its limited endowment, too narrow for the proper administration of the affairs of the institution, commends it to the people of this Synod and to individuals of means for their generous consideration."

Rev. J. Rumple, D. D., P. H. Hoge, D. D., and Mr. Geo. W. Watts were re-elected Directors of the Seminary.

The Stated Clerk was authorized to purchase a copy of Alexander's Digest for the use of the Synod.

The report on Sabbath schools shows that 449 were added to the Church on profession of faith, being almost five-sixths of all who were added during the year on profession of faith.

In regard to the Colored Industrial and Academical Institute, the following action was taken:

1st. That the Institute be suspended. In the meantime all pastors are urged to secure in December liberal contributions for this cause.

2nd. That Synod renews its engagement with Rev. T. M. Lowry, and urges its pastors and Sessions to accord him an introduction to their churches.

3rd. That the Synod authorize the Board of Trustees to dispose of all property belonging to the Institute to the best advantage.

4th. That Synod, in taking this action involving a dissolution of its engagement with Rev. S. G. Walker, does hereby express its perfect confidence in his integrity and Christian character, and declare its sympathy with him and with the enterprise which he has striven so faithfully to establish.

The Synod added its injunction to that of the Assembly touching colored evangelization: 1st. That $5,000 be raised for this cause the present year. 2nd. "That all our Ministers be solemnly enjoined to preach boldly the claims of this work in connection with the annual collection."

Rev. J. A. Howerton, D. D., was elected Agent of Assembly's Home Missions in the Synod.

Memorial services of deceased brethren were held on Friday evening. After devotional services, conducted by Rev. H. G. Hill, D. D., the memorial of Rev. J. Henry Smith, D. D., was read by Rev. F. H. Johnston, D. D., and that of Rev. J. W. Johnston was read by Rev. P. R. Law. Touching and tender remarks were made by several brethren, and the Synod was led in prayer by Rev. R. F. Campbell, D. D.

After the adoption, by a rising vote, of a resolution of thanks, the calling of the roll and the reading of the minutes, the Synod adjourned to meet in the First Presbyterian Church, Asheville, N. C., on Tuesday, October 10th, 1899, at 7:30 o'clock p. m.

J. ALSTON RAMSAY, Stated Clerk.

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The Protestant Episcopal Convention.

The Triennial Convention of the Protestant Episcopal Church met in Washington, D. C., in October, and adjourned after a three week's session, to meet in San Francisco in 1901. It was in many respects a notable assembly.

1. For its catholicity. There seems to have been a reaction from the exclusive claims that have been so common with its smaller ecclesiastics. Perhaps the effect of the Lambeth Articles has been good upon the Church that sent them forth. Logic will have its way at last and it must have dawned upon the supporters of these articles looking to the union of Christendom, that other Christians were far ahead of them in manifesting that spirit of unity that must come before any visible bond. It is with great pleasure that we publish these words from the opening sermon by Bishop Tuttle: "What a blessed lengthening out of the cords of the Church it is when our minds grasp and our hearts take in the truth, that all who love the Lord Jesus Christ and are baptized in the name of the blessed Trinity are members of Christ's Holy Catholic Church, no matter by what of earth's shibboleths they call themselves, and are partakers of his grace and full sharers in his bequeathed estate and brothers of ourselves." And the pastoral letter read at the close of the Convention declared one of the needs of the Church to be "more catholicy of evangelism and less ecclesiastical self-sufficiency."

2. Its conservatism. This is no new characteristic. But it was refreshing to see the unanimity with which the Convention refused to change the honorable and descriptive name of their Church—Protestant Episcopal. "Known in law as the Protestant Episcopal Church" could not stand. "That made the Church instead of our mother, our mother-in-law," said one of the delegates. The church at Jamestown, Va., whither the Convention journeyed on a pilgrimage was the first Protestant church built in America.

There was nothing done as to the proposed change in the matter of the law of divorce. There are two parties in the Church on this question, some holding to the words of the prayer-book that marriage is "till death us do part," others accepting the words of Christ that in divorce for the only just cause the innocent party may marry again. In these days of loose ideas on this whole subject of divorce, the Protestant Episcopal Church is doing much for the cause of rightcousness. There should be no "forbidding to marry," however, where Christ has allowed it. We fear that our own Church weakened its testimony against the evils of divorce by admitting desertion as an adequate cause for separation—carrying with it the right of remarriage by the innocent party. A good many Presbyterian ministers will consult their own consciences in that particular before performing the marriage ceremony.

3. The tendency to representative government. This was shown in the persistence with which the standing committees held to their privilege of taking part in the election of bishops. And again in the article looking to the erection of an appellate court—at which some Presbyterians, familiar with the working of their own system, will smile complacently.

When the Lambeth Articles, looking to the union of Christendom on the basis of the "Historic Episcopate" were first adopted, it was proposed to allow congregations who did not wish to use the prayer-book to come into the Episcopal Church. The proposal was almost unanimously defeated. On a second trial the bishops rebuked the plan as disloyal to the Church, At this convention the following compromise was adopted: "Provision may be made by canon for the temporary use of other forms and directories of worship by congregations not already in union with this Church, who are willing to accept the spiritual oversight of the bishop of the diocese." That is a great concession. But as to its practical value, an Episcopal clergyman in Virginia is responsible for the following illustration: A public hall was once crowded to the doors, which were shut fast to keep out the surging crowd outside. When it became necessary to open the doors there was great remonstrance by the policemen and great trepidation lest the building should suddenly become unmanageably full. But when the doors were cautiously opened it was found that there was *nobody there*. Does anyone happen to think of a few congregations who are unwilling to use the prayer-book, but who are "willing to accept the spiritual oversight of the bishop of the diocese?"

At the celebration at Jamestown, much was made of the fact that a House of Burgesses was elected there by Episcopalians, the beginning of representative government in America. But there was already a Parliament in England, contending for the rights of the people against Bishop and Throne. And when the Parliament won the victory of civil and religious liberty under Cromwell, Episcopal Virginia remained true to the Throne, and its name of "Old Dominion" is an historic protest against the claims that the Episcopal Church was on the side of the liberty and independence of the Colony. And the Protestant Episcopal Church of America ought not to disturb itself so much about that Revolutionary history, because it is not the church which favored royalist and ecclesiastical tyranny, but is a later organization.

One resolution that has a semi-humorous side was that appointing a commission to enquire into the orders of the Reformed Episcopal Church. That marks an advance certainly over the year 1867 when Rev. S. H. Tyng was tried for preaching in a Methodist Church, or over the year 1868 when Rev. J. P. Hubbard was tried for exchanging pulpits with a Baptist minister, or even over the year 1873 when Bishop George D. Cummins officiated in some joint communion services in New York City, for which he was so mercilessly assailed by his brethren that he withdrew from the Protestant Episcopal Church, and, with eight clergymen and twenty laymen, organized the Reformed Episcopal Church, one of whose published tenets is the rejection, as contrary to the Word of God, of the doctrine that "the Church of Christ exists in only one order or form of ecclesiatical polity." But the reader will remember that Bishop Cummins was a duly consecrated Bishop. He had that mysterious something that had been handed down through the long line of the Historic Episcopate from the Apostles themselves. Could he lose it? If so, might not some one in the line have lost it before and the validity of all orders be thereby imperilled? If not, could he not run off with it and confer it upon some one else? So there is a Commission now to enquire into the validity of the orders that were conferred by Bishop Cummins. We hope they will be found valid and that some day the two churches will get together on the broad platform of the Reformed organization. Such a protest was never made in vain, as the quotation from Bishop Tuttle's sermon shows.

One thing that added strength to the Convention was the fact that it was national. In avoiding the causes of division on the questions arising out of the Civil War the Episcopal Church showed itself far wiser than the Presbyterian, the Methodist or the Baptist Churches. It is time for all to see to it that the causes of separation are removed.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, Nov. 13th. Topic: *The Work of the Church.* (The pastor's monthly lecture.)

The "Work of the Church" is defined in our Book of Church Order as follows: "The sole functions of the Church, as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures."

"The Church, with its ordinances, officers and courts, is the agency which Christ has ordained for the edification and government of his people, for the propagation of the faith, and for the evangelization of the world." Pars. 17–18.

The design had in view in the original institution of the visible church was fourfold: To prevent the spread of idolatry, to preserve the knowledge of the truth, to gather in his elect people and to prepare the way for the coming of the promised Redeemer. To effect these ends God entered into covenant with Abraham, the father of the faithful, and with his seed through Israel, constituting them his visible kingdom. This kingdom, His Church, has ever been the light and life of the world, the salt by which it is preserved, and the leaven by which it is ultimately to be pervaded.

To gather his people into this kingdom, and to carry it on to its final consummation—the conquest of the world for Christ—is the end of all of God's dispensations. Human kingdoms are organized among men, under the providential government of God, for the promotion of the temporal well-being of society. The kingdom of Christ, the Church, was organized immediately for the promotion of true religion. Its prerogative is simply to declare the truth of God, as revealed in His Word, and to require that truth to be professed and obeyed by all under its jurisdiction. This kingdom is yet to be everywhere triumphant. This brief discussion makes manifest what the "Work of the Church" is:

(1) The dispensing of the ordinances of religion established by Christ. It is the work of the Church to maintain "all such religious worship and ordinances as God hath appointed in His Word." "A particular church consists of a number of professing Christians, with their offspring, associated together for divine worship and godly living."

(2) The edification and government of God's people.

It is the Church's duty to publish and enforce the law of Christ for the instruction and government of His people. It is by the preaching of the truth that His people are comforted, strengthened, built up, fed, nourished and restrained, and so made holy in heart and life.

(3) The propagation of the faith.

The work of the Church will never be accomplished until "the faith," the religion of Christ, is everywhere triumphant.

(4) The evangelization of the world.

"The field is the world." "And that repentance and remission of sins should be preached in his name among all nations." The Church is a missionary agency, her work is to carry the Gospel and offer its benefits to every man everywhere. So her sons and daughters are to be found in every land, despite dangers and hardships, teaching the people the true religion, and striving to bring all into subjection to Christ.

Note specially—The work of the Church is the work of every individual member of the Church. The responsibility for its successful accomplishment is personal, individual. Are the members of the League *working Christians?* Do you help to propagate the faith by the influence of your example, by godly living, by personal effort? May it not be your duty to "go?" Is there not some new work you may undertake for Christ and His Church?

SUNDAY SCHOOL LESSON.

BY MILDRED C. WATKINS.

Fourth Quarter Lesson, VIII.—November 28, 1898.

Manasseh's Sin and Repentance, II. Chron., 33:9–16.

GOLDEN TEXT—"If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I. John, 1:9.

HISTORICAL CONNECTION — Hezekiah, dying not long after the wonderful destruction of the Assyrian army, his young son, Manasseh, only twelve years old, succeeded to the throne.

Manasseh had the longest reign of any of the Kings of the Bible, fifty-five years, the first half of the 7th century B. C., and was all that period under tribute to Assyria, the one great world-power of the time. There are many Assyrian records of Sennacherib, Esarhaddon and Asshurbanipal, the three Assyrian Kings of the period, and they confirm the Biblical record.

EXPLANATORY NOTES—Vs. 9, vs. 2–9, of this chapter, with II. Kings, 21:2–7, particularize the many and awful forms of Manasseh's idolatries. He restored all the old high places, made altars for Baal and images to Ashteroth as Ahab did, took up the Assyrian worship of the planets, daring even to put their altars in the courts of the temple; also setting a graven image up in that sacred place. He used all kinds of sorceries and enchantments, encouraging wizards, and threw his children into the arms of Moloch to be burned. From II. Kings, 23:5–24 we know that a fearful persecution of those faithful to Jehovah followed, for the streets of Jerusalem were filled with blood. Isaiah is supposed to have been sawn asunder by him—fastened in a hollow tree—nobles were thrown over the cliffs of Jerusalem, and no one was too great or good to be spared. There had come a reaction after the reforms by law of Hezekiah's reign; they did not go heart deep among all.

V. 10. God spoke through many *unknown* messengers, probably; Isaiah and Micah were living in the first part of the 55 years, Jeremiah in the last part, and perhaps Zephaniah and Nahum. From Nahum we get a most accurate picture of the ferocity and terrific onslaught of an Assyrian army; from the others a picture of the vices of Judah, and the most oft-repeated and pathetic note is the complaint, "My people will not hear."

Vs. 11. As they would not listen to warnings, God uses harsher measures. Owing in all likelihood to some attempt at revolt in Judah, Assyria sends troops under some of her captains and Manasseh is taken either while hiding in a thicket of "thorns," or if the word is translated "hooks," he was led along by a ring in his nose—we see it in pictured tablets—and carried to Babylon, for Nineveh had conquered that city and the kings held court there too. In a dungeon, loaded with fetters, insulted, cruelly treated he came to himself.

Vs. 12 and 13. Then he remembered what a God he had forsaken and repents in deep humiliation, before the God of his father Hezekiah, of David, of all his godly ancestors. And he was not only forgiven but his captor's heart was softened and he is again king at Jerusalem, but not the same man, for never again does he doubt that these is one God omnipotent. In the Apocrypha there is a book "The Prayer of Manasseh," which though not considered genuine, is fitting and striking, it is said.

Vs. 14. Should be: "He built the outer-wall to the city of David on the west of Gihon in the valley," etc., a wall across Gihon—a gorge that sweeps partly around Jerusalem. The "fish-gate" was at the northeast corner. "Ophel" was the southern extremity of the temple hill and he fortified it thoroughly. (A map of Jerusalem is needed here.) He also put garrisons in the border walled towns. He seems to have been negligent before of the proper defences.

Vs. 15 and 16. Better than bulwarks of stone are the bulwarks of obedience to God; Manasseh did everything in his power to redeem the past, destroying the idols and altars he had built, cleansing God's house, restoring the prayer worship, and using his royal authority to make his people serve the Lord.

Forgiven himself, he is among those heavenly hosts who have washed their robes in the blood of the Lamb, but, as we find again and again in the history, God was determined to punish the people for their horrible wickedness. Manasseh could entice them to sin, but he could not allure them back to righteousness, and among the causes of the final captivity is always enumerated the blood Manasseh spilled. Only a few years can he even outwardly carry out reform; his son Amon is almost another Ahaz, and the destruction could not be averted, so deep had the corruption gone.

PRACTICAL LESSONS—A man who fights against good influences to be bad is far more depraved than one who has had no opportunity to be better—the higher the height the greater the fall.

But God's covenant is unbreakable; the prayers of pious parents who live up to their prayers are answered; no viler, more seemingly irredeemable sinner ever lived than Manasseh, yet when an old man, away from any pious influences, he is saved. Isaiah's prayers and Hezekiah's were granted long after they were dead—their long dormant seed bore a harvest after all.

God's wonderful, infinite mercy and compassion. If a Manasseh could be forgiven, the most degraded man, if repentant, can be and will be saved. The intended use of punishment. Manasseh's captivity was intended for his salvation.

The *inevitable* punishment of sin; Christ's blood can cleanse, but earthly consequences are not averted; David had God's love and forgiveness, but never again was his home happy; never, never could Manasseh undo the evil effects of his sinful days.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: Here are a few of the pictures the Papanmama children had to guess: Some for the little ones and some for the big ones:

We see first a mother weeping over her little baby. She holds it in her arms and cries as if her heart will break. Then she seems to have, all at once, a happy thought, for she lays the little baby down, hides him carefully and goes out. Next we see her with something hugged close in her arms, she seems to be trying to hide it, and she is hurrying down a lonely path, looking behind every minute as if she were frightened. Then she holds her burden closer and hurries on faster still. Presently she comes to a stream of water where tall thick flags are growing and she stoops and hides something among the flags. But, there, somebody has guessed already! Well, then, answer these questions: What was she hiding? What was she afraid of, and what made her cry so?

—A great waste of waters. As far as the eye can reach, nothing but water, and a bird flying wearily to and fro without a place to rest her foot.

—A mountain, rugged and bare. A desert, and here and there plots of green grass where sheep are feeding. The shepherd, who is tending the flocks, has stepped aside to see a great wonder, and he stands with sandals off and face hidden, listening. Who is he? What does he hear?

—A man sleeping in a field with stones for his pillow, who has a very beautiful dream.

"Now here are three more pictures," said Mrs. Papamama, just before we separated to go to our own rooms for a quiet hour, "three pictures which I want you to look at well and think of, all this week, then tell me next Sunday what lessons you have learned.

A man and a woman are given a more beautiful home than any king on this earth ever had. They do not know there is such a thing as suffering, or sorrow, or death. They know nothing of weary work. Whatever they do gives them only intense enjoyment. The great King who has given them all this tells them they may keep it on one simple condition. They fail and lose *all*.

—Hundreds of people bitten by poisonous serpents. They are moaning with pain and dying horrible deaths. Their leader tells them there is a cure on one simple condition. Some accept this offer of healing and are saved. Many, many refuse and died.

With what reverent hands must we uncover this last picture," she said and her face grew very serious and a hush came over the room, for the children knew what was coming. "We love this best of all," whispered one of them to me.

"Millions of poor suffering people, bitten by a more poisonous serpent than there is in the other picture. Suffering and sorrow, abject poverty, sickness and misery in every possible form, and Death—doing always their best to ruin the poor stricken people. But most of all sin itself reigning over them a king and a tyrant. But across this world there is a deep shadow, and we see that it is the shadow of a cross; very dark it is because behind the cross the sun is shining in all his glorious strength.

And on this cross hangs the man who calls himself the Savior of this world. The one who alone can save all those miserable people from the tyrant king. But oh, think of it children, the very people whom he came to save, whom he loves so tenderly, have nailed him there! And yet even after that he offers a cure, a sure and unfailing cure for all the sick ones, riches forever to all the poor ones, health and strength and love and life, everlasting homes, everlasting happiness, no separation forever more—all this, on one simple condition.

What is it?"

McLean's School House.

PINE PARK, N. C., Oct. 28th, 1898.

DEAR PRESBYTERIAN: I have been reading some of the little girls and boys letters, and thought I would write one too. I am a little girl 10 years old, and I go to Sunday school every Sunday to McLean's school house, and I expect you know where that is. We have a very nice Sunday school. I am studying the Shorter Catechism, and my teacher is Miss Lila Love, and I like her very much. I have got two little brothers, one is nine years old and the other one is seven years old. And both of them go to Sunday school. I have no sister, and when I play with my doll babies, I have to play by myself. I hope this letter won't reach the waste basket, and I hope to see it in print.

Your unknown friend,
SYBIL J. WOODELL.

Wants the Tool Box.

SMITHFIELD, N. C., Oct. 31st, 1898.

DEAR PRESBYTERIAN: I don't see why the little children don't write more. It has been a long time since that time I wrote. I was very sick with measles when my letter was printed in the paper and I was glad to see my letter in the paper. We like to read your stories about Mr. and Mrs. Papanmama and Mr. Three. Who was Mr. Three anyhow?

I have had a rabbit box set three days and haven't caught anything in it yet.

You haven't told who got that prize for writing the best letter yet. I wish I could have got it—I mean that tool box.

It will soon be my birthday and then Christmas will come soon after that and maybe somebody will give me a tool box for a present.

It seems like the children don't want to get that prize, because they don't write many letters for the paper.

We have a pretty horse named Pearl. She is right fat but she is not as fat as she can be. I do not like to see a horse so fat. She is very gentle and loves to be petted. She will come to the door and call us to give her cake or sugar. Not long ago Pearl was in the back yard eating grass and it was about the time for chickens to go to roost and some chickens got up in our peach tree to sleep. Pearl saw them and went and rubbed against the tree and shook them so bad they all began to squall and cackle. She would stop shaking them and look up in the tree at them and then shake them again like she was just doing it to tease them. It was real funny.

It is about time for us to go to Mr. Napper's house, so good-night to all.

Lovingly yours,
LEE TURLINGTON.

From the Twins.

HOLTON, N. C., Oct. 31.

DEAR PRESBYTERIAN: Jessie and I are twins and are going to write you a letter a letter to the PRESBYTERIAN. We go to Williams Memorial Church. Mr. Barclay is our pastor. Yesterday was Children's Day and we got about fifty-five dollars in the mite boxes. We are going to school soon. Mr. Barclay has a little baby. His name is Tom. I have a little niece named Fannie May. Jessie and I have a calf; her name is Millie. We are going to have a great big corn shucking to-morrow night.

MAUD LITTLE.

HOLTON, N. C.

DEAR PRESBYTERIAN:—I am a little girl ten years old. I picked cotton and made money to put in my mite box. I put a half a dollar in it. It is coming cold and I don't like to pick. I said the Child's Catechism and got a Testament. I am studying the Shorter Catechism now. I have made three dollars picking cotton. I am going to buy my clothes with it. I haven't anything else to tell. I must close for this time. Your little friend, JESSIE LITTLE.

A Preacher Who Reads the Bible.

SMITHFIELD, N. C., Oct. 31st, 1898.

DEAR PRESBYTERIAN:—Last Monday was my birthday. I was seven years old. Some of the school-girls gave me this envelope and this paper and two cents and I am going to use it to write you a letter and buy a stamp to put on it. I got a heap of presents on my birthday. I said a birthday speech in school. It was called "Seven Times One To-Day." And one of our neighbors had a little baby on my birthday.

Lee has a new suit and papa is going to get me one soon, and then mine will be the newest.

We have a little missionary society. It meets over here, and Aunt Annie tends to it, and we sing and she reads. We have a good time. Everybody brings five cents a month.

Our preacher is Mr. Hines. He is a good preacher. He reads the Bible.

I can read the Bible myself now, and I know the XXIII. Psalm and the I. Psalm by heart. I believe I will learn the dark verses those little children said after they went to bed.

I have written before this. We have every one of the papers in a Star binder. I will close.

Your little friend,
EDGAR TURLINGTON.

Playing School.

LINCOLNTON, N. C., Nov. 2, 1898.

DEAR PRESBYTERIAN:—I am just 5½ years old, and I want to get 6 years old so bad I can hardly wait for the time to roll round. I can't go to school yet, but have to stay at home with mamma and help entertain two baby brothers. They are very sweet, but I get very tired of them sometimes. I play school, but my brother James is the only pupil, and he does not behave well in school, and I am not a good enough teacher to *make* him behave right, so our school is not a very good one. Your friend, LUCY S. LOVE.

the dove.

Mount Vurnon N C

DEAR PRESBYTERIAN: this is the first letter to you i have one sister and three brothers i have a dove pet near as Big as me and sister has one to. my papie has a store and i eat candey When i Want it now i Will close this time your unknown friend

LISIEBETH YERLY.

Age 3.

To Surprise Papa.

HENDERSONVILLE, N. C.,
Oct. 27th, 1898.

This is the first time I have ever written to you. Papa is away at Synod and I am writing to surprise him.

We came up here from Tallahassee, Fla., about a year ago. The country is very different from Florida. I like it very much, especially the snow.

I go to a private school taught by the Misses Sample. I love my teachers and always try to know my lessons. We have Physical Culture every day and I enjoy the marching so much. I like to go to this school for there are so many pretty little girls going. I have two brothers and one sister. My oldest brother is in Asheville, my second at Davidson College, and my little sister and myself are at home with papa. My mama died about seven months ago.

I wish all the little readers could see the mountains now; they are so pretty with all the different colored leaves.

I must close now. I will write again sometime if this don't go into the waste basket. Your little friend,
JAMES W. CALDWELL.

Without the Big I.

LINCOLNTON, N. C., Nov. 1st, 1898.

DEAR PRESBYTERIAN:—Most of the letters from the little folks in the paper have that one word I so big in them. This is an attempt without that big word in it. Your humble servant is at school under a fine teacher, Miss Kate Shipp, but whether or not she thinks this boy is a fine student is a doubtful question. They are going to have a concert and the music teacher is the sweetest and prettiest little lady, and she is this boy's cousin, and she says that your humble servant must play a piece on the piano. Now won't you come to the concert? It is to be hoped this letter will not be cast aside, because there is a good grandmother who will be pleased to see it. Your little friend, DAN G. CRAWFORD.

He Didn't Shut the Door.

"Anybody'd 'spose Dick was brought up in a saw-mill where there were no doors to shut!" grandma used to say, "for he's everlastin'ly leavin' 'em open!"

She was making him a "round-about." Mr. and Mrs. Mix had kindly invited him to spend a week at their farm, and he was anticipating all manner of fun with Johnny. Now, as he stood while grandma fitted the round-about, her bright shears snipping the neck and paring the arm-holes, it was a good chance for her to lecture him—too good a chance, he thought.

"You must remember, Dick," she was saying, "and shut the doors after you when you are at Mrs. Mix's."

"Maybe they won't want 'em shut," said Dick, perversely. "In warm weather folks keep their doors open."

"I'll give you a good rule to follow when you are in a strange house. Leave the doors as you find 'em; shut the doors you find shut and leave open the doors you find open. If you do that you can't go far wroug. Now, remember!"

Dick was glad when his round-about was fitted, for he didn't like to be lectured. Boys don't. But they sometimes need it, all the same.

He went on his visit the next day. And the very day after he got into an awful scrape!

It was haying-time, and the men were very busy in the hay-field. It was raspberry time, too, and Mrs. Mix and the girls picked berries whenever they had time. Johnny and Dick raked hay and picked berries, some; but eight-year-old boys are not much help after all.

They were always on hand to ride back to the field in the big empty wagon after the hay was unloaded. That was fun! Dick was thirsty that afternoon, and went for water just as the team was backing out of the barn. The house was all quiet, for Mrs. Mix and the girls were out berrying. The water barrel was in the shed-kitchen, and there on the table were nice things cooling for supper—custard pie and doughnuts and gingerbread. How good they smelled!

Dick drank quickly and rushed out again, leaving the door wide open. A crowd of big chickens were around the door, and one young rooster flew up on the wood-pile and crowed awkwardly.

"Hear that young rooster!" laughed Johnny, as Dick climbed hastily into the wagon. "He says, 'Shut—that—back door!' as plain as can be."

Dick thought of grandma's advice, but soon forgot it. At supper time Mrs. Mix and the girls came home, tired and loaded with berries. Johnny and Dick came to the house at the same time.

What a shed-kitchen that was! Not a pie, doughnut or sheet of ginger-bread to be seen, but plenty of crumbs and some broken pie plates on the floor. The chickens sat lazily about the yard, their crops sticking out suspiciously.

There was only bread and butter for supper!

Dick was homesick and went home the next day. And I fear Mrs. Mix wasn't sorry.—*Mattie W. Baker in Presbyterian Banner.*

Davie's Surgical Hint.

"Davie, I think I left my spectacles up stairs," said grandpa, after he had searched the sitting-room for his accustomed helpers.

"Oh, dear!" began Davie, who always thought it a great nuisance to go up and down stairs unless he wanted something for himself, and couldn't get anyone to go. But before he had finished his grumbling sentence, little Lillie had deposited her lapful of patchwork on the sofa, and, with a cheery "I'll get them, grandpa," was on her way upstairs.

"Davie, you forgot to put your tools away," mamma said, a little later.

"Oh, dear! It's such a bother to put everything away!" fretted Davie. "Can't I leave them where they are till to-morrow, for I went to use them again?"

"No; I want them put away at once," said mamma, in such a decided tone that David knew she required instant obedience.

"Oh, dear! I never can learn this long lesson!" he grumbled that evening, when he sat down to prepare his recitation for the next day. "It's such a lot of work to translate all the sentences!"

Dr. Morton had dropped in for a little chat with Davie's father; and he looked up, as he heard the impatient exclamation.

"What do you think I have been doing to-day, Davie?"

"What, sir?" asked Davie, glad of a diversion from his books.

"Breaking a little girl's arm."

"Do you mean mending it doctor?" asked Davie, thinking that the doctor had made a mistake.

"No; I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and had been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help to the family; but since her arm was hurt she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break her arm again, and reset it."

"I think I'd rather never be able to do anything that have that done!" exclaimed Davie.

"Why, that's unfortunate!" remarked the doctor. "I've been thinking that there is a bone about you that ought to be broken very soon, if you expect to become an active man. I've been meaning to mention it to you for some time."

Davie turned pale. He was not at all fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice. "Will you have to break it?"

"No; I can't very well break it for you," answered the doctor. "You can break it for yourself better than anyone can break it for you. It is called the "lazy bone."

"Oh, that's what you mean!"

And he was so relieved that he smiled at the doctor's words.

"Yes, my boy; that is the bone I mean; and it is a bone you ought to break very soon, if you ever expect to be of any use in this world. It will take a pretty determined effort to break it, for it's one of the toughest ones I know anything about; but you can break if you make the effort. "Will you try?"

"Yes, sir; I will," promised Davie, manfully; his face flushed with mortification at the thought that he had earned a reputation of laziness.—*Ex.*

What Boys Should Learn.

There are a great many things boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of great help to them oftentimes when they need help.

Among other things boys should learn, these may be named:

1. Not to tease boys and girls smaller than themselves.

2. Not to take the easiest chair in the room, put it in the pleasantest place and forget to offer it to mother when she comes in to sit down.

3. To treat mother as politely as if she were a stranger lady who did not spend her life in their service.

4. To be kind and helpful to their sisters as they expect their sisters to be to them.

5. To make their friends among good boys.

6. To take pride in being a gentleman at home.

7. To take mother into their confidence if they do anything wrong; and, above all, never to lie about anything they have done.

8. To make up their minds not to learn to smoke, gamble or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones.—*Ex.*

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry blue eyes,
"Knows how to do if a fellow gets hurt
By a thump, or a bruise or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean—
If a fellow's face is not quite clean;
And if your trouser's are torn at the knee
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
And only sorry if you're bad;
And I'll tell you this, if you're only true,
She'll always forgive you, whatever you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother every day;
A fellow's a baby that won't obey."

—*Philadelphia Press.*

FOUR BEDTIMES.

"Bow-wow-wow," said the dog,
"'Tis time this little puppy went to bed,
For playing in the dark
Will take away your bark,
And you'll never make your mark," she said.
Then the puppy stopped his play,
And went to bed straightway,
Curled up in his clean straw bed.

"Cluck, cluck, cluck," said the hen,
"'Tis time this little chick went to bed,
Or you'll live to be a fowl,
Which in the night will prowl
And be taken for an owl," she said.
Then without a single peep
The chick went off to sleep,
Soft tucked in its warm feather bed.

"Purr, purr, purr, said the cat,
"'Tis time this little kit went to bed,
Or you'll grow to be a cat—
And you wouldn't much like that," she said.
Then the kitten in a trice
Slept and dreamt of catching mice,
Wrapped in fur in her basket bed.

"Come, come, come," said mamma,
"'Tis time this little boy went to bed,
To sleep throughout the night,
To awaken fresh and bright," she said.
But that boy did tease and tease—
"Let me sit up this once, please,"
And at last was carried pouting off to bed.

—*Sunbeam.*

ON GUARD.

BY PRISCILLA LEONARD.

You have a little prisoner,
He's nimble, sharp and clever;
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out, he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For the same dangerous prisoner
Is just—your little tongue.—*Ex.*

THE HOUSEHOLD.

Address all communications for this department to No. 412 North Graham street, Charlotte, N. C.

Beginning with this issue, we shall publish a series of short talks about "Our Children" from one of our most valued contributors. "Only the desire to be helpful, even in a small way," induced her to comply with the request for these articles. "Because," she says, "I do not read books on this subject, and all I have to say will be a stroke off my own bat." This is exactly what we want, the helpful experience and practical advice of women who are doers, not theorizers.

About Our Children---The Home Atmosphere.

It is natural with most of us to pet flowers, I suppose. Although we may have neither conservatory nor pit, every summer we make a collection of perhaps, a begonia first, then a rose-geranium, or a lovely zamia, or a seductive cactus, and so on, reveling in the possession of them all through the season. But as winter comes on they begin to droop, and at last some night the mercury drops down to the freezing point in the sitting room, and our favorites are gone.

But we have a neighbor who devotes herself to flower-culture and so her fires never die out at critical moments and her room remains a veritable bower all winter. She keeps her plants strong and thrifty in that warm, life-giving atmosphere. Not too warm though; the thermometer on the wall warns her when the temperature would run up too high. There is a law for treating plants to which she adheres and is safe.

And so I think it is with our children. In writing these little paragraphs about them it seemed natural to begin with the atmosphere of the home—that in which the child is to live. And I think you will agree with me that love is that atmosphere, warm and nourishing, which the child must have, if the nature is to grow and expand and blossom as God meant it to. If you have a home and the care of a child about whom you are solicitous, I say to you as Mr. Drummond said to the young missionaries on the eve of their departure. "You can take nothing more than love; if you hope to succeed you need take nothing less." I don't mean the love that gives unlimited indulgence or license; love is the strongest form of wishing, it desires the good of its object, and that of course is not always to be attained in the way of indulgence.

But if the child feels confidence in the affection and tenderness of his parents, restraint and prohibition will not chill him. We may impose on ourselves, and imagine that we are acting from a sense of duty; but the child is never deceived; he knows whether our restraint or correction is due to selfishness or whether we are constrained to deny him by the very love we bear him.

How essential is it then that we should give the children this atmosphere of love and tenderness; not neglect it on the plea of work, or pleasure; not through irritation or nervousness or over-severity freeze them, nor through mistaken indulgence wither what is best and noblest in their natures. I have heard that wealthy people in steam-heated houses often buy decorative plants to adorn their homes, but in that artificial atmosphere they change and die and are cast way. So it is with children—in parental love their natures flourish, in parental indulgence their souls become withered and worthless. Shall we not then look well, first of all, to our home atmosphere?

LEIGH.

RECIPES.

LITTLE FLOUR MUFFINS—1 cup flour, 2 cups sweet milk, 3 eggs beaten separately, salt. Cook in iron gem pans. Have the pans hot when you put in the muffins. Bake from 15 to 20 minutes.

MRS. RYBURN,
Shelby, N. C.

CHICKEN SOUFFLE—1 table spoon butter, 1 table spoon flour, 1 table spoon chopped parsley, ½ teaspoon of salt, dash of pepper, 3 eggs, 1 cup milk, 1 cup minced chicken. Make the white sauce by putting the butter in a sauce pan till melted, then add the flour, stirring until it bubbles but does not brown. Add milk slowly and stir until smoothe. Season with salt, pepper and parsley. Remove from the fire and stir in the beaten yolks of the eggs and the chicken. Stir the mixture over the fire for a few minutes, until the egg thickens, then remove. When this is cool add the whites of eggs well beaten, pour into a buttered dish and bake twenty minutes. Serve *immediately*. MRS. RYBURN.

CHEESE SOUFFLE—2 table spoons butter, 1 heaping table spoon of flour, ½ cup of sweet milk, ½ teaspoon of salt, dash of cayenne, 3 eggs, 1 cup of grated cheese. Make as you do chicken souffle and cook from twenty to thirty minutes. MRS. RYBURN.

Your readers may sometimes be at a loss to know how to dispose of the yolks of eggs after making white cake, Angel's food, etc. Pouring cold water over them preserves them fresh and ready for use in making batter bread or muffins—for days, in cold weather. Better still, is to drop them in boiling water and let them boil for 20 minutes or half an hour. Then drain the water off and mash them with a silver fork—season with salt, pepper, celery seed, a dash of mustard, a little melted butter, and a few drops of vinegar. This is a delicious relish for tea. Eight eggs will make a good dish for a half dozen people. MRS. SPRUNT,

Rock Hill, S. C.

Cheap, nice and very popular batter cakes are made as follows: Take about a pint of flour (according to size of family of course) and mix to a rather thick batter with butter-milk—it is well to do this over night but not necessary—just before frying, add salt and beat into the batter an even teaspoon of soda dissolved in a little hot water. These cakes brown beautifully and should be thick like buckwheat cakes.

MRS. SPRUNT.

CRAB APPLES—Put them in your preserving kettle, with cold water enough to cover them, and let them boil until the skin breaks. Then take them out one by one and skin them and remove the seed with a pen-knife. Make a syrup of a pint of water and a pound of sugar to every pound of fruit and when it is clear, drop in the apples and let them boil till they are transparent.—*Ex.*

We Have Just Opened

Some choice specimens of new fall suits in the popular fabrics and styles.

Of course the prices are proper. Come in and see what the coming styles are.

The Long-Tate Clothing Company,
CHARLOTTE, N. C.
☞Mail Orders Solicited.

THE LAW STUDENT

Who is unable to get away from home for the first year's work, may have proper direction in reading, by correspondence. In the regular Law Course, by this plan, one who does satisfactory work through the texts assigned in the junior year, will, on request, be admitted regularly without examination, to the senior class in the residence work in the Northern Indiana Law College, as a candidate for the degree of LL. B.

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MARRIAGES.

HANRAHAN—SNYDER—In Ports. mouth, Va., at the home of the bride's father, Nov. 2, 1898, by Rev. J. W. Goodman, Rev. G. B. Hanrahan, of Hat Creek, Va., and Miss Maude E. Snyder.

PICKENS-FINGER — At the residence of the bride's father, East 6th street, Charlotte, N. C., on Wednesday, Oct. 26th, Mr. W. B. Pickens and Miss Alda R. Finger, Rev. Jno. W. Stagg, D. D., officiating.

OBITUARY.

PAYNE.—In Kinston, N. C., Oct. 31, 1898, Major William M. Payne in the 71st year of his age. He was a native of Goochland county, Virginia, but came with his family to Kinston about seven years ago.

He had been for many years a faithful and consistent member of the Presbyterian Church. Was one of the charter members and for some time the only ruling elder of the Atkinson Memorial Church in Kinston.

Kind hearted and unselfish, always courteous and upright, he was beloved and respected by the entire community.

A devoted wife and six children mourn his departure, while the Church and community recognize an irreparable loss. But our loss is his gain for, "Blessed are the dead which die in the Lord." P.

ANDERSON — Died, near Allison Church, S C., Oct. 29th, of typhoid fever, Samuel Calhoun Anderson, son of Mr. and Mrs. S. A. Anderson, in his 16th year.

WICKER.—Mr. and Mrs. A. E. Wicker, of Pocket, N. C., have gone to the rest that remaineth for the people of God.

Mrs. Caroline McIver Wicker was born Nov. 8th, 1826, and died Sept. 11th 1898. She was a sister of Judge Jas. D. McIver, of Carthage, N. C., and Judge Alexander W. McIver, of Caldwell, Texas. She was an affectionate wife, loving mother and true friend. Early in life she embraced Christ as her Savior and lived long to adorn His Gospel. At the time of her death she was a member of Pocket Presbyterian church. Hers was a sweet Christian life. It was "as the shining light that shineth more and more unto the perfect day. As the end drew near her faith in Christ was unfaltering and she sweetly "fell on sleep" in the arms of Jesus.

Capt. Alexander M. Wicker died Oct. 7th, 1898, being in his sixty-eighth year. He only survived his wife three weeks and three days. Mr. Wicker was a good citizen. He was always willing to deny himself for the good of others. He was a man who thought and talked well on the affairs of Church and State. He was devoted to his church, his Bible and family altar. For about thirty years he was a deacon in Buffalo church. At the time of his death he was an elder in Pocket church. He fought a good fight, he finished the course, he kept the faith and passed away in peace.

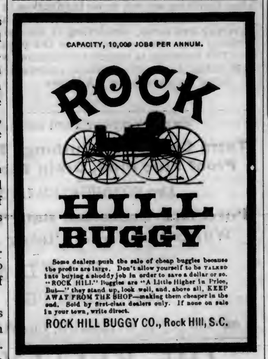
Mr. and Mrs. Wicker both "died in the faith." Their bodies now rest in the beautiful cemetery at Buffalo church. Their married life was long and happy. They were together in life, together in death and are now together in heaven.

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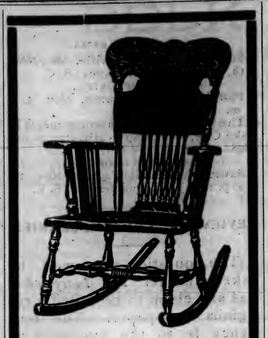
Recently the Southern Industrial Publishing Co., with R. H. Weeks, manager, who has a long and valuable experience in this line, began work on a new City Directory for Charlotte. The book will be completed by January 1st, 1899, and it promises to fill the long felt absence of a complete publication of residental intelligence. The work is being prosecuted with skill and care and no expense will be spared in its compilation and in its mechanical make-up.

Mr. Weeks, with his experienced corps of solicitors, is on the town seeking information from such material as will afford the slightest intelligence, and our people will promote the interests of Charlotte by giving their aid toward the furtherance of the project.



Dr. W. H. Wakefield
Will be at his office, at 40 S. Tryon St., during 1898, except on Thursdays and Fridays of each week. His practice is limited to Eye, Ear, Nose and Throat.

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Presbyteries--Fall Meetings.

SYNOD OF ALABAMA.

South Alabama, Prattville, Ala., Nov. 11th, 11 a. m. D. A. Planck, S. C.

SYNOD OF FLORIDA.

Florida, Smyrna church, Nov. 4, 7 p. m.

The Presbytery of Suwanee meets in Lake City, Fla., Nov. 4th, 1:30 p. m., 1898.

SYNOD OF GEORGIA.

Savannah, St. Mary's, Ga., Nov. 11, 7:30 p. m. J. W. Quarterman, S. C.

REVIEW OF CONTEMPORARIES.

The question may well be asked whether *The Independent* has any claim to be called a religious newspaper. The tendency is to the exclusion of everything pertaining to religious subjects. While the articles from correspondents have no pretense at a religious end, heretofore the editorials have had some tendency in that direction. But the "Coming Elections" were too important to be editorially thrust aside so there is an article on that subject, in which the editor gives instructions to his constituency how to vote. He then has this to say about North Carolina. We do not comment on it as its ignorance and partisan prejudice are evident in every line:

"The other State in which a Republican government exists hardly in form is North Carolina. There the Governor desires to execute the laws, but the white Democrats are in arms to prevent their execution. They say they have had too much negro office-holding in the State, where one negro is in Congress, and, by coalition with the Populists, many county offices are held by negro Republicans. To hold the offices for the white Democrats a race war must be started, and negroes are told they must not vote nor go to the primaries; for "negro domination"—that is, equal rights for the negro—must come to an end. To help these conspirators bands of armed men have been called in from South Carolina, armed with shot guns, in obedience to the hint of Senator Tillman, of South Carolina, who says that the true way for the Democrats to carry North Carolina is with shot guns. Governor Russell, of North Carolina, has issued a good enough proclamation, in which he declares that this state of lawlessness exists, and commands the insurgents to disperse; but it is quite improbable that throwing grass will do any good. It is very likely that by thus destroying a republican form of government the State will be "redeemed" from the rule of the people, for a while."

This from the *Presbyterian Banner* will meet with approval in many quarters. The self-

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An Hundred Fold, or Mrs. Belmont's Harvest, by Mrs Susan M. Griffith, 339 pages, 12mo, cloth. price 1 25	Howard McPhinn, a story for boys, by Miss S. O'H. Dickson, 295 pages, 12 mo., cloth, price 85c
The Outstretched Hand, a story of Mexico, by Miss Annie Marie Barnes, 84 pages, 12mo., cloth, price 50c	Stony Cardington's Ideal, by Miss May Anderson Hawkins. 280 pages, 12mo., cloth, price..... 85c

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appointed evangelist has had his day. We have certainly had enough of him in North Carolina. But the Presbyterian Church believes that evangelists are a necessary part of the church's working force and with the elasticity of its system it ordains them to their proper work in the foreign field and in the mission territory at home. The office is a Scriptural one and such workers as Brother Black and our local evangelists should be carefully distinguished from the peripatetic s whom Beecher once charged with preaching cream but living skimmed milk:

Dr. Radcliffe, in his admirable address to the Pittsburg and Allegheny Presbyterian Union last Thursday evening, uttered what was evidently in accordance with the feelings and thoughts of most of his audience when he said that he would like to see such a revival of "Imperial Presbyterianism" as would lead pastors and elders to do their own work—that work for which they are especially set apart—preaching the gospel, laboring for the edification of the church and the conversion of the impenitent, instead of calling in for these purposes peripatetics, self-styled evangelists of whom they know nothing and who know nothing of the fields which they are entering. This thought is certainly worthy of careful consideration. Pastors, elders, and also private Christians have assumed responsibilities in the churches and neighborhoods where their lots are cast, which they cannot and dare not delegate to others, and the duties of which no others can so well discharge.

We do not propose to say anything condemnatory of these evangelists or their work. There are localities where, no doubt, they are instrumental in doing much good, but for the most these are not districts well provided with churches, ministers, wise and faithful elders, and intelligent Christian people. A somewhat lengthened period of observation has convinced us that the permanent results of the efforts where churches, pastors, elders and other earnest Christians abound, have not been such either in number or quality, as the early reports had led us to expect. In most cases if the pastors, elders and others had put forth as much effort in doing their own work as they did in securing the evangelist and maintaining the meetings, more and better results would have been brought about. In this the wisest and most successful pastors that we have met agree with us.

The services at the Temple in Jerusalem, in Christ's day, were carried on without a flaw. Everything was done in obedience to law. Yet these very priests who officiated were denounced by Christ as "scribes and Pharisees, hypocrites." Every one knows it is impossible to offer any worship acceptable to God unless it be in accordance with the truth He has revealed and with the Spirit. Ever has God been seeking such to worship Him. His success in such seeking has not been great. Yet He has a people; had them in Elijah's day. There were a few thousand, great as was the defection into idolatry, who bowed no knee to Baal. There are in the English Church and in the Church in this country, many who worship God "in spirit and in truth." But they are not aided thereto by candlesticks and vestments, and by bowings to bread and wine and genuflections to an altar. "We shall see what we shall see," after awhile. May God defend His truth as revealed in the Holy Scriptures.

Now if the Episcopal Church could only recognize that the simplicity of the Jewish Synagogue, as carried over into the New Testament Church is to be our model rather than the gorgeous ritual of the Temple, the root of the error against which the *Churchman* fights, would be cut out. And if the old English word *Presbyter* were adopted instead of the shorter form *Priest* with all the misconceptions of that term and its attaching odium it would be better for our common Protestantism.

Here are two spicy editorials from the *Central Presbyterian:*

Race questions are pending in all parts of the world. Inequality is the fact in all cases, and equality is the universal claim of inferior classes. The gospel proposes to reconcile the unequal by fraternity in Christ. External differences will not be obliterated, but they will cease to be the causes of jealousy and oppression.

Protestant people, who seek to arrest the Reformation, are traitors to the cause of truth and civilization. A return to Romanism is an insult to Scriptural Christianity, and to American Democracy. Ritualists are at heart the advocates of priestly aristocracy as it marked the Middle Ages. Spain is their model.

The *Southern Churchman* with its conservatism and catholicity is battling manfully against some of the tendencies of the Episcopal Church in England and America. Here are two of its pithy paragraphs:

The funeral of a Dr. Robertson, atheist, took place in New York the other day, he naturally wanting no *priest* to be present thereat. Had he only known there are no priests in the Christian Church, he might have felt differently. His wife was not at the services, but did go to the burial; he and she about to be divorced. A Mr. Joseph Howard spoke briefly of the kindness of the Doctor, but "where he has gone we do not know. It would be idle to speculate, but we can say, God bless you dear friend, good-bye, good-bye." Strange that God's name should be invoked at the funeral of an atheist. "Where he has gone we do not know." It is not the business of this writer to intimate whither. God is the judge. We have to leave the atheist in His hands.

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A certain judge, before whom he appeared quite often, observing how Mr. Choate held his MSS at arm's length to read, said: "Mr. Choate, I would advise you to get one of two things, either a pair of tongs or glasses." The judge's pleasantry went home and Mr. Choate provided himself with glasses. When glasses are needed nothing else will take their place. Glasses is our business. Examination free.

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NEWS OF THE WEEK.

National Affairs.

There was a mutiny of colored soldiers, of the Sixth Virginia Regiment last Thursday on account of having white officers. The negro officers had resigned on account of incompetency. Another negro company stoned a passenger car at Chattanooga, breaking the windows and injuring a brakeman.

Yellow fever has been banished from Santiago by the excellent sanitary regulations of Colonel Wood.

Gideon Marsh, fugitive President of the defunct Keystone National Bank, returned to his home in Philadelphia on Thursday, and surrendered himself to the authorities.

The Maria Theresa, which was successfully raised by Hobson, foundered at sea on its way to Norfolk, on Saturday. The crew fought heroically to save the vessel and were all finally rescued.

The general movement of troops from Camp Meade to Southern camps has begun.

A part of the Capitol was destroyed by fire from a gas explosion on Monday. Many valuable Supreme Court records and books from the Law Library were lost.

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NORTH CAROLINA PRESBYTERIAN

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CONTENTS.

	PAGE
Little Feet. Poem	1
Sermonettes	1
CONTRIBUTED: Scriptural Sanctification.	
Rev. Jno. M. Rose, D. D.	2, 3
Reverence. *Senex*	3
Note from a *Lover of Ministers*	3, 4
The Adornment of Woman. Westminster League. Sunday School Lesson	4
Foreign Mission Report. Acrostic	5
CHURCH NEWS	6, 7
EDITORIAL: A Male Jenny Geddes	7
Anarchy and Revolution	7, 8
CHILDREN'S DEPARTMENT: Letters to the Children The Children's Letters. Stories. Poems	10, 11
THE HOUSEHOLD	12
MARRIAGES AND DEATHS	13
Review of Contemporaries	14, 15
NEWS OF THE WEEK	16

LITTLE FEET.

Two little feet, so small that both may nestle
In one caressing hand,
Two tender feet upon the untried border
Of life's mysterious land.

Dimpled and soft, and pink, as peach tree blossoms
In April's fragrant days—
How can they walk among the briery tangles
Edging the world's rough ways?

Love for a while will make the path before them
All dainty, smooth and fair—
Will pull away the brambles, letting only
The roses blossom there.

But when the mother's watchful eyes are shrouded
Away from sight of men,
And the dear feet are left without her guiding,
Who shall direct them then?

How will they be allured, betrayed, deluded,
Poor, little, untaught feet?
Into what dreary mazes will they wander—
What dangers will they meet?

Will they go stumbling blindly in the darkness
Of sorrow's tearful shades?
Or find the upland slopes of Peace and Beauty,
Whose sunlight never fades?

Will they go toiling up ambition's summit,
The common world above?
Or in some nameless vale, securely sheltered—
Walk side by side with love?

Some feet there be which walk life's track unwounded,
Which find but pleasant ways;
Some hearts there be to which this life is only
A round of happy days.

But they are few. Far more there are who wander
Without a hope or friend—
Who find their journey full of pains and losses,
And long to reach the end.

How shall it be with her, the tender stranger,
Fair faced and gentle eyed,
Before whose unstained feet the world's rude highway
Stretches so strange and wide?

Ah! who may read the future? For our darling
We crave all blessings sweet,
And pray that he who feeds the ravens
Will guide the baby's feet.—*Sel.*

We shall have a Thanksgiving number next week. We hope our subscribers who owe for the paper will help us to have a Thanksgiving of our own.

SERMONETTES.

However justifiable, the shedding of blood is a terrible thing. The duty of the hour is forbearance. The spirit that should animate the white people of this State now is the spirit of compassion. Negro rule is henceforth a thing of the past in the South. Social eqality is a bugbear that thinking men no longer fear. Society makes its own laws. If there were need, the good qualities of the negro, and they are many, might be pointed out. And there are memories for most of us, of boyhood's companions, of servants who were almost members of the family, of the old "mammy," perhaps, or of the old "uncle" who was guide, philosopher and friend.

There are some who can recall the fact as an experience, that in the dark days of the Civil War, when white men were at the front and the women and children, the house and the farm were left in the negro's charge, not once were his black hands stained with crime.

It is the duty of every man, especially, whose heart has been touched by the compassionate Christ, to labor and to strive for the restoration of the old friendly relations between the races set down here side by side in the Providence of God. The South must work out its own destiny and the law of kindness will go farther towards the permanent solution of our problems than the law of might. The law of kindness is the law of Christ. "Ye shall be witnesses unto me * * * in Samaria."

Philip went down to the city of Samaria. The Samaritans were densely, wofully ignorant. What did he do for them first? Found a school? No, he "preached Christ unto them." A little later he found that they were led astray by Simon Magus. Did he prepare a lecture on Eastern magic? No, he kept on "preaching the things concerning the Kingdom of God and the name of Jesus Christ," until Simon himself was convinced. A little later still he found himself sitting in a chariot with a colored man who was disturbed about the interpretation of prophecy. Instead of delivering a discourse on hermeneutics we find that Philip "began at the same scripture and preached unto him Jesus."

What a commentary the miracle at the Gate Beautiful is upon the insufficiency of mere humanitarian schemes! The cripple at the gate was borne thither day after day by humanitarians and carried home again. And every now and then a humanitarian would give him a mite or a farthing. But the cripple was a cripple still, though supported by the kindness of the world. Two poor men who had seen Jesus Christ said to him, "Rise up and walk." Henceforth he could stand without the world's assistance. The Gospel first! Men seem willing to contribute their means for every humanitarian effort. And that is well. But it is insufficient. Nor is anything needed as a preparation for the Gospel. The Gospel brings the blessings of thrift and cleanliness and education and culture and refinement in its train. The trouble with the humanitarian is that he wants to cultivate men up to a proper appreciation of the Gospel. That work is endless and hopeless. The Gospel heals the cripples and puts them to helping others.

It was the truth which is now called Calvinism that Christ taught Paul in the vision at Corinth. Corinth was the wickedest city in the world and Paul was discouraged. But the Lord said to him, "Speak and hold not thy peace. *For I have much people in this city.*" Not "I shall have, after they have repented and believed." But "I have." 'They are my people now, though they give no sign of it. That proud philosopher; that poor slave; that woman going into the Temple of Neptune for idolatry and worse, are my people, redeemed by my blood, chosen in me before the foundation of the world. And as you preach, Paul, they will be brought to hear you, will be converted, and by their changed lives will show that they belong to me.' And there was never better inspiration for this soldier of Christ than the promise of certain victory. Is there any better for us?

The two quotations following are taken from a sermon by Dr. P. H. Hoge, preached in Wilmington last Sunday, from the text, "He is better that ruleth his spirit than he that taketh a city."

"But our highest duty, and the one which demands the self-control that only the highest manhood can exercise, is in our duty to our colored neighbors. Thrust into a citizenship for which they were not prepared, becoming a prey at once to the arts of designing politicians, who, for their own selfish ends, alienated them from those whom in all things else they looked upon as their best friends, petted and coddled by well-meaning philanthropists, who did not understand their needs, or their best interests, who can quietly and dispassionately consider their history and conditions and not pity them, not sympathize with them, not lend them a helping hand?

"Above all things, we need to remember that their great need is the gospel of Christ. The Holy Spirit can dwell in the humblest heart, and transform the lowliest life. We must live that religion before them in our daily life, and teach them that religion is not only an emotion, but a morality. Let us fulfill these duties as citizens, and as Christians, and the future we may safely leave in the hands of God."

CONTRIBUTED.

Scriptural Sanctification.

[CONCLUDED.]

[REV. JOHN M. ROSE, D. D.]

We come to the new dispensation. Shall we find perfection in the man of the New Testament, who was "not a whit behind the very chiefest Apostles," and who "labored more abundantly than they all?" It seems impossible to doubt that, if any one ever did attain unto a state of sinless perfection, it was Paul. The manner of his conversion, the rank which he took as an Apostle, the prominence given to his life and work in the New Testament Scriptures, his ardent zeal in the cause of his Master, the great success which attended his labors, his wonderful seasons of communion with God, the special and oft-repeated revelations granted to him, his rapture to the third heaven, his fervent longings to depart and to be with Christ—all testify that he was an extraordinary man. He was raised by the grace of God to a level far above that occupied by other men, expressly to be an example to the rest of mankind. He is the only being in all the ages, in human form, with the single exception of his Master—"who was holy, harmless, undefiled, and separate from sinners"—who, in any part of the Bible, assumes the responsibility of recommending himself as an example to be imitated by others, "Be ye followers of me." Doubtless, therefore, we may regard his attainments in the Christian life as attainments that have never been and probably never will be, surpassed.

Now let us see what record he gives of himself—and let us not forget that he writes infallibly, under the special superintendence and guidance of the Holy Spirit, and therefore with absolute inerrancy. In his epistle to the church at Philippi—written, you will remember, in the latter part of his life—he gives the most minute account of himself, with special reference to the progress he had made in his Christian course. The figure he employs is that of a "race." He supposes his course to be marked out and prescribed in the gospel. He has his eye fixed on a "mark," which he calls "the mark for the prize"—a goal which he must reach before the prize could be awarded. The "mark for the prize" is without doubt perfection in holiness, the only goal to which he is commanded to run, the only point beyond which there is nothing more to be acquired or done.

Now what does he say—in three more years he was to obtain the "crown of righteousness" which the Lord, the righteous judge, had promised him—what does he say concerning his progress? "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." As if he had said: "After all the progress I have made in the divine life, there are other and still higher attainments before me. I pretend not to have reached the point at which I am aiming, but I am pressing on toward the mark." Nor does this testimony regarding himself differ from that which often occurs elsewhere. He never speaks of himself in language, which implies that he was without sin, or had already obtained the victory, but he frequently lays stress upon his constant and daily struggle against temptations and defilement. See the 7th chapter of Romans, where his struggles with remaining sin are described at length. "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Rom. vii:18-25. So far from regarding himself as having nothing more to do in the warfare against sin, he exclaims from the depths of his bitter experience. "O wretched man that I am! Who shall deliver me from this body of death?"

This testimony is so direct and conclusive, that the only way of evading its force is to deny that Paul is here describing his experience as a Christian, and so the advocates of sinless perfection foolishly resort to the expedient of declaring that the Apostle is narrating his experience—his conflict with himself under conviction of sin—before his conversion. But the passage does not truly describe the experience of any unconverted man at any period of his life. Such an interpretation does violence to the common sense of every reader of the Scriptures, and is inconsistent with the plainest historical facts in the life of Saul of Tarsus. The only time in his life when he approximated being a Perfectionist was when he was Saul of Tarsus, "a Hebrew of the Hebrews," "a Pharisee of the Pharisees," and not when he was Paul the great Apostle of the Gentiles. If not true of Paul, it is fair to infer that a state of entire sanctification in this life has never been attained. We fail, therefore, to find among those Scriptural models of faith and holy living an example of entire sanctification. It would seem scarcely worth while, therefore, to pursue the inquiry further. Moreover this accords with the experience and views of the most eminent saints in every age. As the piety of the individual rises, his sense of remaining sin becomes deeper and more affecting. The nearer he comes to the throne, the lower he lies in confession and self-abasement. When his devotion burns with the brightest and purest flame, he has the clearest insight into the depths of his own depravity.

2. In the second place, I remark, *we have no promise in the Word of God assuring us of the attainment of entire sanctification in this life, or any intimation indeed of its possibility.* No stress is to be laid on the mere use of the words "perfect," "complete," "blameless," and others of similar character, because the latitude of meaning to be assigned to such terms depends upon the connection in which they are used.

The advocates of sinless perfection are fond of quoting: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God," but the quotation proves too much. If cited to establish the theory of sinless perfection, it equally shows that all Christians are perfect—that regeneration involves the necessity of entire freedom from sin. We must find an interpretation consistent with the "analogy of faith."

It is said that God commands us to be perfect, and that He would not do this, if it were not attainable. The reasoning is that the existence of a command implies the practicability of the thing commanded. Unless obedience were possible the command would be unjust. I answer; "True, God cannot require of us a physical impossibility. But our inability to keep God's whole law perfectly is not physical." It began in man's sin. It continues because of man's sin. Our impotency is an "inability of will." It is right in God to require perfection of us, and to instruct us to seek it, because His own perfect nature can accept no less. The perfect law is a transcript of His own matchless perfections, and He cannot command otherwise.

It is said that He has commanded us to pray for entire sanctification, and if we ask it aright God will bestow the blessing upon us. I answer, that depends altogether upon what He has promised to do. All that He has promised He will undoubtedly perform. If there is any such promise, where is it to be found?

It is said that we have a right to infer that entire sanctification is attainable from the abundant provision which is made in the gospel for the sanctification of those who embrace it. The Holy Spirit is our Sanctifier. The inference is not legitimate that He will bring it to perfection in this life. Whether He will or not must depend altogether upon His will as revealed; and therefore the question returns—has He promised that He will in the present life?

Another argument is attempted to be derived from the prayers, which are recorded in the Scriptures. That of Epaphras is cited as an example, who prayed "that ye may stand perfect and complete in all the will of God." Answer; God will answer the prayers of His people in His own time. He is sovereign in the selection of the time, and so the question recurs, what has He promised?

3. On the other hand, *sanctification is never complete in this life, for the Scriptures expressly affirm the contrary.*

They declare that all men are sinners. This does not mean simply that all men have sinned, that all are guilty, but that all have sin cleaving to them—that remains of sin exist in all living men. "If we say that we have no sin, we deceive ourselves and the truth is not in us." I. Jno. i:8. "In many things we offend all." Jas. iii:2. "There is not a just man upon earth, that doeth good, and sinneth not." Eccl. vii:20. "There is no man that sinneth not." I. Kgs. viii:46. So while, on the one hand, we have no promise assuring us that entire sanctification is attainable in this life or any intimation of its possibility, on the other hand, we have the express affirmation of Scripture that remains of sin exist in all living men.

I remark again.

4. *There are many known and acknowledged facts and declarations of Scripture, which are inconsistent with the attainability of entire sanctification in this life.*

(1) The strongest representations of Christian experience and practice exclude the notion of sinless perfection in this life. As portrayed in the Word the inward life of the people of God to the end of their course in this world is a repetition of conversion, a continual turning to God, a constant renewal of confession, repentance and faith. It is true of all saints, patriarchs, prophets and apostles, of whose inward experience the Bible gives us any account. Look at the similitudes which our Saviour uses to shadow forth the advancement of the Kingdom of God in the world in general, and in the hearts of believers in particular; the parable of the "Leaven," which represents the gradual growth of grace in the heart until the whole is leavened; the parable of the "Seed growing secretly"—when the fruit is brought forth, "immediately he putteth in the sickle, because the harvest is come." There is no interval of time between the ripening of the fruit and the putting in of the sickle. Look at the "Lord's Prayer," in which all Christians are taught to pray for the pardon of sin daily.

(2) It is an acknowledged fact that there is no degree of holy living in this life, beyond which Christians are exempted from afflictions and trials. Such exemption is neither contemplated in the Word of God nor realized in actual experience. Yet the only revealed purpose of affliction—we thank God that this is true, as He everywhere teaches us in His Word—is the promotion of our sanctification. When sanctification is complete there is no place in the plan of grace for afflictions.

(3) It is an acknowledged fact that all Christians are directed to use the "means of grace," which are the means of their sanctification, as long as they live.

(4) It is an acknowledged fact, that while Christians remain in the present world they have corruptible bodies. The idea of a perfectly holy spirit remaining in union with a corruptible body presents an incongruity, to which no parallel can be found in any of the works of God. The Apostle describes it as a "vile" body, i. e. a body distinguished by great infirmity and weakness, subject to innumerable ills and distresses, furnishing many occasions of temptation to sin, and acting as a constant weight upon the upward tendencies and movements of the soul. Surely when the work of sanctification upon the soul is done, God will provide it a better place of residence than the present body. Our entire sanctification and the emancipation of our immortal spirits are *simultaneous.*

Such facts as these are incompatible with perfect freedom from sin. We therefore conclude that entire sanctification in this life is not contemplated, as an attainable state, in the scheme of human redemption. It is a progressive work, commenced, continued, but not completed "'till the day of Jesus Christ," 'till the day of our emancipation from the clogs of flesh and blood.

It is objected by the advocates of sinless perfection that the views which I have presented are of injurious tendency—that it must have the effect of lowering the standard of personal piety, of cutting the nerves of exertion, if the believing sinner be told plainly that entire freedom from sin is impossible of attainment in this life. It will suffice to answer, that, beyond dispute, nearly all the active piety that has glorified God, and blessed the world has been the piety of those by whom this doctrine has been held; while the contrary view is historically associated with the radical error of lowering the requirements of God's perfect law, and with a false conception of the nature of sin, and has tended to incite false pride, and to drag the conscience into a tolerance of what it calls guiltless infirmities, but which are sins in the sight of an infinitely holy God.

The great motive to endeavor, the strongest impulses to holy living are desired, not from direct meditations upon our prospects of success and the lessening of the risk of failure, but from thoughts of the love of God. "The love of Christ constraineth us." Here is the mainspring of activity—here the fire that burns within, and keeps our zeal in a perpetual flame. Standing with our faces toward Calvary, our eyes on the Cross, and our minds intent upon the compassion and condescension of a suffering Christ, we gather the strongest motives to the pursuit of holiness, and so are impelled in all the higher achievements of the Christian life, cheered, in the meanwhile, by the hope, the precious hope, that were long, simultaneously with the emancipation of our immortal spirits, the gracious work within us will be fully done, and He will give us "an inheritance among all them which are sanctified."

[For the North Carolina Presbyterian.]

Reverence.

It is plain enough that a cheerful piety glorifies God, and promotes his glory. But it is time for a protest against that religious hilarity that is becoming so common, especially among the more youthful members of our Churches. We are forced to feel that a proper reverence for the Creator is becoming too rare in our social worship in many portions of our country.

The best examples of Scriptural piety are those in which the presence of God is most fully realized. A holy awe must be the habit of the angelic host in heaven, and much more ought to pervade the minds of sinful men on earth. This frame becomes us all at all times, but especially should it do so in our private or public acts of devotion. But every observer is aware of the general tendency to violate this obligation in our demeanor, on occasions of worship or the service of God. Solemnity is regarded by many as repulsive, and young people seem to imagine that it is incompatible with the enjoyment of religious exercises. It is hard to tell how much serious thought occupies the mind during prayer in a congregation, but that praise is often too hilarious in singing is well known.

It is a serious question, whether the embodiment of young people for religious exercises separately from the older, is not carried too far in our day. The visible example of the older class was doubtless designed by Providence as a guide and a check for their juniors, and we must think that Henry Drummond committed an error, when he told the children that youthful piety is of a different type from that of maturer years. This may be true as a matter of fact, but it certainly ought not to be so used so as to prevent the salutary effect of example.

Reverence is the first obligation of spiritual religion. The infinite disparity between God and ourselves, demands of those who approach Him a profound dread of his majesty, as well as adoration of his perfections. Worship is the expression of these sentiments. It is greatly perverted when our actions seem to betray a want of a proper sense of the character of the Being to whom it is addressed. The best Christian in the world will deplore his deficiency in this respect, and our young people ought to know that their solemnity cannot be too great in his presence.

We have cases before the mind, in which some young Christians indulge, during religious exercises, in Sunday school, Bible class, or on other occasions for their special benefit, in great levity of manner, betraying a shameful forgetfulness of the divine presence. Surely they ought to know that the angels veil their faces before the majesty of the Supreme Being, and that mortal sinners should treat him with a profound respect. Laughing or giggling during the study of the Word of God, is evidently more improper than bad manners in a parlor. We invite consideration to our suggestion, that the less children are segregated from older persons in religious service, the better. *The family is the best type of good government in Church and State.*

SENEX.

EDITOR OF THE NORTH CAROLINA PRESBYTERIAN:—The correspondents "C. P." and "Been There" I think are too severe on the ministers who have bestowed on them the degree of Doctor of Divinity. They are ministers of the everlasting Gospel and Ambassadors of Christ, and as such, the term used in speaking to them, viz: "Doctor" is I think not the best that could be given, for there are several kinds of "Doctors." There are beside D. D's, M. D's, LL. D's, Veterinary Doctors, and the cooks on the Mississippi steamboats, I have been told, are called "Doctors."

Some of these Doctors are not godly men, but they have the same salutation, i. e. Doctor, on the streets as the minister of the Gospel. I think Rev. is a more suitable term than Doctor for a minister of the Gospel. Besides the D. D. has become so common now that it almost ceases to be a mark of excellence. Those ministers who decline to accept the degree, as the Rev. Albert Barnes did, are more noted than those who do accept it, without regard to their motives.

How strange it would sound to say Doctor Spurgeon, Doctor Moody, Doctor George Muller, and others like them. I doubt if D. L. Moody had had a D. D. after his name whether he would have had such success in his work as he has had. Work-

ing people are rather shy of show, either in the services of a church or its building.

A LOVER OF MINISTERS.

[For a "lover of ministers" our friend is more severe upon the Doctors than either "C. P," or "Been There." We respectfully refer the D. D. question now to the D. D.'s themselves.—ED.]

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, NOV. 20th. Topic: *John Calvin.* A study. Ps. 18.

John Calvin was born at Noyon, in France, July 10th, 1509, and died at Geneva, Switzerland, May 27th, 1564. In a little cemetery on the outskirts of the city there is a grave marked by a single marble slab, on which is inscribed nothing but the two letters "I. C." No shaft of bronze or granite is needed to make the world remember its greatest uninspired theologian.

His name was Chauvin in French. Calvinus is its Latin form, and the form by which he became known to the world. The following sketch of his life is quoted from a little book, recently published, entitled "The Gospel as Taught by Calvin," of which the Rev. R. C. Reed, D. D., is the author, and a copy of which the writer would suggest, ought to be owned and read by every member of the League.

"From Paul to Calvin there arose not a greater than Augustine; from Paul to our day there hath not arisen a greater than John Calvin. He began his education with a view to the priesthood of Rome. By his father's advice he turned aside to law. His career was most brilliant. While still a law student at the age of twenty, he gave lectures to the class in the absence of the professor, and was honored, when hardly more than a boy in years, with the complimentary title of Doctor of Laws. At twenty-three he was converted, and four years later he issued the first edition of his *Institutes of the Christian Religion*—a work destined to exercise a wider and a more permanent influence on the thought of the world than any other theological treatise ever written. In his twenty-seventh year he went to Geneva, not intending to make this his home, but was induced to remain by the solemn admonitions of his fellow-countryman, William Farel. Before two years were ended both Farel and Calvin were deposed from the ministry and expelled from the city, because of their efforts at reform and the severity of discipline which they tried to enforce. Calvin was soon recalled, and from then to the day of his death he was almost an absolute autocrat of the little republic of Geneva. He was such, however, solely by the masterful power of his intellect and the force of his character. What was the result? In a little while Geneva was radiant with the glory of a purified Church and a reformed municipality. Calvin's fame spread far and wide, and students by the thousands flocked to Geneva to attend his lectures, and many who were oppressed by tyrany elsewhere sought a place of safety under the sway of his influence. * * *

Notwithstanding some errors of thought, and some mistakes of conduct, we may safely say that God has never blessed the world with greater intellects or nobler characters than John Calvin. He has never had a detractor who could measure up to the level of his shoulder. When the multitudes who ignorantly caricature the system of truth which he taught, and try, by abuse, to tarnish the glory of his name, have been forgotten, his fame will shine on in its peerless lustre, growing brighter as time dispels the mists which malice and prejudice have thrown about it. * * * His thought was felt by Germany and Switzerland, it was dominant among the Huguenots of France, supreme in Holland, fruitful in England, and through Knox moulded Scotland. Nor was Calvin merely a thinker. He was as eminent for the saintliness of his life as for the splendor of his genius. Theodore Beza, his biographer, says: 'Having been an observer of Calvin's life for sixteen years, I may with perfect right testify that we have in this man a most beautiful example of a truly Christian life and death, which it is easy to calumniate, but difficult to imitate.' Ernest Renan pronounces Calvin 'the most Christian man of his generation.' * * *

The impartial student of history must assign Calvin a place in the very front rank of earth's greatest and best."

Calvin's labors were incessant. He preached or lectured on theology nearly every day in the year. His works, if all published, would form seventy octavo volumes.

SUNDAY SCHOOL LESSON.

Fourth Quarter—Lesson IX—Nov. 27, 1898.

TEMPERANCE LESSON.—Prov. iv:10-19

GOLDEN TEXT.—My son, if sinners entice thee consent thou not.

The book of Proverbs came in part, we shall say mostly, from King Solomon. Part of it also came in the time of Hezekiah. The history of Israel which we have been studying is a striking example of the uselessness of mere precept unless there is some deeper foundation for the national life.

The first nine chapters of Proverbs are addressed to a young man by one who assumes the role of father. Hear, O my son, is the general form of address.

EXPLANATORY NOTES.—Vs. 10. *And the years of thy life shall be many.* This is akin to the promise of long life given in the fourth commandment. The wisdom of this book relates to the affairs of the every-day world, and it may be easily established that an adherence to its principles will prolong the life, if only by the avoidance of those things that shorten our days.

Vs. 11. *I have taught thee, I have led thee.* Leading is the best kind of teaching. The word of the mouth is of little force without the example of the life. This is a thought for every teacher to take to himself, first.

Vs. 12. *Shall not be straitened.* There is plenty of room. There is nothing really restrictive about this way. *Thou shalt not stumble.* It is a well-made road, on which one may go as fast as he pleases. Contrast this with our Saviour's expressions, "Strait gate, narrow way," and show the difference of application.

Vs. 13. *Take fast hold. She is thy life.* "Dr. Arnot tells of a whale-ship stove in on the South Seas. She was fast filling. The boats were lowered, provisioned, manned, began to pull off, when, suddenly, two men sprang overboard, swam hurriedly to the sinking ship, caught up a box, leaped over again to make for the waiting boat, but the ship sank, and they were carried down in the whirl of waters. But they re-emerge, still clinging to the box, and, at last, are drawn exhausted, but with the precious box, aboard the waiting boat. The box held the compass, which in the hurry had been forgotten. The compass was their only possible guide to safety out of those lonely seas. Therefore, at all hazards, it must be had."

Verses 14-15. Emphasis by repetition, as to the importance of choosing the right way.

"We are told by Peloubet that Pythagoras compared life to the letter Y. There is a diverging of the broad and narrow ways. It is easy to go in the right way at first. It is comparatively easy to cross from one way to the other at the beginning. But each day's advance widens the distance; obstacles and difficulties spring up until it is almost impossible to change from one to the other."

Vs. 16. The fiendish disposition of those who, intemperate and impure themselves, are never content without putting temptation in the way of others, is here plainly shown. There is no spirit so near akin to that of the pit as the one that leads young men and boys astray into the paths of vice and crime.

Vs. 17. *Eat the bread of wickedness, drink the wine of violence.* Expressions that we may translate. Wickedness is their necessity and violence their delight. The language of the whole passage goes much farther than the mere condemnation of drunkenness. It is instruction in the Bible doctrine of wise self-control that makes this a temperance lecture.

Vs. 17. *The path of the just.* One of the most beautiful and oft-quoted texts of the Bible. "More and more." That is what every Christian should strive for with the hope of the "perfect day" on the other shore. As our catechism teaches us, Sanctification is the work of God's free grace whereby we are enabled more and more to die unto sin and live unto righteousness.

Vs. 19. *The way of the wicked is as darkness.* "How great is the darkness of sin, of ignorance, of sorrow, and what adds deeper gloom to it, it is that every soul that sits in the shadow of death might have been shining, as the sun, in the spacious heaven of God's love."—*McLaren.*

Ecclesiastes is the most pessimistic book in all literature if we leave out that constantly recurring phrase—"under the sun." But it is the vanity of this *subsolary* sphere that the Preacher is emphasizing. The New Testament parallels would be the texts, "Strangers and pilgrims on the earth," "No continuing city," "Desiring a better country, that is an heavenly." Max Nordau never wrote anything as dismal as are some of the Preacher's conclusions as to this life. But Ecclesiastes drives one to lay hold of something better by the faithfulness and truthfulness with which he pictures life for the man to whom this life is all. The eleven preceding chapters are the best argument for accepting the advice of the twelfth, "Remember now thy Creator," and the summing up of the last verses, "Fear God and keep his commandments, for this is the whole man."

SYNODICAL PAPERS.

Foreign Mission Reports.

Your Committee would respectfully submit its annual report to the Synod of North Carolina. We ask you, first of all, to take a general survey of the work by looking at what the several Presbyteries have done in their effort to carry the Gospel to the regions beyond.

ALBEMARLE.

Two thousand one hundred and twenty-two church members gave $1,389 to this cause, or an average of 65 cents per member. Of this amount, 6 Sunday schools gave $62.10 and 9 societies gave $306.19.

One Church, Henderson, gave $2 a member. Three churches, Raleigh, Nut Bush and Oak Hill, gave $1 or more a member. Eight of the 31 churches gave nothing to foreign missions. Rev. L. C. Vass is expecting to go to Africa in a few days. Albemarle has no representative in the foreign field and none of the churches support individual missionaries. There are 147 subscribers to the *Missionary*, and 92 copies of the *Children's Missionary* are taken.

ASHEVILLE.

One thousand two hundred and eight church members gave $828, an average of 77 cents per member. Of this amount the Sunday schools gave nothing. Four societies gave $267, One church, Asheville 1st, gave over $1 a member. Seven of the 19 churches gave nothing to the cause.

Asheville has one missionary in the foreign field, Miss Lee, in Mexico. The First Church supports Rev. Eugene Bell, in Korea, and the Ladies' Missionary Society, of the First Church, assists in the support of Miss Lee.

There are 61 subscribers to the *Missionary* and 7 *Children's Missionaries* are taken.

CONCORD.

Five thousand four hundred and twenty-three church members gave $2,894.85, or an average of 55 cents a member. Of this amount, 9 Sunday schools gave $128.04 and 20 societies, $916.68. One church, Turkey Cove, gave $5 a member. One, Davidson College, gave over $3. Three, Salisbury, Statesville and Mooresville, gave $1 or more per member. Eight out of 54 churches gave nothing to the cause.

Concord has two missionaries in the foreign field, Rev. Dr. James Davis, of China, and Mrs. Claude Grier Blain, of China. One young lady is under appointment. Rocky River contributes part of the support of Mrs. Blain, but none of the other churches support individual missionaries.

There are 293 subscribers to the Missionary and 160 Children's Missionaries are taken.

FAYETTEVILLE.

Seven thousand eight hundred and thirty-four church members gave $4,530, which average 57 cents a member. Of this amount, 24 Sunday schools gave $261.54, and 59 societies gave $2,756.09.

LAURINBURG AND GULF,

two churches, gave over $2 a member; and 10 gave over $1 a member, Maxton, Laurel Hill, Smyrna, Aberdeen, Sardis, Lumber Bridge, Bethesda, Ida Mills and Iona. Seven out of 79 churches gave nothing to the work. These Presbyteries have two missionaries in the foreign field, Rev. L. L. Little, in China, and Mrs. Price, in Japan. Rev. W. C. Buchanan is supported by Laurinburg and Ida Mills, and several other churches have combined to support a missionary.

There are 383 subscribers to the Missionary and 149 Children's Missionaries are taken.

MECKLENBURG.

Eight thousand one hundred and forty-six church members gave $5,430, which is an average of 66 cents a member. Of this amount 12 Sunday schools gave $275.81, and 18 societies gave $2,506.03. One church, Charlotte First, gave over $3 a member, and three, Charlotte Second, Lowell and Monroe, gave $1 and more per member. Fifteen out of 72 churches gave nothing.

This Presbytery continues to head all others in the number of missionaries in the foreign field. Hopewell Church has sent out from its membership 6 of her sons and daughters, Rev. Jno. Moore, Dr. L. L. Moore, Mrs. L. L. Moore, Miss Lizzie Moore, Mrs. Cummings and Miss Ella Houston. One other of her sons now waits to be sent to the regions beyond.

The men's society of Charlotte First Church continue the support of Dr. Jno. Davis, and the Randolph Society, of the same church, holds itself responsible for the support of Mrs. L. L. Moore, while her husband is supported by the Steel Creek Church. The Second Church is to continue the payment of part of Miss Blair's salary.

There are 350 subscribers to the Missionary and 203 copies of the Children's Missionary are taken.

ORANGE.

Five thousand four hundred and forty-one church members gave $3,857.44, which is 70 cents a member. Of this amount 14 Sunday schools gave $160.72, and 14 societies gave $1,135.46.

One church, Durham First, gave nearly $3 a member. Winston gave $2 and more, and Greensboro First gave $1 and more. Fifteen out of 56 churches gave nothing to missions.

Winston supports Rev. Mr. Price; Greensboro First supports Rev. Dr. Grinnan, and Durham First supports Rev. Mr. Morton. Orange has no missionary in the foreign field, but one of her sons waits to be sent to labor in Brazil.

There are 144 subscribers to the Missionary and 118 copies of the Children's Missionaries are taken.

WILMINGTON.

Three thousand two hundred and ninety-six members gave $2,346 or an average of 71 cents a member. Of this amount 4 schools gave $14.63 and 7 societies gave $739.60.

Wilmington 1st gave nearly $4 a member. St. Andrews, New Hope and Whiteville gave $1 and more a member. Nineteen out of 47 churches contributed nothing. Three missionaries have gone out from this Presbytery, Dr. Geo. Worth and his wife and Mrs. Curtis who labors with her husband in Zion, under the Northern Church.

Dr. Worth and Mrs. Worth are supported by the First Church, while Dr. James Wood is supported by St. Andrew's Church.

There are 99 subscribers to the *Missionary* and 57 copies of the *Children's Missionary* are taken.

SUMMARY.

Now placing these several reports side by side, for the sake of analysis and comparison, we discover five points of considerable interest. The hurried reading of these bare statistics may make the impression that they are very much like last year's, but they are really very different and suggest some things worth emphasizing.

We observe that the church which leads in average gifts per member is Turkey Cove with $5 as last year. The church which leads in the whole amount contributed is the First Church of Charlotte. The banner Presbytery in its gifts, per member, is Asheville, which averaged 77 cents. Mecklenburg leads in actual amount given, having contributed $5,430. The Presbytery which has the largest number of contributing churches is Fayetteville, with only 7 non-contributing churches, out of a total of 79. This Presbytery also leads her sisters in the number of missionary societies, having 59 societies of all kinds. Fayetteville has the largest number of subscribers (383) to the Missionary and Mecklenburg leads with 203 subscribers to the Children's Missionary.

The second matter of interest is one that is depressing. More than one-fourth of our churches gave nothing to missions. Seventy-nine non-contributing churches out of 358 is rather discouraging.

There are only 65 of our contributing Sunday schools, while last year there were 93. This is the more significant because there is an actual falling off of over $500 for this source.

We further observe that this year there are only 125 societies of all kinds contributing to this cause against 190 last year. It is, however, pleasing to record that though the increased liberality of the smaller number the gifts from this source exceed last year by $257.

We find still further that from these two channels there have been brought into the Lord's treasury, for the spread of the Gospel, $9,627. This is not far from half of the whole contribution by our Synod. Since these represent the small gifts, the mites of our people, nothing could more pointedly emphasize the great importance of fostering these societies and the careful training of the children in our Sunday schools to give of their little or large savings for this great work.

The fourth matter of interest which we gather from these reports, is that the subscription list to the missionary periodicals is deplorably small. One thousand four hundred and seventy-seven copies of the Missionary and 816 copies of the Children's Missionary are taken in our Synod with its membership of 33,490 Christians. Compared with the previous year this is a slight decrease (13) in the number of subscribers.

It is thus made clear that our pastors are not doing their duty in this matter. The price of the Missionary was put at 50 cents with the hope and expectation of largely increasing the circulation of this invaluable magazine. This has not been the case and to-day the publication of the Missionary puts a tax upon the funds of our mission treasury. This is more than a matter of business, it indicates spiritual loss that is very significant. These two missionary magazines are the only sources of direct information in regard to the progess and needs of the foreign mission work. The smaller the number of our subscribers to these periodicals the less will they know about missions and the less they know, so much the less will they give.

Looking again at these statistics we find in the fifth place that our total contributions are $21,328, or an average of 71c. a member or over, against $23,177 last year which is a falling off of $1,849 or about .08c. a member. As throwing light upon the discouraging decrease, we discover that 5 of our 7 Presbyteries gave less this year than last. Albemarle shows a decrease of $303; Asheville, $187; Concord, $347; Mecklenburg, $1,783; Wilmington $654. Two Presbyteries show an encouraging gain. Fayetteville, increasing her gifts by $571 and Orange by $198. This other fact also appears that some of our stronger churches have fallen behind in their gifts, suggesting the pertinent inquiry, how far home interests ought to be permitted to outweigh or cripple the interests of the work which seeks to send the Gospel into places of utter spiritual destitution.

Your committee makes no recommendation, but would close this report with the inquiry whether in view of the condition of things in one of our strongest Synods, we ought to be surprised that the Assembly's treasury is embarrassed and the work is at a stand still, if indeed its efficiency is not seriously endangered.

We are ourselves directly responsible, at least, for the fact that two or three of our own consecrated young men are kept at home by the lack of the means to send them forth into the harvest field.

This ought certainly to send our churches, pastors and people to their knees beseeching the Great Head of the Church to pour out upon us the spirit of supplication and liberality. If the outlook is as bright as the promises of God, then the question is, are we ready to show our faith in these promises by greater sacrifice and consecration for the Master's cause. Let us show our faith by our works!

ALFRED T. GRAHAM.

DEAR FRIENDS: I have so much love for this fact I will prove it by "Acrostic."

If the Lord be with us, what can be against us?
No man can serve two masters,
Use hospitality without grudging.
Not forsaking the assembling of yourselves together.
I can do all things through Christ, who strengtheneth me.
Other foundation can no man lay, than that is laid.
Not by works of righteousness, which we have done, but according to his mercy;
In the Lord have I put my trust, I will not be afraid what man can do.
Seek ye first the kingdom of God, and his righteousness.
So teach us to number our days that we may apply our hearts unto wisdom.
Trust in him at all times ye people, God is a refuge for us.
Recompense to no man evil for evil,
Except the Lord build the house they labor in vain,
Not according to the appearance, but judge righteous judgment.
Grow in grace, and in the knowledge of our Lord and Savior.
The steps of a good man are ordered of the Lord.
Happy is that people, whose God is the Lord.

Idaho, Cumberland Co., N. C. —E. K. E.

CHURCH NEWS.

NORTH CAROLINA.

November.—The collections this month are for the education of Candidates for the Ministry.

Scheme of Collections.

January.—Assembly's Missions.
February.—Presbyterial Missions.
March.—Publication and Colportage.
April.—Education of Candidates. One collection for Church and Christian Education.
May.—Foreign Missions.
June.—Synodical Missions. One collection for the Orphanage.
July.—Invalid fund.
August.—Presbyterial Missions.
September.—Synodical Missions.
October.—Foreign Missions.
November.—Education of Candidates for the Ministry.
December.—Colored Evangelization.

COLORED EVANGELIZATION.

A Long Circular Letter.

I am just sending a circular letter to the pastors. It is my only way of communicating to them some important facts about this work. I sincerely hope that every pastor will take the trouble to read carefully the whole letter. It is longer than I wished it to be, but there was much to be said about this great and neglected work. D. CLAY, LILLY,
Secretary.

ORPHANAGE NOTES.

Women are ingenious; let us see how many different "ways and means" they will devise for raising money and supplies for Thanksgiving donations to our great household.

What is to be *your* thank offering? Ought not each Christian make some acknowledgment to God for his great goodness and mercy? Is not an offering to his fatherless an appropriate one?

One day at the beginning of the language lesson some remark turned the current of thought to the Superintendent's absence. "Gone to Synod," some one said. "Synod?" "Synod?" cried a chorus of voices, "Isn't Synod going to meet up here?" "When are they coming up here?" As the children seemed so disappointed that Synod was not going to meet at the Orphans' Home, their teacher asked, "What is Synod?" Without hesitation, the reply came, "When all the preachers came to dedicate Rumple Hall." Turning to the black-board, the teacher drew a map of North Carolina, locating the Presbyteries, asking at the same time, "How many Presbyteries in North Carolina?" Thanks to the PRESBYTERIAN for the cut showing the Presbyteries, and to the faithful mothers in teaching the same, nearly every child answered "Seven." They were then shown how each Presbytery is a court of its own, and that the preachers and elders from all the Presbyteries make up Synod. The next query to them was "What does Synod meet for?" All through the grade the hands were raised promptly. "Well, Milton, what do you think?" "To raise money to furnish the new building." "What do you think, Lela?" "To raise money for the Orphans' Home." "Well, Susie?" Very confidently came the answer, "To get money so poor orphan children may have a home and be educated." "What does Carl think?" "Just to get money," was the innocent answer. The confidence of these orphaned ones was not shaken in the Synod that so well provides a home for them.

Last Friday the children in the different school rooms were allowed to leave their seats to watch for the South Iredell cavalcade as it passed to the rally in Statesville. After the horsemen had passed, one little girl exclaimed, with much disappointment in her face: "Are those all the men that went to the war?"

A teacher in our school questioned one of her little boys thus the other day: "Tom, if a merchant in Statesville should send twenty bales of cotton to New York to be sold, would that be commerce?" "Yes," said Tom, "if he sent it by water."

Little Bryant is thoughtful and has great, beautiful eyes. He had heard some one say, several months ago, that the United States had sent supplies to Cuba, and the other day he said very earnestly, "Seems like if we sent those people in Cuba something to eat they ought to send us some bananas."

Monthly Honor Roll—Football at Bingham School, Mebane, N. C.

The students of the Bingham School who stood first in their classes for the month ending November 2nd are as follows: Bible—Fowler, McKee, J., Tinnin, Oldham, G., Coppedge, Hickerson, Darden, Lockhart, L., and Stewart. Physical Culture—Muller, Lockhart, L., Smathers, Gray and Holt. Penmanship—Gray and McLaughlin. Bookkeeping—McLaughlin. Shorthand—Faison, D., White and Carmichael. Typewriting—Moore, L., and White. Telegraphy—Tinnin, Osborn and Fowler. English—Boone, Southerland, Cheek, Lockhart, S., and Lockhart, L. Reading—Heath, G., Tinnin and Purnell. Spelling—Heath, G. History—Lorick, Lockhart, S., and Lockhart, L. Latin and Greek—Whitehead, Webb, W., Patterson, Heath, H., McLean and Lockhart, L. Mathematics—McLaughlin, Coppedge, Lockhart, L., Lockhart, S., Smathers, Faison, D., and Heath, G. Science—Smathers, Darden, Lorick and Faison, H. C.

Everybody is interested in football, and all seemed pleased with the score made by Bingham with the heavy team from Greensboro. Games are scheduled with Oak Ridge Institute for November 12th; Horner School, November 24th, and A. and M., probably November 19th. The fields and forests of Orange are very beautiful and game abounds. Everybody at the school is in fine health and enjoying the brisk bright November days.

Rev. Dr. Howerton, of Charlotte, commences a protracted meeting at the Presbyterian Church at Mebane at an early date. The first lecturer in the course for '98 and '99 will be Dr. Edwin A. Alderman, of the University, who will address the students during November. His visit is looked forward to with much pleasure. Each afternoon now finds a number of boys enjoying the pleasures of the reading room, which is pleasant and comfortable and furnished with all of the leading magazines and periodicals. Besides the religious papers, which are much enjoyed, among them the NORTH CAROLINA PRESBYTERIAN, are: Puck, Judge, Harper's Weekly, Leslie's Weekly, Outing, Cosmopolitan, and Munsey.

Highlands.—Received two members by letter October 2nd, and one October 30th. We have recently been very substantially remembered by a number of our kind friends here, in the gift of articles most acceptable to a minister's family. We are very thankful to them for this expression of their affection, and trust they will be most bountifully blessed by the Giverÿ of ever blessing.
J. T. WADE.

Croatan.—Five persons were received by profession of faith into Croatan Church yesterday. The meeting is still going on. Pray for God's blessing on us. S. H. ISLER.

Salisbury.—The thirty-eighth anniversary of Rev. Dr. J. Rumple's pastorate over the First Presbyterian church of this city was celebrated in a highly appropriate manner last night at the church. An interesting programme had been arranged for the occasion, and was a source of rare edification to the audience. Vocal music was rendered by Rev. W. H. Stubblebine and Mrs. Thomas Murphy, and recitations by Misses Josephine Coit and Annie Wiley. Mr. Theo. F. Kluttz, on behalf of the congregation, referred feelingly to Dr. Rumple's faithful service among the people of all denominations of Salisbury. Dr. Rumple's pastorate is seldom excelled in point of opportunity and usefulness, and the fact that this anniversary was made tee occasion for such a spotaneous manifestation of good will on the part of all denominations of the city demonstrates to what extent he holds the affections of our people. Other opportunities that offered broader fields for the application of his ability as a theologian and a leader of men have presented themselves to him, but he has steadfastly and faithfully served this charge to the "ripeness of winter's frost." At the celebration last night, Mrs. S. H. Wiley was the only member of the congregation, as Dr. Rumple found it, present. All the others have either died or drifted away from the community.—*Charlotte Observer.*

Rev. Jonas Barclay, much to the regret of his people at Williams Memorial church, has decided to go to his former field in Union and Anson counties. A congregational meeting will be held on Sunday to determine the matter.

Cronly.—Recently Rev. P. H. Hoge, D. D., by invitation presided and preached at the ordination and installation of Messrs. J. L. Gorman and D. B. Wells as Ruling Elders, and S. D. Croom and R. G. Burns as Deacons of the Cronly church, and on the next day Dr. Hoge gave us a very interesting lecture on the topography of Palestine. This meeting was followed by one conducted by Rev. Messrs. Black and Pool already noticed in your columns.

We shall begin a series of services in our church on Nov. 23rd, assisted by Rev. A. A. Little.

We announce it thus early that our members may carry the meeting intheir hearts and remember it in their prayers.

We greatly need a revival of religion. Many of us have grown cold. In some quarters there is less Christian activity than there was this time last year. Our Church as a whole is not awake to its duty and its opportunity. We sorely need the reviving touch of Christ. Let us pray for it day by day. Let us beseech God to pour out His Holy Spirit upon us.—*Greensboro Presbyterian.*

Bethphage.—Rev. T. J. Allison, a son of this old church, preached here last week, closihg the meeting on Sunday. There was much interest in the services and there were three additions on profession on Sunday.

Rev. Roger Martin preached for Mr. Allison at Steele Creek on Sunday.

VIRGINIA.

Alexandria.—At the bi-monthly communion service on Nov. 6th the names of nine persons were read as having been received into this church by the Session. Four on profession of faith and five by letter. Rev. J. Ernest Thacker is the pastor.

Mt. Olive.—Beginning after the 4th Sunday of October the pastor of Cook's Creek church Virginia preached at Mt. Olive, one of his outposts, thirteen sermons. There were four professions of faith—a husband and wife, a young man a young lady, all uniting with Cook's Creek church.
Yours fraternally, W. C. HAGAN.

Richmond.—Dr. Kerr, Dr. Witherspoon, Mr. Stewart, Mr. Cook, Mr. Walthall and Mr. Van Houten were all in their pulpits last Sunday. The weather was fine, and the congregations were good. Mr. Hyde and Mr. Chumbley were in Hanover, visiting the Samuel Davies church, by Presbyterial appointment. In the Third church, the Rev. W. J. King, of Williamsburg, preached morning and evening, At Westminster church Mr. J. L. Mauze, of the Seminary preached in the morning, and Mr. Fairley at night. At the Seminary, Mr. W. P. Bull preached in the morning and Dr. T. C. Johnson at night. Mr. Vinson preached at Barton Heights at 4 p. m. In the Second church, Dr. W. W. Moore, of the Seminary, preached in the morning on the story of Sampson and the cause of his downfall, and at 4 p. m. the Rev. Donald Guthrie preached on the Apostle Paul, the first of a series of four afternoon discourses. In all the churches special prayer was offered for Dr. Hoge.—*Central Presbyterian.*

[We are glad to hear that Dr. Hoge is better.]

Timber Ridge and Fairfield.—Rev. J. W. Lafferty is visiting this field and will preach for them for several Sabbaths.—*Ib.*

Tinkling Spring.—The meeting held at Hermitage in this field by the pastor, Rev. Geo. W. Finley, D. D., has been blessed and there have been several conversions.—*Ib.*

New Providence.—Rev. J. M. Wells assisted the pastor for some days and the pastor, Rev. G. A. Wilson, D. D., has contidued the meeting and there have been quite a number of additions to the church.—*Ib.*

Windy Cove.—The pastor, Rev. F. E. Rogers, was assisted by Rev. E. W. McCorkle, D. D., of Clifton Forge, Va., in a week's meeting at a union chapel in the bounds of this church and the meeting has been continued by the pastor of the Methodist church.—*Ib.*

Hot Springs.—Rev. John H. Davis, Jr., will assist the pastor, Rev. Wm. C. White, in this work during the winter. The Rev. James Arthur, of Roanoke, preached here very acceptably and at Eden and at Warm Springs, and was greeted by large congregations at all three places. Mr. Arthur assisted the pastor here two summers ago and made many friends.—*Ib.*

Petersburg.—The Rev. Dr. Roseboro filled his pulpit at Tabb Street church the last two Sabbaths at11 a. m, and at 8 p. m. His sermons of late have been more than usually strong and impressive. His trip to Amelia county, where he held a week's servicee, seem to have given him new unction. His changed church has its second service from afternoon to night for the winter. At the monthly meeting of the session, held last night (the 7th), the clerk was directed to write a letter of condolence and sympathy to the family of the Rev. T. D. Witherspoon, D. D., deceased, who was for nine years the beloved pastor of Tabb Street church. The church and community mourn his death.—*Ib.*

Covington.—The Covington Presbyterian Church welcomed nine members, three heads of families, four baptized, into its fold on last Sunday, all on profession of their faith in Christ. The pastor, Rev. C. Stokes, was assisted by Rev. J. W. Tyler, of Lawrenceburg, Ky., who preached most acceptably to large congregations. Much interest was manifested and God's people were greatly blessed.—*Ib.*

Hebron Church, Goochland County.—I closed a meeting at Hebron last night. Congregations have been good except when weather was bad. Three names were added to the roll of membership, and arrangement has been made to have Mr. W. H. Frazer, of the senior class at Seminary, to preach for this church every first Sunday in the month, beginning next month.—*Ib.*

Wytheville.—The health of Dr. A. P. Saunders having been restored during his sojourn in the mountains of Southwest Virginia for the last several months, he has been preaching for Rev. T. P. Barclay, pastor, in the Wytheville Church daily for the last ten days or two weeks, greatly to the satisfaction and edification of his hearers. The people of this, his native county, love and appreciate him, for his pure and codsecrated life, and his earnest, pointed, scriptural and eloquent sermons are making a deep impression, and it is earnestly hoped the results may be seen in a gracious outpouring of God's Spirit on this church. ELDER.

Staunton.—Dr. R. G. Pearson, the popular evangelist, commenced the long-looked for series of meetings here last Sunday night. He was invited by the ministers' association, consisting of Revs. Dr. A. M. Fraser and Mr. Wells, of the First and Second Presbyterian Churches, Mr. Woods of the Baptist Church, Mr. Prettyman of the Methodist Church, and Mr. Jett of Emanuel Episcopal Church, all of whom are heartily united in his support. There were preparatory services in these churches last week and the Christian people of the city are, as a rule, mdch interested in the services. Nearly all of the business houses have signified their intention to close their places of business at 7:30 o'clock every night during the services. At the first service Sunday night the large Columbian Hall was filled with an immense congregation, probably 1,500 earnest and attentive listeners. At 3 p. m. each day Mrs. Pearson conducts a service for women in the hall of the Young Men's Christian Association. There are also services every day at 11 a. m., in Columbia Hall, and much interest is already manifested.—*Ib.*

WEST VIRGINIA.

At **Greenland Gap, Grant County,** a preaching point of the Alleghany Church, the pastor, the Rev. V. G. Smith, recently conducted a week's service. The attendance was large and three names received to unite with the Presbyterian Church.—*Ib.*

Gerardstown.—Mr. E. S. Henshaw and Prof. D. Gold Miller were ordained and installed deacons here on Sunday, October 30th. Rev. Wm. Miller, brother of the deacon elect, made the prayer of ordination in a strikingly impressive and appropriate manner. The services were instructive and helpful.—*Ib.*

Kearneysville.—Special services were held for ten days in this church. The pastor was assisted by Rev. J. M. Clymer, of Hancock, Md., who preached able and earnest sermons every night for a week, and also on Sunday to large and attentive congregations. God's people were revived and refreshed, and one new member was added to the communion.—*Ib.*

Falling Water, Berkeley Co.—We have just closed a very encouraging meeting. Rev. C. D. Gilkeson, of Beverly, W. Va., preached for two weeks to large and deeply interested congregations. We can never fully estimate all the good that has been done, but as a partial result of these meetings there have been fourteen addition to our church on profesaion of faitn and one by letter.

Middleway, Jefferson Co.—This church has just enjoyed a seasoa of prsaching. The last week in October Dr. P. D. Stephenson, of Woodstock, Va. came by direction of Presbytery to assist the pastor. He preached the pure gospel with great clearness. Unfortunately he was called away in the midst of the meeting. He returned, however, for the Sabbath and conducted a very impressive communion service. Our church was strengthened and helped.—*Ib.*

MISSOURI.

Rev. Adolphus Kistler, of Festus, Mo., after a pastorate of nearly six years, has resigned. A fitting conclusion to his labors was the reception of eight new members on profession, six of whom are heads of families. Mr. Kistler will spend some time at Princeton Seminary, taking the winter's course. Correspondents address him accordingly.

TEXAS.

Rev. H. V. Tull changes his address from Riesel to Loti, Texas. He takes charge of Loti and Carolina churches.

Rev. J. M. Brooks has removed, with his family, from Sulphur Springs to Bartlett, Texas. He will preach at Bartlett and Hutto.

Rev. L. Tenney has moved from Valley Mills to Brownwood, Texas.

Rev. C. W. Peyton has returned from East Bank, Va., to Texas. His postoffice address is temporarily at Belson, Texas. Some church would do well to correspond with him, for there is no more consecrated minister in our church.

Candidate Clarence Means, of Mexia, after a very protracted illness, is rapidly regaining his health.

The Presbytery of Fort Worth unanimously elected the whole-souled Rev. J. V. McCall to the evangelistic work.

Rev. A. H. P. McCurdy, the moderator of the Synod of Texas, is the first native Texan to be so honored by his co-Presbyters. For a long time it looked as though to be born in Texas and to be educated there sealed the destinies of any man.

Rev. R. L. Dale, when inviting the Synod of Texas to meet at Temple, remarked that his invitation must be the most desirable, for while other brethren could only invite the Synod to an ordinary church (a synagogue) he invited them to the temple—and they came.

The Rev. M. P. Slaughter has moved from Green Hill to Mount Pleasant, his field remaining the same.

Prof. George C. F. Bute, of Sulphur Springs, who was elected by the Synod of Texas a member of the Board of Trustees of Austin College, is an alumnus of the institution; in fact, he is the only representative of the alumni on the board.

Rev. W. G. McDonald, of Richmond, Ark., has accepted a call to supply Bay City, El Campo and Wharton Churches in the Presbytery of Brazos.

ARKANSAS.

Little Rock—The communion service of the First Church last Sabbath was pronounced by many of the members as one of the most delightful services ever experienced. Thirteen members were added to the church, makiig thirty-two received since the 1st of April. The church is looking forward to a year of devoted service and prosperity.

Rev. Samuel Semple has returned with his family. He is in fine health and enters on his work with encouraging prospects.

Dardanelle.—The Synod of Arkansas meets in Dardanelle, November 23, at 7:30 p. m, Brethren who expect to attend will please notify the undersigned at once.

Buy your tickets to Russellville on the Fort Smith & Little Rock Railroad. Pay on train from Russellville to Dardanelle.

Reduced rates have been secured on the R. & D. road.

We hope the brethren will all come. A hearty welcome awaits all. J. LEIGHTON GREEN.

Rev. S. G. Miller, of the First Presbyterian Church of Little Rock, was called to the Woodland Street Church, of Nashville, Tenn. After a most careful and prayerful consideration of the call, he has declined it.

Lonoke.—Rev. T. A. Clagett has gone to a church in Florida. He will be missed, but the churches will soon be supplied.

Des Arc.—The Presbytery of Arkansas was royally entertained by the church at this place. It was a delightful meeting.

ALABAMA.

East Lake.—At a congregational meeting held on Sunday, October 23, presided over by Rev. W. E. Beattie, of Woodlawn, a unanimous call was given for the pastoral services of Rev. C. A. Hyland.

Mt. Olivet.—We have just closed (October 6th) a meeting at Mt. Olivet Church. Notwithstanding the busy season with the farmers, there were large and attentive congregations at each service. Much interest was manifested. Five of them were added to the church, three of them receiving the ordinance of baptism. To God be all the praise.

Decatur.—On Sunday, October 23, Rev. R. M. DuBose preached and moderated a congregational meeting. A unanimous call was extended to Rev. E. N. Barr, who has been supplying the church for some months.

Rev. R. B. McAlpine, of Tuscaloosa, has accepted a call to the church at Gadsden, Ala. Tuscaloosa people of every persuasion give up Mr. McAlpine with profound regret. Tuscaloosa never had a purer, better man in her borders. When the Almighty touched his heart, he seems to have set the seal of the Holy Spirit there with ineffaceable impression.

The Wardlaw Missionary Society is a Jewish society which was organized some time ago in a neighborhood on the border of Banks and Providence Churches, by Mrs. N. M. S. Matthews, a consecrated and earnest worker in the great cause. On the night of November 12th they had an entertainment consisting of recitations and songs, and an address by the pastor. A room in Weddington Academy was beautifully decorated, and after an hour spent most delightfully, a collection was taken amounting to $7.44. It is such work as this that secures the income for our great work, and, what is better, makes mission workers for the future. J. W. S.

Death of Dr. Witherspoon.

It will be a great grief to the whole church to know of the death of Rev. T. D. Witherspoon, D. D., LL. D., of Louisville Seminary, which occurred in Louisville, November 3. He was one of the strong men of the church, and his loss will be deeply felt.

He was born in Greenville, S. C., graduated at the University of Mississippi and Columbia Seminary, was pastor of the church at Oxford, Miss., was chaplain of a Mississippi regiment during the war, was afterwards pastor of the Second Church, Memphis, and at Christiansburg, Va., chaplain at the University of Virginia, pastor at Tabb Street Church, Petersburg, and of the First Church, Louisville. Was one of the founders of Louisville Seminary, and afterwards Professor of Pastoral Theology there. He did a most useful work as Superintendent of Home Missions of the Kentucky Synod. He was Moderator of the Assembly of 1884, and the author of several valuable books and pamphlets.

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A Male Jenny Geddes.

In Thomas Fuller's quaint Church History of Britain, he relates how first James and then Charles the First endeavored to force the Service Book upon Scotland. Some minor alterations were made in the English Book, notably the substitution of Scottish kings in the Scotch Calendar of Saints' Days. Says Fuller, "But these Scotch saints were so far from making the English Liturgy acceptable, that the English Liturgy rather made the saints odious unto them. No sooner had the Dean of Edinburgh begun to read the book in the church of St. Giles, in the presence of the Privy Council, both the archbishops, divers bishops, and magistrates of the city, but presently such a tumult was raised that, through clapping of hands, cursing and crying, one could neither hear nor be heard. The Bishop of Edinburgh endeavored in vain to appease the tumult, when a stool aimed to be thrown at him (according to popular tradition by an old herb woman named Jenny Geddes) had killed him if not diverted; so that the same book had occasioned his death and prescribed the form of his burial. The cream of the nation (some of the highest and best quality therein) engaged in the same cause, crying out 'God defend all those who will defend God's cause! And God confound the service book and all the maintainers of it.'"

History repeats itself. Only now it is one of the maintainers of the service book that is standing out against the corrupting tendencies of the Romanizing party in the Church of England, and his name is Kensit Mr. Kensit is making his protest against the "lawlessness" of the Clergy, in altering the form of worship that the Prayer-book prescribes. He is a speaker of eloquence and force and a devoted lover of the Church of England. He intended to make himself heard at the Church Congress last month and hired a hall for a tremendous meeting the night before. One of his significant statements was *Protestantism is strong at Bradford* and I shall watch every opportunity for bringing forward the subject of lawlessness in the Church." He has several times made a public protest against the unlawful change of the Service and he is making England listen to him. He is in dead earnest and nothing but death can stop a man such as he has shown himself to be.

Apparently there is need of protest. Here is one quotation from "A Little Catechism for Little Catholics." The reader is requested to remember that these are not supposed to be Roman Catholics. After giving as one of the three "chief precepts of the Church, to go to confession at Easter and whenever we are in mortal sin," a form of confession is given, in which occurs the following: "For these and all my other sins which I cannot now remember, I most humbly ask pardon of God, and of you, my father penance, advice and absolution, wherefore I beg Blessed Mary and all the Saints, and you, father, to pray for me to the Lord our God." For the sake of Protestantism we hope Mr. Kensit will succeed.

The *Southern Churchman* quotes from a child's paper published in America, called the *Young Churchman*, the following: "When the priest says the words ("This is My Body," This is My Blood") the consecration takes place by the power of the Holy Ghost. Then there is present upon the Altar the precious Body and Blood of Christ."

Upon which the *Southern Churchman* asks "Is not a Mr. Kensit needed in this country? Which of our laymen or clergy will undertake the work of bringing before the public the doings and practices of some of our clergy?"

We do not know any better man than the editor of the *Churchman*. "The ages call and the heroes come."

Anarchy and Revolution.

As reluctant as we are to discuss anything in this paper that has a political bearing, the events of last week that are upon the hearts and tongues of all North Carolinians, are too important in their causes and results to be passed over in silence, and any discussion of them should be thorough. Not only do our own people need to be informed of the ethical aspect of the occurrences at Wilmington but they need to be defended from the prejudiced utterances of those who are akin to us in race and feeling but who have thus far seemed unable to understand us, though there are signs that the light is breaking upon the minds and that sympathy for their own blood is forcing its way into the hearts, of our brethren of the North.

Wilmington is the largest city in North Carolina, according to the last census returns. It is a city of churches and schools and Christian homes. Its people are the equals in birth and breeding, in refinement and cultivation, of any in this broad land, and we challenge any city of the same size in America to show as large a proportion of people of that class. There is also a large negro population in the city, slightly outnumbering the whites, yet paying but five per cent. of the taxes as they own but five per cent. of the property. The town is divided into white and negro wards and, until recently, the city was governed by a board of aldermen, elected by the people. On this board there was a majority of those who represented ninety-five per cent. of the property of the city, the ward lines being run so as to take account of that fact.

After the inauguration of the present governor and the assembling of the last legislature, the charter of Wilmington, under which the city had earned an enviable reputation for good order, under which the laws were fairly administered to all conditions and classes of the people, was changed—it is an open secret, by the influence of the governor. Here is the law that is at the bottom of all the trouble: "Private Laws of North Carolina, 1897. Be it enacted that there shall be elected by the qualified voters of each ward, one alderman only, and there shall be appointed by the governor one alderman for each ward, and the board of aldermen thus constituted, shall elect a mayor according to laws declared to be in force by this act."

It is easy to see that this put the government o fthe city into the hands of those elected from the negro wards in combination with those appointed by the governor, who owed his nomination and election to negro voters.

Result, number one, Anarchy.

The law was held to be unconstitutional and was tested in the courts. Before the question was decided in favor of its constitutionality, there were three mayors in the city, each claiming authority. There were two boards of aldermen, each striving to administer the laws. But the board elected under the law which we have quoted, and the mayor elected by this board, took possession.

The white people of North Carolina are law-abiding. There are none "who can yield to just rule a more loyal submission." But in any city in the world, the half of the population that owned five per cent. of the property would be styled the idle and criminal class. In the city of Carlisle, Pennsylvania, under the most favorable conditions for the improvement of the negro population, Dr. Guy Carleton Lee, of Johns Hopkins University, found sixty-two per cent. of the male population to be idlers and sixty-seven per cent. of the idlers to be crim al s He says: "Eighty per cent. of negroes born since 1865 are worthless, insolent loafers, immoral, criminal, a sorrow to their parents and a curse to the community." This class took the reins of government in Wilmington, and not through having won the power themselves. It was bestowed upon them by the State government. The appointive places in the gift of the board of aldermen were chosen from this class. The new government soon found itself incapable of governing. It could not control its own. Lawlessness reigned, because the intelligence, the courage, the property and the virtue of the city had been defied in the appointment of that government. The property of the city was at the mercy of thieves and burglars and incendiaries. White women could not walk the streets in daylight without the risk of insult and assault by negroes, men and women. A negro editor laid the fault upon our white women of the South of that unspeakable crime, which has resulted in the death of the hapless victim often, and in disgrace which is worse than death always. And the white people of Wilmington began to arm themselves for the protection of their lives and their property and the honor of their wives and daughters. And the patience with which they possessed their souls, and the self-restraint which was practiced has no parallel in the history of popular government.

If through the votes of the Chinese of California a State government should be erected, in sympathy with the ambition of the Chinese to rule their Anglo-Saxon neighbors, and passing a law which should rob San Francisco of self-government, and turn the city over to the Chinese half of the population, made drunk by a modicum of power—how long would that government be endured by the white citizens of San Francisco? Answer any man who knows anything and dares to tell the truth.

And there is clear Bible teaching on this subject· that ante-dates and will long outlast the equality doctrines of the French Revolution which a great American, tinctured with French infidelity, anticipated. The Scriptural magistrate is he that "beareth the sword." The power of the sword is the power to enforce order and the observance of the laws, or to punish any breach of them. There was no power to enforce the laws in Wilmington by those who had authority to do so conferred by law. Capacity had not thus been conferred. Hence,

Result number two, Revolution.

A body of citizens, whose published names are a guarantee to all who know them of every manly virtue, met in council, an American right. They passed resolutions demanding the expulsion of the negro editor referred to, which was justifiable, and the removal of his printing press from the city, which was an error, and suggesting the resignation of the mayor and aldermen. But the resolutions being passed and signed, every possible consideration demanded their enforcement. When the time limit had expired the citizens marched without resistance, to the *Record* office, with Colonel A. M. Waddell at their head. The point is that there was no resistance by the constituted authorities to the destruction of the printing office. By accident, it is declared by those whose character entitles them to be believed, the building caught fire. By the efforts of the white citizens the negro church and dwellings close by were saved. But that was the beginning of confusion. The negroes were more to be feared for their cowardice than for their courage. One of them fired a pistol, wounding a white man, a volley was fired in return, and the long deferred race conflict was on. If motives of cruelty instead of self-defence had prevailed the killed and wounded among the negroes would have been numbered by the hundred or the thousand. As it was twenty negroes were killed, several were ordered to leave the city, together with some of their white leaders, and three white men were wounded. The mayor and aldermen met in lawful session and proved to the world their unfitness for their position by resigning, one by one, and electing one by one, successors from the citizens' committee. The new board of aldermen elected Colonel Waddell, mayor, and from that moment order began to reign. The mayor marched to the jail where some of the negro ring-leaders had been imprisoned and protected the prisoners from a mob. A little later one of the white men who had instigated the negroes to violence was rescued from death at the hands of a mob. Special policemen were sworn in, the city patrolled by them and the military companies who had arrived at the scene, and all other citizens, white and black, ordered to disarm and preserve the peace.

The difference between the old government and the new is that the new has the power of the sword. And it has that power because there are back of it the forces of morality, intelligence, courage, capacity and character in the city, banded together by all that makes life sweet and home dear.

But the ability to rule involves the right of suffrage, under our government. The power of the sword finds modern expression in the formula, "The bullet behind the ballot." We do not allow our women and children to vote, however intelligent they may be, because they have not the power to enforce, by arms if need be, the decisions of the ballot-box. So, a man who is kept away from the polls by the firing of a cannon or the parade of men on horseback clad in red flannel shirts, is not entitled to vote, because he would be worthless in upholding the decision of the ballots. So that "manhood suffrage" needs to have a new meaning put into it, with the emphasis on manhood. The greatest political crime of this century was the bestowal of unlimited suffrage upon a race, one or two generations removed from barbarism and just released from slavery, a race that in all the millenniums of its history had never proved itself capable of self-government. A generation of freedom has not made the negro appreciably more capable of self-government, nor will his mere numerical superiority ever put the government of his white neighbor into his hands. It is better to know than to think. It will be better for plans of government to be based upon facts than upon ideal theories. That was a new Declaration of Independence that was signed at Wilmington the other day and its preamble makes an appeal to enlightenment everywhere "Believing that the constitution of the United States contemplated a government to be carried on by an enlightened people—"

North Carolina owes it to herself as a duty of first consideration so to amend the suffrage laws as to remove forever the possibility of any but an enlightened government. With exceptions which should be and will be made, putting a premium upon education and thrift, the suffrage should be taken from a race whose ignorance, venality and cowardice has been a standing temptation to fraud, corruption and violence.

It will be infinitely better for the negro himself to forego his ambition to rule until he has proved himself worthy. He owes to the Southern people that for which the ballot is small compensation, the right to made a living. The proposal of the people of Wilmington to "give to white men a large part of the employment heretofore given to negroes" is the first action of its kind, we believe, in the South, and will not be carried out, unless necessary. In Wilmington itself, the negroes have received more money for their public schools than the whites because it was distributed per capita. If that law is changed the negro will have himself to thank. The Southern white man cannot afford to endorse the brutal language of the governor of Illinois, who is quoted as saying:

"I reiterate that I will not tolerate this wholesale importation of foreigners into Illinois. And if I hear that a mob is to be brought into this State such as was taken into Virden, I care not on what railroad it comes or for whom, I will meet it at the State line and shoot it to pieces with Gatling guns."

When the negro learns to take the advice of Booker Washington, the greatest man of his race to-day, and devote himself to industrial pursuits; when he learns that his white employer is an infinitely better friend of his than the demagogue who wants his vote, a better day will dawn for both races. And it will be both wise and becoming for the leaders among the negroes to follow Booker Washington's example.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS.—Where do you suppose I spent the day yesterday, and sat down to lunch and dinner with over ninety children, boys and girls? Did you ever see so many children together? A little boy I know says he never did. We rode on the toot-toot, and the wheels said "tic-a-lum, tic-a-lum," and "clatter, clatter, what's the matter" just as the toot-toots do that take little children to Mr. Napper's house.

"We are going to see ever so many little children today, and they haven't any papas and mamas," I said to the little boy while we were getting ready. And he answered, "me so sorry, ain't you sorry mamma, ain't you sorry papa, ain't dat baby sorry?" But the baby did not look very sorry, and only said "da, da, da, da" and smiled a very broad smile. In fact he is a selfish baby and so long as he is comfortable, other people's troubles do not matter to him. When the "kinductor" rang the bell and said to the engineer, "stop at that little station and let the boy get off," the engineer said "all right, sir, all right," and the big old train ran slower and slower, and the wheels said "tic—a—lum, tic—a—lum and we stopped. There was a dog and a boy and a man to meet us, and they all showed us the way up to the big houses where the little children live. There we found, at the first house, some middle-sized sisters and some little sisters, the baby being just about six years old and tenderly cared for and petted and nursed and loved by the lady who takes a woman's place for all those little people, and by the middle-sized sisters, too. Now let me tell you some of the things that you should see, that I wish you could see. Some people, I hear, have an idea that these little children of the Church, our Church, live in far too much ease and comfort. Some people think their floors are carpeted and their beds and bureaus and washstands are far too nice for children, especially for Church children. But there! That is just the way grown-ups will do some times, so you must tell them what I tell you. Not a carpet did I see except in the sitting room for company—you or me or whoever goes to see them, and in the guest room—for you or for me or whoever goes to see them. In the little sisters' sitting room—or perhaps nursery—the children all stood, so politely, while I was in there, that really the need for more chairs would not have been noticed, but when questions were asked, the fact came to light that there are not enough chairs for the *needs* in that one home any way. After we had chatted with all the little sisters for awhile, one of the ladies took me to see the children's rooms. Now that is where I should like to have you all take a peep. The rooms were for two generally, some larger rooms had two beds and in each bed two little sisters sleep. One large and oddly shaped room had three beds. These little beds were all made up neatly and on each one lay two tiny pillows for two tired little sleepy heads. The bare floors are spotlessly clean, as were the fire-places too. I was allowed a peep into the bureau drawers, where there *were* bureaus—and each little garment was neatly folded and laid in its own place. Into the tiny trunks which were in almost every room, I did not have a look, but they are kept in the same perfect order. Not one unnecessary thing did I see in those rooms. Some necessary things—as *we* look at it, I did not see. In many of the rooms there were pretty bright picture cards on the walls or tastefully arranged in tiny toilet or bureau. In one room there was a picture which touched me very much—a mother with her little baby. Every little sister had at some time been her mama's baby, just as you have been, but things came into the mother's life which made it necessary for her to give up her little one when hardly out of her arms. God has let *you* stay. Oh, little folks, ask mama if something does not hurt away inside, when she even thinks of the possibility of having to give up her Darling into other hands, however loving and tender—to be fed and clothed and taught with money *sometimes* willingly given. You are God's little girl, God's little boy, but how much more are these little ones His *especial* care. And what an honor He puts upon us in allowing us to do something for the children who can claim so many of His most beautiful and precious promises.

Another thing that pleased me was to see what nice table manners the children had and how beautifully the big sisters—most of whom are not so big after all—waited on the tables. We had lunch in the middle of the day and dinner later. And what nice, wholesome light bread those big sisters can make! The boys entertained the little visitor after lunch, and he was a very happy little boy, looking at "yabbits" and "yabbit-traps" and "yabbit skins." He met with a most serious accident—as he thought—fell off a horse. His mama was rather alarmed at first, thinking the horse a real one, but when she found it was a stick horse, was much relieved, as they do not usually grow very tall.

The little boy was carried to the train by a big boy, who knew how to walk in the dark. He was not well and came home with a good deal of fever. The "kinductor" had to be called and told, "me is shick, kinductor," and as soon as he relieved his mind of that he nestled down and went to sleep. Let me tell you something we did—now this is a secret, and you must not tell. We stole a little girl and brought her home with us. And what do you think of *that?*

Now what are we going to do for God's little ones at the Barium Springs Orphanage on this Thanksgiving? Ask your mama and your papa and your own little selves. Is there not great cause for thankfulness that they still have *you?* And yours that you have them?

Pure religion and undefiled is this, to ——? Do good as ye have ——, especially to them that are of the household ——?

Prov., 23:10. Psalms, 10:14. Hosea, 14:3. Mal., 3:5.

CHILDREN'S LETTERS.

A Birthday at Christmas.

DEAR PRESBYTERIAN:—I am a little girl nine years old; my birthday is Christmas day. I have three brothers and two sisters. I go to school and am studying reading, spelling, history, grammar and arithmetic. Miss Kershaw, from Charleston, is my teacher. Mr. Carwile is principal of the school. My oldest brother, Purdie, is at the A. and M. College at Raleigh. All of his reports are splendid. I go to the Presbyterian Sunday school. My youngest sister, Mary, plays the organ part of the time in Sunday school. She has never played in church yet. Mr. J. A. Wilson is our preacher. He lives here and preaches twice a month. I wish you could hear him, he is such a fine preacher; everybody likes him, he is so friendly and sociable. We get the NORTH CAROLINA PRESBYTERIAN every week. Your unknown friend,

MARGARET NEILL.

Full of Adventures.

TOWNSVILLE, N. C., Nov. 12, 1898.

DEAR PRESBYTERIAN:—I am going to pick cotton to make some money to put in my mite box. My little sister got a doll plate in her throat, and mother took her by her feet and shook it out. Mother caught a hawk in her hand while he was fighting with my hen. My sister is very mischifis. I am, your little friend,

SUSIE O. BOYD.

Age 8.

Who Was It?

BINGHAM, N. C., Nov. 14, 1898.

DEAR PRESBYTERIAN:—I love to read the children's letters and want to write one, too. My papa and mama are both dead. I have three brothers and one sister living and a little brother and sister dead. My papa and mama and little brother died in less than one year. Myself and sister and little brother live with our uncle and aunt. I go to Sunday school. Rev. R. S. Arrowood is my pastor. I will close by asking a question: Who was it in the Bible knew the Holy Scriptures from a child? Your little friend,

ADDIE GHEEN.

Age 11.

All Correct.

COTTON WOOD, N. C., Nov. 13, 1898.

DEAR PRESBYTERIAN:—I will try and answer those questions that were in last week's paper. The answer of the first question is: She was hiding her baby Moses. The answer to the second is: She was afraid of Pharaoh's people. The third answer is: That she was afraid they would take her baby. The fovrth answer is: Moses. The fifth answer is: He hears a voice out of the burning bush. The sixth answer is: We must trust in God if we want to be saved. I hope these answers are correct. I have written once before so I will close for this time.

Your little friend,

BESSIE FLENNIKEN BROWN.

From Brazil.

There is an old woman living with us. She is 71 years old, and called Joanna. She spends the whole day making lace; she has a cushion stuffed with dry banana leaves or straw. On it is a strip of pasteboard full of little pin holes, and some bobbins with thread around them. She twists them around and sticks a pin in the holes of the pasteboard, and so she continues till she gets to the end of the pasteboard, (and she makes very pretty lace) then she lifts the lace, bobbins and all, back to the beginning of the pasteboard again. She squats on the floor to make it. Goodbye.

ELOISE WARDLAW.

Family Names.

SPRAY, N. C., November 5, 1898.

DEAR PRESBYTERIAN: I thought I would write you that I had a cunning little baby brother. His name is William R. Walker. We have two W. R. W's in our family, and we have two L. H. W's. I go to school and my teacher's name is Miss Phebe, we have motion songs in our school, and march out at every recess and when we go home. I study Fourth Reader, Spelling, Language, Primer and Arithmetic. This is the third letter I have written to you. I am 7 years old. I have three bantam chickens; one white hen, one black one and a red rooster. I wrote about the white hen once before. The white one raised the black one and the red one. I have two sisters besides myself. Their names are Kathleen and Tilly.

Yours truly,

MARY W. WALKER.

A Talk to Business Boys.

I once knew a boy who was a clerk in a large mercantile house which employed as entry clerks, salesmen, shipping clerks, buyers, bookkeepers, salesmen, eighty young men, besides a small army of porters, packers and truckmen; this boy of fourteen felt that amid such a crowd he was lost to notice, and that any efforts he might make would be quite unregarded. Nevertheless, he did his duty; every morning at eight o'clock he was promptly in his place, and every power that he possessed was brought to bear upon his work. After he had been there a year, he had occasion to ask a week's leave of absence during the busy season. "That," was the response, "is an unusual request, and one which it is somewhat inconvenient for us to grant, but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you ask."

"I didn't think," said the boy, when he came home that night and related his success, that they knew a thing about me, but it seems they have watched me ever since I have been with them."

They had, indeed, watched him, and selected him for advancement, for shortly afterwards he was promoted to a position of trust, with appropriate increase of salary. It must be so sooner or later, for there is always a demand for excellent work. A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts both of body and mind; but he who thinks to win without doing his very best will find himself a loser in the race. —*Ex.*

Bessie's Cheerful Giving.

"O what a beautiful morning!" said Bessie, as she pulled aside the little white curtains and looked out of her window. "Susie will be at the station to meet me, and we will have a lovely drive."

Bessie was going to spend two weeks with a friend of hers in the country. She had planned and planned just what she was going to do and what a fine time she was going to have.

She had planned to go last year, but Roy, her little brother, was taken sick, and mamma had to do the work, so she had to put it off.

But just as she was feeling so happy she heard some one call her name. It was her father.

"Bessie, dear, mamma is very sick, and I guess one little girl will have to play housekeeper and cook breakfast."

The bright smile was gone, and great, big tears were in Bessie's eyes. The father had been in a hurry and gone downstairs, so he did not see the change.

"Why should mother get sick to-day? Everything is against my trip. Now I will have to stay home and cook and clean up after those mean boys, and—" But here Bessie stopped. Would it be hard to take care of mother? Mother never said it was hard to take care of Bessie when she was sick.

Then Bessie remembered what the League lesson had been, "God loveth a cheerful giver," and she remembered her kind superintendent's words, "We cannot all give money, but we can all give something—a cheerful smile, a cheerful word, a cheerful life."

Yes, Bessie would give up her trip, and give it up cheerfully. So she wiped her eyes, and, kneeling down beside her bed, asked Jesus to help her. And when, a few moments later, she entered the kitchen, she was all smiles. All the work seemed easy that morning to Bessie, and Roy and George were so kind and thoughtful.

"I am so sorry to have to disappoint my little girl," said her mother, as Bessie brought her some breakfast.

"Now, mother, don't you feel bad at all. I am going to keep house just as nice as you could, and there will be plenty of time next year to see Josie." Bessie brushed back her mother's hair, and kissed her fevered cheek.

After breakfast there was lots of work to do. But Bessie went singing along, and everything seemed to fly. The boys' rooms were not half as untidy as they usually were. Roy had picked up all the books and papers that he always left on the floor.

After her work was done Bessie read to her mother till she fell asleep.

Bessie was very happy when night came, but she was still happier when papa said: "Bess, little woman, I don't know what we would have done without you to-day. Your being cheerful has helped me so much." And mamma said: "Bessie, dear, you have made my pain much easier to bear by your cheerful face and cheerful words." Then Bessie told her mother of her superintendent's words and her resolution.

"How much better it was to be cheerful than to have gone about frowning and making myself and everybody else feel bad!" said Bessie that night as she went to bed.

That night Bessie's Aunt Mary came, and two days later her mother was well enough to be up again.

Bessie felt very happy as her father handed her into the car, and said: "Now, be very careful—but I know you will. A little woman that can keep house like you can take care of herself."

Josie was at the station to meet her. And O what a fine time they did have! The country seemed never so pretty before.—*Selected.*

Boys, when you go to church take a seat with your parents and sisters. A back seat may be as comfortable as any, but whisperers, gigglers, light headed girls and soft-brained boys always seek that quarter. Don't be afraid of the front seats. Besides, it is so much more homelike to see all the family seated together. Our religion is a family religion, and for all the members of the family alike.—*Ex.*

BABY CORN.

BY LYDIA AVERY COONLEY.

A happy mother stalk of corn
Held close a baby ear,
And whispered: "Cuddle up to me,
I'll keep you warm, my dear.
I'll give you petticoats of green,
With many a tuck and fold
To let out daily as you grow;
For you will soon be old."

A funny little baby that,
For though it had no eye,
It had a hundred mouths; 'twas well
It did not want to cry.
The mother put in each small mouth
A hollowed thread of silk,
Thro' which the sun and rain and air
Provided baby's milk.

The petticoats were gathered close
Where all the threads hung,
And still as summer days went on
To mother-stalk it clung;
And all the time it grew and grew—
Each kernel drank the milk
By day, by night, in shade, in sun,
From its own thread of silk.

And each grew strong and full and round,
And each was shing white;
The gores and seams were all let out,
The green skirts fitted tight.
The ear stood straight and large and tall
And when it saw the sun,
Held up its emerald satin gown
To say: "Your work is done."

'You're large enough" said Mother Stalk,
"And now there's no more room
For you to grow." She tied the threads
Into a soft brown plume—
It floated out upon the breeze
To greet the dewy morn.
And then the baby said: "Now I'm
A full-grown ear of corn!"

—*Independent.*

POLLY'S PIE.

When Mary Ann was cooking, once,
Our Polly made a pie;
She took some flour and water
And some butter standing nigh;
And then she took some sugar, 'cause
She says she likes things sweet,
And sprinkled on the rolling board
All that she didn't eat.

She rolled it out a long, long time,
With salt, a little bit;
She dropped it four times on the floor;
And once she stepped on it.
She doesn't think pie-plates made of tin
Are pretty, so she took
A small red flower-pot saucer,
Which was better for the cook.

She filled her pie with half a pear.
Two raisins and a date;
Then put it in the oven, and
Forgot it till quite late.
It was not burned for Mary Ann
Had taken care of that;
So Polly gave a party to
The chickens and the cat.

—*The Outlook.*

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ABOUT OUR CHILDREN.

The Lights of Home.

Years ago in my school days I lived in a great Southwestern city, and one of our chief pleasures was to make up a family party and spend an hour on its central street after nightfall. Of that promenade the greatest charm was the wondrous display of lights, the rows and rows of street lamps, the flitting varied lights of the army of street cars, which, amid the trees, gleamed like the fruit-jewels in Aladdin's cavern, the globes of green and red at the drug stores, the blaze of confectioneries and saloons, the streaming splendors of the dry goods and milliners' establishments, the flash and sparkle of the jewelers' windows, and so on. Their details have faded from my memory, but there is one among them which remains distinct. Set in the heart of the shops, and directly on the street, was one noble dwelling house with a window of solid plate glass, whose blind was almost always up. One looked into a beautiful sitting room whose gas-jets were tempered by globes of ground glass, and in whose bright grate glowed a coal fire. How we loved and looked for that vista as we neared it; the embodiment of peace, cheerfulness, rest, amid the roar and stir and haste, yes, and the greed and crime of the great city. Whether its tide swelled or fell, it seemed never to touch that interior—it was as calm and bright and pure as ever. About us we saw misery, vice, unrest; within, there was home, and one of that group at least never forgot the moral of the picture. Now, dear friends, something like that is true of our homes. The light of a child's heart is cheerfulness, sympathy, and that absence of constraint which makes restfulness. If they are to be happy there, their home must be lighted with these things. Where they are found, the child will be content, the lights of wealth and pleasure in his estimation are as poor things, but if they are lacking, his home seems dark and miserable, and as time goes on, he will follow will-o'-the-wisps outside in the effort to replace them.

Does this not explain the decline of home-life in so many dwellings? In the multiplication of interests and duties, real and fancied, is not the time and attention of father and mother directed from the children? The wise man said that Poverty separateth very brothers without pretending that it could do more. It was reserved for wealth and 'society' to separate parent and child.

Mother you need not bemoan the poverty which forbids your giving your child what others enjoy. You can do infinitely better, you can give it yourself, your sympathy, your interest, held in your arms, or sitting beside you at the hearth, or in reach of your soothing hand, at night, if restless and wakeful.

Happy and blessed is the child who grows up in such a home however humble, beyond all the happiness he shall ever gain from real estate or bank account.

There is one more light needed to make our home perfect. We must not forget it.

Over every heart steals a dark shadow of dread, as he thinks of the dangers that may hang over his child, and his own weakness to shield them. He feels as Mrs. Browning:

"Can I love thee?
Is this like love to stand
With no help in my hand
When strong as death I fain would
watch over thee? * * *
May God love thee my beloved, may
God love thee."

And kneeling, he opens the windows of his child's soul, as well as his own, to God, and lets in the light of heavenly faith and love, to bless the young life.

LEIGH.

That was a sensible suggestion my friend made, one summer afternoon, as we were having a cozy chat on the subject of hospitality. And I am publishing it in the Housekeeper's Column of the NORTH CAROLINA PRESBYTERIAN in response to a request for contributions to that department. It is the *first* receipt for tired housekeepers, who yet love to entertain their friends. We Southern women have been accustomed to lavish preparations for guests. But with the present changed state of affairs, inefficient servants and often slender resources, it is impossible to entertain as we wish to do. Consequently we are losing the old-time hospitality. But if we will consider the fact that it is the people and not the feeding that gives pleasure to the guest, and that really the housekeeper only gratifies her own pride by an elaborate outlay, often at the expense of her efficiency as hostess, we will be more ready to take my friend's advice.

"I have to entertain my friends and I cannot give up the pleasure of inviting them to take a meal now and then. I cannot undertake any elaborate preparation, therefore I have done away with it. It only takes a little more courage to conform to your circumstances, and not try to keep up with somebody else."

A tired little mother who was dragging her weary feet to market to purchase "oysters and chickens and a whole lot of things" besides ice cream and cake, etc., in order to have a fine supper for a few friends, rested a moment on my front porch where I was enjoying the bright October sunshine. She confided to me that she was "tired to death" already, had only one servant, and besides all that "I had just started out to help John this fall by being economical." The force of habit was strong. It had uot occurred to her to simplify her menu. I repeatcd to her what I had learned from that sensible advice just given, and her brow lost its pucker, as she adopted the following bill of fare: "Rolls, or muffins or beaten biscuit, (North Carolina people call them worked biscuit,) or any two kinds of nice bread that suits you, and the cook's capacity, best. Coffee and tea or chocolate, or all these if you like. Whipped cream is quite an addition to the tea-waiter. Use your ham sliced very thin for a relish, with the croquettes and stuffed tomatoes. Pile a dish of fruit in the center of the table if you like, grapes and peaches, or anything convenient and nice."

Follow carefully the recipe for veal croquettes and I know you will please your guests. Here it is:

VEAL CROQUETTES—Two lbs. veal chopped or ground fine. Get the butcher to do it for you, it saves you trouble. Take a half pound of bread crumbs and stir into them five eggs beaten light. To these add enough hot water to stir well and cook until hot through, then set aside to cool. (You can fix that and put it into the refrigerator whenever you please.) Season the veal with two teaspoons chopped parsely, cayenne, salt and pepper to taste, with a little grated nutmeg, then mix with the bread crumbs. To this add nearly a half pound of butter, mix thoroughly and lightly, stirring all the time with a fork. Next form into shapes with your hands and fry a nice brown in hot lard, after dipping each shape into beaten egg, then cracker crumbs. You may do all this after breakfast except the frying of course, and the preliminary coating with egg and cracker crumbs. The colder they are kept the better until they come to the frying pan.

STUFFED COLD TOMATORS—Select firm, ripe tomatoes, cut out as much of the inside from the stem end as you can, reserving the cap. Chop the tomato meat, add some fine cracker crumbs and any cold meat, ham, beef, veal or fowl that you may have, season with salt, pepper and cayenne, with a little onion and parsely added if you like. Stuff the tomatoes, replace the caps, and arrange on a glass dish with mayounaise poured over each one. Garnish with nasturtimus, or lettuce or parsely.—Flora.

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MARRIAGES.

On Wednesday, November 2, 1898, at the home of the bride's father, Mr. W. W. Willis, Mr. Fitzhugh McDonald and Miss Berta Willis were united in marriage, Rev. C. E. Hodgin officiating.
BENNETTSVILLE, S. C., Nov. 7, 1898.

OBITUARY.

WATSON.—At Starkville, Miss., Nov. 7, 1898, Ella Adelle, infant daughter of Mr. and Mrs. A. P. Watson, aged seven months.

McKINNEY—John Wesley McKinney was born August 26th, 1821, and died October 15th, 1898. In 1865 he married Sarah J. Irwin, who, with two devoted children, survive him.

Mr. McKinney spent all his life in lower Mecklenburg, near where he died. For twenty years he had lived a quiet, retired, Christian life—successful in business, trusted by all that knew him, a faithful and devoted husband, a fond and honored father. Such children of the kingdom are the salt of the earth. PASTOR.

HOUGH—On Sabbath morning, October 23rd, at Rutherfordton, N. C., the spirit of Ernest Muller, eldest son of Rev. and Mrs. G. A. Hough, entered into rest. He was a child of the covenant, and to him God proved himself a covenant-keeping God. From the beginning of his illness, he had a premonition that his hours were soon to be ended, and his chief thought and desire seemed of God and home. God's spirit graciously prepared his heart for the great transition, and with Christian faith, with the Christian's hope and with the Saints' "blessed assurance," he crossed over to be with God. May He comfort the loved ones left behind. PASTOR.

Tribute of Respect.

WHEREAS, God in His allwise Providence has removed by death our beloved sister and faithful co-worker, Mrs. B. J. McIver. We, the ladies of the Carthage Presbyterian Missionary Society desire to place upon record some expression of our love and esteem for her while living and our great sorrow and loss at her death. She possessed a strong intellect, a well stored mind, a kind, attractive disposition, and a heart overflowing with love for her Saviour and His cause. She was a member of the Christian Church but as there was no church of her faith here she could not remain idle, but gladly identified herself with her husband's church. She was a prompt and faithful attendant at our meetings and was ever ready and willing to perform all duties required of her. She was a loving, devoted wife and mother and her husband and three dear little children will sorely miss the sunshine of her presence in their home. Therefore,

Resolved, 1st. That we bow in humble submission to "Him who doeth all things well" and strive to emulate her faithful and beautiful life.

2nd. We extend our sympathies to her bereaved family and would especially commend her little children to Him who said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven."

3rd. That a copy of these resolutions be sent the family and the NORTH CAROLINA PRESBYTERIAN for publication.

MRS. L. P. TYSON,
MRS. J. P. SINCLAIR,
MRS. G. MCLEOD,
Committee.

The *Carolina Record* please copy.

NEW ORLEANS, October 12, 1898.
DEAR SIR:

The undersiged Committee of Citizens, interested in the welfare of the State of Louisiana, desire to call your attention to the following

CIRCULAR LETTER,

which has been handed to us for publication by the President of the Louisiana State Board of Health:

"The Louisiana State Board of Health has always considered the infection of the city of New Orleans this year very slight in comparison with former years, even last year.

"For that reason it has permitted, from the very beginning of the quarantine, that adjacent Parishes who asked to hold communication with that city to do so.

"As a result, the following Parishes now hold communication with it: St. Tammany (in part); Plaquemines; St. Bernard; Orleans; Terrebonne; Jefferson (right bank); St. John; East Baton Rouge. They form but one territory.

"Pass Christian, Bay St. Louis, Waveland, etc., all in Mississippi, hold daylight communication with New Orleans.

"The yellow fever of to-day is no more the yellow fever of old times.

"The mortality in 1897, in the city of New Orleans, was 298, or about one to every one thousand inhabitants.

"The mortality of this year is smaller still: In Franklin, La., 289 cases up to date and 9 deaths; in Wilson, La., 247 cases and 4 deaths; in Mississippi, up to September 30, 186 cases and 18 deaths.

"The comparative mildness of the disease is such that it stands to old Yellow Fever as Varioloid does to Variola (Smallpox). It should be called "Yellowoid," not yellow fever.

"The Louisiana State Boaod of Health feels justified in promulgoting the following:

"PROCLAMATION.

"NEW ORLEANS, Oct. 9, 1898.

"Whereas the prevailing fever, 'the Yellowoid Fever,' is noticeable for its mildness, be it ordained that:

"First—All persons from non-quarantined localities are permitted to enter all quarantined localities, but they cannot return to the non-quarantined localities, even if these are willing, except under the Atlanta regulations.

"Second—All quarantined localities (except Franklin and Wilson) are permitted to hold communication with New Orleans and adjacent quarantined localities—St. Bernard, Plaquemines, St. Tammany (in part), Orleans, St. Charles, Jefferson (right bank), St. John.

"Third—Persons from quarantined localities intending to go into the quarantined localities (not adjacent to New Orleans) must ascertain beforehand upon what conditions they will be received there, viz: St. Mary, Terrebonne, Lafourche, St. James, East Baton Rouge, East and West Feliciana, Iberville and Rapides.

"EDMOND SOUCHON, M. D.,
"President Louisiana State Board of Health."

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REVIEW OF CONTEMPORARIES.

The Elder Moderatorship question shakes up the Presbyterian Church in Canada. Every now and then the higher Church Courts discuss it and then lay it aside, supposing that it will keep quiet. But after a time some Presbytery elects an elder for a Moderator, and then the controversy begins again. The Presbytery of St. John's made Judge Forbes a Moderator, which does not seem to have been satisfactory, as one of the Canadian newspapers says that his successors will be teaching elders. At the late meeting of the Synod this Presbytery was pelted from all sides and was barely saved from censure, and now the Presbytery of Toronto is about to take the matter in hand, and another overture is likely to be sent up to the Assembly in June to be treated as those which have gone before on the same subject have been dealt with. In the meantime some of the Presbyteries in our Church have had Elder Moderators and no harm has come of it, and in several assemblies we have had Elder Vice-Moderators, but the Southern General Assembly is in advance of us as it has had its Elder Moderator.—*Presbyterian Banner.*

That is because the Southern Presbyterian Church has carried the principles of Presbyterian government to their logical conclusion. Dr. A. T. McGill, of Princeton, declared our Form of Government to be the highest and truest expression of Scriptural Presbyterianism ever formulated. The trouble with Canada is that it is still annexed to a monarchy and according to James I, a Scots' Presbytery agrees with monarchy as God with the devil.

The *Southern Churchman* comments upon the Pastoral Letter addressed by the Bishops to the Convention, thus:

But there are one or two sentences in the Pastoral that we think might be reconsidered; as when it says, speaking of this Church: "She bears upon her no stamp of Italy or England; no label of the fourth century, or of the sixteenth century." That this Church is not bound by what other churches say or do is true; but certainly some stamp of Italy is upon us, if nothing else then in our kneeling on the Lord's day instead of standing, as ordered by the Council of Nicæa. The stamp of England is upon us, as we have adopted her Prayer-Book. The stamp of the fourth century is upon us, for we have the Creed it gave us. The stamp of the sixteenth century, in that we have its Protestantism. Does not, therefore, this sentence need reconsideration?

Bishop Wilmer, who wrote the Pastoral Letter, ought to take a lesson in Church history from the editor of the *Churchman.*

Some months ago the NORTH CAROLINA PRESBYTERIAN copied an article from the *Christian Endeavor World,* entitled "A Raffle for Souls." Says the *Independent*:

The story of that "raffle for souls" in a church in Matamoras, near Puebla, Mexico, told by the Rev. F. S. Borton, was indignantly denied by some Catholic papers and explained and apologized for by the more careful ones. Now, in reply to denials, Mr. Borton offers to send to those who write him a copy of another such "raffle for souls," not for *masses,* in a principal church of Puebla itself. It is better to own up that curious things are done in some countries not approved by the Church. Why, here in this city religious medals can be got recommended to cure horses if put in the horse trough.

Upon which the *Freeman's Journal* says: "The plain suggestion here is the medals so recommended can be got from the Catholic clergy or at some Catholic institution. Will the *Independent* oblige my mentioning where and by whom?" To which the *Independent* replies:

"Certainly. We have on our desk a St. Benedict's medal, which we obtained last week from the Rev. J. J. Dougherty, St. Joseph's Mission, Lafayette Place, New York, through one of the fifteen or twenty clerks whom he employs, on the payment of twenty-five cents for nominal membership, forty-five cents for those not members. With the medal came a little slip with information as to its virtues, from which we copy:

'Effect and Virtue of the Cross or Medal of St. Benedict * * * 10th. It frees cattle from plague or epidemic. "How it is to be Used. * * * To be dipped in the drink of animals.'

Is that satisfactory, please?"

The same *Freeman's Journal,* when the fact of the "Raffle for Souls" was proved, defended the practice thus:

"A raffle is merely another name for lottery. But is the lottery not wrong? No. There are many examples of lotteries by command of God in the Scriptures. Those who show the whites of their eyes at the mere mention of lottery should know this fact. Look in Leviticus xvi., 7-10, and you will see it commanded there that it was to be determined by lot which goat was to be sacrificed and which was to be let go into the wilderness as the scapegoat. 'And Aaron cast lots upon the two goats.'"

But while we must condemn these Catholic papers who have denied the facts in the case or have lowered the standard of morality in the effort to justify the practice of their Church what must we think of the *Independent,* which knowing the facts, has expressed the hope that the sending of Catholic missionaries to our new possessions will render the sending of Protestant missionaries unnecessary. We suppose the Philippinos need to be taught that their gambling is sanctioned by Scripture and that the Cubans should have some of these horse-trough medals to help their sick horses.

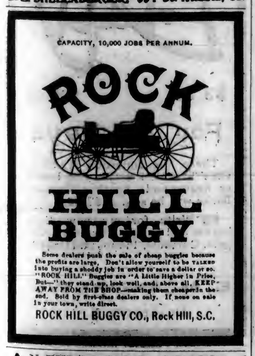
This from the *Presbyterian Banner* will perhaps help in remedying a growing evil in our Church. Perhaps too many of our ministers leave their charges through being easily discouraged at slight opposition, and thus get on the W. C. list, which, as Dr. B. M. Smith used to say meant Without Cash and Without Credit as well as Without Charge:

We recently received from an unemployed minister a communication, entitled, How to Keep Vacant Churches and Unemployed Ministers Apart. Its sarcastic reflections upon ministers and churches and its bitter tone excluded it from our columns, and yet the article contained statements that call for serious consideration. The writer declares that unemployed ministers are kept out of vacant churches because such churches will not consider a minister that is marked W. C. in the Minutes of the Assembly. The Minutes thus becomes a veritable Doomsday Book, and a minister might as well be marked "suspended" as "W. C." We cannot think this is generally done, and yet we fear it sometimes is, and, thus a hardship is turned into injustice and cruelty. A minister out of employment should be helped and not hindered in his efforts to secure a charge, and churches should not be governed by prejudice against this class. Many of them are excellent preachers whom circumstances have temporarily thrown out of employment, and it is a terrible wrong and ruination to them, as well as a loss to the church, to brand them with an unmerited mark of opprobrium that is as fatal to their usefulness as heresy or immorality. Our writer goes further in his complaint and says that vacant churches should not call settled ministers, but should first seek those out of employment. This is going too far and proposing an unwise and unworkable principle. But the question of vacant churches and unemployed ministers is full of perplexity and pain, and the pressure and distress of the problem seems to be increasing. No plan has yet been proposed that promises to solve it, but such a plan is devoutly to be wished and sought. In the meantime, there should be patience and charity all around, and every effort should be made to mitigate the sharp edges of the problem and smooth it over with brotherly kindness and mutual help.

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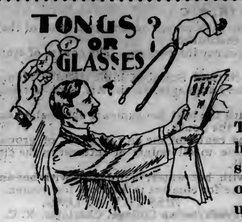


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NEWS OF THE WEEK.

Lord Salisbury made a significant speech at the Lord Mayor's banquet in London last week. He said: "This is the first year in which the mighty force of the American Republic has been introduced among nations whose dominions are expanding. Its appearance is a grave and serious event which may not conduce to the interests of peace, though it is likely to conduce to the interests of Great Britain."

On account of the war with Spain, "Peter's pence," or the private income of the Pope, fell off $60,000 in America the first six months of this year.

The Maria Theresa, which was abandoned in a storm, was found off the coast of Cat Island. It is thought that it can yet be raised and towed to Norfolk for repairs.

The insurgents have captured the Island of Negros, in the Philippine group, from the Spaniards, and are besieging Iloilo.

Admiral Schley has returned to the United States from Porto Rico.

General Lee has gone to Savannah to prepare for the embarkation of his troops.

The Peace Commission is still considering the Philippine situation. Spain thus far refuses to give up the Islands to America and the commissioners are firm in their demands. It is thought that the commission may be unable to settle the question and that direct communication may be resumed between the American and Spanish Governments. America is willing to pay Spain for her pacific expenditure but not for the war debt of the Philippines.

In Wilmington, N. C., complete quiet has been restored under the administration of the new mayor and board of aldermen, and the negroes are returning to their homes and their work.

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CONTENTS.

	PAGE
A Word from the Business Manager	1
Thanksgiving	1
Report of the Orphan's Home	2, 3
A Much Needed Revival. *A. F. Campbell, D. D.*	3
The Adornment of Woman. *A Woman*	3
Christian Altruism. *F. W. Lewis*	3, 4
CORRESPONDENCE. The Celebration at Salisbury Church	4
WESTMINSTER LEAGUE. Sunday School Lesson	5
CHURCH NEWS	6, 7
EDITORIAL: Review of Contemporaries	8, 9
CHILDREN'S DEPARTMENT: Letters to the Children. The Prize Stories and Letters	10, 11
HOUSEHOLD DEPARTMENT: Play and Work. Recipes	12
A Thanksgiving Dinner	13
OBITUARIES	14, 15
NEWS OF THE WEEK	16

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THE BUSINESS MANAGER.

A THANKSGIVING HYMN.

PS. CXVI:12-13.

The thanks I render unto Thee
For all Thy goodness, Lord,
Deep as Thy love, would they might be,
Enduring as Thy Word.

While countless tender, infant feet
Wandered in thorny ways,
Love-sheltered was the pathway sweet
Of all my childhood days.

Youthful mistakes, Thy guiding hand
To priceless lessons turned;
Divinely patient didst Thou stand,
Re-offering blessings spurned.

When some poor service I essayed,
Thy strength did supplement
The feeblest effort that betrayed
A love-inspired intent.

When crushed by sense of failures, oft
A "bruised head" I bowed,
Straightway Thou raised me aloft,
With purpose new endowed.

Through all my life Thy tender love
Has overshadowed me;
My eyes are dim with thankful tears,
What shall I render Thee?

In hands unworthy such dear gift,
"Salvation's cup" I take,
And drinking it, I dare to lift
My voice, and offering make,

Of human thanks for gifts divine,
In loving largess showered,
With which this fruitless life of mine
Thou hast so richly dowered.

—*N. Y. Observer.*

Be ye thankful—

For wealth of farm and orchard, of forest and field, of river and sea; for life and its blessings, for health and its happiness, for love and its glory, for home and its joys; for brooding wings of peace, after the storm of war; for victories on land and sea, for protection in battle granted our loved ones, for heroes who knew how to die; for industry reviving, for trade increasing, for prosperity returning; for this home circle unbroken through the year, for loved ones gone from that home to the House of Many Mansions; for the blessing wherewith no sorrow is added, and the affliction that worketh out glory; for the unspeakable Gift.

For a land where God is known and his Son revered; for Christian civilization, for civil and religious liberty, for churches and schools and homes; for the religion of Jesus Christ, for the Christian life and the Christian hope—let us render our thanks to the Giver of every good and perfect gift.

Gratitude should be the mainspring of benevolence. Given and forgiven much, we love much. Pure religion and undefiled before God and the Father is this; to visit the fatherless. It is an appropriate thing that the offerings of Thanksgiving Day are set apart for the Orphan's Home. There one hundred children are gathered, looking to God's people in this Synod for their daily bread. There is no more beautiful charity. Let our worshippers in the churches remember them with large gifts. And let those who make the day one for the taking of rare and needed recreation in the field, send their offering to the Church's treasury. There is nothing compulsory about church attendance on Thanksgiving Day, and a grateful heart under the open sky is better than a discontented one within the church walls.

We yield much of our space this week to the needs of the Home. Those who wish to learn the facts of its history and wonderful growth should read the report, so carefully prepared by the President of the Board. Then there is an account of how the Orphans spend their thanksgiving and the children can learn how Mr. and Mrs. Papanmama spent theirs. Remember the Orphans. Support must be provided for them by this offering until next June at least.

Three reasons should be considered in measuring our gifts to them, or rather our gifts to Christ, spent for them in accordance with His will.

First, Our own happy and comfortable homes, and bountiful tables. To whom much is given of him much shall be required.

Second, The Orphans' need of our love and care.

Third, This, that no man, however prosperous now knows that his children or at least his children's children may not be left to the charity of the world or of the Church, when he is gone. There are too many instances of the reversal of fortune, and of the change from competence to want, to need mention here. The charity of the world is proverbially cold. Let the charity of the Church, of our Church in North Carolina, be known for its unstinted exercise, for its warmth and richness and bountifulness.

We hope to report in our next Orphanage Notes, or as soon as the facts can be ascertained, that the hearts of the little ones have been made glad, and those of their faithful guardians relieved from all anxiety for months to come. And may our care of them be like the blessing of God upon us, "that maketh rich and wherewith he addeth no sorrow."

Nor should our benevolence be confined to the fatherless ones at Barium Springs, but he will best show his gratitude to God by making others grateful to God for him. There are many who can be made to praise God anew for deeds of thoughtful kindness that will bless the doer far more than they cost.

And be ye thankful.

CONTRIBUTED.

TENTH ANNUAL REPORT

Of the Regents of the Synod's Orphans' Home.

Ten years ago, at a meeting of the Synod, held in Goldsboro, N. C., Rev. W. E. McIlwain, in his report as Agent of Education, proposed the following resolution, viz:

"*Resolved*, That in the judgment of this Synod the time has come to take steps looking to the establishing of an Orphans' Home within our bounds; and that a Commission be appointed to take the whole matter in charge, to consider and execute whatever may seem wise and practicable in putting such an enterprise on a permanent basis."

The Synod adopted the foregoing Resolution, and appointed a Commission of fifteen to put it into effect. To this Commission was referred a memorial from the ladies of the two Presbyterian churches of Charlotte, concerning their "Home and Hospital," tendering its children, good will, and furnishings to the Synod. Rev. Neill McKay, D. D., also offered "a tract of land containing one hundred acres, with buildings, as a location for the Orphans' Home, contemplated in the above resolution," as a gift. (Min. 1888, pp. 211, 247.) The offer of the ladies of Charlotte was ultimately accepted, and the Home was conducted at that place, under the care of the lady managers of the Charlotte churches for two years more.

In 1891, in accordance with a resolution of Synod adopted in Wilmington in 1890, (Min. 1890, p. 426,) the Home was removed to its present site, near Barium Springs, in Iredell County, N. C., into a wooden building, on a tract of about thirty-six acres of land, costing about $2,000, for the purchase price and necessary repairs and improvements. Since then, by the blessing of the good Father of us all, the institution has prospered and increased in numbers and property, until we can now report an enrollment of one hundred children, during the year ending September 30th, 1898, and a property in real estate and furnishings to to the amount of about $30,000, free of debt, and an income from all sources of $9,271.15 in cash. To this must be added donations in clothing, provisions, and material, etc., estimated at $1,519.86, and farm products, such as oats, hay, corn, pork, beef, milk, butter, and garden and orchard products, estimated at $400, making a total of income from all sources of $11,189.01.

Since the last meeting of the Synod, the Regents, through the liberality of Mrs. S. P. Lees, of New York City, have been enabled to erect, ready for covering in, a large and handsome building, containing sixteen apartments, for the accommodation of the larger boys, on a site near to the Synod's cottage. This building will cost something over $3,000, when completed, and will equalize our accommodations for boys, with those already provided for girls. This building would have been completed by the meeting of the Synod had it not been for the unprecedented rains during the brick-making season. It is hoped that it will be ready for its occupants by the close of the year, provided it can be furnished. Inasmuch as this generous lady provides the building, free of cost to our Christian people at home, would it be too much to suggest that the Synod take the necessary steps to provide the necessary furnishing? There will be sixteen apartments to be furnished, averaging, it is estimated, $25 apiece, and a heating apparatus, costing $150, or an aggregate of $550 for the entire outfit.

THE SUPERINTENDENT'S RESIDENCE.

The Board of Regents have desired, for some time, to provide a comfortable residence, properly located for the superintendent and his family. To this end they set apart what might be received from such legacies as might be left to the Home, not otherwise designated, or so much of them as might be needed. The Regents also have designated a suitable, and central location for the residence, and the Executive Committee have had the necessary brick made for the building. A legacy to the amount of over $500 has been left to the Institution by Mr. Phillips, of Davie County, and has been paid in. But inasmuch as a centrally located residence should cost about $1,000, to correspond with the other building, your Board of Regents will need about $500 to erect the building. We trust that the good people of our churches will speedily provide the sum needed.

TREASURER'S REPORT—FROM SEPT. 30, 1897, TO SEPT. 30, 1898.

Received for support fund	$5,405.90
Short on Sept. 30, 1897	537.29
Available for current year, ending Sept. 30, 1898	4,868.61
Paid out for support fund	4,877.59
Short on support fund, Sept. 30, 1898	$ 8.98

FURNITURE AND FIXTURES.

Received on support fund, furniture and fixtures	$ 850.54
Paid out on support fund	856.64
Short on support fund	$ 6.10

BUILDING FUND.

Received on building fund	$2,752.07
On hands for building fund, Sept. 30, 1897	125.57
Available for current year	$2,877.64
Paid out on building fund	2,724.39
On hand for building fund, Sept. 30, '98	$ 153.25

PRESS FUND.

Received on press fund	$ 262.64
On hand press fund, Sept. 30, 1897	465.69
Total press fund, Sept. 30, 1897	$ 728.33
Paid out on press fund	$ 117.68
On hand press fund, Sept. 30, 1898	610.65

From the foregoing statement it will be seen that the deficit on the support fund and furniture and fixture fund amounts to $15.08; surplus on building and press fund amounts to $763.90, showing a clear surplus of $748.82. To this may be added, for building fund, $500, received from Mrs. S. P. Lees, since Sept. 30, 1898, making in all $1,248.82. It must be remembered, however, that all that surplus, and more will be required to finish the new boys' building, and the $500 legacy for the superintendent's cottage. It is gratifying to know, however, that our deficit in the support fund has been reduced from $537.29 last year, to $8.98 this year. This reduction, however, is not to be credited to the increased liberality of the churches, but to the generosity of one kind hearted friend, who came to the rescue in midsummer, with a contribution of $500 for present distress. Your Home is therefore still in need of some more certain, regular and adequate method of support. To meet the wants of the Home, Concord Presbytery last spring directed that a special collection be taken up in all our churches for the Home on or near the second Sabbath of June each year. Your Regents have therefore had prepared the following plan for the adoption of the Synod:

REPORT ON PLAN FOR SUPPORT.

Within the last year the capacity of the Synod's Orphans' Home has been increased to such a degree, and its inmates have grown to such numbers as to make it imperative that the matter of support for the Home be emphasized before this great Synod of North Carolina. We have been asked to suggest to this Synod, if possible, some way by which this may be attained. The summer months being the time when the contributions fall off, we would suggest that the NORTH CAROLINA PRESBYTERIAN be requested to give sufficient space in its columns that the needs of the Home may be made known to all the people where this paper is read.

We would call attention to the fact that an institution demanding such great cost for its support should, and must, have another day other than Thanksgiving Day in which its needs shall be presented to the people of God. This is most important. The conception in the mind of the people as to the needs of the Home are practically what they were ten years ago, while the facts show that we now have to support a Home as expensive as any Synodical Orphans' Home in the bounds of our Church. We are confident that all that is needed is that the magnitude of the work be made known to our people, and we therefore suggest that one Sabbath in June be set apart by the Synod as a time when the needs and claims of this great Institution shall be made known from every Presbyterian pulpit in our State, and contributions solicited for its support. We further suggest that if it be possible, we get all the Sunday schools of our Churches to imitate the good example of what a few are now doing, and that a monthly collection be taken for the Home. If this can be consummated, we will not only educate our children in Christian liberality, but we shall greatly strengthen the sources from which we must expect our support.

In comparing the present report of the Superintendent with that of last year we find that progress has been made in several directions. One hundred children this year have received the benefits of the Home instead of ninety last year—an increase of ten. The average attendance this year has been eighty-eight against eighty last year. The donations in material, outfits, etc., this year have been estimated at $1,517.86, as against $1,182.85 last year, and the products of the farm and garden are estimated at $400.00.

For the support fund were expended cash to the amount of $4,877.59, for the year just closed, and last year $4,145.27. Counting the entire income, the donations in kind, and the products of the farm, the average cost for the maintenance, clothing and instruction of each child has been $72.67. It must be noted that this average is not for the mere maintenance of the children, but includes the salaries of the

Superintendent, matrons and teachers, and farmer. In the meantime the children have been well fed, well clothed and well-instructed in the branches of a good English education.

THE BUILDING COMMITTEE'S REPORT.

The Building Committee, appointed by the Executive Committee, report that they have attended to the work assigned them. Their chief business has been to attend to the furnishing of Rumple Hall, and to secure a plan and superintend the erection of the new building for boys. They succeeded in putting in an excellent heating apparatus, a hot air furnace, and in placing such furniture in the rooms as the funds on hand would permit.

They have also procured a suitable plan for the new building for boys, and attended to the construction of it. It is now ready to be covered in, and will accommodate twenty-four boys, a matron's room and reception and study room. It is substantially built, and corresponds in style with the other buildings on the campus.

Your Board of Regents would report that the grounds and buildings are in an excellent state of repair, and their appearance is much better than it was last year. The estimate of values is as follows:

Ninety-four acres of land	$ 1,200.00
Two furnished cottages	11,100.00
Infirmary and furnishing	1,400.00
Outbuildings, cattle, etc	2,500.00
Rumple Hall and furnishing	11,500.00
Mrs. S. P. Lee's building, for boys, unfurnished	2,500.00
A total of	$30,200.00

This is an increase of $3,100.00 over the valuation of last year.

THE SUPPORT FUND.

The matter of chief importance that calls for the attention of the Synod is the Support Fund. During portions of the year, immediately succeeding Thanksgiving, the ingathering of the harvests and the holidays, our people generally supply the wants of the orphans. But there are times in the spring and summer when the Treasury becomes exhausted, donations are small, and consequently the pantry gets empty, and the table is but scantily supplied, and the heart of the Superintendent is sore. We have long desired that the Synod should provide some system by which there should be a regular and systematic supply, and we have therefore caused to be prepared a scheme contained on a foregoing page. We trust that the Synod will adopt and commend it to our ministers and churches.

[For the North Carolina Presbyterian.]

A Much-Needed Revival.

The lamented Dr. John A. Preston said in the Presbytery of Mecklenburg a few years ago that our fathers had been asleep to the great duty and opportunity of Home Mission work among the masses of the white people, and that we, their children, looked upon this mistake with deep regret. About ten years ago there was a great revival in the Synod of North Carolina that has been going on continuously ever since. It was the awakening of the Presbyterian Church in the State from the sleep of generations and the opening of her eyes to the sad and culpable neglect of needs and opportunities that had been calling to her in vain.

The time has come for the Church in North Carolina and throughout the South to awake to the great opportunity that lies before us of evangelizing the negroes. Shall our children say that while we were asleep this opportunity went by forever?

Why should the Southern Presbyterian Church arouse herself and prosecute this work more vigorously than ever before?

1. There is no mission work at home or abroad that costs so little. Rev. D. Clay Lilly says, "Our colored ministers could be well sustained by appropriations averaging less than $100.00 each."

2. There is no work that has yielded better results in proportion to the means expended.

3. God is calling us to the great work of evangelizing the millions of black men in Africa, and is blessing our work in the Dark Continent beyond our expectations and our faith. It is through our work among the colored people at home that our work among the blacks of Africa is to be enlarged.

4. Our children are to live side by side with the children of our negro neighbors. This is the great social problem of the South. The only solution is the thorough evangelization of both races. The Gospel is the wisdom of God and the power of God, and nothing short of His wisdom and His power can meet the case.

5. Our work for the colored people has reached a great crisis. We must abandon the work or support it with greater liberality. It has been charged that the Southern Presbyterian Church had set off the colored membership into an independent organization in order to rid itself of all work in their behalf. Unless our pastors can be so thoroughly aroused to the importance of the crisis that confronts us this charge will be sustained.

Will not all who feel an interest in this work pray for a revival that shall arouse the whole church and enlist the earnest efforts of all our people for the salvation and Christian nurture of the negroes?

R. F. CAMPBELL.

The Adornment of Woman.

Why is it we hear nothing from our sacred desks on this subject? Do we not now have heed of fear from the temptation of this vanity? This subject is treated extensively in God's word. We have warnings and exhortations both. Paul tells us in I. Tim., 2:9 that our apparel is to be modest. Now what are we to understand by modest apparel, if not that which will not attract attention to our dress? Do we make our dress with this idea? Is it not the very opposite? That which will attract and please the eye until our Bethels are in danger of becoming Betharens, where we can display our vain adornments. We are told not to adorn with braided hair, or gold, or pearls, or costly array.

Are we to understand by this that the wearing of these are forbidden, or does it mean not much gold or pearls, etc. The word much is not used, and have we a right to add it? Why do we want to wear these things? Is it for the glory of God? How can we glorify him in doing what he has forbidden? Will you say you don't feel he has forbidden it? Which is to be judge, your feelings or his word? Study his word on this subject and see if these things did not always prove a snare to his people. The jewels that Israel borrowed from the Egyptians formed the golden calf. The jewels of Midian became a snare to Gibeon and to his house. Isaiah pronounces the judgments of God on the daughters of Zion and joined it with impiety and oppression of the princes as a reason for his judgment on the land. Can we escape if we walk in the same paths? Our life is to be one of self-denial. "We can not sow to the flesh without reaping corruption." If, indeed, we are bound to redeem our time, refuse conformity to the world, and do all things for the glory of God; surely we ought to give heed to the Scriptural examples and exhortations on this subject, and our lives, our deportment and apparel should be an entire contrast to the world, as women professing godliness. We should not go to the world for our styles and ignore the one our blessed Lord and Master has given us. Israel made a loud profession, but held these ornaments between their hearts and the Lord.

Hosea I., 13. "She decked herself with her ear-rings and went after her lover, and forgot me, saith the Lord." They profaned his Sabbaths by making them their days for the display of their finery. How often the question is asked, and how much thought is given to what we shall wear to God's house, to the entire neglect of the spiritual condition with which we enter that sacred place. God will not allow us to divide our hearts with any object, much less unworthy objects like these. "He that searcheth the heart knows we can not do these things without the heart being in them, and forbids them. Let us not, then, mutilate the sacred Scripture, and leave out those parts which oppose our prejudice, pride and lust. "For we can not serve God and mammon." It is sad to see professing Christians spending their money for that which is not bread, and their labor for that which satisfieth not, as if there were nothing nobler for which to use their time and money.

"The lust of the flesh blinding the eye, keeps them at ease while a sick world dies. Oh, that the Holy Spirit may open our eyes to see the grand opportunities we have, and may we no longer weigh against the bubbles of pride the soul for whom the Saviour has died."

Christians are exhorted to lay aside every weight. Some of these vanities in themselves are not very heavy; we might carry them all day and not so much as feel their weight, but take heed, with the devil's hook of pride in them, they may be heavy enough to sink us. Are our ministers as faithful as they should be in denouncing this contagious folly? Are they setting proper examples? It will surely sap the spiritual life of any church where not protested against as inconsistent with the Word of God. "While we are in the world let us not be of the world." "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."—A WOMAN.

[For the North Carolina Presbyterian.]

Christian Altruism.

The word altruism is a comparatively recent addition to our English vocabulary. It is a useful word in that it covers a great deal of ground.

It is defined as meaning "regard for others, both natural and moral." "Devotion to the interests of others." It is the opposite of egotism.

It expresses the idea contained in the injunction of Paul to the Philippians: "Look not every man on his own things, but every man also on the things of others." Notice that this rule is of universal application. It is equally binding upon the king and the peasant, the rich and the poor, the capitalist and the worker, white or black or any other color. Now the trouble is, not that there is an entire absence of looking, but that it is not of the nature contemplated by the Apostle. Almost any one, when questioned, might say to us, "Why, as for that matter, I do look a great deal on the things of others." But the real question is, how do you look, and why do you look? With what purpose? What intent?

For there are wrong ways of looking. Sometimes we look through mere curiosity. There is a widespread and often eager desire just simply to know about other lives—what they are doing, and how they are succeeding, or failing, or ripening, or decaying; and so such people look into the lives about them simply that they may gratify an idle curiosity and have fresh material for gossip. The indulgence of such barren curiosity is beneath the dignity of man, and is a reproach to a professed follower of Christ.

Again, men may look on the things of others enviously. When this is the case they are constantly indulging in comparisons between their own things and those of others, and are very much dissatisfied if the comparison is against them. Now, envy is not only a bitter thing in itself, but poisonous to the peace and joy of life, and blighting to the delicate feelings and sympathies of the soul. Moreover, the envious man is very apt to try to even up things by the exaltation of himself and the detraction of his neighbor.

Or the looking may be for the purpose of fault-finding or criticism. In this case the scrutiny into the things of another will, perhaps, be very close, but it will also be one-sided. Men generally see plainly only what they are desirous of seeing or interested in seeing. He who is looking for deformity alone will see but little beauty. The garden of his neighbor's life and character may display many flowers, but he has eyes only for the weeds and briars, and takes delight in calling attention to them. It is surprising to what an extent the faults and foibles of others form the staple topic of conversation in many homes and at many social gatherings. These ways of looking at the things of others are not in accord with the teaching of Christ, or the spirit of our religion of love, and we ought to strive to repress them.

But, on the other hand, there are right ways of looking. One is that we should look with sincere interest, not with a cold and calculating and fault-seeking eye, but with the interest that an immortal soul and the trembling issues of its destiny ought to awaken within us. If it is a Christian brother, to see that all is well with his soul, and whether he is succeeding or failing in the great conflict with evil. If it is one yet out of Christ, to see whether there be any door ajar through which we may enter in with gracious influence.

Again, we should look with discrimination. By this I mean that we should not only look on our neighbor's character and actions, but study that character and its surroundings. He may have had no potent influences for good near enough to his soul to attract it into the right way. His environment may have been far less propitious than our own. Passions may be fermenting in his soul to which our own are strangers. Allurements may beckon him away that affect us not. Then, there may be "a beam in our own eye." Let us be sure that that is out before we look, or it will destroy our vision.

Again, we should look with sympathy. It should be our desire, and endeavor as well, to enter into the feelings of others, and thus, as far as possible, sympathize with them, and to do this we must look deep. No mere superficial looking will do. When true sympathy is once awakened, mere fault-finding and criticism will depart; for such sympathy is like a glowing atmosphere that softens every object that is viewed through its medium.

Lastly, we should look with an earnest desire to help. Interest, discrimination and sympathy should culminate in helpfulness. When, in the Saviour's beautiful parable, the traveler fell among thieves, who stripped him, wounded him and left him half dead, too, and they, a priest and a Levite, paused, looked and passed on, the Samaritan looked, saw and helped. Remember the Apostle's words, "Brethren, if a man be overtaken with a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." What a blessed work is that of restoration!

I have seen an old house, that, through disuse or neglect, was falling into ruin, restored and beautified, and again made a happy home. I have seen an old farm, its fences gone, its fields rainwashed and overgrown, restored, and under the hand of thrift, smiling again with a bounteous harvest, and are there not many souls, overtaken with faults, shaken by earthquakes of sudden temptation, threatened with ruin that we might help to restore. If such looking as the Apostle contemplates were universal, then our troublesome political questions, and capital and labor questions, and charitable questions would speedily disappear, and new missionaries would sail for every foreign shore.

F. W. LEWIS.

CORRESPONDENCE.

The First Presbyterian church, Salisbury, N. C., was the scene of a very joyous occasion on the evening of the 14th inst. The congregation gathered in the Sunday school room in a social capacity, under the auspices of the Christian Endeavor Society, to celebrate the completion of the thirty-eighth year of the pastorate of Rev. Dr. Rumple, their beloved pastor. For thirty-eight years he has ministered to his people constantly, rarely ever missing a service because of ill-health. To-day, at the age of seventy-one, as he himself says, he "knows no disease but old age," and he seems to have only a slight attack of that. His bow abides in its strength and he has the appearance of many years yet of active service for the Master.

The room was simply but beautifully decorated with the flowers of the season. On the wall facing the entrance, in various colored chrysanthemums, which harmonized beautifully, were the figures 1860, 1898 which brought up memories and sentiments in the hearts of both pastor and people, which words could not express.

The congregation were met at the door by the Reception Committee, who greeted all with a hearty hand-shake, which at once made them feel glad they had come. Dr. and Mrs. Rumple stood in the middle of the room and were truly the centre of attraction, as the congregation, young and old, gathered around them to heartily shake their hands and pray God's blessings upon them.

Greetings being over the congregation most heartily sang "All hail the power of Jesus name." After which Rev. W. H. Stubblebine, of the German Reformed church, led the congregation in prayer. Hon. Theo. F. Kluttz then delivered the congratulatory address. In his address, or talk, as Mr. Kluttz insisted on calling it, he congratulated Dr. Rumple on his long pastorate, his strength of body, and vigor of mind, possessing all the strength and freshness of younger years. He compared the strength of the church when Dr. Rumple took charge with its present flourishing condition and congratulated the people for having such an able and faithful spiritual leader. In very able words Mr. Klutz expressed the affection, love and esteem of the people for their pastor and his beloved companion. As a personal tribute, and in this he said the sentiment of the congregation also, Mr. Klutz said that of the nearly five thousand sermons and lectures that he had heard him deliver, he had rarely ever repeated, and that his sermons always had a freshness about them. But to show their appreciation in a substantial way—to back their words by their deeds, the congregation decided to furnish a suite of rooms in Union Theological Seminary, Richmond, Va, to be known as the Father Rumple's rooms.

To this Dr. Rumple responded in a few well chosen words. He spoke of his contemporaries in the ministry; how that only two or three were left of those who composed the Synod of North Carolina when he began his ministry; of members of the congregation whom he had laid away to await the Resurrection morn; there being only ten in his present congregation who welcomed him as their pastor thirty-eight years ago. He spoke of the ties of love and fellowship which have increased as the years rolled by uniting pastor and people closer together. Dr. Rumple closed his remarks by affectionately and tenderly speaking of the congregation as his "children," and he is indeed spiritual father to most of them.

The congregation then enthusiastically sang "Blest be the tie that binds," after which refreshments were served. When the inner man had been amply supplied this programme was rendered effectively.

Solo.....Mrs. Thos. Murphy
Reading.....Miss Josephine Coit
Solo.....Rev. W. H. Stubblebine
Recitation.....Miss Johnsie Coit
Recitation.....Miss Annie Wiley

Rev. W. E. Parish of the Baptist church then closed the exercises with prayer and benediction.

May God's richest blessing rest upon pastor and people.

J. W.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSH, D. D.

SUNDAY, NOV, 20th. Topic: "*The Believer's Sins.*" The Scriptures. Is. 55.

Isaiah is often called the evangelical prophet. The reason is because the book of his prophecies abunds in Gospel invitations and promises. The chapter selected might indeed furnish the basis of this designation. This chapter is read perhaps more frequently than any other in the Old Testament. It is full of precious invitations to the sinner, much like those which fell from the lips of Jesus himself. Ho, every one that thirsteth," etc. "Incline your ear and come unto me," etc. "Seek ye the Lord while He may be found," etc. "Let the wicked forsake his way," etc.

The last quoted relates specially to the topic we are to study. It is a promise of pardon. "He will abundantly pardon,"—in the margin, "He will multiply to pardon." As our sins are "multiplied" (how many they are, and how oppressive!) God must needs "multiply to pardon." The condition is two-fold—we must give up our sin, and return unto the Lord, in other words, repentance and faith, a turning from sin, and a turning to the Lord.

THE BELIEVER'S SINS.

The pardon of sin is a blessing of great worth. Without it no one can be truly happy in this life, and there is no possible participation in the blessings of the life to come. It is a blessing which all need, for all are sinners. The fullness of the pardon offered, and bestowed upon those who believe in Jesus, is one of the great blessings of the Gospel. It is set forth in the Scriptures by many strong metaphors, and in a rich variety of language. See what becomes of the believer's sins:

(1) *They are removed forever.* Ps. 103:12. "As far as the east is from the west, so far hath He removed our transgressions from us." What a load to remove, and yet it is removed so far that the distance is incalculable. If sin be removed so far, then we may be sure that the very trace of it, the very memory of it will be entirely gone.

(2) *They are blotted out* Is. 44:22. "I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins," etc. They have been made to vanish like a thick cloud, a cloud driven away by the wind. Sin is a dense, dark, angry cloud, which shuts out the sun and fills the air with gloom, Pardon is the dissipation of the cloud, leaving the sky blue, the air calm and serene, and the sun pouring down his beams of warmth and light.

(3) *They are covered, i. e., hidden from sight.* Ps. 85:2. "Thou hast forgiven the iniquity of thy people, thou hast covered all their sins." What a covering that must be, which hides from the sight of the All-Seeing God! There is a covering of sin which proves a curse. "He that covereth his sins shall not prosper." Covering them by justifying yourself in them, or by not confessing them, or, which is worse, by denying them, covering them by a lie. The atonement of Christ is the covering spoken of by the Psalmist. As in Rom. 3:25. "Whom God hath set forth to be a propitiation,"—literally a covering—"through faith in his blood," etc.

(4) *They are not imputed.* Ps. 32:2. "Blessed is the man unto whom the Lord imputeth not iniquity." As sin is a defection from law it is forgiven, as offensive to God's holiness it is covered, as a debt it is not imputed, i. e., not charged to the believer's account. Oh! what a blessing! Not charged, because the debt is paid. Unforgiven sinners have every sin reckoned up against them. The believer's sins are not imputed.

(5) *They are cast into the sea.* Micah 7:19. "Thou wilt cast all their sins into the depths of the sea." If in the depths of the sea they are beyond the power of reach. What more irrecoverably lost than that which is lost in the sea! What more safely removed from us than that which is cast into the sea!

(6) *They are forgotten forever.* Heb. 8:12. "And their sins and their iniquities will I remember no more." If God forgets them surely they cannot bring us again into condemnation. Everlasting pardon! All of these phrases and beautiful figures were intended to set forth the fullness of the pardon offered in the Gospel.

What about *your* sins?

SUNDAY SCHOOL LESSON.

Fourth Quarter—Lesson X—Dec. 4, 1898.

HISTORICAL CONNECTION.—Manasseh lived for a short while after his repentance and his son Amon, following the example of Manasseh's earlier life, reversed the good measures that Manasseh had adopted. Josiah suceeeded him when he was only eight years old. In his eighth year he began to seek after the God of David his father. In his twelfth year he waged a relentless war against idolatry, and the event of to-day's lesson occurred in his eighteenth year. The excitement of such a discovery as the original text of the book of the law was great. Its long hiding away was one secret of Judah's apostasy. Even the good Josiah did not realize the sternness of God's threatenings against the sins of the people.

EXPLANATORY NOTES.—*I have found the book of the law.* Many a Bible since has been hidden away on a dusty shelf and thus lost. And to the converted soul the Bible is always a new discovery. The extreme higher critics have made the simple statements here as to the re-discovery of this book, on ground that part of the book of the law was not written until this time. But that ground is crumbling beneath their feet at every stroke of the excavator's pick.

Vs. 9. *Shaphan* was the chairman of a commission appointed by Josiah to look after the repairs of the temple. See II Chronicles 34: 8-13.

Vs. 11. Mark the reverence with which Josiah heeds the lessons of the Book. The greatest minds of all ages have reverenced the book of books. "Thy creatures have been my books, but thy Scriptures more." *Bacon.* "I count the Scriptures of God to be the most sublime philosophy." *Isaac Newton.* "All the wonders of Greek civilization heaped together are less wonderful than the book of Psalms." *Gladstone.* (Quoted by Wayland Hoyt).

Vs. 13. *Inquire of the Lord.* After conviction, prayer. Josiah believed that this was God's word and that it had a personal message for him. The scene is a very vivid one to the mind when it appreciates the fact that here was a worshipper of the true God hearing his revealed will for the first time, and conscious that he and his people had made themselves liable to the judgments of God. Josiah did the best possible thing when he asked of God what he should do.

Vs. 14. A notable delegation is sent to Huldah, showing the veneration in which the King held the prophetic office itself, and the woman who was now filling that office. The prophets had been the chief protestants against the wickedness of Judah and its kings and now one of the inspired order declares the message of evil and good.

Vs. 15. *Thus saith the Lord.* The expression has passed into a proverb. Every Christian ought so to live as to have a "Thus saith the Lord" for all his words and deeds. "What would Jesus do?" is getting to be a practical question of life.

Vs. 16, 17. *I will bring evil * * * because they have forsaken me.* God's justice demands the punishment of the sinner as strongly as it does the acquittal of the innocent. When reform is impossible then destruction is near. Hezekiah, Manasseh and Josiah had all been reformers, but the time is now too late for anything less thorough than regeneration itself—death, then life from the dead.

Vs. 18, 19, 20. God never condemns the innocent with the guilty. So as the visiting of the threatened punishment upon Judah would have been an affliction to the good king, who had been humble, believing and prayerful, he should go to his grave in peace and the evil day for Judah was postponed for his sake. Josiah was killed in battle, but so far as the evils threatened his people were concerned he did go to his grave in ignorance of them.

One of the most striking contrasts of the Bible is in the text, "Now the sons of Eli were sons of Belial." Eli is one of the purest characters of Scripture. His sons had the inestimable advantage of his godly life for their example. They were brought up in the sacred precincts of the Tabernacle. They were dedicated to the service of God, were trained in his ordinances and became ministers at his altars. Yet the sons of Eli were sons of Belial. Eli's one recorded fault, that of parental indulgence, was so fatal to them that the iniquity of Eli's house was not purged with sacrifice nor offering forever.

What a contrast to Eli's weakness in restraining his sons is the declaration of that plain old soldier, Joshua. "As for me and my house we will serve the Lord." There does not seem to have been the remotest idea in his mind that his house would not do what he intended it should. If Joshua's sons were mixed up in that business of the golden calf, doubtless they remembered it the longest day they lived. Nor were his daughters permitted to indulge in the worship of Egyptian or Amorite deities because it happened to be fashionable. A godly man will have his influence lost and his life-work wasted because of unrestrained and wicked children. But the household that is a unit in the service of God is a power for good, immeasurable. The religion that includes "me and my house" is the kind to have.

CHURCH NEWS.

NORTH CAROLINA.

November.—The collections this month are for the education of Candidates for the Ministry.

Synodical Mission Work.

Rev. William Black has just closed a meeting at High Point, beginning November 13th. It was an occasion of great religious interest and the blessing of the Spirit was manifest. There were 135 persons who made professions of faith; 75 of these expressed a preference for the Presbyterian Church and 10 are yet undecided as to church relation, the others going to other churches. The sum of $130 in cash was raised by Brother Black for Synodical Missions. Rev. J. W. Goodman, pastor, has only recently taken charge, is doing faithful and efficient service and this meeting is largely the result of his earnest labors.

ORPHANAGE NOTES.

This Thanksgiving week, the thoughts of many Presbyterians in North Carolina will turn to their orphans at Barium Springs, and many kind hearted friends will wonder if their good cheer reached "those poor little dears" in time for their Thanksgiving dinner. As the hours of the day glide quickly by, dear reader, let at least a silent prayer ascend for these helpless little ones.

Now we shall tell you how the day, most probably, will be spent, judging the future by the past. At the Orphans' Home the Superintendent, most probably, will be petitioned to lengthen the day at both ends. He, however, will be firm in refusing to move up the rising hour, but will retard the retiring bell. On this occasion, instead of repairing to the chapel, morning devotions will be had in the dining-room, which the big sisters will, the afternoon previous, have decorated with autumn leaves and pretty ferns, which they had gathered in the woods. There will be a morning Thanksgiving service in the chapel, which will more strongly bind our orphan household together and strengthen their gratitude to our Heavenly Father, whose tender care is so plainly shown us day by day. The many bright faces that have gone from us will be most tenderly remembered, although other orphaned ones fill the places formerly theirs. They, dear children, how fondly will their thoughts turn to their childhood's home on this day. These tender memories will admonish them to be all that those at home expect of them.

These little folks will, after this service, be allowed to spend the day engaging in such innocent games as they may choose. The boys will spend some of the time hunting.

While every one is enjoying himself to hearts content the big sisters will be preparing that much-thought-of dinner for all. But never mind, we shall have but two meals, so they wont have to prepare a supper. Some one will be sure to send a barrel of apples, and fruit will be a welcomed change.

In the office, the Superintendent will anxiously await the returns of the days collection, comparing it with that of former years, well knowing that an increased family necessarily must have increased funds. May the generosity of the Church be so great that his perplexity in regard to finances shall be at an end, so that his best efforts may be wholly given to the care and training of his ever largely increasing household.

When the lamps are lighted all will join together in games and a right merry throng it will be. When tired little heads begin to droop and eyes grow misty, then, even Thanksgiving day must end and be regarded as a golden thread in life's warp as woven by our busy men and women, who are, even now, arming themselves to hereafter fight life's battles and to be victors in the fray.

Colored Evangelization—Annual Collection.

Both the General Assembly and the Synod have designated December as the month for the Annual Collection for the work of Colored Evangelization. For several years the Synod of North Carolina has centered its interest and its gifts in the Colored Academical and Industrial Institute at North Wilkesboro, which has born admirable fruit. For wise and satisfactory reasons, (principally because the contribution of the churches were not sufficient to support it,) the Synod has ordered the suspension of the Institute, the sale of the property to meet the indebtedness. If the board of trustees are successful in making a favorable sale of the property there will remain a debt of between four and five hundred dollars. To cancel this the Synod appropriated in advance the December collections. Will our pastors and stated supplies see that the collection is taken in all their churches and that the offerings are sent at once to J. M. Rogers, Winston, the Treasurer of the Institute. Signed, JOHN M. ROSE,
Synodical Agent Colored Evangelization.

The Wardlaw Missionary Society is a juvenile society which was organized some time ago in a neighborhood on the border of Banks and Providence Churches, by Mrs. N. M. S. Matthews, a consecrated and earnest worker in the great cause. On the night of November 12th they had an entertainment, consisting of recitations and songs, and an address by the pastor. A room in Weddington Academy was beautifully decorated, and after an hour spent most delightfully, a collection was taken amounting to $7.44. It is such work as this that secures the income for our great work, and, what is better, makes mission workers for the future. J. W. S.

Highlands.—We have just closed a very excellent ten days meeting at Horse Cove. Services morning and night. Although a very busy time with the people, almost every one attended regularly, and the community has been very greatly revived. We have the assurance that some of the best people in the Cove will unite with us at the next appointment. Professor Jennings, who, with his wife, recently joined our church, did excellent work in a Sabbath school in the Cove during the summer. Many very substantial tokens of respect were shown the preacher. Horse Cove is one of the most beautiful and fertile valleys in Western North Carolina, and the people form a very attentive and interesting congregation. J. T. WADE.

A New Church.

The commission appointed by Concord Presbytery to organize a church at Cleveland, N. C., met on the 12th day of Nov. and organized a church consisting of twenty members.

R. M. Rosebro' and J. J. Kincaid were elected elders, and J. A. Lyerly and B. A. Knox were elected deacons in the new church.

Messrs. Rosebro' and Lyerly, having held the same offices, respectively, in Third Creek Church, were installed. Messrs. Kincaid and Knox did not see their way clear, as yet, to accept the offices to which they were elected. It is hoped that they will accept in the near future.

The new church starts out with bright prospects of usefulness in advancing the interests of the Master's kingdom. R. S. A.

Mecklenburg Presbytery will meet in adjourned session in the Presbyterian Church at Mt. Holly, N. C., on Thursday Dec. 1st, at 11 a. m.
JESSE W. SILER, Stated Clerk.

Rev. J. J. Harrell, after an exile of a few months in Georgia, is back in North Carolina and serving Castanea Grove, Unity and Stanly Creek churches.

SOUTH CAROLINA.

Columbia Seminary.

The weekly conferences between the faculty and students have afforded unusual interest this term. The following subjects have been discussed:

The love of souls, as evidenced by the life of Paul
The need of gospel preaching as opposed to what is included in the term sensational preaching.
Ministerial unrest—its causes and remedies.
Tenderness, a qualification for the ministry.
Lessons drawn from the life of Paul.
Prayer, the amount of our time it should occupy.
Earnestness in prayer, the objects of our prayers.

The Society of Missionary Inquiry has had three devotional meetings thus far. The first meeting was conducted by Mr. H. M. Smith, of the middle class, who took as his theme, "The Relation of the Seminary Student to the Foreign Mission Problem."

The second meeting was conducted by Messrs. D. M. Douglass and James Waite, upon the subject: "Spiritual vs. Temporal Sympathy."

At the third meeting, "The Religious Condition of Cuba" was discussed by Messrs. Gregg, Berry and Wyly.

The lively interest in missions that has hitherto existed in the Seminary has been increased by the recent incorporation of a class in missions into the required curriculum. The students have arranged for a public missionary meeting to be held in the lecture room of the First Presbyterian Church on December 16th.

Drs. Hall and Reed are away this week attending respectively the synods of Alabama and Georgia.

The students were given Thursday of this week that they might attend the Fair, and the most of them took advantage of the "much needed" rest thus afforded. P.

Nov. 17, 1898.

GEORGIA.

Report of Dr. J. B. Mack, Synodical Evangelist.

The report of Rev. J. B. Mack, as Synodical Evangelist for the year beginning Nov. 10, 1897.

1. My labors have been interrupted several times this year by sicknss, brought on by overwork. For years I have been the only evangelist in the Synod, and the toil and anxiety consequent upon the care of so many new and needy churches, caused me to overtax my strength.

2. During this year I have taken part in the organization of six churches, viz: Ramah,, with eleven members, and Zebulon, with seven, in Atlanta Presbytery; Powder Springs, with twelve, in Cherokee Presbytery; Bublin, with twelve, in Macon Presbytery; Daisy, with eighteen, and McRae, with seventeen members, in Savannah Presbytery. Besides these, Augusta Presbylery has authorized me to organize a church at Tifton, where for over two years I have been preparing our people for that result.

3. During this year I have dedicated six houses of worship, viz: Barnesville, in Atlanta Presbytery; Comer and Royston, in Athens Presbytery; Monticello, in Augusta Presbytery; Erick and Vidalia, in Savannah Presbytery.

Besides these, Moultrie and Smyrna churches in Macon Presbytery, and Daisy church in Savannah Presbytery, are now worshipping in their new houses; while work on their houses has been commenced by the Norcross church in Atlanta Presbytery, by Union Point church in Augusta Presbytery and by Powder Springs church in Cherokee Presbytery.

Moreover, Dublin and Donaldsville churches in Macon Presbytery, and McRae church in Savannah Presbytery have secured very desirable lot on which to build.

4. In April it was evident that the contributions of our churches, when the amounts asked by the Presbyteries for their sustention work were taken out, would be sufficient for the salary of only one evangelist, instead of three as desired by Synod. This was a natural result of the success of the evangelistic work, for while new churches are organized there is a greater demand on the treasury for sustentation, and consequently less money for employing evangelists.

Realizing that the only hope of securing three evangelists was by individual contributions, I obtained the aid of some brethren in an effort to raise the salary of a second evangelist from individuals in Atlanta. We secured over $900 in subscriptions, and were assured that the balance of the $1,200 would be given if necessary. I was also assured that $250 would be given by persons in Atlanta for a third evangelist, if persons in other parts of the Synod would raise $950. It was, however, not regarded as a suitable time for thus raisng the salary of a third evangelist, and as the time for employing the second evangelist has passed away, the effort has proved a failure. This is to be deplored, for one man cannot do the work, and carry the responsibilities of the whole field.

5. Since coming to this Synod in the fall of 1890, it has been my privilege te participate in the organization, or reorganization of forty-four churches; of these, two only have been dissolved; one is in another Synod, and one, composed mainly of Northern immigrants, has preferred to be with a Northern church. Of the remaining forty (or about one-fifth of the churches on the roll of our Synod) thirty-two have houses of worship; five are either building or have secured desirable lots, and only three have as yet taken no definite step in securing a house. These results show what might have been accomplished if Synod had put three or four men in the field and continuously kept them there.

There are now forty-three counties in this Synod in which we have no church; there are about twenty places in which we have some members, but no organization, and there are about fifteen churches that have no house of worship. "The harvest truly is plenteous . . Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

MISSISSIPPI.

The Presbytery of North Mississippi met at Batesville, Miss., Nov. 9th, A. D., 1898, and was opened with a sermon by Rev. S. L. Grigsby, the retiring Moderator. Rev. J. E. Hobson was elected Moderator, and Ruling Elder Eugene Johnson, Temporary Clerk. Rev. W. A. Cook was received from the Presbytery of Missouri, and Rev. D. C. Rankin was dismissed to the Presbytery of Nashville.

Calls from the churches of Water Valley and Senatobia for the pastoral services of Rev. Messrs. J. E. Hobson and W. A. Cook respectively, were presented and accepted, and the following commissions were appointed:

1st. To install Rev. J. E. Hobson pastor of Water Valley Church, on the fifth Sabbath in January, 1899, Rev. T. W. Raymond and Rev. W. D. Hedleston, the former to preside, preach the sermon, propound the constitutional questions and to deliver the charge to the pastor, and the latter to charge the people.

2nd. To install Rev. W. A. Cook pastor of the church at Senatobia, Sabbath, Nov. 13th. 1898, Rev. J. E. Hobson to preside, preach the sermon, propound the constitutional question and to deliver the charge to the pastor, and Rev. J. C. Caruthers to charge the people.

Rev. W. A. Cook was appointed chairman of the Permanent Committee of Publication and Bible Cause; Rev. J. E. Hobson, chairman of the Committee of Foreign Missions, and Rev. J. C. Caruthers, chairman of the Committee of Colored Evangelization.

The Overtures sent down by the General Assembly were each answered in the affirmative.

Byhalia, Miss., was selected as the place of the spring meeting of Presbytery, and Friday before the first full moon in April, A. D., 1899, as the time.

After the usual vote of thanks to the good people of Batesville for their kind hospitality, Presbytery adjourned to meet at the call of the Moderator during the meeting of the Synod of Memphis at Tripelo, Miss. S. L. GRIGSBY, Stated Clerk.

Presbytery of Central Mississippi.

Presbytery met at Carrollton, Nov. 9th.

Ten ministers out of twenty-five were present and ten churches out of sixty-two. Quarantine restrictions accounting for the small attendance.

Rev. C. S. Newman preached the opening sermon and Rev. J. W. Primrose presided until a new organization was effected.

Elder J. R. Dobyns was elected Moderator and Revs. J. B. Hutton and F. L. Banks minute and engrossing clerks.

Carrollton's request for a regrouping was left unanswered till adjourned meeting at Synod Nov. 20.

French Camp Academy and Institute both reported flattering prospects.

Rev. F. L. Banks was permitted to supply the Weir Group for twelve months.

The resignation of Rev. C. P. Colmery as chairman of Home Mission Committee was not accepted.

Rev. A. A. Craig was received from Potosi Presbytery and granted evangelistic powers.

Licentiate Wm. Thorburn was ordained as an evangelist.

Rev. D. M. Hawthorne preached the mission sermon. Rev. Wm. Thorburn to preach the mission sermon next spring.

Yazoo City was chosen as the place for the spring meeting and Vicksburg for an adjourned meeting during Synod Nov. 20.

C. E. CUNNINGHAM, S. C.

KENTUCKY.

Gracey.—Rev. Chas. L. Nourse, Stated Supply of the church at Gracey, assisted by Rev. J. D. Fleming, of Memphis, held a series of services for ten days. Much good was accomplished in the community and the members of the church were greatly revived by the faithful and strong preaching of the Word. Many members of the Baptist church cordially supported the services. At a congregational meeting Mr. John Hill was elected elder and Mr. Frank Owen was elected deacon and Sunday school superintendent.—*Christian Observer.*

Rev. J. J. Chisolm has accepted the call to the church at Natchez, Miss., Miss., and will remove thither shortly.

Uniontown.—The commission appointed by Paducan Presbytery to ordain and install Rev. W. W. Williams, met at Uniontown, Oct. 23, at 7 P.M. He was ordained to the full work of the ministry, and then the installation tro place. Rev. W. H. Miley preached, Rev. J. C. Caldwell delivered the charge to the people and Rev. Chas. L. Nourse presided and delivered the charge to the pastor. Elder Jas. Dyer, of Morganfield, was also present. Mr. Williams supplies the pulpits of Spring Grove and Sturgis churches. He is a member of the class of '98 of Louisville Seminary.—*Ib*

Ebenezer Presbytery.—At an adjourned meeting of Ebenezer Presbytery, held at Maysville, November 1, the pastoral relation between Rev. M. V. P. Yeaman and the Vanceburg church was dissolved and he was granted a letter to the Presbytery of St. Louis, (Northern Assembly) to accept a call to Ferguson, near St. Louis.

Marion.—Rev. W. H. Miley has received eleven new members into the church, as the result of a meeting held by Dr. Guerrant; eight on profession and three by letter. The church was greatly revived. The manse has been remodeled and enlarged. Two rooms and a hall have been added, adding greatly to the comfort and convenience. Mr. Miley began a meeting at Uniontown last Thursday night. The congregations were large, with good prospects.—*Ib.*

MISSOURI.

Platsburg.—In compliance with a Presbyterial appointment it was my pleasure to visit the Stewartville Church on the 5th Sabbath of October. We had five services, commencing with Thursday night and closing Sabbath night.

The Lord's Supper was celebrated on Sabbath morning. This was a precious season, indeed, to me. It was an inspiration to meet with so many warm friends of my father and preach in the same church where he so faithfully ministered for nearly ten years.

Sweet memories of the past and especially the ministrations of silent lips, made that old church peculiarly sacred to my heart.

May the Lord continue to water this vine of His own planting, by the gracious outpourings of His Holy Spirit, and cultivate it tenderly by His providences, causing it to bring forth much precious fruit for His own glory. C. P. FOREMAN.

Kahoka.—A commission of the Presbytery of Palmyra, consisting of Revs. H. M. Sydenstricker, Wiesel Beale and John E. Travis, met in the Presbyterian Church, Kahoka, Mo., on Friday, October 21st, and after examination, received Rev. W. S. Trimble on a letter of dismission from the Presbytery of St. Louis, who had signified his acceptance of the unanimous call from this church. An instructive sermon was preached on Thursday evening, and on Friday evening the installation services were conducted before a large audience. A most appropriate charge to the members of the church was delivered by Rev. Sydenstricker, of Memphis, Mo., and a very clear and forcible charge to the pastor by Rev. Weisel Beale, of La Belle, Mo. The membership of the church then came forward and took the hand of their pastor in assurance of their cordial and hearty support of him in his work. The whole scene was very impressive and all the services intensely interesting.

Santa Fe.—Rev. J. J. Squire has resigned the pastorate of South Fork Church, having accepted the charge of the Presbyterian Church, Moosornin, Canada. The church and congregation very deeply regret his removal, but the Session did all in its power to the very last to retain him.

ARKANSAS.

DeVall's Bluff.—Rev. J. S. Van Meter, Presbyterial evangelist, has held a most successful meeting at this place. The attendance was splendid. The result of his work is the organization of a church with twenty five members; several have joined on profession of their faith. Dr. Van Meter goes to Hazen, where there is a similar nucleus of Presbyterians. We pray that his work at this place may be as successful.

Little Rock.—The hairman of Home Missions in this Presbytery, S. G. Miller, calls attention of the churches to their apportionment fpr the cause and requests them to send the money as soon as possible to Little Rock. Mr. Maxwell Coffin will resign at the next meeting of the committee, his busidess taking him away from the city. Mr. S. C. Bossinger will receive all money pro temp.

Foreign Mission Committee Notes.

The Executive Committee of Foreign Missions met in the Mission Rooms November 8th, 1898.

Rev. J. G. Hall was present, on his way to resume his work in Mexico, from which he retired for reasons satisfactory to the Committee, some years ago. Mr. Hall goes back at the urgent request of the Mission and of the Committee.

Rev. B. H. Franklin, of the China Mission, was also present, and made some statement concerning the work in his field. The conversation with Mr. Franklin brought out the very needy condition at present of our station at Hangchow, which is the oldest and most developed work we have in China. The effective force has been reduced until there is only one of the regular preaching missionaries left, namely, Rev. George Hudson. Mr. Painter, whose work has been that of itineration from Hangchow as a centre, is filling the post of a part of the station work until other arrangements can be made.

The China Mission sent an urgent appeal to the Committee to send an additional evangelistic missionary to this station, and also one for the Lingwu field, where Mr. and Mrs. Stuart are now holding the ground until relief can come.

Appropriations were made for the Missions of Northern and Southern Brazil, the Committee being compelled reluctantly to make reductions in the amounts asked for native work and other incidental expenses, with the understanding that the requests of the Missions in these matters would be complied with as soon as the condition of our treasury would make it possible to do so. Appropriations were also made to the China Mission.

The Committee was informed of the sad death of Mrs. Charles R. Morton, of the Southern Brazil Mission, which took place at Fredericksburg, Va., on October 22nd.

A card from Rev. M. B. Grier reported the greatly improved condition of Mrs. Grier's health since her return home. It was feared that she had permanently broken down, but the prospect now is that she may be entirely restored.

The Treasurer reported receipts for October, showing a gain of $1,476 over those of October, 1897. This gain was, of course, gratifying, but leaves the October receipts still more than $8,000 short of the receipts for October, 1890. In view of the Treasurer's report, the following resolution was passed in regard to the reopening of work in Cuba:

Resolved, That while the October collection was somewhat larger than that of 1897, yet the increase is not sufficient to enable us to reopen our work in Cuba as we had greatly hoped it would be. The Committee would again express its sense of the obligation on our Church to send the pure Gospel to these people, and the hope that those who have been especially interested in it may yet furnish us with the means to undertake it.

There was an earnest appeal from the China Mission for at least eight new workers to be sent out, two of them to be medical missionaries; one for Suchi'on Station, and the other to assist Dr. Wilkinson in the hospital at Soochow.

A letter from Dr. Graybill, of the Mexican Mission, reported seven members recently received on profession of faith, two children baptized, and two young men studying theology.

After the usual routine business, the Committee adjourned. S. H. CHESTER, Secretary.

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The Associate Reformed Synod. The Synod of the Associate Reformed Church met in Chester, S. C., Nov 10, and Rev. J. C. Galloway was elected Moderator. The work of the Synod is in a prosperous condition, and the meeting was harmonious and helpful to the cause of Christ. This noble body of Calvinists is so close to our own in all matters of faith and doctrine, that the separation of the two on common Southern soil has always been a matter of regret to our Church. Accordingly overtures of union, if that could be possible without the sacrifice of principle, were adopted by the last Assembly and Rev. Alexander Sprunt, D. D., of Rock Hill, S. C., one of the members of the committee appointed by the Assembly, addressed the Synod on the proposition of Organic Union, on behalf of the committee and the Assembly.

His address was a model of taste and skill, as well as a manifestation of the sincere esteem and affection in which we hold our A. R. P. brethren.

His main points were the holding of the same faith and order by the two Churches, the fact that both were Southern Churches, that our ideas on the spirituality of the Church were identical, that union would prevent hurtful rivalries and enable us to husband our resources better. Finally that the question about the songs of praise showed a difference more real than apparent. Dr. Galloway responded with great courtesy, expressing his Synod's admiration for our Church, but stating that it was a three-fold principle of the Associate Reformed Church to read the Word, preach the Word and sing the Word.

The Committee appointed to take official action courteously declined to accept the overture. So ends the matter for the present, at least.

We would offer the remark, however, that our Church believes in singing the Word in exactly the same sense that the A. R. P. Church believes in preaching the Word. The sermons of its ministers are not paraphrases of Scripture, but human and uninspired expositions of Scripture. Doubtless the protest of the A.R.P.Church on the question of Scriptural singing has had its effect in excluding from the hymnology of the Church much of the trash and rubbish that are called hymns. But we have no doubt that the Committee on our new Hymn Book could easily prefix an appropriate Scripture text, often one of the Psalms, to the hymns they will select, and that the hymns will all be sermons in song on Scripture texts. So we can meet them on their own platform of preaching the Word, singing the Word and reading the Word.

The United Presbyterian Church also made an overture on Organic Union which seems to have met with a more favorable consideration.

We have often wondered whether our brethren of these two churches would permit a paraphrase of what scholars consider the earliest Christian hymn.

If we be dead with him, we shall also live with him:
If we suffer, we shall also reign with him:
If we deny him, he also will deny us:
If we believe not, yet he abideth faithful.
He cannot deny himself.

If Paul had been an Associate Reformed Presbyterian (we believe he was a Presbyterian of some kind) he would have condemned the singing of that hymn because it was not a paraphrase. But since he has set the seal of inspiration upon it, what are we going to do about it?

The Conflict Inevitable. When one party of a church is tending in one direction and the other party in the other, a break in the middle is inevitable. Here is the *Catholic Champion*, the organ of the High Church party of the Protestant Episcopal Church, saying that there are "Four Points still lacking and for the recovery of these we must struggle with all our might." These are: 1. Explicit prayer for the dead. 2. Direct asking the Saints for their prayers. 3. The Holy oils, especially for the annointing of the sick. 4. The due respect and veneration for the relics of the Saints, for the sacred representations of Christ and of the Saints, and of the Divine Scriptures."

If "due respect" were shown to the "Book of the Divine Scriptures" itself, the *Catholic Champion* would be ashamed of its name and cause, and would never be guilty of the idolatry and disgusting mummery that it is seeking to foist upon its Church. But this is not to go on without protest. A circular has been issued, signed, "yours for many, *Loyalty to the Reformers*," calling a meeting this week in the Bible House, New York City, in which "all the sounder Bishops, clergy and people" are invited to "counsel as to what is best to be done." The circular recites the teaching of the Church formularies, condemning all invocations of saints and other creatures and making Christ our only intercessor.

It then declares that in many of the churches to-day and by hundreds of the clergy, the invocation of saints and angels is openly taught without hindrance by the Bishops. It quotes three of the Thirty-Nine Articles denying the doctrine of the real presence, forbidding adoration of the sacramental bread or wine, condemning the error that Christ can be offered again, and branding all such Romish repetitions as "blasphemous fables and dangerous deceits." The 23rd Article condemns the worship of images as destroying the soul. But the circular again declares that 'errors and idolatries opposed to these teachings are taught in hundreds of churches, and are inculcated, stealthily, to women especially, in the confessional, that the bulk of the Bishops will not do their vowed duty to crush such errors, that some of them hold such idolatries and that the Convention will do nothing; that large endowments, given for the worship of God alone are now devoted to purposes of Romanizing and idolatrying and that reform is useless.'

The American Mr. Kensit, seems to have arrived. The issue has been drawn. It is idle to hope that the ritualistic party will come to its senses, even if brayed in a mortar with a pestle. And however large or small the body of reformers may be, the principles enunciated are those for which men have died in the past and are ready to die in the present is need be.

The conflict is on.

REVIEW OF CONTEMPORARIES. WHAT THEY THINK OF NORTH CAROLINA.

The *Central Presbyterian* evidently understands the situation. It says:

"The communities in the South where the negroes approach in numbers the whites are liable to troubles that other sections know nothing of. Wicked and designing men for selfish or malignant purposes are ready to inflame the negroes with suspicion and hatred, and organize them into an array of brutal force, that threatens order, and all things good and right. When an election comes under such conditions, a crisis of great danger has been reached. With some, patience and toleration are suspended virtues. Local revolution breaks out to save the civilization of the whole people. At such a time some violent things are done by violent men that wrong themselves and their cause. For such wrongs we have no excuse. But the revolution that saves a city or a county from barbarism, and brings it back to order and peaceful relations is a blessing to all, and especially to the lower and more helpless class."

This from the *New York Observer* shows a corresponding ignorance:

"While it would, no doubt, be unjust to hold the blacks in every instance blameless for all this violence and bloodshed, and a good deal of allowance must be made for men living under the conditions prevailing in the Carolinas, yet the condition there marks a return to anarchy and barbarism. The moral force of civilization has broken down just when it ought to have been strongest, and reliance upon law and justice given place to the assertion of brute force by the superior race against the established order."

The anarchy and barbarism are not denied. Anarchy is the legitimate result of giving the responsibilities of civilization to barbarism. And suppose there was no "established order" and "justice" could not administer "law" what is the "superior race" to do?

The *Interior* wails:

"The political riots in North Carolina would be disgraceful at any time, but they are especially so now that our government is posing as defender of the oppressed. The suppression of the right of suffrage by murder is so atrociously inconsisteut with a republican form of government that the two can not coexist. North Carolina can not allow this state of things to remain, if she desire to continue self-government. That is Spanish—not American."

The *Interior's* statement as to the "suppression of the right of suffrage by murder" is inconsistent with its own news columns, which say that the riots occurred after the election. The *Interior* does not believe that the Cubans and Filipinos are as yet capable of self-government. Does it really think that the negroes are? Or has it changed its belief that "this is a white man's government?" In the same issue the *Interior* says: "Anglo-Saxon expansion is primarily the effect of virtue. So long as that is the actuating force, the race will be irrepressible and invincible." It was in Wilmington.

The *Presbyterian Banner* in its news column says: "In Wilmington, N. C., the greatest part of the disorder came two days after the election was over." Then its editorial remarks: "A few of these colored citizens to whom the constitution guarantees the right of suffrage did attempt to exercise it, but some shots from the Winchesters quickly put an end to the business." But the *Banner* does criticise Governor Tanner's outrageous conduct:

"In the State of Illinois, where sleeps the dust of Abraham Lincoln whose hand wrote the Emancipation Proclamation, a state governor has at one stroke nullified the Constitution of the United States and swept away the citizenship and rights of black men by forbidding them to enter his state on peaceable business under penalty of being shot to pieces with a Gatling gun. Some of them were shot down and others were driven back out of the state like hunted beasts."

Yet we have not heard of any United States troops being sent to Illinois.

But while we expect such a distortion of facts and misrepresentation of motives in the Northern papers, because of the ignorance that comes from distance, it goes against the grain to see a Southern paper, and one with such a name as *Southern Presbyterian*, guilty of such carelessness and crudity as this quotation shows:

Under present conditions in the South, white supremacy is absolutely necessary to peace and good order. But while this is true, it is a sad commentary upon Southern civilization that a State election has to be carried by unfair means, and that her sister States openly offer to come to her help with firearms. It will take a hundred years and more for North Carolina to recover from this blow to reverence for law. The end may be good, but the means are worse than questionable.

Wonder if ninety-nine years wouldn't do? Well, it didn't take that long for North Carolina to recover from the rebuke of the *Southern Presbyterian*, for the next week it says:

The election which gave promise of trouble in North Carolina passed off with no difficulties reported.

But in speaking of the Wilmington affair, in the same paragraph, it says:

Such wholesale slaughter by a mob is something fearful to think of. The negroes were to blame in starting the trouble in both States, but the extremes to which the whites have gone cannot be excused in any way. The way in which the negroes were hunted down and ruthlessly slaughtered makes the crime stupendous and horrible. It was not a crime of self-defense and it will be impossible to justify the act under any circumstances whatever.

That testimony, given without any care to ascertain the facts, will probably be quoted a good deal in the Northern papers, but it is unpardonable for the *Southern Presbyterian* to have so misrepresented the Wilmington revolution. And a little closer investigation of the South Carolina riots might have changed its comments.

The *Independent* is nonplussed. Every now and then a cold fact shatters its pet theories, but so much the worse for the facts. It says:

There has been no pretense of any such misgovernment in North Carolina as to afford any apology for this insurrection. The State and the city of Wilmington seem to have been quite as well governed as before. The sole offence was the success of the Republicans at the polls, that they were in the majority and elected their officers. The principal ones were white men, but some of them were colored, and colored men were on the police force. This could not be endured, and because the Democrats did not have votes enough to carry the election, they armed themselves, went about the country threatening voters with death if they came to the polls, violently expelled with threat of death the Republican leaders and office-holders, destroyed their press, burned their newspaper office and seized the government

It gives a slap at Rudyard Kipling for having spoken of the "lesser breeds without the law" and proceeds to show that there is no such thing as an inferior race. It brands all the newspaper correspondents as falsifiers. thus:

It is evident that the correspondents who supplied the press of the country with the news of insurrection in North Carolina last week were in full sympathy with it. The men who sacked the office of the Republican newspaper were "fully one thousand representative white men," while on the other side was "a mob of several hundred negroes." The Mayor, Chief of Police and the Board of Aldermen, "a fusion-negro *regime*," "resigned," and "under the direction of a Citizen's Committee," their successors were "elected," and "peace and order restored." When it was determined to destroy the Republican newspaper there gathered "five hundred determined white citizens—merchants, lawyers, preachers, doctors—well armed with guns and revolvers."

Still as all the correspondents stated that a negro fired the first shot, there was absolutely no excuse for such a disregard for facts as the remark, "The violence and lawlessness was all on one side." We hope our brethren of the Presbyterian and other churches do not mind being called "the baser white men."

But it gets near the truth when it says:

A majority that will not claim and hold its rights of freedom is not fit to be free.

And if unfit to be free—unfit to rule.

From the last *Independent*:

The Rev. A. J. McKelway, editor of the NORTH CAROLINA PRESBYTERIAN, sends us the following defense of the revolutionary proceedings in Wilmington:

"Before the Legislature of 1897 the Board of Aldermen of Wilmington were elected by popular vote, and the city had as excellent a reputation for good order as any in the country. The Governor of North Carolina, whom you commend for his desire to execute the laws, is from Wilmington, and by his influence with the last Legislature, had this law put upon the statute books:

"Private Laws of North Carolina, 1897. An act to amend the charter of the Town of Wilmington. Section 2. Be it enacted that there shall be elected by the qualified voters of each ward one alderman only, and there shall be appointed by the Governor one alderman for each ward, and the Board of Aldermen thus constituted shall elect a Mayor according to laws declared to be in force by this act."

In order to understand this it may be added that the white people of Wilmington own 95 per cent. of the property and pay 95 per cent. of the taxes. There are several wards of the city in which the negroes are in the large majority, and have been represented on the Board of Aldermen by men of their own choice and color. But under this act of the Legislature the Governor appointed half the Board of Aldermen, who elected the Mayor, and thus threw the government of the city into the hands of the party that represents 5 per cent. of the property interests of Wilmington. Result, anarchy. For months property has been at the mercy of thieves and burglars, and the white women could not venture upon an unfrequented street without the risk of insult and assault. Result again, revolution. So, in speaking of the destruction of Republican government in North Carolina, do not forget to mention the authorship of the law which the Governor has been trying to execute, which took away home rule from Wilmington. And if the revolution which followed, with results which we all deplore, was not justifiable, will the editor of the *Independent* recall a revolution that was?"

This is the apology and defense; a bad law, but made by the will of the people, white more than black, led by a white citizen of Wilmington, who had been chosen Governor, a law which the people would neither wait to repeal legally nor try to have administered honestly. The anarchy was not the working of the law, bad as it was, but lawless opposition to it.

With due deference to the editorial ability of the *Independent* we cannot deem its comment a sufficient answer. No matter what the anarchy consisted in, the "bad law" was responsible for it. Nor was the law made by the "will of the people" for they never had the chance to vote on it. And it was patiently borne for nearly two years. The officials elected under that law were absolutely helpless though with a numerical majority behind them, when the trouble began. The present officials hold their office by a provision of the law though a revolution seated them.

We suppose the *Independent* could not think of a justifiable revolution off-hand. But it might have mentioned Hawaii as it approved of that revolution, when a white minority took the government from a black majority. Now will the *Independent* show the difference between the two to the disadvantage of that of Wilmington? And if, through a bestowal of the ballot upon the native Hawaians and the Chinese and the Japanese there, the notorious Queen Lil and her unspeakable associates are elected to administer the government, would the repetition of the Hawain revolution be justifiable? If so, why? if not, why not?

The Philadelphia *Presbyterian* and the New York *Evangelist* had no comments to make. Dr. Grier of the former paper used to be pastor in Wilmington and he knows something of the character of its people. Dr. Field of the *Evangelist* has always been too good a friend of the South and understands its conditions too thoroughly to utter swift condemnation.

(From the uncle of his nephew:)

State law has been observed in North Carolina, observed roughly, but observed all the same. It has been broken in South Carolina, but the only authorities competent to ask aid of the President have not asked it. * * * * * * * *

There is a race of rulers on this continent and it did not come from Africa.—*Brooklyn Eagle.*

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS:—Let me tell you about Thanksgiving at the Papanmama home—because the very next day I came away. The children were very full of the plans for Thanksgiving, and began their preparations early in the week. Now you must know that Mrs. Papanmama and the children did all the work and had no "help," except for the washing and ironing, and happier children it was never my good fortune to see. All the guests were invited by the children on Monday, so mama would know just what to get ready for. Then Mary Ann, who came to wash and iron, was helped a little, so that everything might be out of the way. The big fat turkey, who had had a place all to himself for the last two weeks, eat his last breakfast Tuesday morning, and by night was hanging in the cool dark pantry, where the finest ham from the smokehouse was taking a bath in fresh cold water. There is no telling what did go on in that pantry during the night, such excitement there was in the sugar barrel and in the flour barrel, and among the spice boxes, about all that was to happen to them next day—and such curiosity as to what those citified paper bags that had come rustling in that day, had in them? But, dear me, it would take all day to tell about that. We heard, every night, up in the nursery, a great singing and speaking, but the children refused to tell anyone what they were doing. Thanksgiving day came at last. It was gloriously bright and quite cold—a sprinkle of snow on the ground—but we all liked that, we could move faster and do more. And how we did fly around! The table set for about a dozen people and a big basket packed and ready to be put into the wagon by the time the breakfast dishes were put away, for we all had to go to church first, and the basket had all sorts of things in it for the big offering for God's little ones. It was the custom at that church for the children all to take some money earned by themselves, or a little gift, a picture or a book. The grown people gave money, flour, potatoes, meal, sugar, or anything they could give, and such a pile of things as were brought to that church it would do your heart good to see. And the collection baskets, why they were heavy! Only think of it—and as the people went into their pews and filled the church, the little ones sitting with their papas and mamas, it seemed to me it must be something like the Thanksgiving up yonder.

We all stood and sang, "Praise God from Whom All Blessings Flow," and as we stood we bowed our heads while the minister thanked God for His great goodness to us, especially for our children, and that God allowed so many of us to stay with our little ones. But I could not tell you everything about that beautiful service; I should never get through. After service we drove home, the guests all crowded in with us, in the two big wagons. There was a Mrs. Somebody who had three little children and had to do all her own work and care for them. A Thanksgiving dinner at her home would have been a very poor one, and the Papanmama children wanted her to have a nice rest and a big hot dinner. Then there was Jack the Cripple, who lived not far away, and who was brought over by Mr. Papanmama himself in his easy buggy. Then there was old Mrs. Betsy, who had a room in somebody's house, but no place in anybody's heart, and a lonely old man whose wife and little ones had all gone away to heaven. In fact, they seemed to have hunted out the lonely people near by, and such a bright, happy day they gave them. All the pretty, bright picture books the children owned were put on the table in the big sitting room. Up in the nursery the dolls and blocks, and engines and wagons were put in tempting array for the three company children, and they did as they pleased. Someone was always near to show interesting things to the little cripple or to pick up Miss Betsy's ball, which was continually dropping on the floor under somebody's feet.

Then comes the good dinner, with the great, fat, golden-brown turkey before Mr. Papamama, and the ham at the other end of the table, and the things between, who could count? At the side table sat the little folks, the older children being the waiters.

"Who do you love, Mr. Three?" said somebody.

"Me yov papa an' mama an' everybody an' dat turkey," he answered, promptly.

After dinner the children entertained us in various ways, and we found out what had been going on in the nursery at night. There were songs and recitations and all sorts of things.

Just before the company went away we all gathered in a little knot around the sitting-room fire and told each other some of the things we felt thankful for.

"For my children and my home and our good hope," said Mrs. Papamama.

"For our mama and papa," said the chorus.

"Mama," said Mr. Three, solemnly, "did you know God is got some little chil'n up in heaven dat aint got no papa and mama? Aint you sorry? Aint dat bad?"

(Mr. Three gets mixed, you see.)

"I am thankful for health and strength to work for mine," said the tired mother of the three little ones, "and so thankful that the rest will come some day."

"I am thankful that my dear ones are safe and that I am almost home," said the lonely man.

"Well," said the cheery voice of the little cripple, "I have been thinking all day how very thankful I am that these children all have good legs. Whatever should I do without them?"

"And so am I," said Miss Betsy, as her ball was handed to her for about the fiftieth time.

Then Mr. Papanmama read some praise Psalms and made a thankful prayer for us all.

Before long the house was quiet. The little busy hands and feet were still. The bright eyes had their curtains down, and another day had been lived and its history written in the books of the great library of the Universe.

The Prize Stories.

We print this week the stories and letters that have won the prizes, congratulating our young friends upon their success and promising to those who have failed this time the chance to "try, try again." A committee of ladies selected the prize-winners, though where there were so many good, that was hard to do. The PRESBYTERIAN is gratified at the improvement in the art of writing that has been so manifest among our little friends this year. In accordance with our agreement, Willie Rose, of Morganton, gets the watch; Isabel Arrowood, of Laurinburg, the fountain pen; Walker White, of Bryson City, the tool-box, and Eloise Wardlaw, of Brazil, the work-box.

The Little Blue Flower.

Once, just outside of a large city, there was a great forest. In this forest there grew many large trees and beautiful flowers, and the ground was covered with the softest and greenest grass. At the foot of a great oak tree there grew a lonely, little blue flower. It was small but very pretty and fragrant. Some times it would dream of the great world that lay beyond its forest home and wish that it could be there doing some good, but soon it would get over these thoughts and be content to live where it was. It would listen to the mighty wind as it sighed and sang in the giant trees above it. Then it would look up, up to the dark blue sky above and watch the white clouds as they sailed majestically across the far-away heavens. The little blue flower had another pleasure too, though, to be sure, it was not much of a pleasure. Right near it grew a beautiful wild rose bush. This rose was very conceited and looked down on the poor little blue flower as very inferior to itself. The blue flower did not grow angry, but admired and praised the rose very much. One day when the rose felt unusually exalted, she said to the blue flower. "What do you do down there all by yourself, blue flower?" The little flower felt itself much honored by the rose's speaking to her and she answered quite timidly, "O, I just grow and try to give forth my fragrance. I can't do as well as you, but I do my best." The rose answered, "Why don't you grow fast and spread as I do? Why, just look and see how high I am and how beautiful I make these old trees that would look very ugly and bare without my lovely flowers. You ought to do as I do."

The little flower felt very much ashamed of herself to see how slowly she was growing.

A soft south breeze was passing and heard this conversation. He felt sorry for the blue flower and whispered softly to her, "Never mind what that haughty rose says. In all my travels over hill and dale, across mountain and through valley I have seen nothing prettier than you. Though you are small and delicate you are sweet, and that is better than being haughty and beautiful." The little flower was very happy when she heard what the breeze said, and turned if possible a shade bluer with pleasure. So time flew on and now the cold winter had come. The birds that had made music all through the summer flew away. The streams were locked in ice and the wind was cold and mournful as it swept through the pines. Snow covered the ground and both the blue flower and the rose slept quietly beneath the soft, white blanket.

It seemed a long time to the trees and flowers, but at last spring was come with her gentle breezes, blue sky and warm sunlight and loosened the streams and called the flowers into life once more.

The blue flower came up as blue and as sweet as ever, and the rose also grew and ornamented the trees with her pink flowers. One bright sunny day

the Prince's gardener was walking through the wood and saw the little blue flower and admired it very much. He thought he would like to show it to the Prince who was fond of flowers and he ordered it taken up very carefully. He also saw the rose and said, "What good is that great rose doing? It is only using up the earth and it is ruining these grand old trees." So he had it taken up and thrown into the fire. He took the blue flower to the Prince.

The Prince admired it also on account of its sweet odor and delicate beauty. Now this Prince had gone away from his father's court and was leading an idle life full of gaiety and recklessness.

That night as he sat in his room the sweet perfume of the blue flower came through the window and filled the room. The odor reminded the Prince of some blue flowers he had seen growing in his father's garden. Then he thought of his darling mother whose heart he had almost broken by leaving her side and then of his father.

A rush of tender memories came over him as he thought of that kind, loving father, whom he had grieved so deeply. He repented of the unkind words and thoughtless acts that had given his father sorrow and decided to go back to that kind father and ask his forgiveness. The next day he ordered the gardener to once more take the blue flower and he set out on his journey with a light heart. The king received him with open arms and gladly gave him forgiveness. When he saw the blue flower he said, "My son," we will name it "For-get-me-not and plant it in my private garden." And the for-get-me-not had done some good at last.

ISABEL ARROWOOD.

Carlos the Cuban Boy.

Once there lived in Cuba, a little boy whose name was Carlos.

Carlos lived in a pretty little house with his Father and Mother. The little piazza was covered with beautiful vines, and here he and his parents often sat in the evening, after the day's work was done.

But times had changed now and the Father had been forced to leave his sweet little home and Carlos and his Mother and had gone to fight the Spaniards, who were trying to take their country from them, so now Carlos was all the support his Mother had. They had a little garden, and all day long he worked in it, so hard to raise a few vegetables to keep his Mother and himself alive. One day while working he heard a great noise, and looking around he saw a lot of Spanish soldiers coming towards his home. The shivers ran down Carlos' back, he was so frightened, but trying to be brave he ran as hard as he could to the house and told his mother.

Before he had time to speak, the soldiers rushed in the house and took Carlos and his mother out of the house, and tied their feet and hands with heavy rope to keep them from getting away. Then they tore down the fence and set fire to the house that Carlos loved so much. Poor little Carlos cried and cried and begged to be set free, but the wicked men only laughed at him, and made fun of him, and after a great while took Carlos and his Mother through briars and bushes to their camp a long way from home.

Here they were treated very cruelly and made to work so hard all day long—and it was so bad never to hear from his poor Father. The Spanish soldiers would kick Carlos around, and say cross, ugly things to his Mother till sometimes, at night, Carlos would stay awake and cry and almost wish he could die.

After a few weeks the United States decided to send a large army to Cuba to drive out the wicked Spaniards, and protect the poor Cubans.

Now it happened that the American soldiers landed at the very place where Carlos and his Mother were living, and destroyed the camp and killed nearly all the soldiers except a few that ran away. After the fight was over, Carlos told the American soldiers that he was a Cuban boy, and also told them how cruelly he and his Mother had been treated.

Carlos wanted to stay with the American soldiers and work for them, but our men would not let him, but gave him and his Mother another little house to live in. This little home was not very far from the American camp, and every day Carlos would bring water to the American soldiers and would sell them little cakes that his Mother made. Carlos took the money he got for the cakes, and carried it to his Mother, every cent, and she would buy clothes for him and for herself. Carlos could now work in his garden and no Spaniards could get him, for the American soldiers protected them. But still he and his Mother were very unhappy for they could get no news from the Cuban army—and did not know whether they had all been killed or not.

One day when Carlos was carrying water to the camp, he heard some American soldiers talking about war, and about the Cuban soldiers who joined them and were fighting the Spaniards—Carlos listened with all his might, and as soon as his work was finished, he ran home as fast as he could to tell the news to his Mother. Early the next morning his Mother went over to the American camp to find out all that she could about the Cuban soldiers, but she could never hear any news of her Husband—and thought he must have died. Once when Carlos was in the woods gathering sticks to make his Mother a fire, he heard some one crying and groaning, looking towards the noise he saw a dirty little boy in a ditch. Carlos was surprised to find that it was a little Spanish boy who had been badly hurt. At first he did not want to help him, for he was just a Spanish boy, but he remembered what his Mother had often told him, "do to others as you would have them do to you," and he picked up the little boy, took him to his Mother's home.

His Mother washed him and put him in a nice clean bed, and kept him till he got well and could go to his own home.

When Carlos grows older he will always beg lad he saved the little Spanish boy's life.

WILLIE CUMMINO ROSE.
Age eleven years.

CHILDREN'S LETTERS.

His Sea Coast Home.

BRYSON CITY, N. C., Aug. 19th.

DEAR PRESBYTERIAN:—We came to this place last December. It is surrounded by mountains. We have a railroad running through this town right along the river. It has rained some every day since dog days began. My papa is a a Presbyterian preacher and takes your paper. I am glad Mrs. McKelway is well again. We all enjoy reading your good paper. We have some pretty morning glory vines and some fine melons. We used to live in Corpus Christi, Texas, on the coast, where we could see the ships sailing over the waters and get fish, crabs and oysters, and go in bathing. Sometimes they would have boat races and we could sit at our windows upstairs and watch the race. Instead of racing in a straight line they raced in a triangle. Fishermen sometimes caught fish ten and fifteen feet long. I saw a saw-fish one time that was cut open and a large file was found in him. I have gone crabbing, and the way we catch crabs, we take a net with a wire in it, and stick the wire in a pole, it is called a dip-net, then we take a piece of meat and tie it to a strong string, let it down in the water, and when the string looks stiff, pull it up slowly, till the crab is just abont out of the water, then take the dip-net and dip it up. We had a pretty place there. We had two orange trees in our yard. I am about twelve years old. It is getting late, so I will have to quit. Your unknown friend,

WALKER G. WHITE.

A Little Brazilian.

CEARA, Brazil. August 3, 1898.

DEAR PRESBYTERIAN:—Yesterday we spent another pleasant day at Maria Theresa's. Blanche and I went by for a friend named Tindoca. We took all the provisions, and Virginia took some money with which we bought extras. We took the cook, too, to carry our basket; we were about an hour or more getting there. We went early to the bath. Carrie and I ran ahead and we were soon diving in the lakes like ducks. We had a splendid bath; then we had coffee, bread and crackers; afterwards we lulled in hammocks eating fruit and sugar cane. In the evening Czear. the boy of the family, took us to the place where salt is made. We had to walk very far. Then we came to a lot of dry beds where the salt had been taken out. Next we saw beds of salty water with something shining through like glass beads, and then two or three beds of white soft salt. I got stuck in the muck trying to get some. I did not get any there, but I got some farther up. We got sort of lost among the carnariba palms, but after walking a long time we got out and went back to dinner, for we were awfully hungry. On my birthday father gave me a white carnation plant, and gave mother a rose bush with a pale pink rose on it, that smelt like the roses at Uncle Peyton's. Good bye. Your little Brazilian friend, ELOISE WARDLAW.

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About Our Children---Work and Play.

I am afraid there are some parents who feel that since "all work and no play makes Jack a dull boy" they will secure a very bright child by not giving him any work at all to do. They have a vague idea that this was the curse pronounced upon Adam, and they will try to avert it from their darling's heads if they can. Now of course there was never a greater mistake than this. Adam's work began when he was placed in the garden to dress it and to keep it, and not when he was driven out of it. The curse consisted in the changed conditions not in the labor itself. I have no doubt that the work itself was a comfort and a blessing to him. And in that Eden which lies beyond this life we read that there is no hunger nor thirst nor pain, but we do not read that there is no work. On the contrary, it is said that "his servants shall serve him." And our experience of human nature, especially of child-nature shows that the happy child is the employed child, he who has regular duties, and that the miserable child is the one who lives a life of enforced idleness. I have seen a little one reproved for naughtiness or restlessness who was merely suffering for something to do. If possible, let your child work with you, if you are a mother. If you "haven't time" take it, anyway. Perhaps if you would think it over, you would find you were "tithing mint and cummin" and neglecting a weightier matter, viz: not training the eager little mind and hands beside you. You may think it labor lost now, but in five years time you will see differently. Let the mother be the general of the domestic matters and her children her staff of aides, and how lightly and well they will do their share, because they're "helping mama." If there are those who are tired of incompetent help, and whose children are large enough to assist, try it and see if all the family are not happier. There is a useful individual in England known as the "char-woman," who comes at stated hours and does any drudgery that is needed, and departs—and I think if we would introduce her in this country and arrange to do the rest of the family work for ourselves, it would be an improvement. Decide what you really need done, not what others do, for comfort and order, then do it with system, and you will find your time sufficient. Don't suppose that regular work will be injurious unless you are an invalid; it is only strain of nerves and worrying that will make it so. There is a wise sentence which you will do well to quote to yourself: "He that believeth shall not make haste." That is he that has confidence; have confidence in yourself, reliance on yourself, to perform what you have undertaken and go steadily on with it. You will find that much more expeditions than "hurrying" which involves "worrying." There! I have left myself no space for play—fortunately the day is long past when children were not expected and encouraged to do so. But some persons are inclined to keep their children too much indoors. Now if a child is well and running about it must be a bad day indeed when it will hurt him to be out. How often I have yearned to say that when I saw some dear little house-plant looking longingly out of the window, and how much obliged I am to Mr. McKelway for this opportunity. Yes, the croups and colds, and catarrhs and sore throats find their prey it seems to me in those who are kept in too much, not in those who are accustomed to live much in the open air. And it makes them so much better tempered, beside.

Don't be afraid of romps at the right time and place; only let the play be pleasant and without quarreling. And what a zest the work gives to the play. Jack or Susie after hard lessons or home affairs is just in training for "blind man's bluff," or "prisoner's base," and if you would play with them sometimes it would do you good yourself. LEIGH.

MOCK TURTLE SOUP—To one pound chopped beef, add enough water to cover. Chop fine an Irish potato and a little onion and stir in. When stewed down a little thick, beat in one raw egg and a large spoonful of catsup. When ready to serve, mash four or five hard-boiled eggs and mix in. Serve on a pretty meat platter, garnished with parsley and sliced eggs.

HOT BREAD—One pint of flour, sifted with a small teaspoonful of baking powder. Rub into it half a teaspoonful of salt, half a tablespoonful of lard, half a tablespoonful of butter. Add enough sweet milk to make a batter, just stiff enough to drop from a spoon. Drop a tablespoonful at a time into a hot greased pan. Bake in a very hot oven and eat at once. Especially fine for dinner.

JUMBLES—One pound of granulated sugar, one pound of butter, two pounds flour, half cup sour milk, three eggs, half teaspoonful soda. To mix the jumbles, cream butter, sugar and yolks of eggs at one time. Then add the milk and soda, then half the flour and half the well-beaten whites; next add the rest of the flour and whites; beat hard and set it aside till next day. When ready to bake the next day, pinch off a piece of the dough, about the size of a teacup, and *roll it as thin as a wafer* on a well floured board; cut with a small cutter and bake. This quantity will make hundreds, but we never find there are too many, for, like your rolls, they do not keep unless under lock. They are crisp, and had better not be kept in tin, as this will soften them.

MRS. ROSE, Morganton.

SALLIE WHITE CAKE—1 pound flour, 1½ pounds sugar, 1 dozen eggs, ½ pound butter, 2 small cocoanuts, 3 pounds citron, cut very thin and then chopped fine, 2 pounds almonds (in shell). After shelling, blanche and pound. One wine glass of wine, 1 wine glass of brandy, 2 teaspoons of cinnamon, 2 teaspoons of nutmeg, 1 teaspoon of mace, 1 teaspoon of soda to 2 of cream tartar. This is excellent.

MRS. DOUG. SMITH,
Godwin, N. C.

FOR JELLY OR LOAF CAKE—Four cups of flour, 2 cups of sugar, 1 cup of butter, 6 eggs, 1 tablespoon of alcohol, 1 cup of water or sweet milk, 1 teaspoon of baking powder.

MRS. COOK.

The lady who gave me this recipe lays great stress on the mixing. The butter must fill the measuring cup—a half pint cup—full after having been creamed and packed in. This was new to me. Then cream, butter and sugar together, stirring until quite light. Next add flour, *measured after sifting*. Sift baking powder in the flour. Then add water and seasoning. But here comes the remarkable part. Instead of beating the eggs separately, break them one at a time into the batter, beating each one thoroughly into the mixture before breaking the next. This batter is the most beautiful I ever saw. Try it.

APPLE SALAD—Cut white tender celery into very small "dice." Have an equal amount of dice, made of juicy, sharp apples. Mix well and pour over all a thick mayonnaise dressing. Serve on lettuce leaves. MRS. HALL,
Fayetteville, N. C.

POTATOES VIENNAISE—Boil one dozen peeled white Irish potatoes, with one teaspoon of salt, in a quart of water; when done, drain and pass through a sieve of masher. Mix with an even teaspoon of salt, one-quarter teaspoon of pepper, two ounces of butter, the yolks of three eggs, a half cup of cream (or milk) and a quarter of a pound of grated cheese. Mix well and form into round balls, the size of an egg. Sprinkle flour on a pastry board, roll the balls in this, into long shapes, thick in the centre and small at the ends; brush them over with beaten egg, making two slanting incisions on top of each; lay them in a butterd pan, brush over with egg again and bake to a nice brown in a hot oven. MRS. HALL.

How good that sounds!—ED.

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A Thanksgiving Dinner.

BY MRS. ELSIE DUNCAN YALE.

"I should be glad to do anything in my power to give you pleasure, Helen," said John, reluctantly, "and it is a real good idea to ask your mother and father and mine to a Thanksgiving dinner with us, but business hasn't been extra good, dear, and I don't see how I can just afford to devote a ten dollar bill to the cause."

"A ten dollar bill!" exclaimed his wife in surprise, "What did you think I meant to have? Terrapin? No, John, dear, as long as this is our first Thanksgiving in our dear little home, I'd like to have a nice Thanksgiving dinner. You give me—let's see, there would be six of us—well, you give me two dollars and a half, and I can do it."

John nearly dropped his coffee cup in surprise. "What will you give us? Beefsteak and onions?"

"No indeed!" said Helen, decidedly. "I'll get up a fine dinner for you. Your mother and father have never seen specimens of my cooking, and—"

"You want to show them what a good cook you are," supplemented John.

"Not at all," replied his wife. "But I think we six would have a real cosy time together."

John drew out his pocket-book, and took a bill from it.

"There, Helen I can just as well spare a V, I guess. Go ahead and have your terrapin, and whatever else you like."

"No, sir," said Helen promptly. "Two dollars and a half is what I said, and what I mean. We'll have a nice dinner, and it won't be beefsteak and onions, either."

"Well, goodbye, and good luck to you," said John, rising from the table and stooping to kiss her. "I'll stop in at your mother's, and invite her, and you write a note to mine."

"O won't we have a jolly time
Won't we have a jolly time!
Polly, put the kettle on
We'll all take tea,"

he sang as he went down the path.

When Helen had finished her morning duties she sat down at her desk with pencil and paper, and began to make her calculations. Her forehead puckered as she changed and re-changed her menu, but at last the wrinkles smoothed themselves out.

"There!" she exclaimed to herself. "That's the best I can do, and it isn't bad, either."

Thanksgiving Day came and went, and at its close a rather tired hostess settled herself in the corner of the couch.

"There, John, the dishes are all put away, and thank you for helping me," she said, as she arranged the pillows comfortably behind her, "now come and sit down by me, and tell me that it went off nicely."

"Beautifully, dear!" exclaimed John, with ennhusiasm. "I was real proud of you, and I know they all enjoyed themselves. I suppose you ran over the two dollars and a half, and would like the V that you scoffed at the other day."

"No, indeed!" exclaimed Helen promptly. "You get me a scrap of paper and a pencil, and I'll count up for you. First there were the raw oysters. Did you notice the despairing way my father looked at them? He'd as soon eat earthworms. Well, five apiece, that was twenty cents, and the lemon three. My tomato soup cost about fifteen cents, and it was good, too, wasn't it? The turkey came to one dollar and twenty-five cents, and that really oughtn't to be all counted in, for you'll see it on the teble again."

"I don't doubt that," was John's comment. "It can last till we buy our Christmas one."

"Then the vegetables," continued Helen, ignoring the interruption, "celery ten, corn twelve, potatoes five, and cold slaw ten. Are you keeping count of all this."

"Yes'm," said John meekly. "Three fives, fifteen, and two, seventeen, and one to carry. Five and four's nine, a dollar ninety-seven. Go ahead."

"The cranberries were fifteen cents altogether, and I counted bread and butter ten cents.

The pumpkin pie and lemon meringue together cost about a quarter. Then the candied ginger was fifteen cents, and I salted the peanuts myself, so they only cost ten cents. The black coffee was five. Now then, John dear, add it up, and see if you don't get two fifty."

"Right you are!" said John admiringly, "Two fifty exactly. My dear, if it wouldn't make you too conceited, "I'll tell you what mother said about you to me. It's a great compliment, but it's the truth."

"What did she say?" inquired Helen with interest.

"Well," said John quizzically, "if you must know, she said she had come to the conclusion that you were really good enough to be the wife of her dear son John. Her dear son John will be still more complimentary and say you are five hundred times too good for him."—*Wilmington Presbyterian.*

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MARRIAGES.

PENNINGTON—THOMASON — On November 2nd, at the residence of Mrs. Mary Thomason, of Zeb, N. C., Mr. James R. Pennington, of Spencer, N. C., and Miss Annie L. Thomason, of Zeb, N. C., were united in marriage, the Rev. Robt. S. Arrowood officiating.

MILLER–DRIVER—At the home of the bride, near Mt. Clinton, Va., Nov. 9rh, by Rev. W. C. Hagan, Ira V. Miller, of Lima, Ohio, and Miss Ida Driver.

OBITUARY.

MCIVER.—Dr. John McIver died at his home in Moore county, near Jonesborough, N. C., on Friday, November 4th, 1898, in the 77th year of his age, and was buried in the beautiful cemetery of old Buffalo Church on the following Sunday. The high esteem and profound and affectionate regard in which this honored servant of God was held was attested by the great concourse that attended his funeral, notwithstanding the inclement day.

Dr. McIver was born in Chatham county at the home of his father, Evander (Baun) McIver, and spent his early life on the farm and in the usual toil of country life. His mother was a McIver, so that Dr. McIver was a McIver of the McIvers, and a noble illustration of the fruitage of such a name and ancestry. By nature endowed with a mind broad, philosophical and acquisitive, it was natural that he should be a student and enter one of the learned professions. His early training was in his home and in such schools as were accessible. His professional studies were prosecuted in Charleston and Philadelphia. Entering on the life of a physician in the country, he soon gained a large and lucrative practice, and his reputation as a wise and skilled physician was widely extended and well deserved. He expended his energies without stint in these years of generous and unremitting labors, and paid the penalty in later life, being a great sufferer from rheumatism and from the exhaustion of physical and nervous force. Accomplished in his profession and attentive to its least details, sympathetic, calm, confident and experienced, his life as a country doctor of the old school is an example of devotion, skill and kindness worthy to be commemorated. Even years after his infirmities compelled the cessation from active practice, his counsel was sought by his fellow-physicians and his advice and experience generally relied upon by his friends.

Dr. McIver was a man whom to know was to admire, and to know well to cherish with sincere love as well as admiration. There was a mingled dignity and simplicity of demeanor that was very charming. His broad intelligence, his discriminating study of men and things, his fund of wise observation and experience as well as his literary taste, made him a far more than unusually interesting talker. He was one, however, somewhat reserved in speech and said nothing, unless he had something to say, and which was well worth the saying and hearing. Far from voluble, he could scarcely be said to be fluent, as he at times hesitated for a word, but he always expressed himself well and vigorously, often with precision and elegance, always with courtesy, dignity and good sense. He abhorred cant and pretense, being himself exceedingly modest, simple in manner and sincere. He had a high sense of personal and business integrity and was himself the soul of honor. He was a man of commanding appearance, with a countenance benign and serious, and sometimes stern, and yet he had a playful and sympathetic nature, was fond of music, was fond of children and they of him, and with a delicate appreciation, evinced by a smile or a tear, of what was beautiful in literature or eloquence.

The confidence felt in Dr. McIver by his fellow-citizens was such that his influence in political circles was great. He was a friend of education and was appointed by the State Legislature a Trustee of the University.

When a man of such natural gifts and tastes, with such acquirements and training is a Christian, we have the noblest type of man. Dr. McIver was a simple and sincere child of God. His trust in his Saviour was intelligent and unquestioning. His professional studies and scientific knowledge led him to investigate with more than usual care questions connected with the teaching of God's word with which the testimony of students of science seemed at variance. But his faith in the integrity of God's word and his acceptance of the divine plan of salvation were not only unshaken, but were confirmed. He was exceedingly humble, and in lowliness of mind learned of Christ. He was, therefore, a most wise and capable ruler in the house of God, having served as an elder in Buffalo Church for twenty years. His interest in Zion was deep, his gifts for her advancement and progress liberal.

In his domestic relations Dr. McIver was much blessed. His home was a happy Christian home. In this home it was the privilege of the writer to spend five happy years. In the unreserve of such family life it can be seen what manner of man one is. Dr. McIver was ever the dutiful son, the wise and loving head in his own family and the faithful friend. No pastor ever had a friend more appreciative and sympathetic, or a counsellor more wise. He was happily married to Miss Flora Ann McIver, daughter of Evander McIver, Esq., for many years an influential elder in Buffalo Church. His wife, a helpmeet for such a husband, was taken to her rest in 1880. Dr. McIver's last years were full of weakness and pain. Long a sufferer from rheumatism, he was paralyzed and was subsequently comparatively helpless for eight years before his death. During this weary time of waiting for the expected end, his patience was exemplary, and with uncomplaining submission to the will of God he tarried all the days of his appointed time till the change came. To him death was a happy release, the open door to rest and peace and eternal strength. He leaves three children, one son, an elder in the Jonesboro Church, and two daughters. And many kindred and friends mourn with them. May the God of all comfort be their strength and stay.

WM. S. LACY.

Resolution of Respect.

At a meeting of the Session of Atkinson Memorial Church, Kinston, N. C., held Nov. 13th, 1898, the following resolutions were adopted, viz:

WHEREAS, It has pleased God in his infinite wisdom to remove from us our beloved brother and senior ruling elder, therefore, be it

Resolved, 1st. That in the death of Maj. William M. Payne, the Presbyterian Church has lost one of its most faithful and efficient members, the Session, a beloved co-laborer and wise counsellor, the community in which he lived, an honorable and valued citizen, and his family, a devoted husband and loving father.

2nd. That this Session desires to bear testimony specially to its appreciation of his services in the founding, building and support of the Atkinson Memorial Church.

3rd. That we extend to his family and friends our sincere sympathy, and assure them that his memory will ever be cherished by us, and that his Christian influence and example still live.

4th. That these resolutions be spread upon our minutes and a page be dedicated to the memory of our deceased brother.

5th. That a copy of them be furnished to the bereaved family, and also to the NORTH CAROLINA PRESBYTERIAN for publication.

E. D. BROWN, Moderator.
H. H. WILSON, Clerk.

In Memoriam.

Miss Martha Bouie was born March 8th, 1810, and died May 13th, 1896. She was, therefore, gathered to her people in a good old age and in accordance with that scripture which says "with long life will I satisfy him and show him my salvation." Our deceased friend was the daughter of Rev. Archibald and Catharine (nee Brown) Bouie. She united with the Presbyterian church at Bethel, Robeson Co., N. C., about 1830 and for 66 years the beauty and power of divine grace shone out brightly in her life. The writer of this brief notice, first became acquainted with her in 1872 at Floral College, and was struck with the deep tone of her piety. She was prostrated upon a bed of sickness and to all appearances the end was not far away. But never a murmur escaped her lips. For she had learned that beautiful, saintly lesson, so hard to be acquired—"not my will, but thine be done." But God raised her up and 24 years more of service and suffering were allotted her in the Master's vineyard. But when at last she perceived the end had come, calling to her nieces she desired them to put her room in order, to wash her hands and put on her dress, saying she was going home. She asked them to look up the 116th psalm, adding it was the last she had read. And so quietly and calmly she passed away and doubtless entered upon the rest of the people of God. Her remains were interred in the family burying ground at Ashpole church.

"High in yonder realms of light,
Dwell the raptured saints above;
Far beyond our feeble sight,
Happy in Immanuel's love:
Pilgrims in this vale of tears,
Once they knew like us below,
Gloomy doubts, distressing fears,
Torturing pain and heavy woe.
But these days of weeping o'er
Past this scene of toil and pain,
They shall feel distress no more,
Never, never weep again." —B.

Southern Presbyterian please copy.

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NEWS OF THE WEEK.

The American Peace Commission has made its final demand for the cession of the entire Philippine group. Agreeing to pay Spain $20,000,000 and to relinquish all claims for indemnity from Spain—National and individual, subsequent to the breaking out of the Cuban Rebellion. The United States desire also to treat on religious freedom in the Carolines, and its acquisition of one of them as a naval station. A reply to their proposition is demanded by Monday next and is of the nature of an ultimatum. A personal letter from Dewey to President Brown says: "I trust the entire archipelago will be retained by the United States. Any other arrangement will lead to no end of trouble."

Three thousand cotton mill operatives of Augusta, Ga., have gone on strike because of the cut in wages of from 8 to 13 per cent. by the Southern Manufacturers Association.

Two of the negro aldermen of the town of Greenville, N. C., have resigned, and two white men were elected in their places. The board now stands four whites to two negroes, instead of four negroes to two whites.

Pana, Illinois, has been the scene of terror during the week on account of numerous encounters between the negroes and miners. A white man was killed in the negro district and the police and soldiers were afraid to investigate.

In a riot of the Third North Carolina Regiment (colored) Zeb Patton, a negro private, was shot by the guard and several others wounded.

The Sixth Virginia Regiment (colored) is still under arrest for rioting and has been put at hard labor.

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CONTENTS.

	PAGE
Hymn. *O. H.*	1
Sermonettes	1
Business. Our Premiums	1
CONTRIBUTED: The Pastoral Letter	2, 3
The Spirit of Self-Denial. *D. J. C.*	3, 4
CORRESPONDENCE: A Spat in the Synod of North Carolina. *No Crank*	4
The Lord's Money. *Morrin*	4
Ten Days of Prohibition. *John McLaurin.*	4, 5
General Assembly's Report. *T. J. Allison*	5
Home Missions—Fayetteville Presbytery	5
Red Springs Seminary	5
A Trip to Wadeville. *H. G. Hill, D. D.*	5
CHURCH NEWS	6, 7
EDITORIAL: The Light Breaking	8
Review of Contemporaries. Sunday School Lesson. Westminster League	9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. Poems Stories	10, 11
THE HOUSEHOLD	12
Wit and Wisdom	13
Marriages and Deaths	14, 15
News of the Week	16

GRATITUDE.

Because Thy tender love hath kept
Its guard around me while I slept,
And soothed and cheered me when I wept,
O gracious God, I come!

Because, when human love had failed,
And light of human hopes had paled,
Thy love for all my wants availed,
O faithful God, I come!

Because, when filled with doubts and fears,
Despite the darkness, through my tears
Thy changless love always appears,
O patient God, I come!

Because the least that I can do
In gratitude for love so true
Is here to give myself anew,
O loving God, I come!

Because—ah, whither could I go?
Thou hast eternal life, I know
And will with that all else bestow,
O God of life, I come!

Nov. 1898. O. H.

SERMONETTES.

One of the most natural incidents in the life of Elijah, who was, after all, of like passions with ourselves, is his sudden revulsion of feeling after the victory on Carmel, his quick transition from triumph to despair. After Carmel the juniper tree. He who had prayed, "Let it be known that thou art God in Israel and that I am thy servant," requested for himself that he might die. But God had something better in store for his prophet than the lonely death in the wilderness for which he prayed. The food from heaven was sent him, not in approval of his conduct, but to save him from death by starvation, while the fear of Jezebel was upon him.

"And after the fire a still, small voice." No wonder that this expression has been embalmed in Christian phraseology to represent that God-given faculty which we call the conscience. After the long flight for life, which was also a desertion of his people in a critical period of their history, after the whirlwind and the earthquake and the flame, speaks the still, small voice. So, after whirlwinds of passion, when foundation principles are shaken, and life's pleasures and ambitions are burnt out, as inevitable as the day of doom, speaks, and except God silence it, will ever speak, the still, small voice.

The excuses that Elijah gave to the voice of God are about the same that men have always given to the remonstrances of conscience. Said the voice, "What doest thou here, Elijah?" And he said, "*I have been* very jealous for the Lord God of Hosts." But past obedience is no excuse for present neglect of duty. It is less than we expect of Elijah that he should have fallen back upon the stereotyped formula: "Other people are worse than I am," but that is just what he says. "The children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword." But the voice had said, "What doest *thou?*" Elijah's third excuse is the most common of all: "They seek my life, to take it away," which, being abbreviated, means "I can't." Elijah had less reason to fear for his life than any man who had ever been protected by God's outstretched arm.

Then said the voice to Elijah, "Go return—." So conscience drives us back into the path of duty, though we have wandered forty-three day's journey from it. And may we find as Elijah did that the path of duty is the path of safety. Elijah stood before Ahab yet again and before Ahab's son, and God protected him against an army of warriors. And that the path of duty is the path of glory. God shut in Elijah's face the door of death which he had prayed might be opened to him, and gave him a new and glorious entrance into the heavenly kingdom. And long centuries afterward, when God would send a message to his Son, Elijah, one of the two immortals of earth, was chosen to revisit one of his own familiar mountains and speak with Christ.

We do not know how much the life of Saul of Tarsus had been influenced by the life of this greatest of Hebrew prophets. Elijah's killing the prophets of Baal, may have been Saul's scriptural example for the persecution of the Christians beginning with the martyrdom of Stephen. He thought that he was doing God service. Perhaps as he journeyed to Damascus on stern errand, he wished that some sign might be shown him as was shown Elijah. Then was manifested to him, the chosen symbol of the Divine Presence, the fire, the light, and then there fell upon his astonished ears the voice saying, "I am Jesus."

Business.

We call attention to the value and variety of our articles this week. There is the poem by O. H., that many of our readers have learned to look for with pleasure. Some Bible studies come next under the name of Sermonettes. Then we have the pastoral letter ordered by the General Assembly, written by three of the honored divines of our Church. The Chapel Hill pastor writes of the Spirit of Self-Denial, and a correspondent sends a racy article on "A Spat in the Synod," while Morrin writes of The Lord's Money, and the former editor of this paper gives us a new phase of the Wilmington Revolution. We have signed his name to the article because of the value of its testimony, coming from him, and because so many good friends of his always like to hear from him. Brother Craig writes of one cause of Fayetteville Presbytery, while Brother Arrowood pleads for another, and neither cause could do much without the help of this paper. Dr. Hill writes entertainingly of his trip to Wadeville. Our Church News columns are full and fresh, the editorials deal with matters of importance to our Church and State, the Westminster Department and the Sunday School Lesson are helpful, the Children's Department has much that will interest the little ones, while the Household Department will doubtless bear fruit in the home and on the table. And so for the minor departments of the paper. But—business is business.

This is the first day of the last month of the year. Our own business affairs must be settled up now. A large amount of money is owing to us, and the reader knows by the bill we enclose what he owes. The label of the paper is also a standing reminder. We must insist upon our subscribers paying what they owe. We cannot afford to let their accounts run on. So please pay up and see how much more you will enjoy a paper that you have paid for. Certainly a Presbyterian subscription list should be the best in the world.

We renew the offers made last week. We can't afford to continue them all after January 1, at the present rates. So send in your subscription or renewal at once.

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We should like to secure several copies of the following issues: February 17 and 24, April 21, July 7, August 4, September 1.

BUSINESS MANAGER.

CONTRIBUTED.

THE ASSEMBLY'S PASTORAL LETTER.

To the Ministers and Cougregations of the Presbyterian Church in the United States.

DEAR BRETHREN:—The last General Assembly adopted the following preamble and resolutions:

"Whereas error, in many subtle forms, exists around us, and may invade the Church to the injury of her doctrine, polity, spirituality, and morality; and

"Whereas the General Assembly is to recommend measures for the promotion of charity, truth and holiness throughout all the churches under its care; therefore be it

Resolved, 1. That a committee is hereby appointed to address a Pastoral Letter to our ministers and people, affectionately warning them against all errors and urging them to steadfastness in 'the faith once delivered to the saints.'

"2. That this committee shall consist of Dr. G. B. Strickler (chairman), Dr. B. M. Palmer and Dr. J. B. Stratton.

"3. That all the papers of our Church are hereby requested to publish said letter, and all our pastors are requested to read to their congregations as soon as practicable after its publication. And when churches are vacant, the elders are requested to read it to them."

In the discharge of the duty thus imposed, the committee respectfully submit the following letter, at the same time, expressing great regret that circumstances beyond their control had prevented its earlier preparation and publication:

It is a fact, calling for sincere thanksgiving to the Great Head of the Church, that, while religious error, in many plausible and dangerous forms, pervades our country, it has not yet succeeded in making its way into our ministry and churches. So far as is known, it may safely be said that our denomination, amidst all the defection of our times, still stands with entire and sincere unanimity for all the great essential doctrines of the gospel so clearly and scripturally expressed in the standards of our faith. And as to the future, it is a source of great satisfaction that all our seminaries, in which our future ministry is being trained, are schools which, while encouraging the widest and freest investigation in every department of sacred learning, as fully and as firmly as ever before hold fast to every article of "the faith once delivered to the saints." This important fact, we believe, ought to be emphasized before our people, that the mischievous impression, somewhat prevalent, may be removed, that our Church, while still ostensibly holding her ancient creed, has secretly, in some measure, departed from it, and that the faith of our people, harrowed by so many assaults, may be encouraged and strengthened by the assurance that our teachers with the best opportunities to know have found nothing in the modern progress of learning that calls for any modification of our doctrines or reconstruction of our creed.

No doubt, however, it was well for the Assembly, in the discharge of her great duty, to recommend measures for the "preservation of charity, truth and holiness in all the churches under its care," to devise means for putting our ministry and churches on their guard against the errors by which they are surrounded, for sleepless vigilance is as necessary to maintain the spiritual purity of the Church as it is to preserve the rights and liberties of the State.

In so brief a paper as this must necessarily be, only a few of the most dangerous errors of our day can be noticed.

1. The numerous assaults now made on the Scriptures make it very important that their divine origin and plenary inspiration should be clearly proved to all our congregations. The views that men entertain as to their origin, necessarily determine their views on all other religious subjects. If they regard them as the productions of mere men, they will attach to their teachings no more value than may be ascribed to human speculations. If they regard them as made up of divine and human elements, and so as composed of truth and error in unknown and unascertainable proportions, they will exercise an eclecticism in reference to their doctrines that will make human reason the final arbiter of truth and duty. But if they regard them as a revelation from God, written by holy men as they were moved by the Holy Ghost, they will accept them as "an infallible rule of faith and practice," and in all matters of religious belief and duty will bow to their soverign and rightful authority. Nothing is more important, then, than that all our people should be thoroughly convinced that they are just what they claim to be—the word of God. The arguments on which our Church has always relied to establish this claim, it should be shown, have not in the slightest degree been invalidated. "The heavenliness of their matter; the majesty of their style;" the unity of all their parts, although written by so many different authors; the numerous prophesies which they contain, all of which have been fulfilled in so far as up to the present time their fulfillment has been called for; the perfect principles of morality which they inculcate; the full discovery they make of man's moral and spiritual condition, and the perfect provision they make for all his wants; the character, teachings and works of Christ there portrayed; the almost innumerable spiritual phenomena they present that cannot be satisfactorily accounted for except on the supposition that they are a revelation from God; the beneficent effects they have wrought in the world;—these and many other arguments, it should be made clear, demonstrate that they furnish a foundation on which men may rest the whole weight of their eternal interests without any misgivings that their hopes shall at last "go up as dust." Only when a congregation is thoroughly persuaded that the Scriptures are to them the voice of God, is the way fully open for a successful inculcation amongst them of their great truths.

2. The persistent, and often malignant, attacks made on the doctrines of our creed, impose on our ministers, as we believe, the the duty of a fresh and thorough vindication of them. Much of the literature of the day has so abounded with these attacks, that a vast amount of prejudice has been excited against these doctrines in the public mind. Moreover, objections have been made to them that many of our own people do not know how to meet. Difficulties have been raised in regard to them that they do not know how to remove. They are confused, embarrassed, helpless in the presence of these assaults; and, therefore, they greatly desire to see these doctrines cleared of the opprobrium that has been put upon them, and thoroughly vindicated and established on scriptural grounds. This, indeed, has now, perhaps, in many places, become necessary, if our people are to be held in thorough and hearty loyalty to our Church and are to be expected henceforward to be zealous propagandists of our faith in the world; and it is equally necessary if our Church is successfully to overcome the opposition that has been aroused against her teachings, and is so to command the respect of men for her doctrines as to be able to exercise a controlling influence over them. Let these great doctrines, then, be reasserted and re-established, that we hold constitute the very essence of the gospel; and, therefore, are just what men need, and what it is our duty to preach.

3. Very inadequate views as to the enormity of sin seem to be quite prevalent. This seems to be indicated in a number of ways. It is indicated in much of our popular religious literature. Instead of works, (such as our people once read), that search the soul as with a lighted candle, discovering and exposing its desperate wickedness and the manifold intricacies of its deceitfulness, we have books that deal with its condition in a very superficial way, too often "healing the hurt of the daughter of God's people slightly, saying peace, peace, when there is no peace." It is indicated, also, in some quarters by using the Gospel as if it were a means of merely improving human society instead of for the much more radical purpose of regenerating and sanctifying human nature. It is indicated, further, by the universal tolerance by the Church of worldly practices very inconsistent with true views of the Christian life. It is still further indicated by the claims some are making to entire freedom from sin—claims which it would seem they could not make, if they recognized in sin all the forms of omission and commission in which it is presented in the word of God, and saw it to be in all these forms, the immeasurable evil it is there represented.

It is of the utmost importance that our Church should distinctly see that true views of the evil of sin are in many respects absolutely necessary. They are necessary to enable men to accept salvation, although it is offered to them as a free gift. They are necessary to enable them to see, appreciate and glorify "the exceeding riches of the grace of God in His kindness towards us through Christ Jesus," one of the great objects God has in view in redemption. They are necessary to reconciliation with God, especially as to his holiness and justice, so as to silence all objections to the strictness of his law, and to the duration and severity of its penalties. They are necessary to make men so to see the vastness of their obligations to God for salvation, that they shall be constrained cheerfully and gratefully to render to him that supreme love and service for which he calls. They are necessary to prompt the soul "to forget the things that are behind and reach forth to those that are before, and to press toward the mark for the prize of the high calling of God in Christ Jesus," so as to become meet at last to be a "partaker of the inheritance of the saints in light." They are necessary to enable man to see the necessity of the atonement; of the regenerating and sanctifying influences of the Spirit; and the importance of sending the Gospel as speedily as possible to

the whole human race. For these and other reasons, right views of the enormity of sin are of essential importance. There can be no sound, deep, earnest and efficient piety without them. Let the people, then, be carefully taught that sin is a great evil; a great evil for the reasons given in the Scriptures; a great evil because committed against a great God—great in all his perfections; and in his mercy toward the children of men; because committed against a great law—great in the reasonableness and righteousness of all its claims; because committed against great obligations—as great as any under which finite beings could be brought; because committed against great light—the great light of reason, of conscience, of God's providence and of God's word; because committed against great souls—great in their capacity for exaltation in holiness or of degration in sin; and let them be reminded that before sin of any kind can be a little thing, we must first have a little God, and a little law, and little obligations, and little light and little souls.

4. Wrong views of the Church seem to be extensively held. The Church is the organization God instituted through which to bring about the salvation of his people. To equip it for this great work, he made His own Son its Head; appointed in it a government with distinctly specified laws and offices; established in it all the ordinances necessary for the calling and training of his people; and made to it, as it should earnestly undertake to do this work, "exceedingly great and precious promises" of the presence and power of his grace to give it success. There is no intimation anywhere that he has appointed any other agency to do the work, or to assist in doing it. No doubt the Church may create subordinate organizations within itself, amongst which it may divide its work so as to give every member a part of it to do, and secure system and facility in its accomplishment, but the officers are to see to it that these minor organizations never take the place of the superior and divine institution. To suppose that the Church cannot do the Lord's work, but that some other organization can is unbelief. To suppose that any other organization can do its work better than the Church can do it, is the foolishness of men setting itself up against the wisdom of God. To displace the Church and substitute anything else in its stead, is rebellion against the divine authority, and will provoke the divine displeasure, and sooner or later lead to disastrous consequences. If the Church is not doing its work, it is to be aroused out of its indifference and neglect; not supplanted by some human device. If it is not doing the work in the right way, it is to be reformed; not set aside. Of course there may be co-operation amongst Christians in Christian work outside of their respective denominations, but it is not to be secured by giving any organization invented by men the place and authority of that organization which God has so instituted.

5. There is reason to fear that the duties of family religion are in many instances very much neglected. No doubt a number of our people fail to perceive the privileges and blessings of the Abrahamic covenant, and, therefore, do not enter into that covenant and consecrate their children to the Lord; or, while having its seal applied to their children, do not embrace and comply with its conditions, and so do not secure the fulfillment of the great promise "I will be a God to thee and to thy seed." No doubt, also, many need to have impressed upon them the personal and inalienable duty of training up their children in the "nurture and admonition of the Lord." They have turned their work over entirely to the Sabbath-school and the Church, forgetting that such a transfer is not allowed, and that the Sabbath-school and the Church can only assist them; not take their places. In many households there are no family altars, where, morning and evening, are offered up the sacrifices of prayer and praise, and where parents point the spirits of their little children heavenward, and themselves lead the way. Thus many parents most criminally fail to secure for their children the great blessings that the covenant puts within their reach, and they are permitted to grow up "aliens from the commonwealth of Israel and strangers from the covenants of promise, without God and without hope in the world." Parents should be reminded that they have advantages for successfully impressing the truth on the minds and hearts of their children vastly superior to those enjoyed by any one else—even by the Sabbath-school teacher or the preacher; that the chief means, God has devised to bring about their conversion are their own teaching and example; that they are held principally responsible for their spiritual welfare; that this responsibility cannot be delegated or evaded; that it is only when tee "heart of the fathers is turned to the children," in becoming spiritual solicitude and effort, and when the "heart of the children is turned to their fathers" in docile reception of parental instruction and training, that parental obligation is discharged, and the blessing of the Lord assured, and that the covenant of the Lord is well ordered in all things and sure, and that if they enter into it and consecrate their children to him, and train them up for him, they may confidently expect his saving mercy, for he never asks a consecration he does not accept, and never imposes a service on his people that he does not reward.

This seems to be an appropriate place for a word about the demand, now made by some, for a larger and more public sphere for the activities of our Christian women. It is said that they have qualifications for usefulness equal to those of men; that they are entitled to the same opportunities; that they ought no longer to be restricted to the narrow bounds in which for centuries they have been confined, but should be allowed to go forth and occupy the positions of prominence which hitherto have been held exclusively by men, and to bring their influence to bear on larger numbers and on more important interests of Church and State. It is enough to say in regard to this demand, that the centres of most powerful influence in the world are the homes of the world. As the homes are, so will be the Church and the State. If the homes are what they ought to be, the Church and State will be what they ought to be. Let Christian women set the homes of the world right, and then there will no longer be in the Church and State the great evils of which they now complain. Thus they are already in possession of the centres of mightiest influences. God and Christianity have already put on them that great honor. They have what they are seeking.

6. It seems to be the universal opinion that there is a growing neglect of the proper observance of the Sabbath. The alarming significance of this sad fact is too plain to require remark. To the extent the Sabbath goes, the public worship of the church will go. To the extent that goes, the Church itself will go; and to the extent that goes, religion and morality and everything else that makes life a boon will go also. It has always been so; and we fatally deceive ourselves, if we imagine we shall be an exception. All Christians, therefore, should stand for the Scriptural observance of the Sabbath, and by their teaching and example should furnish to the world a clear illustration of the way in which the day should be sanctified and of the ends for which it should be employed.

Thus, at much greater length than we could have wished, we have called attention to some of the errors and dangers by which our beloved Church is threatened. It must be evident that these perils are properly met; if the divine authority of the Word of God is established in the convictions of our people: if the doctrines of our creed are relieved of the prejudices excited against them, and are shown to be the accurate expression of the true meaning of the Scriptures; if our people are so profoundly impressed with the evil of sin as profoundly to appreciate the grace that saves them from it and from its consequences, and profoundly to realize the obligations under which it places them; if they have scriptural views of the origin and functions of the Church and earnestly employ her divinely provided agencies for the accomplishment of her work; if they can be prevailed on to honor God in their households as he requires, and to teach their children the great truths of his word as they "lie down as they rise up, and as they go out and as they come in;" and to employ all the hours of the Lord's day for the high and sacred purposes for which they were given; it must be clear that if our ministers and people can be prevailed on to do these thingss, then no weapon formed against our Zion shall prosper; "fair as the moon, clear as the sun, and terrible as an army with banners," she shall go forth "conquering and to conquer."

G. B. STRICKLER,
B. M. PALMER,
J. B. STRATTON.
Committee.

The Spirit of Self Denial.

Early in the year 1896, Rev. David Howell, a Synodical missionary was holding a service at the Presbyterian Church of Mungers, Mich. In the congregation was an aged woman, who by the help of an obliging usher, found a seat near the front. During the service she seemed much affected, and after the people had been dismissed the minister went to talk to her. He found that she was one hundred years old and had been a Christian only a short while; but, as old as she was, she had walked over half a mile to the church and (as he noticed) when the collection plate was passed she put in her offering

with the rest. He found, too, that as a French peasant girl she had used tobacco almost from childhood; but she told the missionary that after her conversion she felt as if she must "give up something for Christ." "But," said she, "all I could do was to sit by the fire and smoke. So all I could give up for Christ was the use of tobacco." And she did it.

What if the spirit of self-denial were in the hearts of all Christians as it was in the heart of that poor and aged woman? What if the worldly Christian felt that he too must give up something for Christ? What if the self-indulgent felt as if they too must give up something for Christ? And what if men of means felt as if they too must give up something—denying themselves—for Christ? What if you were so filled with the spirit of self-denial that you could not but deny yourself something for the Master? Would it not be better for the Church—and better for you?

"Whosoever will come after me, iet him deny himself, and take up his cross, and follow me." D. J, C.

CORRESPONDENCE.

A "Spat" in the Synod of North Carolina.

Two reports of the interesting meeting of our Synod, held recently at Gastonia, have appeared in the papers, but no mention was made of the serious spat that occurred on the floor of the Synod. We suppose the writers did not observe the spat, or else they were ashamed to mention it, as it exemplified the weakness of poor human nature even in our ministry. It left stains that will not be obliterated for many years to come. The "spat" of which we speak came in the form of tobacco juice from the mouths of ministers and ruling elders, and was deposited on the beautiful carpet of that beautiful church building which has been dedicated to the service of God. So far as we know the good people of Gastonia bore patiently this conduct, which we must pronounce irreverent and profane.

We took delight in that elegant building, which we had never seen before this meeting of Synod, and we felt proud of the congregation that had sacrificed so much for the Master in its erection, but we felt ashamed of ministers and ruling elders who seemed to have forgotten the respect they owe to their fellow-men and to God. There is not one of us that would not resent such a breach of good manners in our own home.

Now, in the face of all this, is it not time for us as ministers of the gospel to quit the ugly, filthy habit, and to set a good example of cleanliness, economy and reverence for our people to follow?

NO CRANK.

[Spit, spat, spot. The trouble is that the carpet is not the only thing that carried a spot when the spitter spat upon it. As the plan has never been tried of segregating the spitters in a pen by themselves, disgrace is brought upon the whole Synod by the selfishness or thoughtlessness of a very few. So leave your plugs and twists at home next time, men and brethren, and if any one offers you a chew, say with the firmness born of a good resolution, "I do not choose."—ED.]

The Lord's Money.

The season of harvest is with us and the crops are being gathered. No person need complain, but all should be thankful that a fairly good yield is found all over the land. There will be bread enough, and to spare, for another year. The low price of cotton, however, damps the spirits of our farmers, who declare that it hardly pays for the cost of raising it. This is a matter of great interest to all in this country, for cotton is the chief source of ready money. When cotton brings a good price money is plentiful, and prosperity marks all departments of business, whether of the church or the world. When, therefore, the market for cotton stands between four and five cents a pound, it is not strange that there should be some uneasiness about the support of the many great schemes which have been put into operation for the progress of the gospel. This anxiety will be felt by committees at headquarters, by workers in the fields, and also by the church members in general, from whose pockets the funds must come if the work is to be carried on. Most probably many of our churches are feeling a sense of weakness as regards finance, and fear that they must fall below the level of last year and years previous, in the matter of contributions to the cause of Christ. This is very natural under the circumstances, and, if not entirely right, it is at least very pardonable. But the fact remains that it is not good to entertain such thoughts and feelings. The church is old enough to have learned fully the lesson of walking by faith, and trusting her Guide as much in the dark as in the light. The work of the Lord is bound to go forward and be crowned with success because it is His work, and the human agent need never fear while he is willing still to keep to the standard of the woman whose work was satisfactory to the Master because she did what she could. A time of financial stringency should set every one calculating what he or she can do, for that, whatever it may be, will certainly suffice. And there need be little doubt that in dealing honestly in this way with the matter much of the depression now felt would be removed. People do not know their own strength till they examine and learn; it may be that many can do more than ever, for the reason that they never studied their strength before, but did what was convenient and not what they could. In this study of one's own ability a cure will be found for the sense of financial weakness pervading some churches; for much of that rises from the study of what others can or can not do. A constant source of weakness in a church, even in the best of times, is counting on the strength of certain parties in the church, who usually figure as pillars, at least in a financial sense. Those who study what their neighbors can and should do are not likely to do much themselves, and the church which should be supported by the united strength of all its members is thus often left to the few who are supposed to be strong and are known to be willing. How weak such a church feels when one of the strong ones grows weak or is removed!

Doing what one can means more than doing what is convenient; it means sacrifice; it means self-denial. Many who think they cannot give as much to the Lord this year as last have not thought of spending less on themselves. The man who gave fifteen dollars last year and can only give five this year has not stopped to reflect that if he would quit the luxury of tobacco for this year, he could give twenty dollars, and gain the loss of a bad habit. When money is scarce one may not be able to give much; but it is surely wrong to cut down the Lord's money in favor of selfish interests. This is a time for the church to realize her strength, through every member coming forward to do his part, that part being what each can do. Such action would solve the financial problem of the year for the church, and fill her with fresh life and vigor for the future.

MORRIN.

Ten Days of Prohibition.

Your article on the subject of the "Revolution" in Wilmington has met with universal commendation. I have repeatedly heard of it as the very best that has yet appeared on the subject.

My object in writing is to place on record an incident in connection with the stirring scenes of the late past which strangely enough seems to have been entirely overlooked by all who have spoken or written on the subject—at least all who have thus given their thoughts or views to the general public.

Not one word should be detracted from the meed of praise which has been so generally extended to the citizens of Wilmington for the calm and rigid self-control which characterized all their proceedings. But no fair minded person will deny the moderation exercised, and so the beneficent results achieved would have been impossible had not the saloons of the city been closed for days before and after the fateful Thursday.

No reasonable person will deny that if the saloons had been open on the night of Thursday, the 10th inst., the jail of the county would have been broken into and the inmates have been killed.

What a vivid object lesson has been furnished in favor of prohibition.

Please Note: The old Board of Aldermen bore testimony to the value of "Prohibition" as a preventive of disorder when they decreed on Saturday, the 5th inst., that the saloons should be closed that night at 11 o'clock and remain closed until Thursday, 10th, at 6 a. m.

The "Old Board" bore further testimony to the efficiency of the measure when on Thursday at noon they again ordered the saloons closed until Wednesday of the week following.

The "New Board"—successors to the "Old"—confirmed the judgment of the "Old Board" and added their testimony by extending the time still further.

Even the saloon-keepers—many of them—although they opened for a few hours when the first decree of prohibition expired voluntarily closed their establishments, thus themselves acknowledging the efficiency of the closing of the saloons in preserving the peace.

Had the saloons been open who can estimate the carnage and the destruction of property which would have ensued? A few drinks of liquor would have put

hundreds of persons beyond all human control. During the very few hours when the saloons were opened some of the negroes who were found with liquor upon their persons probably supplied themselves in this way—and this doubtless accounts for the aggressive acts which led to the bloodshed which followed.

I have been asked to write and put these facts on record—and I will close with the question: If the sale of liquor can be prevented under circumstances of so much difficulty as during the days of the "Revolution," why can not prohibition be enforced in peaceful times? If it can be enforced ten days, why not ten weeks or ten years? JOHN MCLAURIN.

General Assembly's Report.

Statement of money contributed by the churches of Mecklenburg Presbytery for the year ending April 1, 1898:

Church of Pineville, 106 members, amount contributed per member, $4.92; Pleasant Hill 105, $4,08; Mallard Creek 180, $4.46; Monroe 110, $15.60; Altan 32, $1. 25; Ramah 127, no report. Bethel 90, $4.61; Huntersville 179, $3.72; Newell 75, $6.81; Amity 124. $3.36; Providence 150, $9.53; Banks 81, $6.40; Wadesboro 65, $7.01; Morven 80, $1.72; Albemarle 11, no report; Norwood 35, $3.40; Williams Memorial 201, $5.39; Steele Creek 593, $3.86; Charlotte—Second 896, $16.07; Hopewell 298, $2.73; Paw Creek 297, $2.88; Cooke's Memorial 78, $1.90: Mulberry 115, $5,38; Sugar Creek 228, $5.28; Charlotte—First 540. $30.86; Waxhaw 58, $8.17; Siler 41. $2.48; Sharon 210, $3.92; Carmel 63, $7.50; Graham Street 216, $3.08; Westminster 76, $5.36; Barclay 23, no report; Bethlehem 50, no report; Beulah (Stanly county) 20, .10; Beulah (Union) 51, $1.50; Matthews 102, $3.66; Mizpah 6, no report; Philadelphia 235, $3.35; Polkton 26, no report; Robinson 101, $2.16; Salem 21, .28; Stevens 42, no report; Lincolnton 84, $7.02; Dallas 40, $3.72; Ironton 25, $4.56; Lowell 60, $7.91; New Hope 145, $3.35; Belmont 59, $5.28; Union 136, $3.81; Olney 163, .43; Little Britain 120, .17; Drusilla 43, no report; Duncan's Creek 27, no report; King's Mountain 45, $2.86; Hephzibah 38, $1.31; Shiloah 41, $3.00; Long Creek 104, $3.51; Shelby 140, $9.00; Goshen 51. $6.96; Gastonia 277, $10.13; Rutherfordton 83, $4.16; Sandy Plains 25, $4.06; Columbus 22, $1.09: Castanea Grove 70, no report; Cherryville 16, $11.92; Forest City 25, $4.12; Henrietta 23, no report; Machpelah 2, no report; Unity 73, no report; Mooresboro 11, .54; Stanley Creek 36, no report; Waco 14. $3.07.

There are 72 churches. Of this number, Charlotte First Church contributed over $30 per member. Charlotte, Second, and Monroe contributed over $15. Gastonia and Cherryville contributed over $10 per member.

Newells, Providence, Banks, Wadesboro, Williams Memorial, Mulberry, Sugar Creek, Waxhaw, Carmel, Lincolnton, Lowell, Belmont, Shelby, Goshen and Westminster contributed over $5 per member. Only five contributed less than $1.00 per member. T. J. ALLISON.

Sugar Creek Manse, Oct. 22, 1898.

[The churches from Pineville to Stevens are on the east side of the Catawba. Those from Lincolnton to the end of the list are on the west side. This is the paper which Brother Allison referred to on the floor of the Synod as having been "crowded out" of the columns of the NORTH CAROLINA PRESBYTERIAN. It was, by matter that had been solicited for that issue. But Brother Allison's remark was misunderstood. If any one can see in these statistics an argument for the division of Mecklenburg Presbytery, he will please send us his name and address. We dismiss the other "impressions" and "supposition" that have connected us with the question with the retort of King Edward III. "Hony soit qui mal y pense."—ED.]

HOME MISSIONS.

Fayetteville Presbytery.

At the spring meeting of Presbytery there was reat interest in this cause, and our regret was that the time of money was not yet. Considerable money was, however, paid to help liquidate indebtedness to the noble workers of the fields. These subscriptions, or pledges, were made by representatives of the congregations, to be paid when the money season should come. We now have some money in the land, and should fulfill the good resolutions of last spring. The need is as great. The work is as grand. There is as much ground for zeal as there was last spring. Now, therefore, come and help in the day of your power. The following is the list of pledges, the first coluuin being for expenses of current year, the second for debt to Brother McMurray:

	1898-9.	McM.
Aberdeen	$	$ 10 91
Ashpole	50 00	18 00
Antioch	10 00	5 00
Barbacue	5 00	2 50
Ben Salem	3 00	2 00
Bethesda	25 00	5 00
Bethel	10 00	5 00
Bethlehem	5 00	1 00
Big Rockfish	10 00	5 00
Bluff	10 00	2 00
Buffalo	5 00	2 00
Cameron	15 00	3 00
Rockingham group	25 00	10 00
Carthage	25 00	.....
Centre	25 00	5 00
Church of the Covenant	1 00	1 00
Cypress	5 00	6 00
Dunn	5 00	5 00
Euphronia	3 00	1 00
Fayetteville	100 00	.....
Flat Branch	5 00	2 13
Galatia	10 00	5 00
Gibson	5 00	2 00
Gulf	20 00	10 00
Hope Mills	2 00	1 00
Ida Mills	25 00	10 00
Iona	10 00	2 00
Jonesboro	10 00	.....
Kenly	5 00	1 00
Laurel Hill	30 00	10 00
Laurinburg	75 00	.....
Longstreet	3 00	2 00
Lumber Bridge	40 00	3 00
Lumberton	10 00	2 00
Macedonia	1 00	1 00
Maxton	25 00	5 00
McPherson	5 00	2 00
Midway	5 00	2 00
Mt. Pisgah	10 00	5 00
Mt. Vernon Springs	2 00	1 00
Oakland	5 00	1 00
Pee Dee	15 00	.....
Philippi	5 00	.....
Pittsboro	5 00	.....
Pocket	2 00	100
Salem	5 00	2 00
Sanford	8 00	2 00
Sardis	8 00	4 00
Shannon	8 00	2 00
Shiloh	1 00	2 00
Smithfield	10 00	2 00
Smyrna	10 00	2 00
Spout Springs	1 00	50
St. Andrews	5 00	.....
St. Paul's (L. Shaw)	5 00	10 00
Troy (D. S. Pool)	5 00	.....
Summerville	5 00	2 00
Union	.....	.....
Wadeville	.....	10 00
White Hill	2 00	.....
Rev. W. F. Thom	10 00	.....
Rev. C. G. Vardell	10 00	.....

Many of these pledges have been paid in whole or in part—especially in part. The Committee is anxious to get in the money as soon as possible. Cameron Hill congregation will remember that in the bygone she was called Spout Springs, and that the new name does not cancel the old obligation.

HUGH CRAIG,
CHAS. H. DOBBS,
Committee of Finance.

Rowland, N. C., Nov. 22, 1898.

RED SPRINGS SEMINARY.

To the Ministers, Sessions and Churches of Fayetteville Presbytery.

The remarkable success, the increased and increasing prosperity and promise of Red Springs Seminary are known and read of all men. It is the pride and the hope of Fayetteville Presbytery. The seal of the divine favor rests upon this institution with remarkable distinctness.

But its greatest success cannot be attained without your deepest interest and most faithful support. I therefore call your attention to the late action of Presbytery as follows:

"Resolved 2. That having visited the institution and learned by personal observation of the high character of the work done in it, the Presbytery can and does hereby heartily endorse it and commend it to the prayers, patronage and financial support of our people."

"This Presbytery recognizing its obligation to equip the Red Springs Seminary for the great work it is doing, and the importance of meeting its present obligations promptly, does constitute the Session of each Church a financial agency, and urge upon them to make a thorough canvass in each congregation to collect funds already subscribed and to receive new subscriptions, and thereby endeavor to raise, if possible, $2,000. which will be shortly due for equipment. (See printed minutes, pages 27-33).

Now, brethren, will you please see that the matter is attended to in your churches at once. The cause is that of Christ and His Church. The needs are urgent and pressing. The result will be a benediction, the reward glorious.

While the Seminary has been making a small surplus over running expenses, the Presbytery cannot look to that, this year, to meet any of this indebtness, because this surplus is applied to the enlargement of the Seminary accommodations made last summer, for which enlargement as well as for other necessary equipment, not a cent is asked from the churches But this debt, brethren, incurred for former equipment, is our obligation. Our honor, our fidelity to Christ demands that we meet it. This will we do, I trust promptly.

Your servant in the work.
W. B. ARROWOOD,
Secretary and Treasurer.

Laurinburg, N. C.,
Nov. 25, 1898.

A Trip to Wadeville.

This village containing 75 to 100 inhabitants, is situated in Montgomery county, about seven miles from Troy. It can now be reached by railroad as the road from Troy to Mt. Gilead, some 12 miles long, passes by Wadeville. Indeed, owing to the enterprise of the Messrs. Page, of Aberdeen, some parts of the counties of Richmond and Montgomery are more accessible than formerly. Their road from Aberdeen, on the Augusta Air Line runs to Asheboro, a distance of about 56 miles, and has branches from Briscoe to Troy and Mt. Gilead. The road to Troy is eight miles in length. At Brisco, the point of junction, 30 miles from Aberdeen, three trains meet every day, and return to their points of departure—Aberdeen, Troy and Asheboro. In about a week passenger trains will run beyond Troy to Mt. Gilead. At present it is needful to go from Troy to Wadeville by private conveyance, and the country road is very rough and hilly. Troy is a flourishing village of about 1,000 inhabitants, and has many residences, and a large brick cotton factory which has been in operation a year. A number of new buildings have been recently erected or are in course of construction, and one of the oldest citizens told the writer that 25 new dwellings could be used if ready. Briscoe, where several of the Page family reside, is also a growing village, and a church will soon be built there for union services by different denominations. At Wadeville is located the most flourishing church of our group in Richmond and Montgomery counties, served by Rev. Archibald McLauchlin. The membership is about forty, and come from the surrounding country, as well as from the village, are young or in the prime of life, and manifest Scotch zeal and energy in church affairs. Without outside help, they have erected their own spacious church building, contributing to it work and material, as well as money. For a few years they used the church in an incomplete condition. But recently it has been entirely finished, and the cost fully met. Last Sabbath, the 20th inst., it was devoutly dedicated to the service and worship of Almighty God. Daily services were appointed from Thursday through the Sabbath. The first two days, Thursday and Friday, were very cold and rainy, but despite the unfavorable weather, fair congregations attended for worship on both days. Saturday and Sunday were clear and cold and beautiful days. Large numbers were present and two services were held on Saturday and three on Sabbath. Many of the people, on Sabbath, brought their dinner and supper, and spent the day, returning home after the night service. Sabbath was the birthday of the writer, and was celebrated by a somewhat varied programme, including the dedication of the church, the baptism of a child, three sermons, and the administration of the Lord's Supper. The hospitality of the people in and around Wadeville was cordial and general, and they seemed greatly to enjoy the religious exercises connected with the dedication of a church, which they had erected for Jehovah, by toil and self-sacrifice. May the Lord accept their offering and fill their temple with His manifested glory!

H. G. HILL.

CHURCH NEWS.

NORTH CAROLINA.

December.—The collections this month are for Colored Evangelization.

Scheme of Collections.

January.—Assembly's Missions.
February.—Presbyterial Missions.
March.—Publication and Colportage.
April.—Education of Candidates. One collection for Church and Christian Education.
May.—Foreign Missions.
June.—Synodical Missions. One collection for the Orphanage.
July.—Invalid fund.
August.—Presbyterial Missions.
September.—Synodical Missions.
October.—Foreign Missions.
November.—Education of Candidates for the Ministry.
December.—Colored Evangelization.

Synodical Home Missions.

We are glad to be able to announce to all the friends of this cause that Rev. Eugene Gillespie has accepted the position of Superintendent, to which he was elected by the Committee in accordance with the action of Synod. Mr. Gillespie, while young in the ministry, has had a valuable business experience, and has given such proof that he is fitted for the duties of his office that after careful thought on the matter he was the unanimous choice of the Committee. He takes charge of the work the first of January, Rev. Allen Jones, of Fayetteville Presbytery, going to his field in Ashe County.

There is due in small amounts from the churches of this Synod, on their apportionments for the cause of Synod's Missions the sum of $2,600. Now, if every pastor will see that his church raises that apportionment in full and forwards it before the first of January, the debt that now rests upon the Committee will be wiped out entirely, the debt that has hampered our work for several years, and an opportunity will be given the new Superintendent to overtake the appalling destitutions that remain yet in our beloved State.

All the churches also, which made pledges of special offerings to the retiring Superintendent are urged to send on all they can at once to A. J. McMcKELWAY, Chairman and Treasurer.

Brother Black is at Lexington this week, after having given a talk to the people at Monroe, last week.

ORPHANAGE NOTES.

Thanksgiving has come and gone and a joyous occasion it was. Everything did not happen just as we prophesied last week. First came 125 pounds of fresh fish, enough for two breakfasts, from a friend in Washington. This was such a treat for our little ones. Just in time to prepare them for dinner a kit of fine oysters came from a friend in New Bernie. This gift is received as regularly as Thanksgiving day comes round. When the last freight train passed without leaving the wherewith-all for the Thanksgiving dinner, we bestirred ourselves and the children were not disappointed when the tables were spread. We had the two days holiday and Friday night our little people gave a very pretty little entertainment, to which our neighbors were invited. All acquitted themselves very creditably.

We had one little "shut in" on Thanksgiving day. One of our little girls accepted an invitation to Mooresville last week and while there had an opportunity to contract mumps. She, poor child, has been in the isolating room at the Infirmary. She has had a very sweet companion in one of the big sisters, who is an immune, nevertheless it is quite a trial to this bright, frisky little girl to be shut in when every one else was having a good time.

DAVIDSON NOTES.

Mr. Yonan's Stereopticon Lecture on Persia—The Artesian Well—Dr. Stagg's Address—Concert by the Glee Club—Thanksgiving Services.

Ten days ago Dr. Munro's lecture room in the new Medical College was crowded to the doors to hear Mr. Yonan, the uncle of our foot-ballist of the same name, lecture on his native country. Life in Persia was illustrated by seventy lantern slides, and the speaker's intimate acquaintance with his subject, his slight foreign accent, and his unusual power and pathos, held the audience spell-bound from beginning to end. I am surprised that this lecture on Persia is not more widely known and sought after. Not one missionary in fifty makes an address more interesting and impressive.

Perry Andrews & Co., who have the contract for boring the artesian well, have erected all their machinery, and are hard at work. The granite is as hard as iron, and pounding a six-inch hole through it is slow work, yet they are already over a hundred feet below the surface, and make from six to twelve feet a day.

Last Monday night the College Glee Club gave a public concert in the Y. M. C. A. Hall, which was fairly well attended and much enjoyed. There are twenty members, under the leadership of Mr. Jas. Winn, of Decatur, Ga., and we are looking forward to other entertainments from them during the winter.

Our Thanksgiving sermon, and the morning one on last Sabbath, were preached by Rev. John Lafferty, valedictorian of the class of '83, who is at present at Davidson visiting his mother and sisters. It has been a great pleasure to the congregation to listen to one of the children of the church, and see him among us once more.

The third of the lecture series given under the auspices of the Medical College Y. M. C. A. was held in the Association Hall to-night. Dr. J. W. Stagg, of Charlotte, delivered a most eloquent and thoughtful address on "The New Idea." It was listened to with the most profound attention by the whole audience, especially the young men to whom it was more directly delivered. A charming feature of the entertainment was the singing of Miss Maie Oates, who had come from Charlotte at the request of the students to take part in the entertainment. She is a great favorite on the Hill, and was rapturously encored. L.

Greensboro First Church—Rev. A. A. Little, of Steele Creek, is assisting the pastor in a series of services. Brother Little is a great favorite with the Greensboro people.

Rev. J. W. Lafferty has declined the call to Euharlee, Georgia, and is now at Davidson, on a visit to his mother. Mr. Lafferty will be glad to supply near by churches with preaching, while he is in the neighborhood.

Thanksgiving Offerings—We learn that Laurel Hill Church, Rev. A. N. Ferguson, pastor, at the service on Thanksgiving Day, with only about one-third of the members present, contributed $52.30 for the Orphans' Home. We have sometimes remarked that there were no better people than the Scotch of the Cape Fear section.

At Laurinburg, Rev. W. B. Arrowood, pastor, the offering was over $40 in cash and something in provisions, while Ida Mills contributed about $12.

Westminster Church—The first anniversary of Westminster Presbyterian Church was duly observed in the hall in which the congregation has worshipped, the 27th of November. A good programme was provided. Appropriate music. Addresses by Rev. J. R. Howerton, D. D., and Rev. J. W. Stagg, D. D., were made. The congregation was congratulated upon its success during the first year of its history and prayers were made for still greater work the ensuing year.

The membership has steadily increased and the future is bright for this church in the southern part of Charlotte. The new building for worship is in course of erection, and the congregation hope to entertain the next meeting of Presbytery in the new church, and to that end are working for completion of building.

Newell and Amity—Rev. Cornelius Miller preached at Newell Church from Thursday to Saturday before the second Sabbath in November. On account of inclement weather, the communion was postponed until the fourth Sunday, when there was one addition to the church. Rev. S. W. Newell, the pastor, reports that Brother Miller's sermons were helpful and edifying to a degree.

On Thursday, before the third Sabbath, Rev. R. A. Miller, of Lowell, preached with his usual acceptance to the people of Amity. There was one addition here also at the communion on the Sabbath following.

Iona Church—Special revival services were opened at Iona on the second Sabbath of this month, the pastor being assisted by Rev. R. W. Hines, of Smithfield, N. C. The weather was unfavorable, consequently many were prevented from attending the services. But it was clearly understood that both work and weather were the Lord's, so the matter was left in his hands with confidence. The blessing of God was evident from the first, and his Word was the message of power and grace to many hearts. Souls were revived and souls were brought to Christ. It was a season of refreshing from the presence of the Lord. Brother Hines preached the Word with remarkable power, and his name will not be forgotten in the community where he was the instrument of so much good. Iona is in a prosperous condition, and will be strengthened and built up by this blessing of the Word and Spirit.

High Point—Our little church here has had lately much cause for gratitude to the great head of the church. October 19th, Bro. Yonan made us a very interesting address on the customs and religions of Persia. He captivated the children as well as the older ones during his brief visit and created considerable interest in the cause of missions. A collection of over thirty dollars was taken for him. The next thing we had to which we could look forward was the coming of Bro. Black and Bro. Pool. They came Nov. 13th and held a nine days' meeting for us. The weather for most of the time was exceedingly bad, but all the same God granted us the greatest revival perhaps that our town has ever enjoyed. Bro. Black's preaching was so intensely earnest, practical, and spiritual that it was owned of God to the salvation of many precious souls. The effectiveness of the preaching of the word was much added to by the sweet soul-inspiring singing of the word by Bro. Pool and his choir, as well as by personal work of the good Christian people. The outward result was a great reviving of Christians, about 125 professions and an offering of $132 to Synodical Home Missions. Eternity alone can reveal all the good that was alone. Sunday, Nov. 27th, 1898, is a day that will never be forgotten by many who worshipped with us, for on that day fifty-three of the young converts, who had been carefully examined and approved beforehand by the Session, stood up and made a public profession of faith. Thirty-five of this number received baptism. The Lord has blessed us, we are glad. To Him be all the praise!

J. W. GOODMAN.

Fayetteville—On Sunday, November 20th, the second service of the Sabbath was devoted especially to the children. The meeting was held in the afternoon and was merged into the regular service of the "Covenanter" Missionary Society, and there was a large gathering of children, as well as a good attendance of grown persons.

The singing, led by a choir of children, was exceptionally sweet, and the happy, interested faces of this large company of little folks was a pleasure and an inspiration to all present.

The pastor preached a brief sermon from Zachariah iv., 10, and the usual monthly offering for foreign missions was made.

The most impressive part of the service, however, was the delivery of 14 Bibles and Testaments to the children who had recited to the pastor one or the other of the Catechisms of our Church. It is very gratifying to note the increased interest in this study during the past six months, for nothing so surely makes for vigorous and intelligent Presbyterianism as the study of these catechisms.

A remarkable feature of this part of the service was that every member of one of our families (4 in all) stood up together and received their reward, and 3 out of the 4 received both the Testament and the Bible for faultless recitation of *both the Child's and the Shorter Catechism.* Still another recipient of a Bible was a little Jewess who had accurately committed the Shorter Catechism.

The only thing to mar the meeting was the non-

arrival of the handsome certificates promised some while ago by the NORTH CAROLINA PRESBYTERIAN. We are very sorry that your printer failed to complete his work, but shall continue to look for the promised certificates.

[We hope that all pastors will send in the names of the successful contestants for the Catechism Diploma, that we may know how many to have printed.—ED.]

Fayetteville Presbytery.—The Presbytery of Fayetteville stands adjourned to meet at Sanford, N. C., Tuesday, December 13th, at 3 p. m. 1898.

P. R. LAW, Stated Clerk.

VIRGINIA.

Rev. Moses D. Hoge, D. D.—We regret to learn through a private letter that the condition of Dr. Hoge is a very serious one at present, though there is not immediate danger. The prayers of the whole Church will ascend to God that his life may be spared.

The Colley Memorial Church, Norfolk, has received a blessing in a protracted meeting. The pastor was assisted by Rev. A. R. Shaw, of Henderson, N. C. The church members are awakened to new efforts, and a number of new members were received, both by letter and by profession of faith.

The Rockbridge County Sunday School Convention.

This convention, designed to include all the Presbyterian Sunday schools of this county, met at Bethesda Church on Tuesday, November 15. The pastors of the different churches, the Superintendents of the various schools, and two delegates from each school, are entitled to seats in the convention. The object of the convention is to increase the interest in Sabbath school work. An address of welcome was made by Rev. Dr. McElwee, the pastor of the church. Several questions of interest relative to the Sabbath school were discussed by the various speakers, such as "Responsibility of Parents," "The Lesson and Its Learners," "The Assistant Superintendent," "How to Make the Sunday School a Success," etc. After a pleasant and profitable session of two days, the convention adjourned, to meet at New Monmouth Church, on the last Wednesday of October of next year. J. H. M.

WEST VIRGINIA.

Pendleton Church, Franklin.—We have just finished our fall communion at the different appointments on this charge, with nine additions to the church on profession of faith. Two other young men have expressed a desire to unite with our church, but have not done so yet. I think they will soon. Of the nine, six were by baptism.

I. S. S.

Shepherdstown, W. Va.—Four additional deacons were ordained and installed in the Shepherdstown church, November 13th, 1898, Messrs. R. L. Billinger, E. R. Turner, C. H. Billinger, W. L. Herr.

MISSOURI.

Columbia—Upon the resignation of Rev. J. R. Bridges of the pastorate of this church, the following resolutions were adopted by the congregation:

"It having pleased the Lord three years ago to send to this church His servant, Rev. J. R. Bridges, as our pastor, since that time Mr. Bridges has been ministering to our spiritual wants, and teaching us the great truths of his Master's message, those things which would aid to a higher and a holier life, and especially illustrating in his daily walk and conversation, and by his blameless life and unceasing devotion to his consecrated work, the great value of the religion that he has so faithfully taught. And now it hath pleased Him who doeth all things wisely and well to terminate the relation between this church and Mr. Bridges by calling our brother to the First Presbyterian Church, of Orlando, Florida. This church, out of consideration for the pastor and on account of his poor health, yielding to his request for a dissolution of the pastoral relations, esteems it a privilege to testify to the zeal, fidelity and singleness of mind which have always characterized his ministry among us. And this church also expresses its high appreciation of Mr. Bridges as a man and as a minister, and of his faithfulness in his work. And while we regret that ill health causes him to leave us, yet we rejoice that his labors here have been without any unpleasant or disturbing incidents; and that all of us retain affectionate memories of our pastor, and commend him to our Heavenly Father, sincerely trusting that his health may be improved and that he may be permitted to spend many years of active service in the Master's cause.

Presbytery of Mississippi met in Hazlehurst November 5, at 7:30 p. m. Opening sermon by Rev. P. Gonan, from Rom., 8:24. Moderator, Rev. C. W. Grafton, D. D.; Clerk, Rev. C. Oberschmidt. A memorial of Mrs. Annie C. Peyton, who was for many years a member of this church, in which her husband, Chancellor Peyton, was an elder, was adopted by Presbytery. She was a godly woman, founder of the College for Girls at Columbus, Miss., where, for the last seven years, she has occupied a chair. Her influence over the girls of the college was of the very best kind.

Chamberlain-Hunt Academy.—This is a Presbyterial school, has a noble faculty and an endowment of about $40,000, with good patronage. Dr. C. W. Grafeld, who was chairman of the visiting committee at the last commencement, made an elaborate report.

The Board of Trustees asked to be authorized to formulate a plan and secure the services of a fiscal agent and raise a building and property fund. Presbytery gave its hearty consent.

Dr. W. D. Redus, Mr. J. M. Danjean and Hon. J. G. Spencer were elected trustees for the next three years.

The Committee of Education made report showing that we have four candidates pursuing their studies in S. W. P. U. at Clarksville.

Commissions reported that they had installed Rev. E. W. Ford pastor of Fayette Church, and Rev. J. L. Stitt pastor of Red Lick and Rodney Churches.

Committee on Minutes of Assembly reported commending the ability of our new Stated Clerk, Rev. W. A. Alexander, D. D.

Presbytery gives advice and consent to proposed amendment in regard to the Ruling Elder delivering the charge to the people in the installation of a pastor.

In regard to the proposed change in the formula of baptism, Presbytery gives its advice and consent. That is, Presbytery desires the restoration of the original form, "in the name," instead of "unto the name."

Presbytery adjourned to meet in Natchez, December 17, 1898, with the view of receiving Dr. J. J. Chisholm and installing him, if the way be clear.

The next stated meeting will be held in Port Gibson, April, 1899. S. C. CALDWELL, S. C.

ARKANSAS.

Villa Ridge.—We have a small organization at Davis school house, about six miles from Richmond, known as Villa Ridge. They have been without either preaching or Sunday school till recently. They now have preaching two Sabbath afternoons in the month by Rev. J. S. Nisbet. A Sunday school was organized some weeks ago with Prof. C. P. Radford, of Richmond, as Superintendent, and it is doing good work. Schools have been organized before and soon went down. We hope to see this one grow. A stove has been ordered as preparation for a winter term. The outlook is good.

Adjourned Meeting Pine Bluff Presbytery, Rev. J. Franklin Lawson, Moderator.

Presbytery met at Dermott Nov. 9th. Opened with prayer by Rev. J. W. Moseley. Five ministers and one elder present.

Mr. E. E. Wells, a candidate for the ministry, presented a letter of dismission from Wilmington Presbytery, N. C., and was taken under the care of this Presbytery, a request being made for his licensure and ordination in order to labor in the Dermot group. Presbytery then proceeded according to the book and all proving satisfactory he was licensed and ordained as an evangelist.

Dr. S. C. Alexander was appointed to preside and propound the constitutional questions.

The stated clerk was requested to write to Revs. A. H. Todd, C. V. Cavell and inform them that no letter of dismission had been asked by them to join the respective Presbyteries in which they labor.

Rev. L. E. Wells was granted permission to supply Dermott, Wilmot, Ark City and Pine Prairie.

Presbytery adjourned to meet at Pine Bluff on Wednesday before second Sunday in April, 1899.

FLORIDA.

Orlando—On the first Sabbath of November Rev. J. R. Bridges, the newly elected pastor of the Orlando Presbyterian church, began his work there under very encouraging circumstances.

On Thanksgiving Day his family arrived from Virginia, where they have spent the summer, and they were met at the station by a committee of elders and several ladies. Upon their arrival at the Manse they found it in a blaze of light, with the ladies of the church in full control. A beautiful supper table laden with everything to tempt the appetite awaited them, while the pantry was filled with just such articles as a good housekeeper would have selected. The heart of a new pastor is always sore by reason of severing tender ties, but such welcomes help to soothe the pain, and establish at once a loving sympathy between pastor and people.

TENNESSEE.

Rev. W. C. C. Foster has received a call from the Highland Park Church, Chattanooga, Tenn. He has accepted and will enter on his new work at once. Correspondents will please note that his address is changed from Buck Church, Tennessee, to Highland Park Station, Chattanooga, Tenn.

TEXAS.

Butler, Jackson County.—This church grew out of the work of Rev. J. G. Cunningham, who not only preaches at Edna as pastor, but evangelizes the whole of Jackson County. By his invitation the evangelist of the Presbytery of Western Texas visited the field and organized a church of nine members. Mr. McConnell was elected and ordained elder.

Distress in China.

The following letter was received November 21st at the Mission Rooms, in Nashville, from Rev. Hugh W. White, of our China Mission:

CHUCHOWFU, China, Oct. 12, 1898.

I wrote you that Mrs. White and I were coming to the United States, but now we have reached our station and find the country in a terrible condition. The famine this year promises to be worse than last, and now a pestilence is doing vast damage, killing the people by scores. Our Christians and enquirers are distressed and frightened, and we fear the consequences upon them spiritually, if left alone. I feel that God has laid them on me as a special charge, and that when they are passing through the deep waters I must not desert them.

One of our inquirers is dead, and that before he had gotten to the point that we could feel assured that he was clearly on the right road. Others may die any time. The burden of their souls is upon us in a peculiar way, and also in their terrible sufferings we have a powerful call to do what we can for them.

Hence, though Mrs. White has been advised to go home, and I myself am so weakened by malaria that I am specially liable to an attack of this fatal pestilence, yet we have decided to hold our post till we can hold it no longer, or until we are relieved.

Dear brethren, if you can do anything to help these vast crowds that are plunging into hell at such a fearful rate, please do so. A new man, by helping the Pattersons, would enable Moore and Junkin to come here, in case we have to leave. Junkin is to stay with us while we are here, and Moore goes to SuChien temporarily. Our colporteur has lost three relatives; our cook a brother and sister; teacher, an uncle; nurse, a sister-in-law, and so it goes. In one village of 180 families, over 100 persons have died this summer. The people are unable to bury their dead. We may be making a mistake in staying, but if we love this people as Jesus loves us, I believe we ought to stand by them.

HUGH W. WITE.

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The Light Breaking.

In the Southern Church the State of Tennessee is divided into the Synods of Nashville and Memphis. In the Northern Church there is the Synod of Tennessee. One of the Presbyteries of this Synod, one just erected, is the Presbytery of the French Broad. The corresponding Presbytery of the Southern Church is known as Asheville Presbytery, which belongs to the Synod of North Carolina. Answering to the Synod of North Carolina in the Southern Church is the Synod of Catawba in the Northern. Now, since not only the Presbyterian, but also the Methodist and Baptist and Episcopal Churches in North Carolina have not thought it convenient to be divided by the Blue Ridge, the question suggests itself: Why does the Presbytery of the French Broad belong to the Synod of Tennessee instead of to the Synod of Catawba? The Synod of Catawba is composed almost entirely of negro members. The Synod of Tennessee, including the Presbytery of the French Broad, has only twelve negro members. Have these facts anything to do with the transference of the French Broad Presbytery across the State line, which in this case is another mountain range?

We do not mean to blame either the Presbytery or the Synod. We wish that the counsels of the brother who was made moderator of the Synod had always been followed with regard to the negro question. Nor do we wish to discredit the Synod of Catawba, into which we were once welcomed as a corresponding member with the privileges of the floor. We believe the Colored Presbyterians of this State to be the most intelligent and moral body of negroes within our bounds; and the Synod of Catawba is a conservative, dignified and orderly assembly of educated and Christian men. But this policy of separate churches and courts wherever possible has always been the policy of the Southern Church, and one which has excited a considerable flow of abusive rhetoric in the the Northern Assembly and between Assemblies in the Northern papers.

But there is stronger endorsement still. A correspondent of the *Herald and Presbyter* who was a visitor to the Synod of Tennessee, writes:

> Yet it is evident the negro feels out of place among Caucasians; only two out of the ten or twelve negro members of Synod, who sat on their own side, opened their mouths during the meeting. We should put the negro on a level with ourselves by giving him his own Presbyteries. He has sufficient education, wisdom and self-control to manage his own affairs, and the man who is able to manage his own affairs grows in strength and self-respect by so doing. The essence of genuine manhood is self-reliance and self-respect and these are not promoted in the negro by his present relations to us.

The Southern Presbyterian Church has gone just one step farther than separate Presbyteries, and under its auspices an Independent Colored Synod has been established. It is by no means improbable that the Colored Presbyteries of the Northern Church may some day be embraced in that organization, or unite with it to form a Colored Assembly, which in time should rival the Baptist and Methodist organizations in numbers and influence.

This Independent Synod, however, must depend upon the Southern Church for a while, for the support of its ministers. As was pointed out last week by Dr. Campbell there is no work where a small expenditure of money is so fruitful in results, it requiring less than $100 to supplement the salary of our colored preachers. These men are loyal to the Southern Church and have proved their loyalty by severe self-denial. Beside their support is that of the Institute at Tuscaloosa, where we are training a body of educated ministers—one great need of our negro population. We must sustain this work this year or run the risk of losing all of the offerings and the loving services bestowed in former years.

And the race troubles in North Carolina will afford an excuse for not giving to this cause, only to the parsimonious and the unthinking. If one thing has been clearly proved it is that the negroes need the gospel, and in a much purer form than it is taught to them by their political preachers. Those whose outlook upon the future is one of gloomy foreboding, forget the great renovator of human society, the Gospel of Jesus Christ. Let us give to these poor people, more to be pitied than blamed, even at their worst, that which is the power of God unto salvation.

So be sure to remember the collection for December.

REVIEW OF CONTEMPORARIES.

From the *Central Presbyterian*: "It was to be expected that *The Independent* from the twentieth story of a New York skyscraper would have a very far away observation of the race troubles in the Carolinas. The higher one gets in one of those New York buildings. the more top-loftical his outlook is, and the less he knows of the facts as to the conditions and troubles in the South. Mr. McKelway of the *North Carolina Presbyterian*, took the trouble to write *The Independent* a plain letter, but the editor was too high up to allow his views to be affected by one who knows what he is talking about. It never seems to occur to *The Independent* that Dr. Peyton Hoge and Mr. McClure and Mr. James Sprunt and the Christian people of Wilmington know what they are doing, and might be trusted at least to testify as to the rights and wrongs of the revolution in that city. For our part, we are ready to trust such enlightened and earnest Christian citizens, rather than the low carpet-baggers and vicious negroes who have the ear of *The Independent*."

At the solicitation of the *Independent* we wrote a second article for its columns following that up with a personal letter correcting some statements of a former issue. But we are regretfully compelled to say that the *Independent* seems willing to violate every tradition of reputable journalism rather than allow the facts to make their own impression. On this question at least, facts for the *Independent* are pearls cast before swine. The facts are trampled under feet and the editor proceeds to rend his correspondent. For example, the *Independent* notes that those who defend North Carolina "do not hesitate to sign their names," while those who write on the other side "request us not to publish their names, as in that case they would be compelled to leave their homes, if indeed their lives would not be in danger." Everybody in North Carolina knows that the only danger to such lives would be the advent of the traditional fool-killer. And most reputable newspapers would toss such communications into the waste-basket. But the *Independent* reaches this conclusion which we print verbatim for the edification of our readers:

> **This shows the terrorism that exists; and it further shows that the news we receive from the Associated Press and from all the recoguized correspondents is one-sided and so far unreliable.**

That is, a correspondent who says that he is afraid for his name to be published, must be believed. Therefore all signed correspondence that denies such a state of terrorism is proved to be false. Which makes us wonder at the intelligence of a constituency that is satisfied with such pabulum.

One explanation of the race trouble is, "Sectional prejudice had been wearing thin since the Spanish war and something must be done to revive it."

The unconsciousness with which the *Independent* talks of sectional prejudice, and accuses its correspondent of blind partisanship, is enough to provoke a guffaw from Maine to California.

In spite of testimony for which we challenge successful contradiction, the *Independent* believes it to be the "grossest exaggeration" that in Wilmington, "the political condition had become so corrupt and life and peace so endangered, that it was necessary to correct the evil by revolution." "When we are told that the troubles in North Carolina was a justifiable uprising against the corrupt rule of a negro populace who paid hardly five per cent. of the taxes, the statement is far from true." We could send any amount of proof of these statements, but what would be the use? We expect to see Ingersoll a reverent believer in the Bible before the *Independent* can be fair on any question that touches Southern interests.

There is another matter that should not pass unnoticed. The *Independent* garbles the infamous editorial that was one occasion of the Wilmington revolution and then approves of it as "an imprudent but not a slanderous article." Thus by falsehood in one matter it saves itself from complete endorsement of the slander. But you are on dangerous ground, *Mr. Independent*, and a few more utterances of that sort will render it as safe for you to remain outside of North Carolina as for your *confrere*, Manly. That sacred cause, the encouragement of negro brutes by the assurance that the white women who have been murdered and assaulted in the South were complacent victims, is in need of a martyr, and we know one or two fathers who would subscribe to his monument.

One thing is certain; a paper that allows itself to be taken in by such gush as this: "This true tale might cost me my comfortable residence in my native State, were I known to have written it, For I was born here and bred here; alas the day when I should be ashamed of the State that gave me birth"—is bound to be relegated sooner or later to the limbo of bloody-shirtism and the correspouding delusion that there is nothing good at the North. When that happens several hundred reasons against a better understanding between the two sections will be removed.

In striking contrast to the misrepresentations of the *Inedpendent* is the fair treatment that North Carolina has received at the hands of the *Outlook*. It published in its issue of Nov. 19, the facts as given by a Southern newspaper correspondent who was on the scene at Wilmington. It then proceeds to make the admission that the facts are forcing from unprejudiced minds. It says: "Endeavoring to express a moral judgment of the event * * * its primal cause was the unstatesmanlike endeavor made at the close of the civil war to establish universal suffrage at the South without respect to either intelligence or character." Again it says: "It is true that 'home rule' had been flagrantly violated in Wilmington by a charter which provided for the appointment of five members of the council by the Governor of the State for party ends. Mere numbers cannot permanently confer political power. A subject race can become politically powerful only as it becomes virtuous, self-restrained and intelligent." The *Outlook* regards the revolution as needless, because the wrongs need only have been borne until righted by the legislature.

In its last issue the *Outlook* makes a distinction that the *Independent* and the *Southern Presbyterian* failed to make. It quotes from the Charleston *News and Courier* as to the lawlessness and bloodshed at Phoenix and then says: "It is a mistake to confound the riotings in the two States. In the one case it was an organized uprising against political conditions believed to be intolerable." Most of the other Northern papers were silent last week. Doubtless some of them are thinking.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, DEC. 4th. Topic: "*Jonathan the Friend.*" (A Bible Study.) 1 Sam. 20.

David, having several times narrowly escaped the fury of Saul, begins to debate in his own mind whether it were not necessary for him to retire into the country, and take up arms in his own defence. He consults his faithful friend Jonathan. Of what passed between them we have an account in this chapter.

TOPIC—STUDY.

Jonathan was the eldest son of Saul, the first king of Israel. He is mentioned for the first time not long after his father's accession. He was then probably not less than thirty years of age. He was looked upon as his father's probable successor to the throne. He excelled in archery, for which his tribe was distinguished, as his father was in the use of the spear. He was a man of great physical strength and activity, of which his exploit in what is known as "the war of Michmash," is the proof—the only great exploit of Jonathan's life. Read the interesting story in the fourteenth chapter. He was his father's constant companion, between whom and himself the deepest attachment existed, and the most familiar intercourse—"my father will do nothing, either great or small, but that he will show it me." Even in his wild frenzy "Saul hearkened unto the voice of Jonathan." It should not be overlooked that Jonathan had an unwavering faith in Jehovah. See 14: 6.

But Jonathan is chiefly known as David's friend. It is because of his friendship with David that his career possesses its chiefest interest to us. It began on David's return from his victory over the champion of Gath, and it lasted as long as they both lived. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." "Thy love to me was wonderful, passing the love of woman." Each found in each the warmest affection. No jealousy of rivalry existed as claimants of the same throne. The friendship between them was confirmed by a solemn compact oft-repeated. Jonathan gave to David as his pledge "the robe that was upon him," "and his garments, even to his sword, and to his bow, and to his girdle." Jonathan's fidelity was soon tested. Saul in envy seeks to kill David. Jonathan interposes and persuades his father to a reconciliation. His enmity soon breaks out again, and again David's life is saved through Jonathan's faithful friendship. The chapter we study tells the interesting story. With passionate embraces and tears the two friends separate.

Jonathan fell in the battle of Gilboa when his father lost his life.

Read David's celebrated eulogy, occasioned by the news of Jonathan's death. 2 Sam. 1: 19-27.

Read the touching story of David's kindness to Jonathan's son, Mephibosheth. 2 Sam. 9: 1-8.

LESSONS.

True friendship is constant, generous, sacrificing.

A true friend is faithful to us in all our true interests.

"He that hath friends must show himself friendly."

A friend indeed is a friend in need.

"There is a friend that sticketh closer than a brother."

Our best friend is David's Son.

SUNDAY SCHOOL LESSON.

Fouth Quarter—Lesson XI.—Trying to Destroy God's Word.

JEREMIAH, 36:20:32. Golden Text: *The Word of our God shall stand forever.*

HISTORICAL CONNECTION:—After the death of the good Josiah, the crown was given to his son Jehoahaz, who reigned only three months, when he was made prisoner and carried away captive by Pharaoh Necho, whose warriors had slain Josiah. An elder brother of Jehoahaz, Jehoiakim, took the throne. In his life the incidents of the lesson occur. Jeremiah, the prophet, began his work in the thirteenth year of Josiah and prophesied for forty years. He was commanded to write the prophecies of warning and of threatening in a roll and have them read to the people. The king thus heard of it.

EXPLANATORY NOTES:—Vs. 21. Contrast this reading of the roll before Jehoiakim with that of the last lesson before Josiah. The reverent father is spared the evils that are brought upon the impious son. The same Gospel is a savor of life unto life and of death unto death.

Vs. 22. The "winter house" was probably the most sheltered part of the palace. The revised version reads *brazier* for *hearth*. The modes of heating the rooms were very primitive. There was a depression in the middle of the room, in which the brazier with the charcoal was placed.

Vs. 23. A *pen knife*, the knife used by the scribes in making and mending pens. This act of Jehoiakim's has been the text for many sermons. The words of Jeremiah were God's word. What the word foretold was a disagreeable truth for Jehoiakim to believe. Hence the vehicle of the truth must be destroyed. But truth is independent of its vehicle. If all the Bibles of the world should be destroyed, not one fact of sin or redemption or punishment would cease to be. Most people use their pen-knives upon the Bible today, and disagreeable facts are softened and harsh doctrines explained away and high standards of Christian life lowered—in the minds of those who are studying the Bible. But that is as far as men can go. Eternal truth remains.

Vs. 24. The astonishment of some reverent scribe is here expressed—at the impiety and lack of repentance for this dreadful sin.

Vs. 25. The Bible will have some friends even in the most wicked assemblage. Let the pious three be honored, whatever their motives, for their intercession to the king that he would not destroy the roll.

Vs. 26. Just as Ahab sought for Elijah under the impression that the prophet was troubling Israel, so Jehoiakim sought for Jeremiah and Baruch. But the prophet was powerless without God—and the killing of the prophet would not stay God's omnipotent hand. So to-day some people imagine that they would be a great deal happier if Christ's servants were not here to warn them of sin and its punishment.

Vs. 27-32. God's word is indestructible. Another roll like the first is written and there were added besides many like words. So he has kept his word through the ages, so from the corruption and free mistakes of men, that we have it to-day in all essential particulars, the uncorrupted and incorruptible word.

CHILDREN'S DEPARTMENT.

DEAR LITTLE FOLKS: Who will do something for me? You know I told you about the children at Barium Springs, and you have remembered them on Thanksgiving, of course, so now let's begin to think of Christmas. The sitting room where the little sisters play or work or read has in it a stove and some chairs, but there are no pictures on the walls to brighten things for them. My plan is to have the room made bright and cosy and attractive by the NORTH CAROLINA PRESBYTERIAN little folks. Will you all help me, children? Now listen well. I want every little girl or boy, who reads this page to send some pretty pictures—at least one framed and ready to hang, but I shall be glad to have unframed pictures as well. Pictures of children and pictures of animals and birds and flowers, will be suitable. Then let each child who sends a picture send also a photograph of himself. You may frame your picture alone or you may have it framed with those of your little friends who contribute. Under each picture have your name written. It would be best to write it yourself. Now just think how those bright pictures would help to brighten this room and think how much pleasure it would give the homeless little folks to look into your dear sweet little faces and wonder and "make up stories" about each one of you.

Now, my heart is full of this, children, and I am depending on all the Mr. and Mrs. Papanmammas and their children, who are readers of the NORTH CAROLINA PRESBYTERIAN, to help me with this Christmas box. Each week as the pictures are received, they will be acknowledged in the paper with the name of the giver, because you see I hope for so many that it would be impossible to write personal letters to each one.

And there is one more thing. I want a little memorial corner. Do you not think it would be nice for the children to have some pictures of the little Heaven folks? And will you ask the mammas who send me these pictures to write under them the names and the time when the little ones went out of her loving care into the bright home in Heaven? It seems to me that it will be very sweet to remember in this way those who are away from us for "a little while," and to give some other child something which would have been given our own little ones, had God left them here.

If any one prefers sending money, any amount, it will do just as well and will be used for the children's sitting room and you will know exactly what has been done with the money. Send by mail or express to 412 North Graham St., Charlotte, N. C.

How anxiously shall I watch for the mails and express!

Dot and Sunbeam.

CLARKTON, N. C., Nov. 14, 1898.

DEAR PRESBYTERIAN:—My kitten's name is Dot. Sunbeam is Mamie's cat. Grandmother is sick. She can't walk a bit. Kate is staying up there to help Aunt Katie while Grandmother is sick. I can say all the letters in Ernest's jogerfry and fourth reader. Father says he must buy me a first reader, but I want a jogerfry and rifmetic. My big doll is named Julia Potts. I know Kate will laugh to see Dot's name in the paper; I expect Grandmother and Grandpa will laugh too. I wrote this letter with a pen and ink, and mother couldn't read a word of it, so I had to read it to her. I want to buy Mrs. Burgess' baby if she will sell it.

Your friend,
MATTIE LEE JOHNSTON.

Age 4.

Come to See Me.

FAIRLEY, N. C., Nov. 5, 1898.

DEAR PRESBYTERIAN:—This is my second attempt to write. I wrote to ask Mrs. McKelway to put her picture in the *Presbyterian* next time. All we children want to see your picture, so mama told me I might ask for this' I heard Mr. McKelway preach. Miss Kate Bryan is my weekly teacher, and Miss Lula Ferguson is my Sunday School teacher. My eldest sister has gone to Red Springs Seminary again. I'll close by hoping to see my letter and Mrs. McKelway's picture in the *Presbyterian* next time.

Your friend,
ELIZA PATTERSON.

Age 8.

A Companion in Heaven.

STATESVILLE, N. C., Nov. 28, 1898.

DEAR PRESBYTERIAN: I am ten years old. This is my first letter to your paper. We do not take the PRESBYTERIAN but we have a kind neighbor who lets us read hers. I enjoy reading the children's letters. I have one sister and one brother living. I had another sister, but she died just a month ago. She was two years younger than myself. She was my companion in everything. I miss her ever so much. I go to school and Sunday school. I like both schools. I recited the child's catechism and all the things I had to recite before I went out of the infant class. I have been studying the Shorter Catechism for awhile.

Your unknown friend,
H. LEE STEELE.

Lots of Letters.

LINCOLNTON, N. C., Nov. 19, 1898.

DEAR PRESBYTERIAN:—I enjoy reading the letters in your paper, and thought I would write one, too. I go to school to Miss Kate Shipp. She has five teachers. She is going to have a concert Thanksgiving, and all of the music scholars have to play. My music teacher is Mrs. Reedy. My desk-mate is Bessie Abernethy. We are in the same classes and have a good time when Miss Shipp doesn't see us. Every Friday the teachers get together and call out the names of the ones that have had the best lessons the whole week. As I think I have written enough for this time I will close, hoping to see lots of letters in your paper this winter.

LENA REINHARDT.

A Church That Leaks.

CHAPEL HILL, N. C., Nov. 28, 1898.

DEAR PRESBYTERIAN: We take your paper and we all love to read it. Half of us are gone away to school. My brother John and I are the same size. He wrote you a letter about Dr. Turnbull. Mr. Currie is our preacher. New Hope is our church. It leaks, and we are going to fix it. Our rabbit gums are set and I caught one yesterday. John and I sold twelve bushels of walnuts two weeks ago.

Your friend,
HENRY JOHNSTON.

9 years old.

He'll Send You His Picture.

SHAMROCK, N. C., Nov. 4th, 1898.

DEAR PRESBYTERIAN: I am eight years old and love to read the pretty stories in the PRESBYTERIAN. My Grandma Alexander takes your paper and gives them to me. I saw the picture of my church in the last one. I wish the picture of Mr. Stagg had been with it. I live close to the house where my great-great-grandfather lived. His name was Hezekiah Alexander. He signed the Mecklenburg Declaration. The house is rock and is one hundred and twenty-four years old. I have a sister and two brothers and a black horse named Maud.

IDA MOORE ALEXANDER.

As Fat as a Butter Ball.

CHAPEL HILL, N. C., Nov. 14th, 1898.

DEAR PRESBYTERIAN: This is my second letter to your paper. I have two little sisters and one little brother. My littlest sister is as fat as a little butter ball and she has blue eyes and yellow hair. My biggest sister has straight black hair and brown eyes. I picked up a bushel of acorns and made twenty cents on them. I was very sick not long ago. I have been wanting to write for a very long time. I was very sorry that my third letter was not printed and I go to the Presbyterian church and now I must close my letter.

Your little friend,
MIRIAM DOWNEY CURRIE.

Age 7.

A Bible Student.

BARIUM SPRINGS, N. C., Nov 22, '98.

DEAR PRESBYTERIAN: I thought I would write to you as I have written before. I answer the little girl's questions about the ark that was asked some time ago. The ark was made of shittim wood and the length of it was two cubits and a half, a cubit and a half the breadth of it, and a cubit and a half the heighth of it. I was on the last roll of honor and I hope that I will be on this time. We are going to write letters to-day and have holiday Friday. Ethel Dillingham leads our roll of honor. There are twenty-eight pupils in our school room. Miss Carraway is my teacher. My Sunday school teacher is Miss Maggie. I love them very much. We write letters every other Friday.

Well, I will close, so good-bye.

Your Friend, MIDA COOK.

Before Thanksgiving.

BARIUM SPRINGS, N. C., Nov. 22, '98.

DEAR PRESBYTERIAN: I am glad that Thanksgiving is coming. Mrs. McKelway, I enjoyed your visit very much. We have a play-house made out of barrels. Miss Carraway is fixing up for Thanksgiving. I hope Emma is getting along all right. Miss Sethelle has her school in the chapel. We are writing letters to-day because to-morrow is Thanksgiving. We are going to have a concert to-morrow. Irene Leslie is sick in the Lewis Orr room. Vaun is making a stage for the concert. Annie Lee is up here while I am writing this letter. We are learning a song for to-morrow, the name of it is: "Praise the Lord; Praise Him." I will close for this time. Your little unknown friend,

MYRTLE ETTA AUSTIN.

P. S.—Who wrote the first four books of the Bible?

A Short Letter.

DEAR MRS. MCKELWAY: I heard Mr. McKelway preach when he was here.

EMILY.

Age 8.

Steve's Present.

"Get up, Steve, get up! the rising bell has rung."

The little boy rolled over, and wound himself up in the bedclothes like a cocoon, but did not get up.

Next time it was Mamma Jane that called:

"Yo' bes' git up outen dat bed, Mars Steve; I gwine to call yo' ma."

This threat did not even make our lazy little boy wink. But now it was mother's voice:

"Get up, little boy, some one has brought you a present."

"A present!" cried Steve, rolling out on the floor with a thud. "What is it?"

"I can't tell you till you are dressed," said mother; "but it is big, and blue, and bright, and has twelve pieces."

"What in the world!" muttered the little boy, who was now covering buttons with buttonholes at lightning speed.

"Now, mother, where's my present?" he asked.

She smiled as she looked at him, for one stocking was on wrong-side out, his hair had no part to be seen, and he had left off his necktie.

"The last time I looked out of the front window," she said, "It was out in the yard."

Steve flew out to the front porch, and looked around. It was very sweet and dewy and fine out there, but Steve did not see any present.

"Maybe it is in the back yard," suggested mother.

But Steve did not half like the smile with which she said it. A little more slowly he went out to the back porch. Mama Jane and Diana were hanging up wet sheets and tablecloths to dry in the breezy sunshine. Steve thought they must have worked all night to get them out as early as this seemed to him. In the lot below, Blossom was chewing her cud, with the little spotted calf frisking beside her. Hens were clucking and scratching for their chicks Violet-colored pigeons were walking about on pink toes, and away beyond rose the Alleghany Mountains. But there was no present that Steve could see.

"Mother, I believe you are just fooling me," he said, reproachfully.

"Well, you must forgive me," she said, "if I am fooling you just a little. Yet it is true about the present, and I did not say it just to make you get up; I really wanted you to think about it. I thought you would guess my riddle when I said it was blue, and bright, and had twelve pieces."

As mother said this, she looked at the sky, at the sun, and at the clock, and then, of course, he guessed right off.

"You mean the day, mother!"

"Yes," she answered, "I mean this new day, this big bright, beautiful blue day that God has sent you. You are turning your back on it, as if you did not care anything for it, and yet the earth has been travelling all night to bring it to you, the sun has journeyed far to make it warm for you, summer has put forth a thousand energies to make it beautiful for you, gentle sleep has made you ready to enjoy it, and your heavenly Father has crowned it with mercy and loving-kindness! Is it not worth while for you to put out your hand to take this gift?"

Steve was silent, but he looked pleased and interested.

"There is another thing about this new day," said his mother. "You will have to give account for it as to how you have used it, and whether you have abused it. Now ring the bell for prayers and we will thank God for our new day, and ask him to show us how to use it aright."—*S. S. Times.*

Helping Somewhere.

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considerable air, "You've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, or lifting somebody's burden, and lo! straightway, one like unto the Son of Man will be found at your side.—*Endeavor Herald.*

A Lecture on Talk.

EFLAND, N, C., Nov. 7, 1898.

DEAR PRESBYTERIAN: We are all so glad that God answered our prayers like we wanted Him to do and made Mrs. McKelway well again. I've been taught that God answers all our prayers but not like we want Him to do every time, but always the way that is best for us.

I wish I could tell you and all the little children what a nice lecture we had at our school once on "Talk."

I know one thing was that children ought to be silent when grown people are talking. I think some of my larger sisters might write and tell ever so much about that lecture. I am named for one of the best uncles that ever was, and one of the best doctors too, I reckon, but since I am a little girl my name is French. My oldest sister is at Red Springs in school. I had to have a little help to write this.

Your little friend, 8 years old,
JEAN PETRINA BLUE,

The Secret of Success.

One day, in huckleberry time, when
little Johnny Flails
And half a dozen other boys were starting with their pails
To gather berries, Johnny's pa, in talking with him, said,
That he could tell him how to pick so
he'd come out ahead.
"First find your bush," said Johnny's
pa, "and then stick to it till
You've picked it clean. Let those go
chasing about who will
In search of better bushes; but it's
picking tells, my son—
To look at fifty bushes don't count like
picking one."
And Johnny did as he was told, and
sure enough, he found,
By sticking to his bush while others
chased around
In search of better picking, 'twas as
his father said;
For, while all others looked, he worked,
and so came out ahead.
And Johnny recollected this when he
became a man;
And first of all he laid him out a well-determined plan;
So, while the brilliant trifles failed with
all their brains and push,
Wise, steady-going Johnny won by
"sticking to his bush."

—*St. Nicholas.*

CONSOLATION.

When Molly came home from the party
to-night—
The party was out at nine—
There were traces of tears in her bright
blue eyes
That looked mournfully up to mine.
For some one had said, she whispered
to me,
With her face on my shoulder hid,
Some one had said (there were sobs in
her voice),
They didn't like something she did,
So I took my little girl up on my knee—
I am old and exceedingly wise—
And I said: "My dear, now listen to me;
Just listen and dry your eyes.
"This world is a difficult world, indeed,
And people are hard to suit.
And the man who plays on the violin
Is a bore to the man with the flute.
"And I myself have often thought
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.
"But since they will not, the very best
way
To make this world look bright
Is never to mind what people say,
And do what you think is right."

—*Walter Learned.*

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About Our Children--Principles and Manners.

It is to be feared that some persons think very little about these two things in their children's training, viz: their principles and manners. In fact most parents might be divided broadly into two classes, the one sanguine, and the other solicitous. Of course there are shades of difference, but after all they resolve themselves into the parents who think their children will certainly "come out all right" without any trouble on their account; and those who act as if they were certainly going to "come out all wrong" without unceasing exhortations on their own part. There are some mothers whose reproofs and admonitions remind the listener of picket firing: it is pop-pop-pop incessantly and sharply and the poor bewildered child doesn't know from what quarter to look for the next shot. There is a story of one woman's talking to another of the evil doings of some husband, and remarking "I tell you if my husband were to do so he would keep himself in hot water."

"You forget," said the other "that men are like eggs, keeping them in hot water hardens them." Now this is especially true of a child. Nothing is truer than that a system of constant fault-finding or "talking to" will harden the child, and take away all the sweetness and gentleness that ought to belong to him. Have a few principles firmly fixed in your own mind; first of all truth, then obedience, then loveableness. Stick to these and put them above everything, even your own hobbies. Don't let your child infer from you that tidiness or comfort or anything else can possibly compare with them. Usually when a child is untruthful the fault lies in some way at the parents' door. He has either been attended by nurses who taught him deceit, or had associates who were untruthful, or else the fear of punishment by his parent for smaller offenses has made him cowardly, and taught him to lie. I will not hint that he might have the example of untruthfulness at home; that would be too dreadful a thought. Sacrifice everything else necessary to teach your child first of all to be absolutely truthful, even if you must pass lightly over things you disapprove. Teach him to be open and frank and fearless with you, and even if he has serious faults you have then the chance to know and to explain them to him. Where children are disobedient it is usually because they have been permitted to be so. We should be careful to distinguish between the natural thoughtlessness of childhood and an intent to disobey. But if the little one has learned from the beginning that he is to "do as mama says" because mama really means what she says, the habit of obedience is readily formed.

It is a very difficult matter to train children to be well mannered, and sometimes we almost despair, but there is one little thing that the over-anxious would do well to remember, and that is that while precepts and reminders are right and necessary their children are enjoying much better teaching; they are growing up with the constant example of their elders before them, and every day they live they will become more capable of appreciating it, and learning from it. The child who sits at the table daily with those whose manners are correct will almost certainly develop well-bred demeanor as he grows up. Do not, therefore, make him and the rest of the family miserable by too much criticism of his mistakes. Gather every morning a fresh supply of that patience and faith which manna-like is waiting for your need, but can be collected, like manna, only for the day's supply.

And to those who do not think it important to teach children to be well-mannered, I can only say that they are doing themselves and their children great injustice which can be repaired only in youth. LEIGH.

APPLE SALAD.—Cut white tender celery into very small "dice." Have an equal amount of "dice" made of juicy, sheep apples. Mix these well, and pour over all a thick mayonnaise dressing. Serve on lettuce leaves.

PUFFED POTATOES.—Either Irish or sweet potatoes may be used. Boil or bake the potatoes, mash through a sieve (or potato-masher) and add a tablespoonful of cream (or milk, if you have not cream) to each cupful, using salt and pepper to your taste. When they are well mixed add the beaten yolk of an egg, 1 teaspoonful of melted butter, and a sprinkle of chopped parsely, or celery seed. It should be soft and creamy and kept hot. While the white of the egg is beaten to a stiff froth, add it lightly and quickly as possible and brown in the oven, either in scallop shells or in heaping spoonfuls on buttered pie-plates. (This is nice.) (I used the buttered pie-plates.)—*Mrs. Hall, Fayetteville.*

CHEAP FRITTERS.—One quart of flour, one quart of milk, four eggs, half teaspoonful salt. Mix into the flour a little milk at the time, till the whole is in, then add the yolks of the eggs, and whites when beaten to a stiff froth. Drop the batter by spoonfuls into boiling lard, and fry the fritters to a light brown color. To be eaten with wine and sugar or any sauce you please.

Apple fritters are made in the same way, with four or five apples grated, or sliced into the batter. Add to the flour of above, two teaspoonfuls of cream of tartar and one teaspoonful of soda; a self-raising powder.—*Ib.*

GOLD AND SILVER CAKE.—Yellow batter. Four cups sifted flour, two cups sugar, two-thirds cup of butter, yolks of eight eggs, two teaspoonfuls of soda, one cup of milk. Cream the butter. Beat the eggs and sugar together till very light. Season to taste.

White Batter. Four cups sifted flour, two cups of sugar, one cup of butter, whites of eight eggs, two teaspoonfuls soda, one cup of milk or water, cream the sugar and butter together. Season to taste. Bake in layers and put together with any preferred fillings.—*Ib.*

BELL FRITTERS (An old time dessert). —Boil one quart of milk and stir in one quart of flour, then break in one dozen eggs, one at a time, stirring all the while briskly. Drop by spoonfuls into boiling lard. Be careful to have sufficient lard to prevent fritters from mixing. Butter cooking utensil. Sift powdered sugar over them and eat with wine sauce. (These are hard to make, but so nice!)—*Ib.*

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WIT AND WISDOM.

"Pretty Polly!" said the visitor, approaching the cage. "Want a——"

"My name," interrupted the parrot, speaking slowly and distinctly, "is Ibsen, and I want nothing. I am meditating."

"He's a queer bird," explained the hostess. "He won't eat anything but beans. I think my husband got him somewhere in the East.—*Chicago Tribune.*

"Is your father at home?" asked an Englishman of a Welsh boy, whom he met at Llandrilloynthos. "No, sir; he's gone to work at Llansantffraidglan Conway." "Is your mother in, then?" "She's gone to the fair at Llanfairmathafurneithaf." Dear me! But is your sister at home?" "My sister has gone to Llanfairpullgwyngllgogeryehwyondrobullsanttysiligogoeh." "Good gracious!" exclaimed the Englishman.—*Exchange.*

The Ambassadors of the Powers looked very serious as they dropped up to the Yildiz Kiosk to make their regular morning representations. "We observe," they solemnly announced, "that another province has been laid waste and its inhabitants massacred!" "I cannot understand it," replied the Sultan, "unless it be because last night was Hallowe'en. I am told that Christian customs are finding much favor among my people." Presently the plenipotentiaries retired, leaving ultimatums in the card holder.—*Detroit Journal.*

Possible Boarder—Now, my friend, I enjoyed my dinner very much, and if it was a fair sample of your meals, I should like to come to terms.

Farmer—First of all, stranger, was that a fair sample of your appetite.—*Brooklyn Life.*

"Here," said Benny's papa, showing the little fellow a coin, "is a penny three hundred years old. It was given to me when I was a little boy."

"My!" ejaculated Benny. "just think of any one being able to keep a penny as long as that without spending it!"—*Harper's Bazar.*

Mrs. Horace Greeley had a strong antipathy to kid gloves, and never wore them on any occasion. One day, it is said, she met Margaret Fuller on the street, and instead of greeting her with her usual salutation, she touched Margaret's hand with a shudder, exclaiming: "Skin of a beast! Skin of a beast!"

"Why, what do you mean?" asked Margaret in surprise. "What do you wear?"

"Silk," returned Mrs. Greeley, "silk always."

Margaret touched her hand and shuddered, saying, "Entrails of a worm! Entrails of a worm!"

A clergyman who was very particular about his personal appearance, went to preach in a country parish. Finding there was no glass in the vestry, and fearing that his hair might not be quite as smooth as it should be, he asked the clerk if he could get him a glass. The man was gone some minutes, but at length returned and produced a parcel very mysteriously from under his arm. To the astonishment of the clergyman, when it was opened it contained a bottle of whiskey with water and a tumbler.

"You mus'n't let on about it, mister," said the clerk, "for I got it as a great favor, an' I shouldn't ha' got it at all, bein' church hours, if I hadn't 'a said it was for you."—*Ram's Horn.*

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MARRIAGES.

McCORMICK–McCALLUM.—At the residence of the bride's father, Mr. Lawrence McCallum, Nov. 8th, 1898. Miss Susan McCallum and Mr. Peter A. McCormac, by Rev. H. M. Beasley.

McDONALD-McINTOSH.—On Nov. 17, 1898, at the bride's home, Mr. N. E. Poe's, at Pocket, by Rev, M. D. McNeill, Mr. John T. McDonald, of Coffer, S. C. and Miss Ida A. McIntosh, of Pocket, N. C.

STEWART–FOUST,—At the residence of the bride's parents, Nov. 16, 1898, by Rev. H. D. Lequeux, Mr. Marshal C, Stewart, of Greensboro, and Miss Ava J. Foust, of Shaw's Mill, N. C.

HUNTLEY-NIVEN.—Mr. Homer G. Huntley to Miss Islay Niven, daughter of John P. Niven, of Morven, N. C., Nov. 15, 1898.

BURCH-WHITT.—At the residence of the bride's grandfather, Mr. John M. Gattis, near Chapel Hill, N. C., Nov. 16, 1898, Mr. Henry J. Burch to Miss Lena Whitt, Rev. Daniel J. Currie, officiating.

BLACKWELL - BLACKWELL. — In Caswell county, N. C., at the residence of the bride's mother, Mrs. Mary E. Blackwell, Nov. 16, 1898, by Rev. D. I. Craig, Mr. Robert Blackwell, Danville, Va., and Miss Ida N. Blackwell, of Caswell county, N. C.

KEMP-ANDREWS.—At the residence of Dr. J. R. Smith, Stoneville, N. C., Nov. 22, 1898, by Rev. D. I. Craig, Mr. Francis B. Kemp and Miss Evelyn Andrews, all of Rockingham county, N. C.

OBITUARY.

MATTHEWS.—Rev. W. H. Matthews died at Chatham, Va., on November 19. He was 84 years of age, and one of the oldest ministers of the Synod of Virginia, both in age and ministerial life. He was very active. Within the last year, and perhaps not very long before his last illness, he rode to his appointments on horseback, as far as thirty miles. He had resided at Chatham and labored in the surrounding country for forty years. He is survived by three daughters.

McCALL.—Malinda Louisa, widow of Addison McCall, was born December 9, 1820, and died October 9th, 1898, near Providence Church in Mecklenburg county, of which church she had been a consistent member for over 60 years. Two daughters, her only children, survive, and cherish the sweet memory of a noble Christian mother, whose lowly station only made her Christian virtues shine all the more brightly.

CLACK,—At her home near Reidsville, N. C., Nov. 16, 1898, Mrs. Mary (Montgomery) Clack, wife of Dr. J. F. Clack, in the 67th year of her age. Mrs. Clack was well known and tenderly loved among a wide circle of friends and relatives. Her deep piety, fraught with abundant labors of love, and her earnest efforts and untiring zeal in the Master's kingdom made her life a benediction and her memory blessed. Her patience was beautiful and wonderful, during a long and painful illness, and the end was a happy and glorious triumph.

"Asleep in Jesus!"

PASTOR.

GRAHAM—Mrs. Nancy Graham was born Nov. 8th, 1825, and died Nov. 7th, 1898, thus lacking but a day of being 73 years old. She was a devoted Christian woman, a member of Third Creek Church, Rowan county, a life long subscriber to the PRESBYTERIAN, faithful to her church, and to every duty. A loving mother, a strong friend, a humble Christian, she has gone to her reward, but how greatly we shall miss her.

A.

"The Hardness of God's Love."

(Written by one for years on a couch of suffering).

I kept for nearly a year the flask-shaped cocoon of an Emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place.

The great disproportion between the means of egress and the size of the prisoned insect makes one wonder how the exit is ever accomplished at all, and it never is without labor and difficulty. It is supposed that the pressure to which the moth's body is subjected, in passing through the narrow openieg, is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emergence from the chrysalis than they are in other insects.

I happened to witness the first efforts of my imprisoned moth to escape from its long confinement. Nearly a whole forenoon, from time to time, I watched it patiently striving and struggling to get out.

It never seemed able to get beyond a certain point, and at last my patience was exhausted. I thought I was wiser and more compassionate than its Maker, and resolved to give it a helping hand.

With the points of my scissors I stripped the confining threads to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth, dragging a swollen body and little shrivelled wings. In vain I watched to see that marvellous progress of expansion in which the wings silently and swiftly develop before our eyes; and as I traced the exquisite spots and working of divers colors which were all there in miniature, I longed to see these assume their due proportions, and the creature appear in all its perfect beauty, as in truth it is one of the loveliest of its kind.

But I looked in vain; my false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully though that brief life which it should have spent flying through the air on rainbow wings.

The lesson I got that day has often stood me in good stead. It has helped me to understand what Germans call "the hardness of God's love." I have thought of it often when watching with pitiful eyes those who were struggling with sorrows, suffering or distress, and it has seemed to me that I was more merciful than God, and I would fain have cut short the discipline, and given deliverance. Short sighted fool;—how know I that one of those pains and groans could be spared? The far sighted, perfect love of God, which seeks the perfection of its object, does not weakly shrink from present transient suffering. Our Father's love is too true to be weak. Because He loves His children He chastens them, that they may be "partakers of His holiness." With this glorious end in view, He spares not for their crying. "Made perfect through suffering," as Christ was, the sons of God are trained up to obedience, and brought to glory "through much tribulation."—*Ex.*

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NEWS OF THE WEEK.

The principal event of the week is the consummation of the efforts of the Peace Commission in settling the affairs with Spain. Something in the nature of an ultimatum was presented last week by the American Commissioners and on Monday the Spanish Commissioners reported that Spain had acceded to the terms. America pays to Spain the sum of $20,000,000, assuming at the same time all claims for damages against Spain dating from the beginning of the Cuban war. And America receives not only Cuba and Porto Rico, but the whole group of the Philippines and the Island of Guam in the Ladrones. Thus peace is assured and the treaty has only to be confirmed by the Spanish Cortes and the United States Senate. Other matters yet to be embodied in the treaty are the guarantee of religious freedom in the Carolines, as was promised by Spain 12 years ago, the cession of an island in the Carolines for naval and telegraphic purposes and the renewal of treaty rights terminated by the war. Thus results of the war have been achieved far greater than were dreamed of at its beginning. The nation enters a new era of her history, the colonizing era. From the time when Dewey refused to leave the Philippines to their fate the destiny of those Islands was settled. Spain has withdrawn from the Western Hemisphere and practically from the Pacific Ocean. America assumes new responsibilities of tremendous magnitude, the guarantee of civil and religious liberty in a land where all rights have been trodden under foot, the preservation of good government among people as yet unfit to govern themselves. Anglo-Saxon supremacy has received a new proof to those who doubted and dreaded. A great door and effectual is opened to Christian Missions, and an opportunity given for solving problems that are almost as old as the race. May He, who as the God of Battles guided army and navy to victory, watch over this great development of our country's influence and power, as the Prince of Peace!

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Mail Orders Solicited.

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OUR WORK LEADS ALL.
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NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., DEC 8, 1898. VOL XL—NO. 50.

BEGIN WITH GOD.

Begin the day with God,
He is thy sun and day;
He is the radiance of thy dawn,
To Him address thy lay.

Sing a new song at morn,
Join the glad woods and hills;
Join the fresh winds, and seas, and plains,
Join the bright flowers and rills.

Sing thy first song to God,
Not to thy fellow man:
Not to the creatures of His hand,
But to the glorious One.

Awake, cold lips, and sing!
Arise, dull knees, and pray!
Lift up, O man, thy heart and eyes,
Brush slothfulness away.

Look up beyond these clouds;
Thither thy pathway lies.
Mount up, away, and linger not,
Thy goal is yonder skies.

Cast every weight aside!
Do battle with each sin;
Fight with the faithless world without,
The faithless heart within.

Take thy first meal with God;
He is thy heavenly food;
Feed, with and on Him; He with thee
Will feast in brotherhood.

Take thy first walk with God!
Let Him go forth with thee;
By stream, or sea, or mountain path,
Seek still His company.

Thy first transaction be
With God Himself above;
So shall thy business prosper well,
And all thy day be love.

—*Selected.*

BLEST IN BLESSING.

There is a bliss which gold may buy,
Though from the hard rock riven,
And for it men 'neath every sky
Untiringly have striven;
E'en for the precious, glittering hoard,
Risking their hope of heaven!

But there are lives too oft unsung,
Who find a glad fruition
Earth's poor and lowly ones among,
Relieving their condition,
And happy if from such they win
Thanks for so blest a mission.

Their joy may beam in silent looks
Better than words revealing,
As on some wintry day they save
A lorn life from congealing!
Or, into shadowed hearts and homes
Send their own sunshine stealing.

And there will be blithe hours all spent
In Christ's dear name for others,
Who strangers are beyond wide seas,
But won to Him are brothers—
A mystery to the selfish throng,
Until their greed it smothers.

The world is needing, day by day,
More of this gracious leaven,
Working thro' all the sordid mass,
Till it is radiant even
With bliss in blessing, that brings nigh
The blessedness of heaven!

—*W. E. B.*

Knoxville, Tenn.

SERMONETTES.

The letters of Paul to Timothy are those of the veteran soldier in Jesus Christ to one just putting on his armor. It is Paul the aged who writes to his young comrade. Now in words of warning, now of encouragement, now of earnest exhortation, now with pathetic appeal. And there is a reference, in one of these appeals to Timothy's earliest instructors which we might miss in a translation. "Continue thou in the things which thou has learned, knowing from whom thou hast learned them." We might consider the relative as referring to Paul himself, but it is in the plural in the Greek. It can refer to none that have been mentioned in the Epistle except "thy grandmother Lois, and thy mother, Eunice." "Knowing from whom thou hast learned them, and that of a child thou hast known the holy scriptures."

So that the text around which so many battles have been waged on different theories of inspiration. "All scripture is given by inspiration of God—" has a setting that ought to lift it out of the realm of controversy altogether. A picture is drawn for us of a quiet home, in far off Lystra, among a barbarous people, perhaps the only home where was preserved the knowledge of the Living God. The grandmother's gray hair blend with the raven locks of the fair Jewess who had won a husband from a proud and alien race, and between them stands the boy Timothy, as the sacred roll is read and the lessons learned. So that it was his mother's Bible in which Timothy learned to believe.

It would be easy for us with our experience of what was interesting in the childish mind to take the Bible and mark the passages that delighted the young Timothy. The story of the flood, unmixed with questions as to its universality; the story of Eden without speculations as to the location of the Garden; the stories of Moses and Joseph and Samuel and David. Then as he grew older he would learn something of the hope of his people in the Deliverer to come and those passages which the Rabbis of his day considered Messianic would be read and commited to memory. Among them the 53rd chapter of Isaiah, whose teaching made it easy for the little Jewish family to believe Paul when he preached to them Christ and him crucified.

Happy is he who continuing in the things he has learned is able to recall her of whom he learned them with the tenderest memories of his childhood; whose Bible was his mother's Bible too. And as he reads its stories to children and to children's children, there will arise the beloved face of the household saint, and the lessons learned from the Holy Book will ever have the holiest associations of earth for him.

And while we mark from memory of what we were taught in childhood, the Bibles that are our own, what a heritage one of these old marked Bibles is, and what a life-story is often written on their well-worn pages. Pencil lines separate some precious passage from the rest. Here, through long habit, the book opens of itself, and the gloss of the paper has been worn off and there are blots of long-dried tears. The Bibles have been italicised with the experience of our loved ones, and they being dead, thus speak to us. Here a precept and there a promise, here a cry for deliverance, a prayer for pardon, there a message of consolation; here a psalm of rejoicing and yonder the glories of the Celestial City are echoed back to us as in the song of triumph, and we read them dimly through our tears.

What a misfortune when a child grows up with no such associations with the blessed Word of God as Timothy had, and millions of earth's noblest and best have had. The truths of the Bible will often lay hold upon a man by their own intrinsic strength and compel his acceptance and obedience. But he has been robbed of what can never be made up to him who was not taught in childhood to love and to believe God's word. There may come to him afterwards a period of doubt, especially when his mind is expanding most rapidly and objects are not seen in their true perspective. But the relative importance of things will be appreciated sooner or later and back to the Bible, to the "words that his mother taught him," his tired soul will come at last.

There is a striking parallel to the experience of Timothy in the history of Daniel. In his old age, after he had seen a nation perish and dynasties expire, it is recorded of him that in the hour of his temptation to do differently, "he kneeled upon his knees three times a day and prayed and gave thanks, *as he did aforetime.*" When we look back over his history to see when he began to pray we find him as a young man thanking God that he had revealed to him Nebuchadnezzar's first dream, as he had a little before desired that his three companions would unite in prayer to God for him. He could not have learned to pray in heathen Babylon. Hence we are taken back to the old days in Judea before the Captivity and the time of exile, and doubtless to the faithful teaching of parents, who, in that time of persecution for God's servants, named their boy, God-Is-My-Judge.

Only let the the sacred lessons of the word of God and the duty of prayer to him be taught from infancy, and by a heart of love, and the young man will continue in the things which he has learned, and the old man will keep his windows open toward Jerusalem and pray as he did aforetime.

CONTENTS.

	PAGE
Poems. Begin With God. Blest in Blessing. *W. E. B.* Sermonettes	1
Sunday School Lesson. Westminster League.	2
CHURCH NEWS	2, 3
CONTRIBUTED: Sunday School Superintendents and Teachers. *T. B. Euller*	4
Our Household Saints. *W. P. McCorkle*	4, 5
Episcopacy and Presbyterianism	5
CORRESPONDENCE: Letter from C. E. Munroe. A Pungent Article. *Punjaba*	6
RELIGIOUS INTELLIGENCE	7
EDITORIAL: An Error and Its Correction. Algerism Versus Jethroism. Review of Contemporaries	8, 9
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. Grandmother's Thanksgiving	10, 11
News of the Week	12
The Household	13
Marriages and Deaths	14, 15
Wit and Wisdom	16
Advertisements	11, 16

Before reading what the Table of Contents shows, read the date on a little yellow label stamped on the paper. If it is '99, or after Dec. 8, 1898, we congratulate you. If the date is before Dec. 8, 1898, you owe us a subscription for one or more years. Help us to congratulate ourselves on our excellent constituency! Read. Recollect. Remit.

Subscribers will confer a great favor by immediately notifying the Business Manager if they do not receive their papers promptly.

The editor of the Children's Department is overjoyed with the number of beautiful pictures that are coming in for the Orphans' Home. Send to 412 North Graham Street, Charlotte.

SUNDAY SCHOOL LESSON.

Fourth Quarter—Lesson XII. The Captivity of Judah. December 18, 1898.

JEREMIAH LII:1–11.

GOLDEN TEXT: Ye shall seek me and find me when ye shall search for me with all your hearts.

HISTORICAL CONNECTION. For a period of seventeen years after the event of the last lesson, the cutting and burning of the sacred roll, Jehoiakim and his successors were swearing allegiance to Nebuchadnezzar and breaking their oaths. The fate of Zedekiah is as much the punishment of a perjurer as of an idolater. The destruction of Jerusalem and the raising of the Temple occurred in 528 B. C.

EXPLANATORY NOTES. *Zedekiah* was one of the sons of Josiah the Good. He had brilliant opportunities, but he was weak and wicked.

Vs. 2. *According to all that Jehoiakim had done.* The force of a present bad example is stronger than the memory of a godly parent.

Vs. 3. *The Rebellion of Zedekiah*, urged on as he was by the anti-Babylonian party in Jerusalem, was the breach of an oath, an official oath. For this cause the judgment was threatened. "He shall not see it, (Babylon) though he shall die there."

Nebuchadnezzar, the same great king that we hear so much about in the book of Daniel. He was a great conqueror and turned back the eastward march of the kingdom of Egypt. *Babylon* is rather Babylonia, the province of which Babylon was the capital.

Vs. 6. *And the famine was sore.* This dreadful experience was repeated in the siege of Jerusalem by Titus in A. D. 70.

Vs. 7. The king's flight was down one of the ravines that join the Jordan Valley, otherwise "*the plain.*"

Vs. 8. *And all his army was scattered from him.* In the time of danger and distress the man who has broken faith with others will find himself deserted by those upon whose friendship he had counted.

Vs. 10. Thus the prophecy was fulfilled. He did not see Babylon because he had been blinded, and in Babylon he died. With the cruel slaughter of his sons burnt into his mental vision before the hot iron touched his eyes, he must have prolonged a miserable existence. Nebuchadnezzar was no worse than the other Assyrian Kings, who were the bloodiest and most cruel monarchs that ever lived.

APPLICATION.—The main lesson of the text is the punishment of perjury. The teacher should carefully explain what perjury is and illustrate the common ways in which the crime is committed. There is special reference here to the breaking of an official oath. All malfeasance in office from the failure of official duties, for the performance of which an oath of office was taken, is included here. Such an oath the President of the United States takes. And such an oath the poll-holder at a cross-roads precinct also takes; and to break either is perjury, just as it is for a man to swear falsely on the witness stand.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, Dec. 11. *Topic:* "How to reach the unsaved." (The pastor's monthly lecture.)

The topic for the pastor's monthly lecture is an interesting and practical one. The Scriptural answer is simple. "Go after them." Reach the unsaved by means of personal effort. "Go home to thy friends," said Jesus to the healed demoniac of Gadara, "and tell them how great things the Lord hath done for thee, and hath had compassion on thee." "Go out quickly," said He on another occasion, into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "Go ye into all the world"—reads the Great Commission. It is not every Christian's duty to preach as an accredited minister of the Gospel. Jesus does not call all whom He saves to enter the sacred office of the ministry. But personal work for the salvation of others is both the privilege and duty of every disciple.

Note the following:

(1). *The desire to lead others to Christ is characteristic of the new-born soul.*

It is an evidence of conversion. It is a scriptural test often emphasized. We may well doubt our own conversion, if we put no solicitude for the conversion of others. It is the spirit of Christ. Have you ever noticed how this impulse evinced itself in the first chosen of our Lord's disciples? It was through the instrumentality of Andrew that Simon Peter was brought to Jesus. Philip was eager to communicate the rich discovery he had made, and sought out his friend Nathaniel and said: "We have found him * * Jesus of Nazareth the son of Joseph."

(2.) *Religion enlarges the heart* It was Cain who inquired, "Am I my brother's keeper?" evidently not recognizing any obligation he owed to his brother. Grace at once begets a love for others, a recognition of obligation to others. It is the divinest prerogative of friendship to communicate to others of that which we ourselves have found to be most divine.

(3) *Every believer is a witness for Christ.* "And ye shall be witnesses unto me." It is enjoined, "Let him that hearith say, come." A witness for Christ! Our work is summed up in a single word—witness bearing—speaking for Jesus by our life and by personal testimony.

(4) *The law of the Church's growth is by the efforts of individuals.* Andrew gave Peter to the Church, and Philip gave Nathanael. What might have happened if both had remained silent? But what did happen? The simple testimony of a warm-hearted brother was the means of bringing Peter to Jesus. Philip's earnest, friendly, trustful, pleading invitation induced Nathanael to seek the presence, fellowship, and invitation of Jesus. Snrely all of us can do this much. Oh! how mighty would be our influence for good, how speedily would the blessings of the religion of Jesus extend over all the earth if every Philip would seek out his friend Nathanael, and invite him to Jesus!

(5) *The reason of this law is found in the power of personal experience.* Why were not angels commissioned to preach? Because they cannot plead personal experience. They have not been saved by grace. There is peculiar power in this testimony. An ignorant, uneducated Scotchman was converted. All he could do was to tell what Jesus had done for his soul. Through his simple testimony, it is said, 600 souls were converted. A devoted elder, burdened for souls, called upon a skeptical blacksmith, for whom he had been interceding in prayer. With deep feeling he said: "I'm greatly concerned for your salvation." and burst into tears, and could say no more. But that was enough. His simple, loving testimony won a soul for Christ

Are there not some you can influence, perhaps more than others? What a responsibility! What a power for good! All we need to double our Church's membership is for every Christian to bring one soul to Christ.

This is the way "to reach the unsaved."

The University of North Carolina.

CHAPEL HILL, N. C., Dec. 5th, 1898.

To the North Carolina Presbyterian:

The University is having a rare treat in the presence and preaching of Dr. Peyton H. Hoge, of Wilmington. He came Saturday and is the guest of President Alderman at his rooms at Mrs. Graves', as the preacher to the University, the first of the series of this academic year. Although a very stormy and rainy morning, he preached yesterday at the Presbyterian church most acceptably on Jeremiah xv:16: "Thy words were found and I did eat them and they were the joy and rejoicing of my heart, because I am called by thy name, O Lord God of hosts." He showed earnestly that only those who see Jesus Christ as the revelation of God—according to the Scriptures can truly say this with the prophet because as with physical food there must be selection appropriation and assimilation.

At night the University sermon was preached to the students and faculty at the chapel, with a sprinkling of villagers. who braved the cutting wind to hear him. His subject was quite different, being based on the expression in Luke ix:51, Jesus' setting his face steadfastly to go to Jerusalem. It was a series of graphic word pictures of the miracle and teaching scenes in our Lord's last tour.

Dr. Hoge will remain a week conducting prayers daily and speaking to the students in their nightly voluntary devotional services. Let us Christians pray for the saving of the young men, the "seed-corn" of the nation.

CHURCH NEWS.

December.—The collections this month are for Colored Evangelization.

NORTH CAROLINA.

Orphanage Notes.

Yes, truly the children are beginning to count the days until Christmas! Yet our children love their books and make a record of which we are justly proud, still children will be children and love fun and holidays. The orphan is in this respect not different from others. When all have worked and studied hard we are only too glad for them to have some recreation.

The other day, a little boy seated at the table on which was bread, butter and molasses, was overheard to say to the little girl seated next him, "Don't you know lots of people would like to have what we have got to eat?" This boy's mother was a college bred woman of culture and little dreamed that her boy would ever need claim the Church's protecting care. Often we see just such reverses, and all need have a care as to how they would have our orphans trained, for our own dear ones may one day be numbered with them.

Donations are being received every day from the generous churches. We cannot tell at this time how they will compare with those of last year, for a number of shipments have not as yet been received. However, so far, the receipts to the Superintendent, we cannot answer for the Treasurer, are not so large as those of the same time last year. Later we will know more definitely.

The wife of an ex-Governor of North Carolina, in sending a thank offering for the Home, writes, "I have knit six pairs of stockings for your orphans." Is that not a beautiful example of love and industry?

Synodical Missions.

Rev. William Black has just closed another good meeting at Lexington. On account of the unfinished condition of the church building, the services were held in the Methodist Church by courtesy of the Methodist brethren. There was much interest in the meeting from beginning to end, in spite of the unfavorable weather, and some 47 persons professed faith in Christ. Thirteen of these have decided to join the Presbyterian Church, and others are still undecided as to church membership. Several agreed to hold family worship henceforth and the church is much revived. The sum of $115 was raised for Synodical Missions. Rev. W. A. Gillon is the faithful and popular pastor of the Lexington church, and his people are developing in the grace of liberality.

Dr. Walter W. Moore at Red Springs Seminary.

The second of the courses of lectures that are being delivered monthly before the students of Red Springs Seminary was delivered on Dec. 5th, by Dr. Walter W. Moore, North Carolina's distinguished son. Dr. Moore choose for his subject "The Testimony of the Monuments to the Truth of the Bible." Dr. Moore is a wonderful teacher, and he with delightful strength and clearness showed us the wonderful works of God in the corroboration of the Book by what Dr. Robinson calls "The Gospel of the Spade." This study of the Bible is a special feature of the Seminary, and the students were prepared to listen intelligently to the facts presented by the speaker. At night Dr. Moore by special request lectured on "The Fifth Gospel." The Book in the morning, the Land at night, and the two lectures made a "red letter day,' at the Seminary. To any intelligent student God's Word and God's Land must have a greater and more abiding interest, after hearing Dr. Moore, and it should be to us a great help in understanding what we read in the Word.

Wadeville Church, in Fayetteville Presbytery, has enjoyed a rare treat in a series of excellent sermons by Dr. H. G. Hill, of Maxton, N. C. The occasion was the dedication service and communion. Dr. Hill began Thursday night, November 17th, and preached seven times, preaching three times on Sabbath.

The dedication sermon was from I. Kings, 8:11, last clause: "For the glory of the Lord had filled the house of the Lord." Dr. Hill's ability and eloquence as a preacher is too well known for comment on this occasion.

The dedication sermon was at 11 o'clock, and after a short recess, Dr. Hill preached from Lessons at the Cross, after which the Lord's Supper was administered. This sermon was certainly unique as a communion sermon.

The whole series of sermons made a deep and lasting impression upon the people. Dr. Hill has not only drawn our people closer to him, but closer to the Christ he loves to preach.

This church, though comparatively young, is well organized. The Sunday school is a model in one respect, at least, viz: The parents go and carry their children instead of sending them alone. We have also two missionary societies. These societies meet once each month.

The prospects of this church are bright and give encouragement for greater results than have yet been realized for God's glory. A. McL.

Westminster, Greensboro.—We learn that Rev. J. E. Hodgin, of Bennettsville, S. C., has been called to Westminster Church, Greensboro, and will probably accept the call.

Wilson.—The interior of the Presbyterian church of Wilson has been thoroughly renovated. The walls have been plasticoed, the woodwork re-varnished, and a new carpet put down.

Westminster, Charlotte.—Four new members were added to this growing church on Sunday.

VIRGINIA.

Gate City Church, Va.—Rev. P. H. Gwinn, of the Glade Spring church, recently gave us a week's preaching. The meeting was of the most approved character according to Presbyterian ideas, that is no "methods" were employed. The pastor of the church and all of the members are highly pleased with the effect of the meeting and expect to reap the fruit of it before many days have passed. Bro. Gwinn's preaching was scriptural, clear, direct. Such preaching must accomplish good.

Alexandria, Va.—The session met at the Manse, Sunday morning, Dec. 4th, and received six members into the church. Rev. W. C. Campbell, D. D., of Roanoke, preached for the pastor, Rev. J. Ernest Thacker, at both services, and the congregations were highly delighted with his able and impressive sermons.

The church has on hand almost enough money for the purchasing of a large new pipe organ, and is now considering the question of enlarging the church building, which is very much needed for the progress of the work at this place.

GEORGIA.

Brunswick.—Rev. W. F. Hollingsworth was called to the pastorate of the Presbyterian Church Sunday by the congregation. The call was in recognition of his splendid services rendered the church during the nine months that he has been on trial as pastor,—*Augusta Chronicle.*

MISSOURI.

Memphis—Last night we closed a two weeks meeting. Three times our congregations were broken up by rain and snow storms, but with all we had good attendance, and large congregations whenever the weather was at all favorable. The church is very much encouraged, and thirteen members added on their profession of faith in Christ. The preaching was all done by the pastor, Rev. H. M. Sydenstricker.

Plattsburg.—Quite a severe storm of snow and sleet visited our section of the country the first of last week, and I am sorry to say that much damage was done; but on last Tuesday night, while the pastor and his family were enjoying the quiet of their comfortable home, another storm visited them, coming like a clap of thunder out of a clear sky. I am glad to say, however, that no damage was done. After quite a down-pour of provisions, too numerous to mention, our home was practically converted into a grocery store. We were too full for utterance and have been ever since.

TEXAS.

The students and alumni of Austin College are preparing to publish next spring annual which will also be a souvenir of the semi-centennial of this institution. The book will be nicely bound and handsomely illustrated, containing fun and facts about the organizations, and the history of the college, and will be a beautiful and valuable souvenir. It is expected to cost about four or five hundred dollars. The Board of Trustees appropriated one hundred dollars toward it.

Winnie.—I have just visited Willard, Hampton, Colmesnell, Warren, Kountze (the county seat of Hardin County). My judgment is that a church ought to be organized at Warren. We have here some good material from Houston, and the milling industry is likely to be permanent.

Campbell.—Rev. E. B. Fincher was installed pastor of the church at Campbell by a commission appointed at the last meeting of the Presbytery of Paris. Rev. D. Taylor presided and charged the pastor; Rev. A. W. Wilson preached and gave the charge to the people. Mr. Fincher is now pastor of three churches, Commerce, Campbell and Cooper, and preaches once a month, Sabbath afternoon, to a new church lately organized at Neyland, seven miles from Commerce. He has won the hearts of all the people in the group.

Milford.—On the second Sabbath of November, at an afternoon appointment at Midway school house, I baptized and received into the Milford Church, on examination, a lady who is over sixty years of age and the mother of a large family of children. E. M. M.

Alice.—On the first Sabbath in November, a church of fifteen members was organized here by the evangelist of the Presbytery of Western Texas. No officers were elected and the church will be under the care of the Presbytery for the present. This is a cattle country and the outlook is favorable for building up a strong church.

Yoakum.—A neat church has just been completed at a cost of about $1,000. The location is the best for a church in the city. Five streets come together at that point. The building is very neat, having stained glass windows and comfortable pews. The seating capacity is 150. The membership of the church is about thirty and others have signified their intention of uniting with us. The city is growing and the outlook for the organization is very favorable.

Cuero.—Dr. Josephus Johnson has promised to give us one sermon during the week until we elect a pastor.

Sherman.—The enrollment in Austin College has reached a little more than one hundred students. This is fifteen or twenty more than were in college at this time last year. The college is moving on nicely. Interest in lessons, religious work and athletics is in a healthy condition.

Fort Worth.—Rev. W. M. Doggett, D. D., formerly pastor of the First Church of Fort Worth, now of Burlington, N. C., has been elected Evangelist for Fort Worth Presbytery.

J. N. MCLARLANE, C. H. M.

Presbytery of Suwanee.

The Presbytery of Suwanee met in Lake City November 4th. Rev. J. G. Law preached the opening sermon from Acts 5:31. There were present eight ministers and eight ruling elders. Ruling Elder W. D. Evins, of Centre Point, was elected Moderator. Rev. E. W. Way, temporary clerk. Rev. T. C. Marshall was dismissed to the Presbytery of Santa Barbara, Bal. Both overtures sent down by the Assembly were adopted.

Rev. W. H. Dodge, D. D., Rev. D. W. Humphreys and Ruling Elder N. A. Hull were appointed to bring in a memorial of Rev. T. E. Smith.

Rev. W. H. Dodge, Elder A. B. Hogan and Deacon H. M. West were appointed a committee of correspondence touching Elder's and Deacon's Institute.

The meeting was pleasant and hospitality of people cordial. Reddick was chosen as next place of meeting. Friday, second Sabbath in April, 1899.

Clerk.

[For rest of Church News, see Religious Intelligence, page 7.]

CONTRIBUTED.

SUNDAY SCHOOL SUPERINTENDENTS AND TEACHERS.

An Address Delivered by Thomas B. Fuller, of Durham, and Requested for Publication by the Sunday School Convention of Orange Presbytery.

In introducing this topic it may be well to consider the two officces named above separately, ascribing to each the merits with which we would endow the ideal man or woman in either position, and finally to define, if possible, the joint effectiveness of the two when allied for a common purpose and a definite aim.

Assuming that the above is a sufficient scaffold, we will endeavor to insert the proper number of planks to constitute, in political parlance, a platform, upon which to present to you some ideas as to what Superintendents and teachers should be, with some hints as to what they might do, if they would; and a few friendly admonitions as to certain customs, conventionalities and contrarieties, which, though oftimes practiced by them, are "more honored in the breach than the observance."

As to Superintendents—for they naturally come first—a Superintendent should be a *man*, that is unless *she* is a woman; granted, however, that we are discussing the first-named sex, we venture to assert that the position should be occupied by one of the genus homo, possessing a backbone, and a modicum of brains; added to these unquestionably requisite characteristics there should be certain Christian graces, radiating from a devoted purpose, and overlaying a sub-structure of common sense and tact. Do not think from the above tabulation that we are now about to enter into the consideration of some mythological animal of a species long since extinct, but let us appreciate two facts before enumerating the virtues of our ideal Superintendent, and from them let us draw our deductions and base our claims to practicality.

First, the eminently successful Superintendent must be an expert, and consequently superior to the average incumbent in *actual* attainments. Second, a logical deduction from our first premise argues and concedes the possession of wisdom in methods, and tact in appliance, far beyond the reach of the *dabbler* in Sunday school dynamics.

But to enumerate, for without *particularizing* the requisites to the make-up of a first-class Superintendent, we must perforce denounce the above as mere vaporings; we must look at the man, as it were, *severally*, before we can consider him collectively, and we find that he possesses *four* definite and attractive characteristics. *First*, he is a *good* man, he carries with him the wholesome atmosphere of a life devoted to the cause he represents; no questionable honesty marks his dealings with his fellow man; his name is a guarantee of fidelity to the right, his hands are clean; his heart, purified by constant communion with the Good Shepherd, watches with pastoral solicitude over the flock consigned to his care; he feels the responsibility of the position which he occupies, and before he enters his Sunday school room, he tarries on the mount, and afterwards comes down to his people, not with tablets of stone, as did Moses, but with the law of his God written upon his heart; no Urim and Thummim he bears upon his breast, but when he enters the Holy of Holies the names of his scholars are upon his lips, are borne upward on his prayers, and find in the heart of the Saviour their abiding place; and he who by the Sea of Tiberias did commission the son of Jonas to feed his sheep, whispers again to the waiting heart of the faithful Superintendent the loving message and forgets not to add the lambs of the flock in his gentle injunction. Yes, the office should be filled by a good man, one who knows God and is known by Him, and who has the confidence of his school on this point.

Secondly, the Superintendent must have a stock of good common sense; he must be able to weigh men and measures and to decide for himself on points where ways and means enter into the problem of managing a Sunday school; he should be well equipped in the every-day experience of life, and on occasion of emergency, should be able and willing to sink the dignity of his official position and put up a stovepipe, a feat which not only requires good judgment to an onwonted degree, but is calculated to draft upon the coolness and patience of an extraordinary man; he must also be a good hand at buying books and literature, must be able to pick out readable volumes for the Sunday school library, and in short, should play the man at all times in the small but trying phases of this workaday world.

Thirdly, the Superintendent must have *tact*. The Century Dictionary gives as one of the definitions of this word, "Fineness of discernment as to action or conduct, especially a fine sense of how to avoid giving offense." This quality of mind should form part of the stock in trade of him who would direct the many and various forces of the average Sunday school; the late teacher must be *ap*proached and afterwards *re*-proached with the skill of a Talleyrand; and the eccentricities of the musical instruments pertaining to the choir (not the performers, of course,) are subjects requiring the most delicate treatment, and are susceptible of remedies of only the most homeopathic character; he must be as wise as a serpent and as harmless as a dove, must be all things to all men, and as the servant of all must wear his authority without pride, must command by entreaty, rebuke in such a manner as to correct without repelling, and at all times and on all occasions, must appear to the school as the man *for* the moment and the master *of* it; he should be felt and seen, but always in a pleasing and judicious manner and attitude.

Fourth and lastly, the Superintendent must have energy, and lots of it, enough to last all the week, and over Sunday, and a surplus stock in hand for his teachers to borrow from; he must visit, shake hands, make acquaintances every day, study, teach, urge on the slow, encourage the discouraged, pray, work, do anything, be anything, always pushing the work along, never forgetting one thing, that to be a successful Superintendent of a Sunday school, demands that attention to the work which a man gives to his business, and the work of *one* day more in the week.

But we must glance at the teacher now, before looking at the work of a Superintendent in the school. The teacher must be "apt to teach;" he or she must study the *Bible* and the *scholars*, and in the pursuit of such knowledge should wait on the Lord at all times for that wisdom which cometh from above and whose continual abode in the heart blossoms out into numberless graces, making the happy owner of this hid treasure to tell the glad tidings of its possession by many a good deed and kindly word spoken in season. A teacher to teach must be well prepared, and the Bible should be the basis of all instruction; the lesson helps are good and we owe much to the very excellent Commentaries and expositions of the International Lessons which are used in our schools; but familiarity with the Book of Books is the best preparation for handling any lesson, and after the foundation is laid, then the topic can be built upon by adding thereto the treatment of the text, by the helps, to such an extent as is deemed wise by the teacher.

Then, the scholars: They must be known, named and loved; they should be catalogued as to family environments, disposition and aptness; should be called by the name they are entitled to, and their personality must be admitted and recognized; no collective treatment or classification of these most important factors in the personale of the school should be allowed, but their teacher should visit them in sickness and in health, should know their parents, and should impress the boy or girl and their kindred and neighbors with the fact that they are not only teachers of their pupils but their best friends, *after* their Heavenly Father and their earthly parents. Love should bind the hearts of the teachers and scholars together, and much cannot be accomplished in the way of best results unless the teacher can make the pupil feel that the Sunday morning hour will be spent by him in the society of one who knows him, sympathizes with him, and rejoices with him, in the shade and sunshine of life; after this, teaching is productive of results, and lessons are learned in addition to the regular portions for the day.

[To be continued.]

Our Household Saints.

BY REV. WM. P. M'CORKLE.

The companionship of heaven will be glorious. A blessed privilege will it be to hold high converse with the angels, those ministers of our God that do His pleasure; to learn at the feet of patriarchs and prophets and apostles; to mingle with the martyrs and the saints of all ages. From all of them we will learn lessons of Divine wisdom, and hear words of love, and with them all we will join in the songs of the ransomed. It will be delightful to hear David sing again, to notes of exultation, ringing out from his tuneful harp, "Bless the Lord, oh my soul, and all that is within me, bless His holy name!"—delightful to hear Isaiah singing God's praise for the abundant fulfilling of all His promises; delightful to hear Stephen tell of his martyrdom, when the very stones that fell upon him and crushed his life out seemed each one a loving hand lifting him up gently to heavenly visions and heavenly glory; delightful to hear Paul relate his conversion, his labors, his triumphs and his joys.

But amidst that high and holy company there are others whose welcome may be no less delightful, and whose converse will make our brimming cups run over with joy. There are lowlier saints, not canonized by the Church, but enshrined in our hearts, not named in Holy Writ, but in God's Book of Life, not mentioned in any of the books written by men, but filling many a page in a book which flying years have written for us, the book of memory. They are our household saints, the loved and lost of other years. Yonder they shine forth as the stars forever and ever; for they were righteous. Yonder they walk with Christ in white; for they are worthy. Yonder they will sit with Him on His throne, crowned and sceptred; for they overcame.

While here, they loved us and taught us, and denied themselves for us in all faithful ministries, and so made the world brighter for us, and gave to our lives a more blessed meaning. Others, who knew them little, may long ago have forgotten even their names, but we see and hear them still. To us, if not to others, their faces were beautiful. To us, if not to others, their voices were full of music. To us, if not to others, who knew them less, their characters were full of light. To us, their voices were musical, their faces radiant, with love. To us their characters were luminous with a light both kindled and reflected from the cross.

Oftentimes we think of the days—dark days, despite the sunlight, and cold days, despite the summer time—when one by one they were stricken down by death. We remember it all, how as children, when such bereavements came we were taught to look forward to the heavenly home, and comforted by the thought, we cried over our dead till our hearts grew calm; how, when in later years the Destroyer snatched away one of our home flock, we tried hard to say, in spite of unbelief and rebellious thought, The Lord gave and the Lord hath taken away, blessed be the name of the Lord; how we bowed under the mighty but loving hand till the Spirit whispered, Let not your heart be troubled, neither let it be afraid. And God's own hand wiped the tears from our eyes; we felt richer and wiser for the memories of those who had gone, and there was light in our darkness, joy in our sadness thenceforth.

To-day, as we turn back the pages of this book hidden in our hearts, the faces of these household saints look upon us again; not as we saw them last, marble pale and eyes closed, but with life mantling their creeks, and with love beaming from their eyes. Some, the faces of little children, and we think of the waxen touches of baby fingers, and of childhood's merry prattle, and guileless love and simple faith. Some, faces in all the bloom and beauty of early maidenhood and youth; and we think of blasted hopes and quivering hearts. Some, faces in all the full flush of manly strength and womanly grace, and there are visions of severed ties and darkened homes. Some, care-worn faces, and some over which there is the gleam of gray hairs; and again we feel, warm upon our brow, a mother's kiss, and a father's loving hand; and as we touch this phonograph that is hidden in the cover of memory's book, we hear again a mother's advice and a father's tremulous blessing, and with them many other voices, that have long been still, and many a rippling laugh, and child-like prayer, and Sabbath song.

Through the years that have passed since we stood by the first new-made grave in the old burying ground, the heaven which in childhood we thought so far off, has been growing dearer and coming nearer—dearer and nearer because so much of the love and beauty that has blessed us here in other days is waiting yonder to bless us again and bless us forever. Oh, happy thought! Oh, glorious hope! We will meet them all again! And we will abide with them in some one of the many mansions! They will welcome us to glory with everlasting songs of deliverance! But oh! what blessed changes! The children will come to us again, not as prattling and blundering and helpless things, but grown up into full-orbed beauty of form and feature; grown up into "the measure of the fullness of Christ!" The wrinkled faces and furrowed brows will be all smooth again, and faded cheeks and dimmed eyes will be all warm and glowing with the fire and beauty of immortal youth! The voices that were tremulous and weak will sing without faltering more, and the hands which shook with palsy will hold firm the golden harps of that better land, and call forth matchless music! We will join them in all of heaven's song and shout and jubilee, chime in with their anthems of praise "unto Him that hath loved us;" and, more than that—since heaven is not all a strain of music, a chorus of rapture, a thrill of delight in being permitted to behold the wondrous unfoldings of the Divine glory—we will engage with them in all the holy activities, the blessed untiring work, for which God-like powers and immortal energies will fit the redeemed.

During these few years past you and I have been standing just on the brink of a river, and we have seen these home saints pass over its tide. It needs no straining of faith's vision to see that there are many familiar faces on the other side, and the number is growing all the while; and we need but look around to see that many of those about us are strangers. So the love that went before us to the glory-land has but made heaven more home-like and attractive, and we cannot doubt that in God's great goodness this love will be one of the joys that will enter into the home feeling when we leave earth behind as a strange land, and cross over into our own country, and sit down with our home-folks in our eternal home.

Graham, N. C.

Episcopacy and Presbyterianism.

It is well known that the Presbyterians have always contended that in the early days of the Established church of England, it was Calvinistic in doctrine and recognized Presbyterian ordination as valid. In more modern times this has been denied, especially by High Churchmen, but the evidence in favor of the position taken by the Presbyterians has not been overcome, and now it is supported by the results of investigation and study in an entirely different quarter.

Nearly a year ago there appeared in the *New York Sun* a series of remarkable articles upon the secession of Dr. Briggs from the Presbyterian church, his reception into the Protestant Episcopal church of the United States and the reordination to which he would have to submit. One of these articles entitled "Are Presbyterianism and Episcopalianism Interchangeable Creeds?" created no small sensation. It said, "If a Presbyterian minister can become an Episcopalian minister without any change of religious belief, and if after having become an Episcopalian he can remain a professor in a Presbyterian seminary which requires of him the acceptance of the Westminster Confession, what reason is there for the two communions to remain separate and distinct? If there is such agreement why are they separate and apart? Why are they not now in that organic unity which has been so long under discussion? As was natural the argument of the *Sun* was indignantly repudiated by the High-Church people.

A learned Catholic theologian, Rev. G. Gauss, had his attention called to the query proposed by the *Sun* and became so much interested in it that he devoted much time and labor to researches in the writings of the most famous Anglican divines of the sixteenth and seventeenth centuries. As these men are the exponents of the doctrines and polity of the Established Church of England, their testimony cannot be refuted. The results of the studies and inquiries of Dr. Gauss have appeared in two papers, in the months of August and September of *Ave Maria*, published at Notre Dame, Ind., entitled, "A City of Confusion." These papers abound in quotations from the writings of the celebrated Elizabethian divines, and include the testimony of such men as Fleetwood, Bishop of Ely, Abbot, Bishop of Salisbury, Burnett, who occupied that see at a later day, Stillingfleet, of Worcester, Tomeline, of Winchester, White, of Ely, Bishop Andrews, Usher, Davenport, Morton, Hall, including the famous Barlow and Archbishop Land, and others of equal mention.

By these quotations it is proved beyond a doubt that in the sixteenth and seventeenth centuries, the Established Church of England recognized the ordination by the Reformed (Presbyterian) churches as valid and rarely ordained a minister coming to it from them, and also substantially agreed with them in doctrine. These conclusions of Dr. Gauss cannot be successfully denied, that, "during the whole period, from 1562 onward, the English Church was considered by friends and foes alike, for all intents and purposes one with the Swiss Church of Zurich and Geneva," that, "almost all the prominent Elizabethan bishops and divines were in doctrine Zwinglian or Calvinistic, and were at much pains to declare themselves as one with the Swiss reformers, especially with Bullinger and Peter Martyn;" also that the whole of the lives and writings of the Elizabethan divines, with the single and doubtful exception of Bishop Cheney of Gloucester, agreed in doctrine with the churches of Zurich and Geneva."

Thus does a Catholic scholar and theologian establish the position taken by Presbyterians, that in its early days the Established Church of England, of which the Episcopal Church of this country is an outgrowth, did recognize the ordination of Presbyterian ministers and agree with them in doctrine.—*Presbyterian Banner.*

CORRESPONDENCE.

MR. EDITOR: Having read with much interest, though not with entire approval, an article on Church Finances—by a brother of another denomination, I take the liberty of revising, changing, adding *to* and taking *from*, certain parts and sending herewith the results for publication in the NORTH CAROLINA PRESBYTERIAN, hoping thereby to awaken more interest among our people in this important matter.

In justice to the American people and for our encouragement, we must remember that in these United States a vast amount of money has been freely spent in the name of religion. It really costs an immense sum to keep going the diversified mechanism of the Church. Think what may be got from a people who, according to the government census of Churches, have supported 111,000 ministers of different denominations and have voluntarily built and furnished 142,000 places of worship at a cost of $680,000,000.

1. The question that interests us most in this connection is, how much did *we—individual Christians*—contribute toward that munificent sum, and what can be done to increase our quota for the future? It is sometimes said that "the preacher" should have little or nothing to do with the finances of his church. That is a fallacy. Of course a pastor or stated supply should not be expected to carry around a subscription paper. Moreover, however anxious, a minister may and ought to be to develop his church or field, receiving aid, into a self-supporting charge, he must not talk much—in public—about his own salary. His work in this line, if he is wise, will be done privately, quietly with tact, judgment, consecration and energy. But the preacher must not shrink from teaching—*publicly* teaching all the people the scriptural duty and privilege of worshiping the Lord with their substance and thus give them large and lofty views of Christian giving. The people should have a chance of hearing and hearing *often* what is expected of every baptized member, in regard to all the work of the church, at home and abroad. No church however small or weak should be afraid to contribute to missions, Home or Foreign, lest local interests suffer. There is an old but earnest minister, who lives somehow on $300 a year and yet for the last few years has been known to send an annual offering of over $40 from his church to missions. "I tell you," says one, "his little unknown church is a *power* in that community of miners. That church will surely want for nothing. Almighty God stands at the back of such holy living and giving."

2. Many church members and some officers are afraid of frequent appeals for money, from the "sacred desk." They feel shy of what the colored officer boldly expressed when he declared, "if dat parson don't stop callin for c'lections ebery time he preaches he's gwine to kill dis church, *dead—shure*."

The public reply of "the parson" on the following Sabbath is commended to the thoughtful: "Brethren, whenever you is *shure* dat dis church is killed *dead* by der weekly c'lections, send for me der next day. I will come ter preach der funeral and dis shall be my text: "Blessed am de dead dat die in de Lord."

3. A minister had sixty cents handed him for missions, with the explanation, "You see sir, it comes heavy on a few of us." This leads me to say, we need a system that will bring home the appeal, without respect of persons, to all. There are two classes of our people we do not fully reach, viz the poor and the rich. The poor widow with her "two mites" and the rich publican who has received his Lord joyfully, are no doubt here and there among us. But we must contrive to show more vividly to the *one*, the capacious treasury of the Lord, and to impress more seriously upon the other that the Lord Jesus with the "great salvation" has come to his house.

4. Is there not too much spasmodic giving? Some good people like to give from impulse. Beware of them. It is a risky sort of giving. Something may offend these sensitive people and they drop their subscriptions—like unto one dropping a "hot brick." It is true the "high pressure" method has, judging from some visible results, accomplished much especially with impulsive givers. But the signs of the times indicate that this method is on the wane—is in fact becoming decidedly unpopular among Evangelical Churches, generally. The wisest and best leaders of the "Sacramental hosts" of God's elect are beginning to realize that if we would raise the money needed and raise it all the time, we must insist more and more on the Scriptural truth that constant, systematic, proportionate, cheerful giving is essential to the honor of God and the development of the Christian life. People must also be taught that they are not to give only what they can easily spare. If we get only what can be thus easily spared the exchequer will ever be as empty as the treasury of Concord Presbytery is now.

5, We must teach officers and members good, plain, honorable, business, morality. Church debts sit entirely too lightly on the shoulders of many of us. E. g. There is a debt of nearly $200 that has been hanging nearly two years over a Presbytery, consisting of two-score and 15 churches and embracing at least 200 score of communicants, in good and regular standing. Let there be strict, honorable effort on the part of the weak as well as the stronger churches, of the poor and rich members as well as those who have "neither poverty nor riches," to meet all financial obligations, to raise all ecclesiastical apportionments and to scrupulously observe all lawful injunctions of the higher courts.

6. In view of the futile attempt and persistent but unsuccessful efforts of many great and good men to convince the Christian multitude that the title system is "lawful or expedient" under the present dispensation, it is impossible to define any specific plan for raising money exactly suited to all our churches. There is just one thing I would say, any legitimate, well tried plan will do. The point is to take hold of some such system with vigor and then "make it go."

7. Perhaps there is need to ask what kind of entertainments are legitimate for raising money for church purposes? With due deference to brethren "greater in power and dignity," I assure, hesitatingly, *none such*. Should the pastor's salary be raised by oyster suppers? But for an answer backed by a higher authority see the Minutes of the General Assembly of 1888. For able and exhaustive discussions see articles on this whole subject by Rev. K. McIntire in former issues of NORTH CAROLINA PRESBYTERIAN. and pamphlet of Dr. R. F. Campbell.

(5.) Finally, brethren of the ministry, let us all remember well that the finances of a church or mission will thrive best where the preacher is known for his unblemished life and devotion to his sacred calling. There is no community where the people will not respond to an appeal for any work of the Lord from such "a man of God" if he will only punctually, faithfully, plainly, lovingly, *make* the appeal.

C. E. MUNROE.

A Pun-Gent Article.

The effort of your North Carolina punster provokes a similar effort from the Synod of Alabama, though I fear your readers will be *two* much *pun*-ished.

If you will Liston to my story and Ponder it well, you may get Toppey when assured I Sinnott in the narrative but Planck up the truth. Nor will I try to pull the Woll over your eyes or Curry favor with ordinary fishermen when I say we have a large, live Sturgeon living entirely on dry land, though not far from a Ford. We Yarbro(thers) in Alabama and work well together, not in full harness, Hames being all we have in that line. But we do not propose to Waller in the dust of defeat, or take to the Woods. We live where the Lilly grows and have a Sholl for all sorts of weather. I Wood have you know, and Praigg give me your attention, that if we do have a Campbell, we are not a Barbour(rous) people from the east. We are, in fact, nearer the West, and are here to Winn the race. Sin must not go Scott free, so we Barr its progress as much as possible, and what Moore can we do?

Our Bryan is no politician, neither is our Dean an Episcopalian or college president. Our brother is Hazen all the time and not a naughty school boy, either. He does things up Brown; so without Flinn(ching) he presents his cause and urges us to Reed his books. Our brother rides much, though he is a fine Walker I trust you will not get Bitzer in reading this article, even if you Cecil(ey) puns only, not being able to discover any Link between the name and the play upon it. If stirred to revenge, don't wreak it till the Morrow or Munn(day), And-er-son must not go down upon your wrath.

PUNJABA.

Has any reader of our church paper a copy of a poem called "Mothers of Angels," written by "Luola" and published in NORTH CAROLINA PRESBYTERIAN twenty-five or thirty years ago? I quote from memory, not having seen or heard of it since that time.

"Oft, when with glowing cheek I've read
Upon our daily journals spread,
The record of some daring act,
Of some intrepid skill or tact,
Of some o'erpowering 'coup de main'
That drove the invader from the plain,
I've thought how some fond mother's heart
With quicker bound did throb and start."

RELIGIOUS INTELLIGENCE.

The Synod of Florida.

The Synod of Florida met in Monticello, Nov. 8th, and the opening sermon was preached by the retiring Moderator, Rev. A. Rowbotham, from Phil. 1:21. There were present 19 ministers and five ruling elders. Rev. J. G. Law, of the Presbytery of Suwanee, was elected Moderator, and Rev. E. E. Erwin, of Presbytery of Florida, temporary clerk.

There were present from other Synods, Rev. Dr. J. K. Hazen from Alabama, representing the cause of publication, Rev. J. H. Lumpkin from Memphis, the cause of education, and Rev. P. F. Price from Virginia, who spoke on the subject of foreign missions.

The reports from the Presbyteries were for the most part gratifying, yet some things were discouraging. The Synod concurred with the other Synods controlling Columbia Seminary in their action touching the age limit of professors. Rev. W. G. E. Wallace was elected a member of the Board of Directors of Columbia Seminary for a term of two years.

The Synod heard with pleasure and profit the assembly's secretaries, who so plainly and earnestly represented their respective causes. The talk of the Rev. P. F. Price on the subject of foreign missions was one of the cleverest and most forcible that it has ever been the privilege and pleasure of the Synod to hear. The subject of home missions received important consideration. A map of the Synod prepared by Rev. E. E. Erwin enabled the members to see better the territory in bounds of the Synod, occupied and unoccupied, and revealed how much land there still remains to be possessed. All the causes of the Assembly received due consideration.

Announcement of the decease of two of the ministers since last meeting was made. Rev. Dr. S. V. McCorkle, of the Presbytery of St. John's, and Rev. T. E. Smith, of the Presbytery of Suwanee. Committees were appointed to draft memorials of these brethren.

The Synod declined to appoint Regents of the proposed Presbyterian University until there should be better prospects for its establishment. Rev. B. L. Baker was appointed visitor to the Thornwell Orphanage.

The Synod was most cordially and hospitably entertained by the good people of Monticello, and all members went home carrying pleasant memories of their sojourn among the people. The next meeting will be held at Pensacola on Tuesday before the 3d Sunday of November, 1899, at 7:30 p. m.

CLERK.

Korean Mission Meeting.

The seventh annual meeting of the Presbyterian Mission in Korea was held at Chunjn, Sept. 16th to 22nd inclusive, and I know that my appointment to write an account of it for the home papers is not due to my having either a ready or graceful pen, for mine is neither the one nor the other; so infer that it was because there is so little to be said about the meeting. Not that it was not a good and very interesting and helpful one, for it was all this, and more. It was a time when we felt the Holy Spirit's presence with us and that God's blessing was resting upon us and the work has placed in our hands here in Korea.

No one more than the missionary, I may say, as much as the missionary—can appreciate the privilege of Christian fellowship, counsel and sympathy to be had at such meetings; for cut off as we are from so many of the religious privileges so bountifully accorded to, and often so lightly esteemed by those living in the homeland, we get very hungry for the blessings received when a number of God's children are met together for prayer, praise and discussion of plans of work.

The meetings were held at the home of Mr. and Miss Tate, and the first session was opened by a sermon from the retiring chairman, Rev. W. B. Harrison, who gave an appropriate and impressive discourse from the text: Matt. iv:10—"Follow me, and I will make you fishers of men;" after which the sacrament of the Lord's supper was administered and then the regular business of the Mission was taken up.

Dr. Drew was elected chairman, and the first business was hearing the excuses of absentees; for we are sorry to note that even in our little Mission of only thirteen members, three were absent. Mr. and Mrs. Bell, of Mokpo, found it impracticable to be present, as also did Mrs. Drew who showed her bravery by remaining in Kun San alone with the children, while the other members of the station were away attending the meeting.

The hearing of the station and personal reports was an interesting part of the programme; and in this all took part, for each member is required to write a report of the work attempted or accomplished during the past year, and give an outline of plans for the future. These reports showed that while much time had been consumed by housebuilding, sickness, et.. still an encouraging work had been begun, and plans were entertained for enlarging it, and for a wider and more constant seed-sowing during the coming year.

One of the perplexing questions confronting the Mission was how to carry on the work already begun at Hokpo and Kun San without the reinforcements so earnestly asked for and so confidently looked for. Mr. and Mrs. Bell are alone at Mokpo; and at Kun San Dr. Drew has his hands more than full with the medical work and the evangelistic work which it opens the way for; while Mr. Junkin, weakened by his long illness, is not able to care for all the itinerating and other work begun in and around Kun San. It was the great regret of all, that there were no new workers to be welcomed at this meeting; and we trust and pray that the Church at home will not permit the work here to suffer longer for lack of of help, when there are so many at home who could and would come, if they were sent.

The Chunju station had the pleasure of welcoming an addition to its force in the person of Mrs. Harrison—*nee* Davis—who now belongs to the Chunju station by her marriage to one of its members.

Na Ju, a prospective station where some work has been done, has for the present been practically abandoned for lack of force to occupy it.

A training class for native Christians was planned to be begun this year. After free discussion of plans and assignment of work to each member for the coming year, the meeting closed with a p ayer and praise service; and in a few days all our friends and visitors had returned to their homes and work, and we enter upon another Mission year with thankful hearts for the blessings of the past, and with prayers for greater ones, and more faithful and efficient service for the future.

MATTIE B. INGOLD.

Chunjn, Korea, Oct. 1st, 1898.

Your Christmas Gifts.

You will have many comforts and pleasures, under God's blessing, in your homes during Christmas week. Would you not like to exercise a little economy or even self-denial and give the saving to our Assembly's Home Missionaries, or to their wives? Understand me; you must not take one cent from the sum you are to give to any other Church cause. You will catch my meaning from this incident: A few years ago a lady was on the point of ordering five dollars worth of ornaments for her Christmas dinner table. Just then she read a notice like this you are reading now and decided that an excellent dinner with health sufficient to enable the family and friends to partake of it was enough for her home, and her five dollars were sent to the homes of Home Missionaries, whose time is spent directly in the Master's service whose families, in many cases, have many privations, at the best a bare living. We will gladly accept all you may choose to give out of your Christmas expenditures for this purpose. Remit to Assembly's Treasurer Mr. W. A. Powell, Atlanta, Ga., say that it is a Christmas offering and we will try to have it reach its destination by Christmas day. Over $400 was sent to us for this purpose last year.

J. N. CRAIG, Sec.

Atlanta, Ga.

Home Mission Work in Abingdon Presbytery, Southwest Virginia.

Just a few weeks ago a Presbyterian Church was dedicated at Vivian, McDowell County, West Virginia. This building is about the sixth in Abingdon Presbytery standing in home mission territory and erected by Evangelist John E. Wool.

If you follow the line of travel which Mr. Wool and his churches take you will see a good part of our home mission field. His first work was at Gate City, Scott County, with Big Stone Gap, Wise County. At Gate City there is a nice church building and a growing church. At Big Stone Gap we have no building, and the church, like the town, has gone down.

We next follow Mr. Wool up the "Clinch Valley," along the line of the Norfolk & Western Railroad, and find three chapels located at mining towns.

Besides these buildings and this territory there are other churches in other territory which comes strictly under the class home mission. There are, perhaps, six churches in as many counties in this class.

Much of this section of Virginia is very rich in mineral resources and is certain to develop into a very populous and wealthy country in a few years. I know of one place, Stonega, where, three and a half years ago, there was nothing but a valley between mountains of coal, and to-day about fifteen hundred souls live there and about fifty cars of coke are shipped daily.

At this place, Stonega, we have a nice church, built largely by the company which controls the mines, and a pastor for all of his time paid by the people. The fact that we were first on the grounds in some of these mining centers is very satisfactory, possibly a little surprising.

Abingdon Presbytery, besides having the whole of Mr. Wool's time, who is now a Synodical evangelist, employs five or six pastors and supplies, whom it supports in part.

Mr. Wool's present work is in McDowell County, West Virginia, one of the richest sections in this country in minerals, but one of the poorest in morals and religion.

The other workers are scattered around in the Presbytery, some of them in counties where there is only one church in the county of our faith.

We have some counties with no Presbyterian Church. These conditions may discourage some people, but not those who have faith in our system.

In my contact with the people in this section I find some signs favorable to Presbyterianism. One of these things is distrust of, if not disgust with, so much emotionalism. Of course, the meeting will "carry them away," but when they reflect over the matter and find how much religion they have left over for the next day they think there is something wrong.

One of them spoke of the annual meeting as a warming over process, and said he: "I believe it is like warming over potatoes. The oftener you warm them the worse they are."

They need a system which, teaching perseverance of saints, also has some power for the preservation of the saints.

R. G. MATHESON.

BARNARDSVILLE, N. C., Nov. 28, 1898.

DEAR PRESBYTERIAN:—Permit me to acknowledge the receipt of two boxes of books from unknown friends in Winston and Davidson. Let them know that the books are much appreciated and will do good. I wish that other friends would take time to pack a box and send it to the depot. There are thousands of books of all descriptions cast aside in closets and attics that would do good if they were only rescued from the worm and the moth. School readers, histories, geographies, physics, biographies, travels and adventures. Will not kind friends ship me an abundant supply during the coming month? Sincerely, etc.,

E. MACDAVIS.

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An Error and Its Correction.

"The Baptist and Methodist ministers are good enough in faith and practice for the Lord Jesus Christ, but they are not good enough for Presbyterians and Episcopalians. One must draw a long breath of surprise when he observes how much sounder a presbytery or a convention is than the Master. To such inconsistency do we come at last."—*The Interior*.

There are four churches mentioned here. The Baptist Church differs from the other three about the mode and the subjects of baptism. Baptists believe that the Bible supports their doctrine and they theoretically unchurch all other Christians. But practically they acknowledge other churches and ministers, and they are as ready as any Christians to join in Union services and to work harmoniously in a common cause.

The Episcopal Church is divided on the question of the recognition of other churches, some holding that the Episcopal form of government is necessary to the *being* of the Church—others, and let us hope an increasing number, holding that it is only necessary to the *well-being* of the Church, so that the *Interior's* charge here is only half-true.

The Methodist Church does not hold that its system of government is Scriptural, because it believes there is no Scriptural model. But, of course, the belief in its own as the best and most practical system does not keep it from acknowledging the existence of other churches and working with them in a common cause. Doctrinally the Methodist Church tolerates every shade of teaching from unconscious Calvinism to Pelagianism.

The Presbyterian Church stands for two things—the doctrine called Calvinism and the government by Presbytery, which it believes to be the model form of the New Testament—as, indeed, such Anglican scholars as Lightfoot, Stanley and Milman have admitted. Believing, however, that only a personal faith in Christ is essential to salvation, it welcomes any one who makes a creditable profession of such faith. And it states in its standards that its form of government is not essential to the existence of a church. As a matter of common experience, the Presbyterian Church stands foremost in all those enterprises where a combination of Christian forces is desirable—such as the Y. M. C. A., the Christian Endeavor, etc. Its catholicity is everywhere spoken of where its faith is known. And no true Presbyterian can fail to recognize a Methodist or a Baptist minister as a servant of Christ and to bid him God-speed.

Now it should be noticed that this output of the *Interior* is the final bellowing of an encounter in which Dr. Duffield waved the red flag—a defense of heresy trials.

But out of the controversy as to what the Presbyterian Church is, the *Interior* has established the truth of the crown-rights of Jesus Christ. That has a familiar sound to Southern Presbyterians. Dr. Duffield left the impression that a church-court could do what it pleased and there could be no room for fault-finding, because it was a "voluntary association." The *Interior* contended that it could make no laws and prescribe no tests that Christ has not made and prescribed. And if the church to which the *Interior* belongs had always stood squarely on that platform, it would be larger to-day by the membership of the Southern Church and stronger by the fact of its being a national organization.

But let us suppose that Christ taught such doctrines as Divine Election, Irresistible Grace and the Final Perseverance of the Saints, and that the Presbyterian Church believes that he taught them. Suppose, again, that when Paul ordained elders in every church he meant, and the Holy Spirit meant for the presbytery to be the model form of church government, and the Presbyterian Church believes that. Now is it faithful to the crown rights of Jesus Christ, if it ordains men to teach what it believes to be false with regard to those doctrines?

Then see how the *Interior's* idea would work. A young man applies for ordination at a Presbytery—desiring to serve a Presbyterian Church. The Presbytery finds that his theology is, to use one of Ian McLaren's expressions, "fair stinking with Arminianism." 'It finds that he believes in immersion as the only model of baptism, does not believe in infant baptism, and thinks that only the immersed should be allowed to commune. Nevertheless, the Presbytery solemnly ordains him as pastor of Geneva Presbyterian Church. And the Presbytery says to him, "You will find a bench of elders who are all Calvinists and pretty keen theologians. So are most of the people. They will pick your sermons to pieces. You will find Sister Smith waiting to have her baby baptized and it will be pretty hard to explain your views to her, and very few of the present members will wish to be immersed. As to the Communion, you can celebrate it for the present with Brother Jones, who came to us from the Baptist Church, because he couldn't commune with his wife, who is an old-fashioned Presbyterian. He may object now to your making her stand aside, but you feel called to preach, we cannot say nay, and may the Lord have mercy upon you!"

How much better to say to him: You cannot be a preacher in the Presbyterian Church. Doubtless, however, you can find a church to ordain you more in harmony with your views—and when you do, we'll introduce you to this Presbytery as a visiting brother, and hold fellowship with you as a minister of Christ.

So, to change the *Interior's* phraseology slightly, the Lord Jesus can undoubtedly use some preachers which the Presbyterian Church cannot use. He is Infinite, the Church finite. He can overrule error. The Church can only teach the truth which it believes and remain faithful to Him. We believe that Christ used Arius to preach his gospel to the salvation of souls. And he also used Athanasius to show the falsehood of Arianism and to bring the whole Church to the belief in the Divinity of the Son of God. To-day the Presbyterian Church prevents no man from preaching the Gospel. But it says to the un-Presbyterian candidate or minister, "Whether our doctrine is true or not, fortunately or unfortunately we believe that it is. Fortunately or unfortunately you believe that it is not. Hence we cannot conscientiously ordain you to preach to our people what we believe to be contrary to the Word of God, and you cannot conscientiously preach anything else. Therefore, let there be no strife between us and thee. For we be brethren. Here is the parting of the ways and let us separate."

And the Presbyterian Church will be able to appeal with that principle to the common-sense of the world, if it will drop such criminal terms, as "trial," "indictment," "prosecution," "sentence," "guilt," which have been handed down to us by an age that had not forgotten how to persecute for conscience sake, and which are chargeable with most of the odium of "heresy-trials."

Algerism Versus Jethroism.

It is not every man that is able to hand his name down to posterity made over into a common noun. Monsieur Guillotin succeeded in doing it by his invention for decapitating obnoxious persons. Several of our scientific men have had their names coupled with their discoveries. And a certain type of political opinions is often designated by the name of a representative leader of the party holding those views, as Clevelandism, Bryanism. The present Secretary of War had greatness thrust upon him when the soldiers at Camp Wikoff began to call the coffins that were sent out for their dead comrades, Algers. And now Algerism has become a common word of the press, and is losing its personal element, as it is seen to be descriptive of a tendency in politics that needed but to be named to be condemned. When the appointing power has so mucn excellent material from which to choose there is no excuse for incompetency in office. The best palliation is ignorance. The worst defense, political expediency.

General Alger was a Federal officer upon whom there rested at the close of the Civil War, a charge of cowardice and incompetency, which was subscribed to by some of the bravest officers of the Northern Army. He settled in the Northwest and made money iu the lumber business. He then became a perennial candidate for the Presidential nomination, for which he was never seriously considered. He was made Secretary of war by the present Administration—in view of his military record and the impending war with Spain, a blunder, and the preciousness of human life considered, a crime. This criticism is reluctantly included in the condemnation of Algerism itself.

The particular form of Algerism that won its name was the inefficiency with which the War Department managed its duties in providing transportation, equipment, food and medicine for the troops, and the ignorance or favoritism that put a horde of military and surgical incompetents in charge. General Merritt (one of the men who signed the accusation against Alger) was sent to the Philippines, to be accompanied by 5,000 men—as the plan was at first, though the number was quickly increased upon Merritt's remonstrance. The main campaign was in charge of a General whom history will characterize as the one in spite of whom his brave soldiers won a brilliant victory. A horse doctor was made regimental surgeon, And while there was needless loss of life from Spanish bullets, men died like sheep for want of proper food and medicine, from conditions of exposure and filth, while red tape strangled the efforts of the Red Cross agents. An investigating committee has been taking testimony now for several weeks, but the country has already made up its verdict.

It is hoped that the reaction toward Jethroism will be a strong one. The kind of men that Jethro advised Moses to appoint, both high officials and low, were "able men, such as fear God, men of truth, hating covetousness." When such men are elected and appointed there need be no fear for America's future. Our country has assumed tremendous responsibilities. And the men who, with the good-natured indulgence of the American people, have been allowed to obtain positions that they could never fill, must be relegated to private life, while in State and Nation, "able" men are elected and appointed in their places, 'men who fear God, love truth, and hate selfishness.'

Then, have we not, sometimes, Algerism in the Church? Is our own Church free from that blight? Have not precious interests been sometimes consigned to incompetents, from the care of the local church up to the work of the General Assembly? Supposing that all fear God and love truth, are the other two essentials, ability and unselfishness, always considered, when men are put in positions of trust? What about the men that may depend upon their efficiency? What about the cause? It is said that Secretary Alger is a kind-hearted and well-meaning man. Granted. But that does not make the mother's heart less heavy or dry the widow's tears, when the knowledge of official incompetency brings the bitter regret that but for that incompetency the loved one might be alive and well. Let men that are men try to root Algerism out of Church and State.

REVIEW OF CONTEMPORARIES.

Changing Front.

There is a marked difference in the tone of our Northern contemporaries on the question recently discussed in these columns. All that is needed now is a little time in which to change front completely.

The *Presbyterian Banner* remarks:

> The race problem in the South is not as dark and threatening as it might be. These sporadic outbursts of violence are after all, few and small, compared with the peace and friendliness that prevail in thousands of communities. That wise adviser of his race, Mr. Booker T. Washington, is quick to remind them of this after the shooting in the Carolinas. "It is specially important" he tells them, "that the colored people do not get discouraged and to bear in mind that while there is trouble in a few sections, there are ten thousand places in the South where the two racesare living peacefully and happily together." He also urges the negro to resolve that his pillar of fire by night and pillar of cloud by day shall be property skill, economy, education and Christian character.

By endorsing which the *Banner* agrees with this paper and indicts itself for former utterances.

The *Interior* has nothing to say about the South this time, but it is forced to take notice of the mutinous conduct of the negro troops at Santiago and quotes Generrl Woods' statement to the effect that—

> The negro regiments had been a constant source of trouble since his arrival. He had never regarded them as part of the military strength of the army in the province on account of their bad discipline and irresponsible conduct. The Cubans feel keenly the presence of negroes in the town, where there have been many acts of robbery and bullyism.

So of course the dear Cubans must not be subjected to what the Southern people must learn to endure. The *Interior* also admits that complaints of similar conduct, though not attended with such deplorable results, have come from Puerto Rico. Yes, and if the *Interior* had kept its eyes open for other incidents in the South besides "Southern outrages" it would have added, "from Chattanooga and from Macon and from Anniston, etc."

The *New York Observer* publishes what it calls "A calm review of the recent troubles by the Rev. Dr. Peyton H. Hoge." It is that and more. It is bound to compel belief where the mind is open to the truth. We are glad to notice its close agreement with our own article. The *Observer* apologizes thus:

> The *Observer*, in commenting upon the reports of the recent race war in the Carolinas, which reports agreed with singular unanimity, said that "the moral force of civilization had broken down just where it ought to have been strongest, and reliance upon law and justice had given place to the assertion of brute force by the superior race against the established order." This review of the troubles at Wilmington has called forth a number of letters from friends of the *Observer* who have supplemented the newspaper reports bp explaining the motives of the white citizens of Wilmington and the cause which led to the change of the city government.

The *Observer* is not quite candid in this. The newspaper reports did agree with singular unanimity, but they put the Wilmington Revolution in such a favorable light that the *Independent* had to get around the difficulty by saying that they all lied, in more or less genteel phase. If the *Observer* had been careful to get its facts from the correspondents of reputable newspapers it would not have gotten into trouble. Speaking of Dr. Hoge, the *Observer* says "the letter was written in such a brotherly spirit, as they all were, and was such a fair statement of the whole matter from his point of view that permission to print it was requested." "As they all were." A friend of ours in Maxton, who had been taking the *Observer* for twenty-five years will be as much surprised to hear of his "brotherly spirit" as we were once to receive, in answer to a scorching epistle about a slanderous editorial, "thanks for your fraternal letter."

As the *Independent* is celebrating an anniversary to-day we shall only remark that it is fifty years old enough to know better.

In closing this review the NORTH CAROLINA PRESBYTERIAN takes the opportunity of saying that it is profoundly grateful to have been of service to its people and to have received so many messages of appreciation for the service rendered. These messages have come from all parts of this State and from the *exiles* in other States. There could hardly have been a more general and hearty response than our constituency made to the editorial on "Anarchy and Revolution."

It is a pleasure also to reflect that there is rapidly emerging from the ignorance and prejudices of the past, a New North, with a clearer view of Southern problems and a firmer conviction that "Blood is thicker than water."

CHILDREN'S DEPARTMENT.

"Every good gift and every perfect boon cometh down from above and is from the Father of lights."

DEAR LITTLE FOLKS: Nobody can talk or think of any thing but Christmas. Has it seemed a great long, long year children, since you were talking and planning about last Christmas? Yes, I am sure it has, for the years used to stretch themselves just in the same way when I was a little girl, and Oh! the endless time it seemed from one Christmas or one birthday to the next. But let me tell you, those long years will grow shorter as you grow longer. Isn't that queer? Now this year that seems so long to you, seems very short to me and when I look back at it, is about big enough to cover with one hand. Well, a lifetime looks long too, does it not? But you ask the dear grandmother or grandfather how it seems now, when they are almost at the end of it. Then how do you suppose it will seem after we have passed over the boundary line between this world and the next world? Look at little brother how he cries and cries and fairly beats the air with his tiny fists because he cannot have what he wants right away. He does not often have to wait more than five minutes but it seems to him like the time from one Santa Claus to the next. You, my little folks, are our little helpers and comforters, so will you just whisper to mamma this thought when she looks sad or weary, or when you find her some day with a tell tale flush over her face, tell her that in a little while she will look back at her lifetime, and however full it may have been of sorrow and care it will all seem so short and not worthy to be compared to what is in store for her in the new home.

Would you like a big, white snow this Christmas time? I should. It seems to me that a good many years ago it always snowed and the trees were covered with crystals at Christmas but Jack Frost is lazy or Santa Claus has to ride a bicycle or something is to pay now-a-days, for the Christmas times are often warm like summer. One very bright memory of those Christmas times is the beautiful tree which a dear kind lady, who loved little children, used to give to all of us every year. There was always a gift for every child in the neighborhood, and then there were great strings of pop-corn and pretty bright muslin bags full of candy and nuts, and all the things for Christmas trees, and prettiest of all perhaps, the toy candles shining like stars all over the great tree. Why children, that tree looked to me as big as an oak, but of course it was not.

Then we used to have the biggest, goodest, beautifullest fruit cake you ever laid your two eyes on, or ever did not lay your eyes on—which? It used to come to our friend the Professor and he had it in his study for weeks before Christmas. He called it his cheese and would tell us all sorts of things about it and show us the box, how huge it was—but oh, the day when he opened it! There never was such exquisite icing on any other cake, that I do know—not even the one your mama is going to make or has made for this Christmas. Grape vines with leaves and grapes, all over it and under the icing—! But then! who has any business talking about fruit cake three weeks before Christmas?

Grandmother's Thanksgiving.

Bernice Rawson sat meditatively before the fireplace in her mother's room. "Mother's room" was the assembling place for the seven wide awake children of the pleasant, old-fashioned home in the large village. Dr. Rawson's practice was large enough—that is to say, it spread far enough over hill and valley—but, as Hal said, "there wasn't much money in it," not enough, at least, to allow summer heat from the furnace, before Thanksgiving time. Since mother had the "grippe" her room was kept warm. Hal Rawson was 15, Bernice 18. Below them, like steps, came Katrine, of 12; Lester, Daisy, Fred the brave, and Mite the baby, of 3.

"It won't seem much like Thanksgiving, not to go to grandmother's," Bernice spoke at last. "I cannot remember such a happening before.

"No," the mother said from her lounge, "but I could see last year that she was completely exhausted with the care and work. And, sad as it seems to say it, she grows feebler each year. If I were only strong, now, we would have grandma and grandpa here. They will be very lonely, I fear, at home. They will seem to realize that age is creeping upon them. I hope, children, you will make it a part of your life to keep the old from feeling that they are being set aside or not needed. You will find precious rewards in doing so."

The coals dropping from the hickory sticks made the only noise for the next few minutes. Then Bernice started up, clapping her hands.

"Mother, I have an idea!"

"Keep it, then," growled Hal, who had been startled into making a crook in his geometrical figure.

"No, I must air it, for a part of it belongs to you and Kit. Mother, may we get up a Thanksgiving dinner?"

"You never could in the world, child."

"Yes, indeed we could, mamma," from ambitious Kit this time.

"You would be all tired ont," continued Mrs. Rawson.

"That may be, mamma, but I presume our young limbs will rest as quickly as grandma's seventy-year old ones did last year."

"I should think so!" put in Kit. "Won't it be splendid! Bernice, may we have out the best china? I won't nick a piece."

"Well, dears," Mrs. Rawson said at last with a smile, "do as you please; I ought to remember sometimes that I have a grown-up daughter," with a loving glance at the tall girl. "There, father has come in; do as he says."

But the doctor looked grave over the eager questions, and it was only after many charges, and promises given, that the consent was obtained.

"The little mother shall not hear a word of trouble. No, sir, not if these girls pull every hair from my head," promised Hal.

"Grandma will be disappointed in one thing," Mrs. Rawson remarked, when Bernice told her.

"What, mamma?"

"Why, for a dozen years, I think, she has always had Mrs. Polly Stratton, who has buried all her family, and Miss Eliza Lease, who never had any—at least to remember, I mean. It will be a lonely day to them."

"No, it will not," thought her daughter, shutting her lips tightly over another "new idea."

When she told this to Hal, he remarked:

"Of course we might as well 'do it up brown.' But there's old Captain Moss. He's most blind, but he can talk a fellow right into some other part of the world in no time. Just ask him, too."

The invitations were duly sent, and busy times began in the Rawson kitchen.

While Hal, according to orders, was searching for "pinnies" on the yellow side of his generous bird, and Bernie and Kit and Nora making cakes and pies and puddings, Lester and Daisy were cracking nuts and their fingers, and Fred picking meats without a tear for his many pricks. It was then that little Mite managed to put raisins in the turkey dressing, and salt in the lemon jelly, "just to help sister." And "sister" set her lips hard, and instead of scolding as the others expected, caught the little midge up and just kissed her over and over.

Thanksgiving morning dawned clear and bright, and at the proper time Bernice saw all the children, even to Mite, go off like a swarm about papa to church. Two hours later she greeted their return, and with them came grandpa and grandma, their aged faces smiling, and their lips full of thanks.

"You dear child!" grandma said, as Bernice unfastened her bonnet, "I am afraid you undertook too much. But I told Kit to tell you not to do a thing but for an ordinary dinner. I am so sorry not to do just as usual, but your father said 'No;' and he meant it. But you know I feel sorry for Polly Stratton and Miss Lease; I'm afraid it will be dreadful lonesome to them."

"Now walk right into the parlor, grandma," Bernice said as she gave another smooth to the soft gray hair.

"Yes, do, grandma," urged Hal, while Kit and the rest giggled outright as grandma in her dignified manner turned in through the open portieres.

But there she stood for a moment with upraised hands, unable to return the smiling greeting from Polly Stratton and Miss Lease and old Captain Moss.

"For the land's sake!" she exclaimed, at last, going forward to shake hands. "Well, if those children don't beat all!" she ejaculated when finally seated. "Bless their dear heats!" with a suspicious tremble in her voice.

And mamma was as surprised and pleased as anyone when permitted to join the circle at table.

The dinner was a success. Grandma declared she had never cooked better in her life; and as for variety, it was impossible that any thing could be lacking.

After dinner the elders were left to sit by themselves for a time, until the shadows of the evening began to gather, when the doors that separated were rolled back, and the back parlor was disclosed, decked out with a spinning-wheel, at which stood Bernice dressed in the costume of her grandmother's youth; and a flax wheel, where sat Kit gravely drawing threads from a tangle of flax. Daisy in a large flowered calico gown made from a piece of chintz of her great grandmother's day, looked out earnestly from her deep sun-bonnet, while she swung an antiquated bag of velvet worked with floss.

"My mother's very bag," exclaimed grandma, "that I used to think it the height of bliss to carry!"

"Looks exactly as I used to when ma would kiss me and say, "Now, Eliza, you be the very best girl in school to-day,'" said Miss Lease, "who never had any family," with a catch in her breath.

Then little Mite, with flaxen hair smoothly plastered about her ears, low slippers and white stockings and dress, stepped out and in her sweet lisping tones recited one of Watts' hymns, that was followed with great applause.

Lester's turn came next, and he presented himself in all the militia captain's finery, even to horse pistols, that he had smuggled from his grandfather's attic, and recited the Daclaration of Independence.

"The rogue!" exclaimed grandpa. "How I used to feel in that toggery on the Fourth of July!"

Then Hal followed with Patrick Henry's memorable speech.

And when much applause and talking was over the young people gathered about the piano and sang "America," and "Coronation," and "Dundee," and many others, while the old voices quavered in and out and sweet thoughts of past happy days filled aged hearts.

"The Lord bless you, daughter!" said grandpa, laying his hand softly on Bernice's head as he went away, and grandma, taking the fair face between her hands, kissed it softly.

"You have given us all real joy to-day, dear. May it come back to you many fold."

"Well, wasn't it nice," said Kit, when the last of the guests were gone, giving a great blow to a sputtering candle.

"You have filled your mother's heart with thanksgiving, children," Mrs. Rawson said, lingering beside the group.

"Then the day has not been a lost one," and weary Bernice smiled back; "and, after all, why should not grandmothers have a good time made for them as well as young folks?"—*Michigan Presbyterian.*

ELMWOOD, N. C., Nov., 1898.

DEAR PRESBYTERIAN: I have been reading some of the little girls and boy's letters, and I thought I would write one. I am nine years old. I am going to Sunday school. Our preacher is Mr. Summers. My Sunday school teacher is Mrs. Early. My brother and my youngest sister and some of my neighbors recited the twenty-third Psalm to Mr. Summers last Saturday. My sister has a white cat. Its name is Cushi. I have five brothers and three sisters. My oldest sister has been teaching at Elmwood and I have been going to her. My oldest brother is in Winston. As this is my first I had better stop.

Your little friend,
EDITH AREY.

Two Wee Calves.

COTTONWOOD, N. C., Nov. 27, 1898.

DEAR PRESBYTERIAN: I want to write you a letter to surprise my grandma and grandpa and Uncle Sam. I wish I was large enough to write it myself, but as I am not will get Aunt Maggie to write for me. I have two wee calves, one named Joe and one named Laugher, and one white cat named Kitty Bink. Papa is sowing wheat to-day. He lets me hold the sack while he fills up the wheat. Papa and mammaa don't take the PRESBYTERIAN, but we get it from Uncle Sam.

Your little friend,
HERBERT KIRKPATRICK.

Four years.

A Busy Farmer.

RUTHERFORDTON, N. C., Nov, 18, '98.

DEAR PRESBYTFRIAN: I have been too busy to write to you. Have been helping father on the farm. Have picked 950 pounds of cotton and am now helping him get the land ready to sow wheat. I enjoy farming; can't plow yet, want to learn soon. I enjoy your little letters to the little folks, and the stories also. I close wishing you and all the little readers a pleasant thanksgiving.

Your friend,
WALTER S. HENDERSON.

Age 11.

Mr. Thompson.

CHARLOTTE, N. C., Nov. 25, 1898.

DEAR PRESBYTERIAN.—As I like to read the boys and girls letters, I thought I would write to you. I go to school at Oak Grove. My teacher is Miss Zelma Kirkpatrick. I have five studies and write in a copy book, No. 2. I have one brother and one sister to go with me, two of my larger brothers go to school at Sharon to Mr. Gilbert Thompson. Mr. Thompson is the pastor of our church. I study the Shorter Catechism. Miss Saless Elliott is my teacher. I like her very much. I have a little sister nearly eight months old, she can sit alone and crawl a little. I have picked some cotton this year, it is getting cold now and I don't pick any now. Mr. Thompson told all we little folks and big ones to give him a cent for every year old we are, and more too, if we wanted to, to help to pay for the new organ. I have not given him any yet, but I am going to pay him before long, though there is a good many that has not paid him, I think, so I guess I will not be the last one. I had a very good time Thanksgiving. Mr. Thompson had all of us to write him at least three things that we were thankful for, and more too, if we wanted to. I have a very nice time at school playing base and fox in the morning, and other things. I have a little sister three years old. She is writing now to Santa Claus, while I am writing to you. I hope to see this in print because this is my first letter that I have written to you. I think this is long enough for the first.

Good bye,
ELOISE RANKIN.

Age ten.

DIXIE, N. C., Nov. 26, 1898.

DEAR PRESBYTERIAN.—I have not written you since last spring when my leg was broken. Now I will tell you that I had a birthday yesterday, and I invited a few boys and I will tell you who they were: Willis Brown, Howard Brown, George Brown, Charlie Stowe, Frank Stowe, Tom Spratt, and there was four boys missing. I was eight years old yesterday. I love to read the children's letters in your paper. I will close this letter.

Most respectfully,
RALPH FREEMAN.

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NEWS OF THE WEEK.

A fearful storm devastated the North Atlantic Seaboard last week. There was a blizzard in New York. The New England coast was strewn with wreckage. Among the ships lost was the Portland which went down with all on board, a company of 120 souls. It is estimated that including those on the Porland 200 lives were lost along the coast.

Admiral Sampson made his report of the relation between the army and navy at Santiago. The report does not do any credit to General Shafter, and confirms the stories told by Richard Harding Davis and others.

It is represented that a civil war is imminent in Spain through the expected uprising of the Carlists. Sagasta, Weyler and Robledo have formed a strong combination to preserve the present government.

Aguinaldo is adopting a conciliatory policy toward Americans and American interests. It is thought that he cannot maintain his position long unassisted as he is surrounded by jealous chiefs.

The peace negotiations continue in Paris, though the main points have been settled.

General Garcia of the Cuban army arrived in this country recently and has called upon the President. He expresses great gratitude for what America has done for Cuban liberty, and thinks that a plan of self-government will soon be adopted.

The President sent in his message to Congress on its assembling on Monday. It gives a review of the war with Spain from the Administration's point of view, suggests the increase of the army to 100,000 men, commends the building of the Nicaraguan Canal, and in speaking of our foreign relations makes special mention of the friendliness of Great Britain and of our agreement with her policy as to the "open door" in China. Special legislation is recommended for Hawaii in accordance with the report of the Hawaian Commission, and our cordial good-will is expressed for the Czar's disarmament project. At the same time a report is made on the increase of the navy in which the building of fifteen additional battleships and cruisers is recommended. The centennial of the founding of Washington is to be observed in 1900 and an appropriation from Congress is recommended. The omission of any reference to the recent race conflict in North and South Carolina in the President's message is regarded as exceedingly significant.

The Attorney General of the United States has written a letter, directing United States District Attorney Bernard, of North Carolina, to at once proceed to indict the men who drove United States Commissioner Bunting from Wilmington. Bunting, together with ex-Chief of Police Melton and a man named Gill, from Wilmington, are now in Washington. The plan is that if bills of indictment can be secured, Judge Purnell shall issue bench warrants and have the men taken to Raleigh immediately for trial at the term of United States District Court, which begins next Monday. It is the purpose to make the proceedings the same as in the Tolbert case in South Carolina and to have Bunting, Melton and Gill at Raleigh as witnesses.

The First North Carolina Regiment is ordered to go on board the transport Michigan at 5 o'clock Wednesday afternoon. The ship sails Thursday morning Dec. 8.

Minister Merry has reported to the State Department that the government of Costa Rica has received official notice of the dissolution of the United States of Central America.

The Methodist Episcopal General Conference of 1900 will be held at Chicago. The Conference Committee having in charge the location of the next quadrennial Methodist convention, held a meeting last Monday with representatives of Minneapolis and Chicago Methodists, and after a protracted discussion of the inducements offered by both cities, Chicago was decided upon.

Commodore Philip, at Norfolk, has been ordered to send the New York to Havana immediately. The vessel will start to-morrow. Upon the arrival of the New York at Havana, Admiral Sampson will resume his duties as commander of the North Atlantic squadron, and again will hoist his flag on the New York. Whether or not the Cuban commission will return north on the cruiser will depend on their own wishes.

A Versailles, Ky. dispatch of Dec. 5th, says: "One hundred girls, inmates of the Cleveland Orphans' Home, this city, together with the matron, Mrs. Mary Bradford, and Mrs. Kate Vanderveer, music teacher, are in a precarious condition to-night, having been poisoned. Physicians have not yet decided how they were poisoned but think it was from drinking water that had been standing in lead pipes. Some of the children may die."



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About Our Children--Rewards and Punishments.

Although these must be a feature of household life, yet I would not wish them to be too prominent. A well regulated home is a monarchy, of which father and mother are the united sovereigns. We all know that in every government there are rewards and punishments, but the stronger and better the government the less need there is for them. After the opening of the English Parliament there is a ceremony in which the bills which are about to become laws are read aloud, and then the proper official cries aloud in ancient law phrase, "*La reine le vent*," "the Queen wishes it," and the matter is finished, the law is passed because it is the sovereign's will. And usually in every home that should be all that is necessary, it has been settled by the proper authority, father or mother says so, and there is no more to be added. "One of the most striking features of the Queen's Jubilee," said a prominent newspaper correspondent, "was the sense of freedom in the assembled throng." Although they had gathered at the command of the Crown, there was no feeling of being forced, or coerced, they collected gladly and freely at the call of the sovereign whom they loved and trusted, whose rule they felt and knew to be for the good of her subjects. So should it be in the home; the parent governs for the good and happiness of the children and the children feel it and respond to it, usually, without need of further inducement. But while human nature is human nature, its innate perversity will crop out occasionally, and have to be coerced, and the wise parent will use his authority and appeal to the law. Only be sure you are just, that you understand the case yourself, and be sure the child understands. Small children especially are often reproved and punished, they know not for what. Do not punish for small offences as you would for a falsehood or for disobedience. Above all never terrify a child; if I were an autocrat, I should have a special dungeon for the parent who put a child in a dark closet. After scaring him or her as nearly to death as possible with a view of rack and thumbscrews I would consign them to that solitary mid-night cell, for a good twenty-four hours, and then I would ask them how they liked it, and if they thought such treatment beneficial to themselves. But people usually err now-a-days at the other extreme. The pendulum has swung in the other direction, and probably there is too little fear, too little even of reverence in children to their parents. It is the sin of over-indulgence, over-tenderness that is most common with American parents. Years ago, a child who persisted in ill-manners at the table was sent away in disgrace. We are too gentle to treat one so now, and so our children are often a nuisance to those who come in contact with them. At hotels, or fashionable resorts, or railroad waiting rooms frequently the most conspicuous person is an ill-bred, spoiled, child, whose fine clothes fail to commend it. If you have to punish, be sure and commend or reward the child, at the first opportunity, when it struggles to overcome the fault, In fact, this is almost the only proper time to use rewards. As a general thing they cause contention and create or nourish many grave faults. But if you have a little girl who is trying to overcome untidiness and you reward her with a pretty ornament, or if a little boy is given something for wrestling with a distasteful study, it marks our appreciation of their effort, or sympathy with them as perhaps nothing else could. I once knew a hot-tempered girl whose copy of "Ministering Children," inscribed in her father's hand was the land-mark of her progress in conquering herself, and spoke of his love, and his anxiety for her, after his voice was still on earth. LEIGH.

BUTTERMILK YEAST—Dissolve two yeast cakes in warm water, then take one cup of warm water, one cup of buttermilk, one tablespoonful of sugar, and add enough flour to make a stiff batter. Put to rise at night, and in the morning pour in enough corn meal to make a stiff dough; make in a roll and cut off in small cakes and dry in the shade; turn often, while drying. Keep in paper bags.

TEA CAKES.—Three eggs, three cups sugar, one cup of butter, one cup of cream, one teaspoonful of soda, flour to make a stiff dough; lemon.

FRENCH LOAF CAKE.—Ten cups of flour, five of sugar, three of butter, one pound raisins, half pound citron, one teaspoonful of soda, two of cream tartar, two nutmegs, wine glass of brandy and six eggs.

CHEESE STRAWS—One pint sifted flour, one cup grated cheese, one teaspoonful salt, one teaspoonful mustard, one tablespoonful butter, one egg, half teaspoonful red pepper, enough sweet milk to make a stiff dough. Roll very thin and cut in long thin strips.

BELL FRITTERS (An old time dessert).—Boil one quart of milk and stir in one quart of flour, then break in one dozen eggs, one at a time, stirring all the while briskly. Drop by spoonfuls into boiling lard. Be careful to have sufficient lard to prevent fritters from sticking to bottom of cooking utensil. Sift powdered sugar over them and eat with wine sauce. (These are hard to make, but so nice!) MRS. HALL.

[Because of the total depravity of proof-reader and typesetter, this was made to read last week, "Butter cooking utensil."—ED.

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MARRIAGES.

PAGE-McLEOD.—On November 16, at Powelton, N. C., Mr. A. F. Page and Mrs. Lula B. McLeod were united in marriage by Rev. Jesse H. Page, assisted by Rev. Archie McLauchlin.

LEWIS-SUMMERS.—At Clio church, Iredell county, N. C., Nov. 22, 1898, by Rev. W. C. Brown, Mr. Nelson A. Lewis and Miss Bessie Summers, both of Iredell county, N. C.

DUKES-GOFF.—In Wilmington, N. C., Nov. 30, 1898, by Rev. A. D. McClure, Mr. George F. Dukes and Miss Leah Goff.

WARREN-BISSETT.—At St. Andrews' Prosbyterian Church, Wilmington, N. C., by the pastor, at 6:30 p. m., Thursday, Dec. 1, 1898, Mr. Richard F. Warren and Miss Olive E. Bissett. All of Wilmington.

OBITUARY.

SHELBY—On October 26th, 1898, Mrs. Margaret Shelby, wife of Wm. L. Shelby, Charlotte, N. C., after a lingering illness of several months, entered into her rest at the early age of 39 years, leaving a husband and three little children bereft of a faithful and devoted wife and mother. She had lived a consistent Christian life, being first a member of Steele Creek church, and, after her marriage, of Mulberry church, and in the "valley of the shadow" her Lord was her stay and comfort.

The spirit of little Wm. McKnight, her infant son, departed to rejoin her on Thursday night, November 24th, aged 2 months and 27 days, and his body was laid to rest by the side of hers in Mulberry church yard to await the glad Resurrection morning.

McQUAY — On Saturday evening, November 26th, 1898, the clothing of little William Rhyne McQuay, infant son of Mr. and Mrs. R. E. McQuay, in some unexplained way caught fire, and before the flames could be extinguished such severe injuries resulted, that in spite of all that could be done for him, death released the little sufferer a few hours later. Men call it a sad, distressing accident, but there are no "accidents" in God's providence. In the brief life of 1 year, 7 months and 27 days his mission here was accomplished and so God took him home. What matters the *manner* of his going? It is well with the child. God's grace is sufficient for the stricken parents upon whom the sudden stroke fell with such crushing force. The body sleeps in Mulberry church yard. A merciful Providence prevented his twin brother, who was playing with him at the time, from catching fire from him. PASTOR.

BOYD.—Died in Concord, N. C., Nov. 26, 1898, Mr. William Crawford Boyd, aged 68 years 8 months and 17 days. Mr. Boyd was a kind friend, a devoted husband and father, a gallant Confederate soldier, a useful citizen and a life long member of the Presbyterian church. "Blessed are the dead who die in the Lord."

COOPER.—Thomas Faucette Cooper, child of the covenant, youngest son of Mr. Crawford and Mrs. Emma Faucette Cooper, of Oxford, N. C., was, after a few days illness, "taken from the evil to come," on the morning of Nov. 18, 1898. Dear little Thomas was an unusually bright child, of great promise and noble ancestry—being the grand-son of a minister, and of an elder, and the son of a deacon of the Presbyterian Church.

Dedicated to God in his infancy, and "trained in the way he should go," we had hoped he would be spared to a long life of usefulness in the church, but God willed otherwise; he was loaned for three short years. We can only say with tear-dimmed eyes and aching hearts, "Thy will be done."

"What I do, thou knowest not now, but thou shalt know hereafter."

FILLYAW.—At the home of her son-in-law, Mr. H. G. Smallbones, Wilmington, N. C., Mrs. Julia Fillyaw, in her 75th year. She was one of the earliest and most beloved members of St. Andrews' Presbyterian Church.

PHARR.—Dr. Jas. E. Pharr was born in Covington, Va., March 7, 1843, and died Nov. 26, 1898. He lived a consistent member of the Presbyterian church and passed to his rest, a beloved physician. We commend his wife and four boys to Him who has promised to be a husband to the widow and a father to the fatherless. May their father's God be their God forever. B. H.

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The subject of this tribute of respect was born in Johnston county, N. C., July 15, 1855, and fell asleep in Jesus, at her home in Cumberland county, N. C., Oct. 2, 1898. She was happily united in marriage Nov. 24, 1880, to Mr. Archie Campbell Holmes, who, with one daughter and five sons survive her. Mrs. Holmes' parents died when she was seven years old, and she was taken to live with her uncle and aunt, Mr. and Mrs. Neill Stewart, under whose kind and firm Christian influence was developed that pure and noble character which shone so brighly in every relation of life. When a girl she was converted at a protracted meeting held at Averysboro, but there being no Presbyterian church at that place, she united with the Sardis Presbyterian church under Rev. D. D. McBryde. After her marriage she transferred her membership to Bethlehem Presbyterian church, and was there a zealous and efficient member until the Master called her to membership in the church triumphant. She was influential in organizing the L. F. M. society of Bethlehem church, and in training the female members to labor and pray for the spread of the gospel among the heathen. It was a beautiful sight to see her assembling the children of the neighbors with her own children on Sabbath afternoons, and teaching them the Scriptures.

As a wife, mother, sister and friend, she was not only faithful, but met each and every obligation successfully. Her devotions to her husband, her love and tender care for her children, her sweet affection for her brother, and her sincere friendship will remain a sweet memory which the heart cherishes with delight.

During her long sickness which closed her life here, the writer of this tribute visited her several times and spoke to her about her feelings with reference to death. Her reply was: "If it is God's will it will please me to get well. I want to get well for the sake of my little children. But, I am in his hands, and he will do what is best." To a visiting lady she repeated: "The Lord is my shepherd, etc."

Hers was a life full of duties, trials, watchings and prayer, yet she did not feel like dropping them upon others, even to going to the rest everlasting. Much of her pain and care of the last few weeks of her sickness were relieved by her only brother who came from Texas and ministered tenderly at the closing hour.

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NORTH CAROLINA PRESBYTERIAN.

ESTABLISHED 1858. CHARLOTTE, N. C., DEC 15, 1898. VOL. XL—NO. 51.

A Hymn of Comfort.

It singeth low in every heart,
We hear it one and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When they have laid it down;
They brightened all the joy of life,
They softened every frown.
But, oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides.
Our God forevermore!

—*Rev. John W. Chadwick.*

Bible Studies.

On the journey to Damascus from Jerusalem when the light fell upon him above the brightness of the sun, instantly Saul knew that the fire meant God. "Who art thou, *Lord?*" And when the voice proclaimed Jesus as God—the answer was instant. "*Lord*, what will thou have me to do?" Between the first question and the second came the revelation to him that Jesus was Christ. Henceforth he was not disobedient unto the heavenly vision. He was mighty to do and to suffer for Jesus sake. For the answer to his question was a double one, "It shall be told thee what thou must do." "I will show him how great things he must suffer for my name's sake."

Upon the storm-swept deck of an ancient vessel, driven before the tempest through cloudy day and starless night, the rigging gone, the cargo cast away, there stood a hero. He was of small stature, of unprepossessing appearance, save for the light of intellect that flashed from his eye, and he bore the marks of habitual invalidism and of rough usage upon his frail body. Yet he is exhorting the undisciplined soldiers of Rome and the hardy sailors of the Mediterranean to be of good cheer. His words are received with a respect that neither the captain of the ship nor the centurion of the band could command at such a time. He says to the ship's crew, "There stood by me this night the angel of God, whose I am and whom I serve."

Paul was on his way to trial before a capricious and blood-thirsty tyrant, after an imprisonment of more than two years. His implacable enemies were hounding him to the Emperor's judgment seat, beyond which, in all human probability, there lay the headsman's block. Yet the man who was the life and hope of the ill-fated vessel was Paul. And the secret of his calm courage was the knowledge of the fact that he was the servant of Christ, belonging to him.

Paul belonged to Christ. Since the day when, smitten to earth by the blinding brilliance of the light from heaven, he had heard the words, "I am Jesus," and had answered, "Lord, what wilt thou have me to do?" Paul had belonged to Christ. Body, mind, heart; soul and spirit; hopes, ambitions, fears; property, reputation, friends; life itself, present and eternal, had all and altogether been committed to his Master's keeping. This was the secret of his happiness. We sometimes imagine that Paul was a miserable man, because we are certain that we would have been crushed to earth under the load that he had to bear. But in his epistles and addresses he uses the word "joy" some forty times and in language so direct and simple that we must believe his life to have been one of deep, true happiness.

And he had something that is better than joy, and that is peace. No man who had not felt himself that peace, unworldly, unspeakable, could have sent the benediction to his people: The peace that passeth all understanding keep your hearts and minds through Christ Jesus. Fastened in the dungeon stocks at Philippi, we catch the tones of a psalm of praise from his lips; chained to a Roman soldier, cut off from the activity that had been his life, we hear him say, I have learned in whatsoever state I am therewith to be content. And standing at the threshold of a violent death he writes to the young friend from whom he was soon to part, I am now ready to be offered up. What was his secret? He had thrown all responsibility upon his Master. He was but a slave. And as a happy, carefree slave, he had committed all fears and anxiety concerning himself to the great Master. The Master loved the servant, the servant trusted the Master and there was that community of interest that changed the relation to that of friend and friend.

From the loving trusting heart of the loyal servant there followed a stream of ceaseless, unwearying, zealous service. He was "in labors more abundant" than any man that ever lived, we may say. No merely human life ever accomplished so much. He took the religion of a despised Jew and carried it over the Roman empire and into the very heart of the Emperor's household. He founded churches that became the centers of light and civilization for succeeding centuries. He found men sunk in heathenism; and lifting them up gave them some of his own faith and fire and sent them everywhere to multiply his work. He wrote words that have guided the Church through the ages, that have been the source of great reforms in Church and State, that have directed the energies of the noblest men of the centuries since his day, and that are to-day the common center of attraction for the world's best thought. While the simple influence of his character was not more evident on the deck of that tempest-tossed vessel, than it is to-day in the hearts of men, a living reigning force.

What was his secret, once more? He served Christ. Not himself, not his fellowmen, primarily, not his friends, nor his country, nor the world. He served Christ. He was only a servant of men for Jesus' sake. That is, Christ directed his energies in the channel of service to men. No relation of life could alter his relation to Christ. No duty could take precedence of duty to him. No word of command reached his ear except it came from the lips of his Captain. And when that word was heard, obstacles were no hindrance, dangers were braved without the quiver of an eyelid, the wrath of man and the raging of the sea were alike powerless to disturb his equanimity, and sufferings and torture and imprisonment and martyrdom were endured without a murmur. He served Christ.

Therefore the Master guided the life of his faithful servant so that, beyond human ability to plan and to execute, it was a successful life. He knew more about the fate of the ship and the means of rescue than the sailors did. He knew because Christ knew. So far as men can see today, he never made a mistake, choosing the wisest and best way infallibly in all the difficult questions that faced him in his work. So may we learn to be happy, learn to be useful, learn to be successful, because, serving Christ, our blessed, loving, tender, faithful Master, whose we are, will guide us aright through all perplexing paths here and will give to us who have committed our all to him, the crown of righteousness that fadeth not away.

Read. Recollect. Remit.

Read. It will not be necessary for quite so large a number of our subscribers to read this notice, but the others will please turn to the label or the enclosed bill and *read.*

Recollect. It is so easy to forget, especially when the matter to be remembered is a small thing. Recollect that you owe us something. Then recollect that the publishers need what you owe. Then recollect that Christmas is coming and that the end of the year is in sight when settlements must be made. Recollect that we offer the *Home and Farm* for one year free, or the *Gentlewoman*, to old subscribers paying up in full and renewing, as well as to new subscribers. Recollect that for fifty cents extra we send you the weekly *Atlanta Constitution* for one year. And that for one dollar extra we send you the beautiful Combination Bible, that would sell in most book-stores at from three to five dollars. Then—

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CHURCH NEWS.

December—The Collections this month are for Colored Evangelization.

NORTH CAROLINA.

Orphanage Notes.

As the friends of the Orphans' Home know, the Home is in the country. Our nearest church is two miles away, at Troutman; consequently, taking our children to church with any sort of regularity is out of the question. It is either too cold, too muddy, too wet, or, in summer, it is too long a walk in the afternoon sun for many of our wee tots. Yes, when we go we must walk, for no two horses (and we have only two, we wish it were four) could draw our household, even if we could get a conveyance big enough to hold all. As we are at home so many Sabbaths, perhaps you would like to know how they are spent.

We breakfast later on this day than usual, and are very much refreshed and strengthened physically for the duties of the day by this extra rest. Family prayers are held in the dining-hall immediately after breakfast. When the several houses are put in order, then the mother of each family teaches her children their Sunday school lesson. This over, all are gotten ready for service, which the Superintendent holds in the Chapel. The sermons are made very simple, that the smallest child may understand. Very sweet and instructive, to us, are these services. Who would fail to thank God for His goodness to men in the land of the living, after looking into these bright, earnest, upturned faces of His fatherless children? Are not such children peculiarly His own? Blessed be His name that these privileges and this care are vouchsafed them. After service a little rest is taken and lunch is served. Then memorized Scriptures or catechisms are reviewed. At 3 o'clock we have Sunday school, the children reciting to their respective teachers.

At the tap of the bell all assemble in the chapel for a brief talk and review of the lesson by the Superintendent, and a number of songs are sung. Then all are dismissed to await dinner, after which the children learn the Scripture text for the week, which text every child recites at breakfast table every morning. The different houses spend the twilight hour and evening as they see fit. A favorite way is, to all gather around the fire and converse together. The mother often telling what she did "when she was a little girl," and one and another of the children giving little experiences from their own family life, before father and mother were taken from them, then too, ambitious dreams for the future are related. On these Sunday evenings we are drawn nearer together, and cuddled and petted. When the mother has gathered her family around her and commended them to God's tender care for the night, all are snugly tucked to bed, far happier and better for the Sabbath day's rest. Then the tired mother may claim a moment for her own and in her heart of hearts how grateful is she to the Lord of the Sabbath for the day of rest, and in its strength bravely goes forth to meet the duties, trials and cares of the new week.

Red Springs Seminary.

The people of Red Springs, especially we of the Seminary, have never before enjoyed such a treat as that of having with us on the first Sabbath in December, Dr. W. W. Moore, who delivered with wonderful eloquence his splendid lecture on the Teatimony of the Monuments to the Truth of the Bible.

Taking for his theme the durability of the truthfulness of the Scriptures, he showed by numerous interesting proofs that the historical facts of the Bible, which have been disputed by some, are indubitably true.

With almost unbroken silence, the unusually large audience sat for fifty-five minutes, with eager faces, taking in every word uttered by the charming speaker.

Notwithstanding the inclemency of the weather, the faculty and student-body, with a great number of the town-people, returned Sunday night, to hear his lecture on Palestine, the introduction of which appeared in the first issue of *Pine and Thistle*.

Dr. Moore said that a geographical knowledge of Palestine has a three-fold value,—for Illustration, for Explanation and for Confirmation. Then showing the map, and explaining, somewhat in detail, its physical features, he made it clearly seen, that such another country as Palestine cannot be found anywhere on the globe.

A single nation had to be chosen from all others, to carry out God's purpose in religion, and only Palestine, cut off from the outside world, from heathendom, could serve for this purpose.

God isolated that country because he wished His people to be pure, and the Christian Church to-day is the heir of that sacred land.

When Dr. Moore's excellent discourse was ended, we felt as if we had had only a taste of the feast to be, and we deeply regretted that he did not speak to us longer.

His graceful action, his melodious voice and figurative language, are indeed charming.

After seeing such an example of what can be attained by practical labor, we feel in our hearts a greater inspiration to ever reach forth for higher things.

By the enthusiasm shown, it is quite evident that Dr. Moore was enjoyed by all, and we hope to have him with us again. J. E. C.

Installation Services—Rev. W. R. Coppedge was installed pastor of Cameronian and Roberdell Churches, on the fourth Sunday of November. At both, Rev. M. N. McIver presided, propounded the constitutional questions and charged the pastor, and Rev. W. B. Arrowood preached and charged the people. W. B. A.

Mark's Creek Church—Rev. W. B. Arrowood assisted the pastor, Rev. M. N. McIver, with a meeting of five days, ending the first Sunday in December. The congregations were good, the church was much refreshed, and three were added to the membership on profession, two young men and one elderly gentleman over seventy. We felt it a great privilege to preach the unsearchable riches of Christ to a people manifesting such a relish for the Bread of Life that they braved darkness and storm that they might feast upon it. W. B. A.

Shiloh Church—The commission appointed by Fayetteville Presbytery to visit Shiloh Church performed that duty December 5th. All the members of the commission were present. It was especially gratifying to find the Chnrch in much better shape than was anticipated. In fact, no trace of discord could be discovered in the church itself, but they manifested a readiness and earnestness for the unadulterated Word as Presbyterians hold and preach it. Hence an arrangement was readily agreed upon by which Rev. W. R. Coppedge is to preach for them once a month on Sabbath afternoon till spring meeting of Presbytery. Shiloh has a good constituency, and a noble work awaits to be done there by a faithful shepherd, followed by a faithful flock.

W. B. ARROWOOD, Ch.

Another Account.

The commission appointed by Presbytery to visit this church met there on the 5th inst. and received a cordial welcome from the congregation and especially from all the officers of the church, and were agreeable disappointed in finding so little work as commissioners to do.

Rev. W. B. Arrowood, chairman of the commission, preached a strong, practical sermon on "Faith." Arrangements were made by which Rev. W. R. Coppedge will supply this church for the present with one afternoon service per month, or until other arrangements can be made.

This little church of 38 members seems to be in the faith and in good working order, but like many other churches is so located that it is hard to group so as to give it a sufficient amount of preaching, notwithstanding the fact that most of the congregation live some miles from the church. They keep up an interesting Sabbath School winter and summer. The congregational singing by the old and young (and the children) is excellent and attractive, with no instrument in use save the old fashioned tuning fork to give the right "pitch." Rev. W. B. Arrowood will hold a meeting of some days for this people, beginning Wednesday, after Christmas. So with a strong pull and pull altogether we predict for Shiloh church even better things in the future.

J. McL.

Ordination—Licentiate S. L. Cathey was ordained at Cherryville on the 9th of December and enrolled as a member of Mecklenburg Presbytery, and installed first pastor of Cherryville church, by order of Presbytery. Commission: Rev. R. Z. Johnston, Presiding; Rev. T. M Lowry, Rev. Wm. R. Minter, Robt. G. Brown, Elder of Waco church.

Highlands—We closed our meeting at Short Off Tuesday evening, after some seventeen days of preaching. The weather, the greater portion of the time, was very disagreeable, but interest of the meeting kept up well, and the community claim to have been greatly benefitted. There were six professions of faith in Christ. Many of the people have shown their gratitude in a very tangible way. May the Lord continue to bless them and bind them together in a yet closer band of Christian fellowship. J. T. W.

Gastonia—As soon as the right man is secured, the Gastonia church will assume the support of an evangelist for Polk county. This is the only county in Mecklenburg Presbytery without a resident Presbyterian minister. This work will not diminish the regular contributions of the church to the general cause of Presbyterial Home Missions. This has nothing to do with the proposition made at Synod in regard to the support of a general evangelist, but is a separate matter entirely. That proposition still holds good.

The Westminster League has assumed the support, at Red Springs Seminary, of one of the girls who has finished the course at the Orphan's Home.

M. McG. S.

Oakland Church—The Rev. F. W. Farries, of Goldsboro, assisted us in a meeting at Oakland from November 28th to December 5th. Notwithstanding the rain and mud we had very good congregations. Many of our faithful little flock would drive from four to six miles day and night through it all to be at every service. Mr. Farries preached twice a day. He presented the great Bible truths profoundly, yet simply. All who heard him were strengthened in the faith. He made many warm friends while there, who will welcome his return at any time with delight.

At the close of the meeting we received four new members, all of them from the Sabbath school, and all received the rite of Baptism. We feel confident that many more will come in as the result of the faithful presentation of God's word, and the earnest prayers and work of His children. We have received seven members into our church in the past three months. To God be all the praise.

R. W. HINES.

Advancement in Evangelistic Work in Mecklenburg Presbytery.

In the earnest, but brotherly discussion over the division of the Presbytery in Synod some of the brethren who wanted Presbytery divided, said they thought to divide would stimulate us to do more and better work in our mission territory. This was answered by the brethren who opposed division by asking, "Why could we not do the same work undivided?" And so we can.

The plucky Gastonia church now steps forward and says in a modest, but substantial way, "Then, as we did not divide, let us show that we can and will do the much needed work which calls so loudly to be done—here, brethren, without lessening our contributions in any other direction we propose to support a local Evangelist in one of our most destitute counties; and, too, this does not interfere with our proposition to put a general evangelist in the field on our side of the river."

The above is in substance the offer of Gastonia church to the Home Missions Committee of Mecklenburg Presbytery.

With the same good spirit and determination, we, on this side of the river, having said we can do the work without dividing, should now come forward and do the same in proportion that Gastonia Church offers to do. And brethren, if we meant what we said in our speeches in Presbytery and at Synod, and if we have the Spirit of the Master and a deep desire to do the work before us, we certainly

will not cavil or make any excuses, but come at once, and let us unitedly, zealously and in love, do the work committed to us.

If we can and ought to do the work that a division would have stimulated us to do, then I am sure there is no better way to do that work than to get right at it at once, as Gastonia Chnrch has done. Who or what church will be the next to come to the help of your anxious committee and say: "Here we are, ready to send a man to some needy field." G. I. THOMPSON.

P. S.—Since writing the above a card from a member of the committee on the other side of the river, says: "We are ready to support an evangelist in Polk county, and a general evangelist on this side of the river."

Come, brethren, and let us on our side do our part. G. I. T.

[And as the argument was made that there was too little missionary territory on "this side," why not assume the support of Rev. E. Mac Davis, in Madison County?—ED.]

Steel Creek Church.—This Church but recently had a visit from the Rev. R. P. Smith, Evangelist of Mecklenburg and Asheville Presbyteries. His object was to tell us of the destitutions of Western North Carolina and the great opportunities there found. This Church has always felt a great interest in this work. The Ladies' Aid Society was organized years ago to help carry the Gospel to Western North Carolina, and has given $2,000 to this cause. Mr. Smith's visit did great good in that it gave us much personal information, and this was a great revelation to all of us. It is hoped that this Church will lend its pastor for the summer campaign to support a missionary to the work.

A. A. L.

VIRGINIA.

Lynchburg.—The Lynchburg Union of Westminster Leagues, after a much longer "summer vacation" than usual, resumed its monthly meetings on Sunday, Dec. 11th, at Westminster Church. An address of much interest, especially to Presbyterians, was delivered by Dr. R. H. Fleming on "The Alliance of the Reformed Churches throughout the world holding the Presbyterian System." Dr. Fleming was a delegate to the Glasgow Council in 1896, and was there appointed a member of the Executive Commission. He has recently attended an important meeting of the Western Section of the Commission at St. Louis preparatory to the great gathering at Washington. To those of us who live where Presbyterians are a small minority, it is really helpful to be told that the Alliance is made up of delegates from nearly ninety branches of the Presbyterian family, representing a Presbyterian population of perhaps 35,000,000, living in every quarter of the globe. "The Presbyterian Church is *the only world-wide* Protestant denomination. There is but one other communion which is as extensive. Side by side on every continent stand the Romanist and the Presbyterian; the teacher face to face with the priest; the open Bible in opposition to the Confessional; liberty opposing tyranny; the obedience of Christ confronting the obedience of Rome."

WEST VIRGINIA.

Shepherdstown, W. Va.—The special services that were held for a week in the Shepherdstown church closed Sunday night, Nov. 27th. Rev. C. W. Hollis, of Parsons, W. Va., assisted the pastor, and preached a series of ten sermons of great power and eloquence, and it is hoped that much good will result.

FLORIDA.

Wewahitchka.—This is a pleasant village, nestled among the lakes of Calhoun County, Florida. It is five miles west of the Apalachicola River, and on the Chipola River. It is twenty miles from St. Andrew's Bay and twenty miles from the Gulf of Mexico. The people are intelligent and religiously inclined. They are nearly all Southerners, though few are natives.

In the year 1895 several Presbyterian families having settled in this community, Dr. J. B. Mack, Evangelist of the Synod of Georgia, by permission of the Presbytery of Florida, and in company with Rev. S. C. Caldwell, then of Tallahassee, held a meeting of five days and organized a church with twelve members, two elders and two deacons. Owing to business changes, in a very short time most of these persons had moved from the community, leaving only one elder, with his family, and an elderly lady as members, and without Presbyterian services except as the Presbyterial Evangelist could come to them, but a change for the better seems to have come. By the aid of the Presbytery the services of a regular supply has been secured and the congregation has had services once a month since July the first.

Meanwhile the little band has been much refreshed and encouraged by the addition of several new families to the congregation and several new members to the church, with others soon to follow.

On the first Sabbath of December the Lord's Supper was administered for the first time in this community with Presbyterian forms, preparatory services beginning on Thursday night before. Two persons were received on profession of their faith, and on Monday a congregational meeting was held at the home of Mr. E. G. Mack to take steps in securing a house of worship, the congregation at present using the M. E. Church. As a result of this meeting an efficient building committee was appointed and a subscription list started. At the same meeting, also, a Ladies' Aid Society was organized, with a good membership of thoroughly interested and earnest workers, who will concentrate their labors also on the building enterprise. For these, with other manifestations of the Spirit's presence and leading, we thank God and take courage. R. J. MCILWAIN.

SOUTH CAROLINA.

Death of Rev. Charles Edward Chichester.

This noble soldier of Christ died at his home in Charleston, S. C., on the morning of December 8. He was born in Pottsville, Pa., in 1834, and became a citizen of Charleston in 1860. He enlisted in the Southern Army, was an officer of Artillery in Charleston, and was several times recommended for the Brigadier-Generalship for distinguished bravery and efficiency in the fierce fighting around that city. After the war, having recovered from the effects of a shock from a shell, he entered Columbia Seminary and after graduation served the church at Winnsboro. After serving this and other charges he was called to be Chaplain of the Port Society in Charleston and filled this position until his death.

He left minute directions as to the burial service, choosing as the hymns, "Rise My Soul and Stretch Thy Wings," and "O, Could I Speak the Matchless Worth," and requesting that they be sung with spirit, and not mournfully. He was buried in his Confederate uniform, with military honors, at the foot of the Soldier's Monument. "Just as the sun is setting," he wrote, "and everything connected with my burial is finished, let my friend and brother, Mr. F. F. Whilden, step to the head of the grave, and with his cornet sound the 'Tattoo' and then the signal, 'Lights Out.'"

TENNESSEE.

The Synod of Memphis met in Tupelo, Miss., November 22nd. In the absence of the Moderator, Rev. J. H. Kimmons presided until a Moderator was elected. Rev. Joseph H. Lumpkin, by request, preached the opening sermon. Rev. W. T. Palmer, Dyersburg, Tenn., was chosen Moderator, and Rev. S. L. Grigsby, Holly Springs, Miss., recording clerk. This Synod is not large, and the attendance this time was unusually small. But it was a hard working body, and transacted much routine business. Rev. Jas. K. Hazen, D. D., presented in his clear business way the cause of Publication and Colportage. The address of Rev. D. C. Lilly, Secretary of Colored Evangelization, who appeared for the first time before this body, was well received. Assembly's Home Missions was presented through a communication from Rev. J. N. Craig, D. D. The Presbyteries of Memphis and Western District are in full co-operation with the Assembly's Committee, doing their own work and endeavoring to raise for that committee the whole sum asked of them. North Mississippi sends ten per cent, retaining the remainder for her own work, Chickasaw, being one of the weakest Presbyteries in the Assembly, retains its contributions and is commended by the Synod to the Assembly's Committee for aid.

Education for the Ministry was presented by the Secretary, Rev. Joseph H. Lumpkin. This is the only one of the Executive Causes which has not lost ground in this Synod this year. But to education the contributions sent through the Assembly's treasury, increased nearly $1,000. In some respects, in the support of this cause, this is the banner Synod, being the only one that gave more than was asked for, and more per member than any other Synod.

An evening was devoted to the consideration of Foreign Missions, with addresses by members of Synod and monthly concert of prayer and the Missionary commended.

Of the Sabbath Schools reported nearly every one is under the control of the session and uses the literature prepared by our Publication Committee. The narrative showed a large majority of the churches have regular preaching by either pastor or stated clerk, and that family worship is very generally neglected. Synodical Evangelistic work was temporarily suspended, but a committee, Rev. H. A. Matthews, chairman, Jackson, Tenn., was appointed to investigate and report to next meeting as to the advisability of resuming this work.

The Southwestern Presbyterian University, and the North Mississippi Presbyterian College, were heartily commended. Notwithstanding the press of business there were two preaching services each day with a single exception when the subject of Foreign Missions was considered. The hospitality of Tupelo abounded, and this was a delightful meeting. Synod meets next next year in Dyersburg, Tenn., Tuesday night before the third Sabbath in November.

JOSEPH H. LUMPKIN.

LOUISIANA.

Louisiana Presbytery met during Synod at Vicksburg, Miss. Rev. D. F. Wilkerson was chosen Moderator. Rev. J. Y. Allison resigned his pastoral charge of Baton Rouge church and the church was cited to appear at a called meeting in Baton Rouge, December 28th, 3 p. m. Centreville, Miss., was chosen for next meeting. Adjournment was taken to meet in Baton Rouge, La., December 28th, at 3 p. m. M. B. SHAW,
Stated Clerk.

Foreign Mission Committee Notes.

The Executive Committee of Foreign Missions met in the Mission Rooms on Tuesday, December 6th.

The Treasurer reported the receipts for November at $13,639, a gain of $1,160 over November, 1897. The Committee was gratified at the constant small gain reported each month, but there remains yet about $3,600 to be paid to the Missions on appropriations of 1898, which in order to reach them by the end of the year, should have been sent before this time.

The treasury being empty, the Chairman and Secretary were authorized to negotiate a temporary loan for $1,500.

There was an animated discussion on the question of making some special effort to open the work in Cuba. The general fund not being in condition to warrant the undertaking of any new work, the suggestion was made to call upon the children of the Church, and Sunday schools, and Young Peoples' Societies to raise a fund of $10,000 for opening work in Cuba and Porto Rico. A committee was appointed to consider and report to the meeting in January, on the advisability of this call being made.

Letters from the Congo Mission revealed a very unsatisfactory condition of affairs with regard to our transport work, and the lack of mail facilities. The solution of these difficulties is a problem which seems very hard to deal with.

Dr. Snyder writes on Sept. 21st: "We are all quite well at present and everything is moving along smoothly, and souls are being added to the Church."

Mr. Crowley has moved to Leopoldville, and is probably occupying the house formerly occupied by Dr. Sims, of the American Baptist Missionary Union. His letter reports all well at Luebo on October 1st.

CONTRIBUTED.

SUNDAY SCHOOL SUPERINTENDENTS AND TEACHERS.

An Address Delivered by Thomas B. Fuller, of Durham, and Requested for Publication by the Sunday School Convention of Orange Presbytery.

[CONCLUDED.]

After the above glances at the Superintendent and teacher, we will turn to the school room and see them at work, marking as we do so the results of the furnishing of heart and head, which we have endeavored to bestow upon them in these pages.

The Superintendent enters the school room on Sunday morning thirty minutes before the time for opening the exercises. He is equipped with his Bible and a carefully arranged programme of everything which he intends to bring before the school, his review of the lesson, if that is to be forthcoming, is already thought out, and will be given to his hearers in pointed, fresh and animated style, his talks should never be long, and he should only address the school when he has something to say, some men in this position talk to fill up time, and consequently weary their hearers; there are legends of schools which have been "talked to death," but I know not of these personally. The first duty of the day is to shake hands with every scholar and teacher who may be in the room, and to keep this up with the arriving scholars until time for the opening hymn, then the doors should be closed until the first hymn and prayers are offered, and such suitable scripture is read as may be on the order of exercises, for devotional purposes. After this the doors are opened for tardy scholars and teachers; suitable subjects, reading of lesson in concert, and hymns, (which latter are marked on blackboard) bring us up to the lesson; the teachers now take their classes, the Superintendent sees that all classes have a teacher, and the main feature of the hour is ushered in; here is where the best work is done. The classes should not be disturbed at all during the lesson, all unnecessary noise or movement in the room must be put down, and as far as possible, nothing should be permitted which will catch the eye or ear of the scholar; at the close of the lesson and until school is dismissed, a more varied programme should be instituted as a relief and stimulant after the strain on the attention of pupils and teachers dnring the study of the lesson, school should be closed on time, and any number of good things should be omitted in order to dismiss the school unwearied. Do not let your school look too often at the clock while you are finishing up your programme on Sunday morning. A Superintendent should be like unto an householder, who bringeth forth out of his treasure things new and old, but the old things should be *before*, and the new ones *after* the lesson.

Change your programme, once a month at least. Have it printed and put into the stiff card board backs that are sold for the purpose; give your school fresh food. The Master gave to his disciples fish as well as bread on which to feed the waiting multitude; imitate his example in this as well as in all other things. And now, let us leave the Superintendent for a few moments with the teacher. The teacher reaches Sunday School before any of his or her scholars, and gives them a cordial greeting when they come in, individualizing each one, because the "Good Shepherd knoweth his sheep by name;" at that time there are moments for pleasant and friendly chat, inquiries as to parents and friends, and a fine opportunity to get acquainted with the pupils for they speak from the abundance of the heart at such moments. This before lesson time is precious to the teacher from a social standpoint; then school opens and attention is in order. Just here is a point—the teacher should always keep the scholars between him and the Superintendent; then his line of vision embraces his charge and the Superintendent's platform. Any little disorder can be quietly checked and the pupils conscious of the fact that the teacher has them under his eye will behave themselves much better than if differently situated. Teachers should see that their classes go through every exercise. Very often you can see scholars reading books or papers while the school is singing; this is wrong and should not be allowed. A little tact will correct this; classes should be provided with Bibles, and if the teachers will interest themselves in seeing that their pupils have Bibles with good legible print, they will gain a point. Some have books with such fine print that they can scarcely read them and it is much harder to find the places than if the type were larger and clearer. Right here a word—a book mark for each Bible put in the proper place before the lesson is read will facilitate the exercises greatly—and scholars will be much helped, if the teachers use their influence constantly in getting them to read the Scripture, during the week, which bears upon the lessons, and which is clearly located in the quarterlies, for daily reading; the teachers should do much intensive work in their classes and should cultivate the initiative in these small things, bearing in mind that "trifles make up perfection," and that "perfection is no trifle." The teachers' motto in these should be, "Despise not the day of small things."

Lastly—Superintendents and Teachers—they should be unanimous, not only in the Sunday School and teachers' meeting, but everywhere, and this leads us up to an important fact: every well regulated Sunday should have a *policy* as to plans of working and methods; no school can do the best work without these; they should be formulated in quiet hours, discussed in teachers' meetings, and emphasized and repeated, until every teacher is thoroughly familiar with the plan or method under any and all circumstances; system should be cultivated and united and intelligent effect should be so directed as to secure the proper impact of a collective blow against all obstacles and impediments. Superintendents and teachers must do better team work, and individual views and opinions while ventileted freely in teachers' meetings, must disappear in the work of the morning hour at Sunday School, and in all active service; as Jonathan's armor-bearer said to him, when he went up to attack the garrison of the Philistines: "Do all that is in thine heart, turn thee, behold, I am with thee according to thy heart—and they fell before Jonathan and his armor-bearer slew after him." But time does not suffice for further discussion of these matters; *much more could be said*, but the above suggestions, though by no means covering the ground, may yet prove a stimulus for further and more intelligent discussion of the capabilities, modes and shortcomings of Superintendents and teachers. May they also work in their respective stations as to find at last their place among those who have been faithful over few or many things.

Biblical Scholarship.

In the Presbyterian Academy of ——— the following questions were asked among many others at the quarterly examination in November. The Gospels had been studied up to the close of the Sermon on the Mount. The pupils for the most part were new ones in the school gathered from various parts of the Presbytery. They were of Presbyterian, Baptist and Methodist families, and had all been in constant attendance upon preaching and Sabbath school. There were thirty or more of them in Latin and Algebra. Most of them were over fifteen years of age. What they knew when they came to the school may be inferred from what they knew at the close of the first quarter. I wish to state that the boys had given reasonable attention to this Bible course. There were some who answered fairly well. The following are, however, fair illustrations of the majority of the answers:

Ques. Who was emperor of Rome at the time of Jesus' birth?
Ans. Herod.
Ques. Who was John the Baptist's father?
Ans. Ezayar.
Who was John's mother?
Ans. Mary.
Ques. Meaning of name Jesus?
Ans. Ruler.
Ques. How many Gospels are there?
Ans. Two.
Ques. Name the Gospels.
Ans. Isaiah, Mark and Acts.
Ques. Who wrote the Gospels?
Ans. John the Baptist.
Ques. What other book did Luke write?
Ans. The Epistles.
Ques. Where was Jesus born?
Ans. At Jerusalem.
Ques. Where was Nazareth?
Ans. At Jerusalem.
Ques. What four disciples first followed Jesus?
Ans. Matthew, Mark, Luke, John.
Ques. Why did Joseph and Mary go to Bethlehem?
Ans. To see Simon and Anna.
Ques. How did the writers get what they wrote in the Gospels?
Ans. Some prophets told them and Virgil wrote in the Bucolics.
Ques. Repeat one of the Beatitudes?
Ans. Blessed are the poor for they shall be filled.
Ques. Tell about Jesus' preaching at Nazareth?
Ans. Jesus was on the seashore of Galilee and read from the Bible. The people got mad and he preached out of a ship.

In answer to a request to repeat the Lord's Prayer, not one in forty repeated it accurately, more than a half went no further than the third petition. In studying, one boy, the son of a deacon in the Baptist church, found a reference to John, 16th chapter, and came saying John did not have sixteen chapters in it. He was looking at the 3rd Epistle. Another was fairly lost as to where the gospels were to be found. A young lady teacher in a public school in a stone's throw of a country church with a hundred members in it, asked a class of bright boys and girls twelve or more years old about Jesus' death. Only one of eight had ever heard anything about it.

The above *facts* are of solemn interest. Is our present Sunday school work worth anything? Are parents doing their duty in teaching their children?

Are preachers preaching so that the mass of the people get anything? Will Bible truth thus received produce its legitimate influence? Where is the remedy for all this? Is not the teaching of the Bible in our schools and colleges a matter of vital importance?

One lesson I draw: Let preachers come down from their rhetorical and theological stilts. "JOSIAH."

CORRESPONDENCE.

In daily life, in all parts of the country I find that there are hundreds of consecrated men and women with an intense love for souls who feel called of God to do His work. All they lack to do effective service for Him is a systematic knowledge of the Bible.

The question asked me hundreds of times by young people convicted by a direct call of God for Evangelistic work or where they could be used for His glory, was "Where can I obtain this knowledge?" This question started the Bible Institute in Chicago as a training school for Home and Foreign Missions, ten years ago.

I have become convinced that the way to reach the masses is to reach them—that is to go after them. I have not announced "Hold the Fort" in my meetings for years; the time for holding the fort is past and now we must go out of the fort and fight hand to hand with the power of evil. The Bible Institute at Chicago aims to equip workers who can fight this way—hand to hand.

The school is open the year round and as the course is in a circle of two years, students may enter any time.

Between one and two hundred of those who have passed through the door of the Institute are telling the story of the Gospel in foreign lands and more than seven hundred are engaged in Home Missions and as Evangelistic preachers, regular pastoral work and church visitors, to say nothing about those who have gone forth with the Gospel Message of song.

The many missions in Chicago give unbounded field for personal work and the lectures of the morning and study in the afternoon find practical demonstration in the missions and cottage prayer meetings of the evenings. Students are not only instructed in preaching the Gospel but in singing it as well. No one doubts the power of song and many a recruit in the Army of the Redeemed has received a call in some message of song.

Prof. D. B. Towner, the well-known Gospel singer and writer, is Superintendent of the Musical Course with competent assistants.

The Institute is undenominational, or better inter-denominational and enrolls men and women as students.

Separate dormitories are provided for both sexes. Representatives from all races have been enrolled as students the past year and more than thirty denominations were represented among the students last year.

I shall be glad to hear personally from any who desire to know more of the work of the Institute at my Chicago address, 80 Institute Place. D. L. MOODY.

Colorado Springs, Col., Dec. 6, 1898.

[For the North Carolina Presbyterian.]

Rev. Alfred Marion Penland.

"This man died as men o'erpowered
By sleep, lie down to sleep."

Born on Reems' Creek, Buncombe county, N. C., 65 years ago. Educated at Maryville College, Tenn., and at Union, N. Y., from which seminary he graduated in '62; licensed by the Presbytery of that city the same year; during the War and until '69 a teacher in the Empire State. That year happily married to Miss Sarah C. Lewis, he returned to his own childhood's home. Here he spent his days preaching at Davidson River and Reems' Creek, Flat Rock and Beech and Riceville. The first two named are among the oldest Presbyterian churches in western North Carolina, the last two are among the youngest and were organized by Mr. Penland. Nor is this all. During the thirty years spent as a busy preacher he was also a teacher. He educated many young people at his own expense. It was his custom to supplement the county school by a private school and thus give his neighbor's children schooling for eight or ten months each year, and that free in many cases.

These are the facts of his life, briefly told and that in prose. His life was not prose—but lived rather in heroic verse. This prophet had honor even in his own country—the people told of it while he was yet alive, and showed it when he was dead. A man that hath friends must show himself friendly—and he did; for that he was more bent to raise the wretched than himself to rise, therefore he was a preacher well beloved. Even in the pains of death he turned from side to side and spake to those gathered by his bed, youths educated by him, grown to manhood and youths not yet grown, taught the catechism as well as the grammar course, spoke to them of faith, hope and love the great trinity that uplifts life.

"He saw no messenger of gloom
In him whom we call Death, nor met his doom
As prisoner his sentence, but naturally as bud unfolds to flower.
He recognized death—the glad evangel
Leading to higher scenes of life and power."

E. MACDAVIS.

The annual meeting of the North Carolina Association of Academies will be held in Raleigh, on Wednesday and Thursday, December 28 and 29. The Association comprises some hundred members. There will be addresses by J. Allan Holt, President; Hon. C. H. Mebane, J. C. Horner, John Graham, Ira T. Turlington, John E. Kelley, J. Henry Joyner, Maj. Robert Bingham and others. The meeting of the Association will be of special importance to those who are interested in the educational development of North Carolina.

DERITA, N. C., Dec. 5th, 1898.

On page 438 of the October, 1898, *Missionary*, among other Foreign Missionary news we read quite a flattering note or two upon the Christian men who often control our railways, and the question at once arises in my mind: Do the railways which are controlled by these Christian men, do business seven days in each week like other railways? or do those who do the controlling allow all their hands to obey the fourth commandment, while they are presiding over Sunday schools and assisting in revival meetings?

Will the editor of the *Missionary*, or some one else, tell us?

Respectfully,
N. GIBBON.

A corresponhent of the *Southern Churchman* sends the following clipping from a Western paper and comments upon it, "Such views as these if prevalent now would go a long way toward the settlement of Church unity."

"Hallam, in his 'Constitutional History,' states that 'natives ordained abroad in the Presbyterian Churches were admitted to hold preferment in England.' Cranmer, and some of the original founders of the Anglican Church, held that bishops and priests were of the same order. Child, in his 'Church and State under the Tudors,' also declares 'that Episcopal orders were not insisted upon in practice in the Church of England as an indispensable condition to the ministry down to the rebellion, and in one or two instances after it.' Fisher, author of the 'History of the Reformation,' says 'that in the reign of James I., an English bishop and several Anglican clergymen sat in the Synod of Dort with a presbyter as moderator, and further that ministers who had received Presbyterian ordination were admitted to English parishes with no question as to the validity of their orders.' Neale, in the 'History of the Puritans,' and Burnet, in his 'History oi the Reformation,' declare that the original ordination of a priest and bishop took place 'with no mention as to which office.' Dr. Blakeney, in his 'History of the Book of Common Ptayer,' remarks that 'no one of the Church of England in those days thought of calling into question the validity of the orders and sacraments of the Reformed Churches.'

"In Strypes' Annals it appears that Archbishop Sandys attempted to deprive one of his deanery who had received only Presbyterian orders. 'It fell to the ground because it would be ill-taken of all the godly and learned at home and abroad that we should allow of the Popish massing priests in our ministry and disallow of ministers made in a Reformed Church.' Latimer, the Bishop of Worcester, preferred minister to priest because priest 'importeth sacrifice.' Grindel, Archbishop of Canterbury, sustained the orders of Morrison, a Scotsman, 'according to the laudable form and rite of the Reformed Church of Scotland.' The Bishop of Salisbury regarded vestments 'as ridiculous as trifles, relics of the Amorites, and their wearers men without sound doctrine or morals.' Cosin, the Bishop of Durham, asked if we renounce all the ministers of Germany what will become of the protestant party? And if the Church and kingdom of England acknowledge them, as they did, why should we private persons

disclaim their communion? He further declared, that 'ministers coming from France to his diocese he would do as he did others, and admit them without re-ordination.' Hall, in his 'Puritans and principles,' says, 'It is notorious that the English Reformation treated the non-Episcopal foreign churches as true churches and ministers.' Fleetwood, Bishop of Ely, said: 'We had many ministers from Scotland, France and the low countries who were ordained by presbyters only, and not by bishops.'

Dr. Whittaker, the head of St. John's College. Cambridge, confesses 'there was originally no difference between a presbyter and a bishop.' There was certainly no systematic opposition to the recognition of non-Episcopal orders throughout the Church of England until long after the Reformation."

Letter from Rev. S. P. Verner--For the First Church, Nashville, Tenn.

LUEBO, Sept. 15, 1898.

DEAR BRETHREN:—I wish to tell you about some of the heathen customs and superstitions of the people.

As you approach some towns, the path passed beneath a structure consisting of two upright posts stuck in the ground, with a cross-piece overhead made of a bundle of soft sticks bound together. Into this bundle a number of arrows, some fearfully poisoned, have been shot; and it all preseuts a grim testimony to reception accorded an enemy, or even an unwelcome visitor. I have seen one of these entrance gates surmounted by a stuffed monkey.

Where the paths from different directions begin to converge, one will find in the fork of two paths a pile of small ant-heaps surmounted by an old earthen pot, a stick with carved and ochred head upright in the earth; some other sticks with a line connecting them from which are suspended pieces of the palm-fibre from which their native cloth is made; and a few dwarf shrubs planted.

Closer still you see a great pile of earth heaped up into a mound, a tree planted in the middle, and all around it swept extremely clean. This is made before each planting season by the women of the town.

In the towns are, at different places, sticks with carved heads painted with red ochre, and stuck up, sometimes together, sometimes singly; occasionally in small houses, but most often in the open air.

No particular skill is shown in the carving, nor does any great reverence appear to attach to them; as when I once bought one, in five minutes nearly every one in the village was broken off and offered for sale.

The suspending of palm-fibres from a line however, is a more serious matter, and heavy fines are imposed for passing under such a line.

Besides these, some of the people make elaborate carved images of men and beasts ornamented with various brass nails, tacks, beads, shells and other things; and they are then sometimes called "medicine" and are very seriously regarded.

One of these pieces particularly is almost universal, and frequently used. It is a carved body, somewhat resembling a pig, but with a flattened back, upon which a kind of scraper is passed back and forth by the "medicine man." This affair is called "Lubuki," meaning "That which causes to know or reveal." It is mostly used to detect thieves, or reveal secrets.

The medicine man scrapes along its back with sundry semi-coherent ejaculations and bodily contortions, when suddenly he becomes inspired to "speak," generally, of course, as the fee or influence dictates.

The wearing of charms and amulets is very extensive. Antelope small horns; little packages of leaves containing various medical powers; certain queer looking insects; certain parts of bones, snake-skins, sticks; in fact the various charms are as numerous and varied as error itself. They are usually worn on a string about the neck.

Similar charms are put over the door, and in the houses. A curious whistle is often carried about, the blowing of which is supposed to prevent an impending rain. But all these charms they will readily sell. If they love their idols they do not love them near so hard as they do the idol their civilized cousins worship—money, in whatever form.

Their practices are perhaps more extraordinary and distinctly heathen than their idols. The worst of these are practiced by the Bakuba people. This tribe has been for many years probably the most remote from extraneous influences in all central Africa; and their character is extremely conservative and tenacious of their customs. But I am glad to say that I believe there is less of the worst of these practices at Dombi, although under a Mukuba chiefrain, than at any town I know in the Kassai, showing that they are at least susceptible of great improvement.

The most fearful custom is that of human sacrifice. Slaves are killed and buried with their master, the notion being that they then go with their chiefs to the other world, and there increase their prestige and power. The greater the man, the more numerous the sacrifices.

Then there is the treatment of supposed witches, who are generally tried by the poison ordeal; and if declared guilty, then killed, and their bodies burnt. This poison ordeal is sadly prevalent. It is an herb broth which the accused must drink, the effect of which means death or life as it may kill or be only harmless, according really to the manipulations of those who administer it. This medicine trial is a great source of all kinds of injustice and wrong, though sometimes the accused themselves demand trial by it.

The people also have great dances on special occasions, or at the new moon. Then they dress up in their best, adorned with beads, brass wire, ingeniously embroidered native cloth, and every imaginable sort of toggery. Some wear immense false-faces carved from wood, and dance wildly to a medly of sounds from their rude musical instruments. These are chiefly crude banjos, buffalo horn-trumpets, drums, a most extraordinary imitation of a piano, where drum-sticks beat on a row of differently tuned wooden bowls, and innumerable whistles. The men dance in one row, the women in another.

One of the most peculiar beliefs is connected with what they call "Mufong." A man of "Mufong is supposed to exert a most baleful influence in a variety of ways. He may cause sickness or death by looking at any one while eating; by sundry means he is supposed to render the water bad, to cause crocodiles to appear in streams, leopards to enter the town, new-born children to die, &c. He is most cordially feared and hated; and as soon as a concensus of opinion points him out, is usually put to death.

Some of their beliefs are curious. They say a man has three parts; his body, his life ("moiyo") and his evil spirit (mukishi). The life of a dead man goes into any child, and so the dead man lives again. (Transmigration of souls?) The evil spirit haunts the locality of his grave, torments his enemies, and often enters some beast. For example, they say *parrots* are truly human beings in birds' bodies. I have often heard them speak of this belief, one of the most ineradicable.

They have a clear idea of one God, whom they call "Tidi Mukula," concerning which I have written a short article to the *Religions Outlook*, of Columbia, S. C., and hope you may see it.

They have little conception of original sin, but understand readily enough when their attention is called to the subject. One of their greatest surprises, when religion is unfolded to them, is that any one should be expected always to speak the truth.

They have a curious custom when angry. When any occasion arises and they become greatly angered or grieved, their hearts, as they say, "become black," they go away, often into the woods, and stay there, sometimes several days, until their hearts become white again. But sometimes grief or anger leads them to suicide.

They are generally an easily reconcilable people. They have a way of painting streaks of white mud across their bodies as a sign that their hearts are all white again. But they say the seat of the affections is in the liver—and my experience, as well as that of most in the tropics, is not far from strongly confirming them!

Of course their morals are poor, on the whole. The slave trade sometimes causes the most brutal development of character. Having few or no centralized governments, man-stealing is common, and petty wars frequent. Polygamy is limited by means to buy wives. Truthfulness exists only by degrees. Nevertheless they have certain codes of their own, chiefly a far-off echo of Sinai, or the law planted in their hearts but overgrown with the weeds of centuries. These codes are more or less strictly enforced, even sometimes to the point of death, though the most favorite method of punishment is by the exaction of fines.

A curious instance of the tendency to mingle things new with old is shown in an incident occurring not long since. I met near Dombi about 200 heavily armed men of the Bahoko tribe. This is the great warlike tribe which has carried everything before them, pushing their conquests from the country near St. Paul de Loanda up to the confines of the Bakuba. Some were wearing little brass images of Christ on the cross, suspended from brazen chains about their necks. These were no other to them than some unusually powerful charms or amulets. Fit type of their poor condition was the chain by which this

image of superstition was fastened about their necks—true emblem of the yoke of bondage to Rome, whence of course the image came.

These are only a few of the customs prevalent here. Larger experience will doubtless reveal more. But it is enough to excite pity and demand succor. Surely those whose enlightened intelligence can count centuries of the full radiance of the Gospel of Christ will not sit heedless when such conditions loudly call upon their help and sympathy. He who shuts his ears is surely no true-born son of God.

SAMUEL PHILLIPS VERNER.

SUNDAY SCHOOL LESSON.

Fourth Quarter—Lesson XIII. Fourth Quarterly Review. December 25, 1898.

TITLES AND GOLDEN TEXTS.

1. *Reformation under Asa.* Help us, O Lord our God; for we rest on thee.—2 Chron. xiv:11.

2. *Jehoshaphat's good reign.* In all thy ways acknowledge him, and he shall direct thy paths.—Prov. iii:6.

3. *The Temple Repaired.* And the men did the work faithfully.—2 Chron. xxxiv:12.

4. *Isaiah Called to Service.* I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isa. vi:8.

5. *Messiah's Kingdom Foretold.* The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. xi:9.

6. *Hezekiah's Great Passover.* Yield yourselves unto the Lord, and enter into his sanctury.—2 Chron. xxx:8.

7. *The Assyrian Invasion.* God is our refuge and strength, a very present help in trouble.—Psa. xlvi:1.

8. *Manasseh's Sin and Repentance.* If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John i:9.

9. *Temperance Lesson.* My son, if sinners entice thee, consent thou not.—Prov. i:10.

10. *The Book of the Law Found.* Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psa. cxix:2.

11. *Trying to Destroy God's Word.* The word of our God shall stand forever.—Isa. xl:8.

12. *The Captivity of Judah.* Ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. xxix:13.

ALTERNATIVE LESSON—A CHRISTMAS LESSON—HEBREWS I:1–9.

GOLDEN TEXT.—For unto you is born this day in the city of David, a Savior which is Christ, the Lord.

EXPLANATORY NOTES.—The epistle to the Hebrews has always been ascribed more or less generally to the Apostle Paul, but the peculiarities of the style—entirely different from that of Paul's epistles—disprove the supposition that he was the author. The words—"The epistle of Paul the Apostle to the Hebrews," are in our English Bible, but not in the Greek manuscripts. Still it is more than probable that Paul's teachings are given here by one of his companions and pupils. Barnabas and Apollos have both been suggested but who the anonymous author was will probably never be known.

Verses 1–2. *The Written Word; The Personal Word.* God reveals himself to men in the Bible and through His Son. The first verse teaches the Inspiration of the Bible, the second the Divinity of Jesus Christ.

Vs. 3. *The express image of his person.* Revised version, "the very image of his substance." All that God is Christ has revealed in Himself. Christ is here shown to be the Revelation of God, the Creator, the Redeemer and the Triumphant King.

Vs. *Who maketh his angels spirits,* or "who maketh the wind, his messengers," his angels. Angels are only God's messengers and he has used even inanimate objects like the winds and the flame to bear his messages.

"So much better" is the Son than the angels. The shepherds were more awed by the angels than by the little Babe of Bethlehem. But the Babe was God's Son.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSH, D. D.

SUNDAY, December 18th. Topic: *John Knox. A Study. Ps. 19.*

The name of John Knox is dear to all Presbyterians, for he had more to do in determining the history of the Church in Scotland than any other man. It was he who led the Scottish Church out of bondage into the light of the Gospel, and into the liberty wherewith Christ had made his people free. It is no exaggeration to say that he was Scotland's greatest man.

His birth-place is not known with certainty; perhaps it was Haddington. He was born in 1505. He was educated at Haddington, and afterwards at the University of Glasgow. He was a faithful and diligent student, not only in secular branches, but also in theological learning. He delighted in Augustine's works. He was educated with a view to the priesthood in the Roman Church. "His character was much influenced by John Major, a professor of moral philosophy and theology in Glasgow, and principles were acquired from him which were potent in his after life." He was thirty years old when he began to throw off the shackles of Rome. As a priest he learned the secret infamy of that set of men who claimed to be God's ministers. He declared himself to be a Protestant at the age of 37. The Reformed doctrine had already made considerable progress in Scotland before Knox embraced it.

There were three schools to which God sent the young priest to be trained for his life-work: The books of Wycliffe and his Lollards, which were now secretly spread through Scotland, and which tore the mask from the church's mummeries and superstitions. Merchants and traders from the lands of Luther and Calvin, who brought word of the great reformation that was lighting up Germany and Franc; and the heroic deaths of the Scotch martyrs, compelling inquiry into the new faith that made men die like the Divine Man.

While a teacher at St. Andrew's he was called by the people to the higher office of preaching the Gospel, which he did boldly and fearlessly, denouncing the errors of Rome. While thus engaged he was forcibly carried away a captive to France, heavily ironed, and condemned to the life of a galley-slave. Chained, half-naked, with a gang of other miserable men, who formed the human machinery of a great transport vessel, for nineteen months he suffered this terrible slavery. It seemed a mysterious Providence, but God meant the better to prepare him for his life-work.

After his release he went to England. Cranmer needed just such a man to aid him in his reforms. He called Knox into service. After two years of faithful work he was made one of the six Chaplains in ordinary to King Edward VI., whose business it was to itinerate throughout the nation reforming the church, as well as to officiate at court. During this period Knox took part in the revision of the Prayer-Book and the "Articles of Religion," upon which he left the imprint of his theological views. For five years he labored incessantly, preaching nearly every day and striving in many ways to establish the truth in the hearts of the people. "Full of faith and courage, our Scotch reformer was too honest to be bought by any bribe, however disguised as a godly honor. Those who feared his fearlessness tried to make him Bishop of Rochester, but he roundly refused. He did not approve of the Church of England, and he would neither eat her bread, nor keep silence in a Bishop's palace."

Through his influence it is probable that the English Church would have been reconstructed on the Presbyterian principle had it not been for the untimely death of Edward VI., and the accession of Mary.

Following the accession of Mary, along with thousands of others, Knox fled to Geneva. Then began the warm friendship and intimate association with Calvin, and a period of ardent and most thorough study of the theology and polity of the Reformed Church. Here, also, he acquired a knowledge of the Hebrew language, though now nearly fifty years of age.

In 1855 he made a visit to Scotland and induced the Protestants to forsake attendauce upon Romish services and to separate themselves formally from the Apostate Church. Soon afterwards he returned to Geneva to accept the pastorate of an English congregation there, among whom he spent two quiet, peaceful years. He left Geneva for the last time in 1859, and spent the remainder of his life in Scotland, thirteen most eventful years.

Through his labors papacy was abolished in Scotland, and the Reformed faith was firmly established. By his genius he projected new life into the people, and made Scotland a model and an inspiration to the Protestant world. What Luther was to Germany, Calvin to France and Switzerland, that Knox became to Scotland, a pillar of cloud to terrify and confound his enemies, a pillar of light to guide her out of superstition and idolatry into the Scriptural truth she holds to-day.

He died in 1572 and was buried in the old church-yard of St. Giles Church, from whose pulpit he had preached the Gospel in thunder tones until the day of his death.

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A copy of the *Thistle and Pine*, the monthly published by the students of Red Springs Seminary, has come to hand. It is a bright and attractive number and its name smacks of the Nova Scotia of the South. We had a pleasant call this week from two of the managers of the *Polymnian*, the magazine of the Presbyterian College for Women, Charlotte. Thus some of our Presbyterian girls may be in training for a journalistic career of influence and power.

Our last news from Dr. Hoge, of Richmond, was that there was little if any chance for his recovery. The thought of his departure and of the hushing on earth of his eloquent voice will bring a sense of personal loss to the thousands that have heard him in his pulpit, or have learned through others of his labors and devoted zeal for the Church of Christ. May the Master whom he has served so long be with him in death as in life and grant him the abundant entrance into His Heavenly Kingdom.

The year 1858 was notable in North Carolina for two things, the establishment of the NORTH CAROLINA PRESBYTERIAN and the organization of St. Andrew's Church, Wilmington. We have received a historical sketch of the church during "these forty years," and expect to publish it entire in our next issue, with a cut of the church. In the meantime the Presbyterian paper congratulates the Presbyterian church and wishes for it a continuance of its outward prosperity and of the Divine blessing. The association of the two has been close in former years.

We have received the report of a striking sermon preached by Rev. S. M. Smith, D. D., of Columbia, S. C., on the duty of evangelizing our negro population. Dr. Smith is one of the men who knows what other people are thinking about as well as how to make other people think, and his sermon is an augury of a brighter future for the colored evangelistic work. We predict a larger collection for this cause this year than was ever taken before. The text of Dr. Smith's sermon was: "We, then, that are strong, ought to bear the infirmities of the weak."

There is a thoughtful paper in the *Charlotte Observer* of the 11th inst., on the condition of the factory operatives in North Carolina. The paper was prepared by Rev. J. A. Baldwin, a Methodist minister of this city, for the Ministers' Conference. The evils of child-labor in the factories are set forth with vividness. So many of these factories are under the control of earnest Christian men who have manifested their interest in the moral and spiritual welfare of their employees that it would seem possible to adopt some system among the factories of the Carolinas that would exclude the children, without the necessity of legislative action. A compulsory school law might do something toward the eradication of the evil.

The corresponding evil of too long hours of labor is a much more complicated one, and the efforts of the New England mills for congressional legislation on the subject will not help matters here in the right direction. The operatives themselves are, most of them, opposed to shorter hours, if that involves lower wages. For this reason the State, in the protection of its citizens even from themselves, should step in and remedy the evil. The whole problem demands the best thought of the Christian and the Philanthropist.

We congratulate the Gastonia Church upon its generous offer to support a home missionary in Polk County, and to complete the education of one of the orphan girls.

Are Our Sunday-Schools Schools? The attention of our readers is directed to an article in this issue, the name of whose author is withheld for obvious reasons. If anything seems overdrawn in the degree of ignorance set forth in the answers to Bible questions we advise our readers to make a similar experiment for themselves. Except in a few thoroughly Presbyterian communities where the children are trained at home, as well as at Sunday school, a most astonishing amount of ignorance will be disclosed by an examination of the boys and girls who are old enough to know something of Bible truth and history. The main trouble is that the end of the Sunday school, namely, to teach divine truth, is too often lost sight of. The school must be made attractive; a large roll is the desideratum; nothing must be done to weary or discourage even the laziest scholar for fear of losing his name on the roll; the ability to teach is not the prime requisite of a Sunday school teacher, and it is hoped some way that helpful and saving truth will be absorbed.

This ignorance of Bible truth goes hand in hand with a more acccurate and comprehensive knowledge of other studies than the children of the last generation possessed. Those who have watched the development of the graded school and grammar school systems know how true that statement is. Pedagogy is more of a science than it ever was. Yet we would be willing to venture the remark that every principle of that science is broken in the average Sunday school.

So the success of the one plan and the partial failure of the other would seem to indicate that the better plan should be put in practice in the Sunday school. But in the way stands the International System of Lesson. There is some force in the sentiment that on the same Sunday all denominations study the same portion of God's word throughout the Protestant world. There is more in the cheapness and value of the "Lesson Helps." But when the question is put this way. Should all ages and all degrees of mental ability be given the same lesson, the absurdity of the system begins to be manifested. The mother begins the instruction of her children with stories of Moses and Joseph and the Holy Child. The infant class in the Sunday school may begin with the eighth chapter of Romans.

We have been gratified to discover how large a number of ministers and Sunday school workers are longing for some change in the International system. It is time some forward movement were being made for the adoption of a better. We shall be glad to publish the views of some of our constituents on the question, "Is the Sunday school a *school*?"

Threshing Over Old Straw. It is sometimes necessary to thresh over old straw to find a grain or two of wheat. We have received information to the effect that some of our friends on the other side of the Catawba River have been aggrieved at the course of this paper with regard to the division of Mecklenburg Presbytery. There are three counts in the indictment. First, that we said anything at all. As to that it may as well be understood now as at any time that this paper expects to give its views with its news on any question which it deems of interest to this Synod or the Southern Church, or any part of either. The second charge is the unfairness of the first editorial, in that, in stating the amount raised by the five trans-Catawba counties for Home Hissions, $535, we included a part of the Evangelist's salary, which had

been expressly excluded in the Gastonia *Church Record*. Its fairness is as dear to this paper as honor to a woman. The editorial in question was drafted by a member of Mecklenburg Presbytery and based upon a clipping in a secular paper which purported to be an abstract of Brother Shield's article. Neither that copy of the *Record* nor the succeeding one in which our figures were corrected were seen by us until yesterday, or the correction would have been made long before this. The third offence was a "gratuitously unkind" reference to "an obstreperous daughter by the name of Gaston." As the *Interior* remarked recently, "It is dangerous to be humorous in the presence of a large audience." As we thought of the approaching meeting of Synod memory went back a few years to the meeting of the last Fayetteville Synod at which the pastor made a brief address of welcome, in which he referred to the first meeting of Synod there in 1815, with its three Presbyteries. Then speaking of the growth of the Synod the pastor said: "Now Orange is here with her daughter, Albemarle, Fayetteville is here with Wilmington, and Concord is here with a great, overgrown daughter named Mecklenburg, which even the Synod sometimes finds it hard to control." Whereupon some of the brethren were good enough to smile. They doubtless remembered the witty remark of the sainted Dr. Marable, that before the inauguration of our Synodical Evangelistic Work the main business of the Synod was to "manage Mecklenburg Presbytery." So by way of arguing that we had better let well enough alone this paper said: "The Presbytery is coming so magnificently "into line" these days that the Synod may not care to risk an obstreperous daughter by the name of Gaston." That was a compliment to the whole Presbytery including the trans-Catawba section, and as Gaston Presbytery *is not* we are unable to apologize. If it ever *is* we shall make the most abject retraction of our humorous prophecy of an inherited obstreperousness which its mother had outgrown.

REVIEW OF CONTEMPORARIES.

From the *Interior:*

Of the consequences to America from this new era in Africa it is too early as yet to speak with definiteness. The events of the past summer, however, have contributed in no small degree to the solution of the most difficult problem and the gravest danger now confronting the United States. The bringing of Africa definitely into the sphere of the world's activities and destinies offers a possible and satisfactory solution of the race problem of the South. When England has completed her work, has strung her telegraph wires and railroad ties from Alexandria to Cape Town, has opened colleges and schools at Khartoum, and given the blessings of civilization to the millions of Africa there will no longer be a problem as to the colored man in America or elsewhere. His own native land of the palm and sun will invite to congenial enterprise and profitable and stimulating activity. And then, also, will be fulfilled the prophecy of Scripture, and Ethiopia shall stretch forth her hands to God, no longer in despair and supplication, but in praise and thanksgiving.

If the *Interior* has no solution to the "problem of the colored man in America" save emigration to Africa, it had better let the Southern people handle the problem as best they may. It may as well be recognized that the negro is here to stay, and that for the same reasons that slave labor was unprofitable at the North, he will remain in largest numbers in the Southern States. Especially will this be true while it is impossible, according to the *Interior*, for a colored man to get work in any of the skilled trades in the City of Chicago, or while Governor Tanner threatens to meet the common laborers at the State line with Gatling guns. In this connection, and leaving it to carry its own lesson, we append the story which the *Jewish Messenger* re-tells, thus:

A new story of Stonewall Jackson is always in order, and this, in view of the race riots in the Carolinas, is very timely. A day or two after the fight at Bull Run a crowd was gathered around the post-office at Lexington, Va., awaiting intelligence from the front. A letter was handed to Rev. Dr. White, who, recognizing the handwriting, exclaimed to the eager groups about him: "Now we shall know all the facts." On opening the letter he found the following and no more: "*My Dear Pastor:* In my tent last night, after a fatiguing service, I remembered that I had failed to send you my contribution for our colored Sunday school. Enclosed you will find my check for that object, which please acknowledge at your earliest convenience, and oblige, yours faithfully, T. J. JACKSON.

The effect of a little medicine administered to *The Southern Presbyterian:*

BEFORE TAKING.	AFTER TAKING.
The negroes were to blame in starting the trouble in both States, but the extremes to which the whites have gone cannot be excused in any way. The way in which the negroes were hunted down and ruthlessly slaughtered makes the crime stupendous and horrible. It was not a crime of self-defense and it will be impossible to justify the act under any circumstances whatever.	We believe that there was less bloodshed and more real good resulting from the Wilmington affair than is usual, or could naturally be expected, in such a case. We think that the leaders in Wilmington showed a great deal of wisdom in the conduct of affairs, but we cannot as a religious journal justify them in taking the law into their own hands, no matter what provocation they had.
Is it possible we are drifting toward another civil war? In both these sad exhibitions of passion the government seems to have been powerless or else to have attempted no effort to keep the peace. The passions of the people were absolutely unrestrained so far as established government was concerned.	* * * most of the condemnation was intended to apply to the Phoenix affair.

The *Southern Presbyterian* complains of our attributing to it "carelessness and crudity," and then proceeds to prove the accusation thus:

We believe that it is generally admitted that intimidation was practiced in North Carolina at, and leading up to the recent election.***We understand that the corrupt government of Wilmington was changed into a good government by this intimidation and that the negroes were frightened away from the town by the same means.

The same faults are manifested in the following:

Our contemporary charges us with carelessness and crudity, Will it give us a word with which to express its own unparalleled attitude as a representative of the church, endorsing the lawlessness of these two riots.

The NORTH CAROLINA PRESBYTERIAN distinctly condemned the only lawlessness of which the white people in Wilmington were guilty, said that the *Southern Presbyterian* should have discriminated between the affair at Phoenix and at Wilmington, as the Charleston *News and Courier* did, and quoted with approval the remark of a Northern contemporary that "State law has been observed in North Carolina. It has been broken in South Carolina." This paper did say that a more careful investigation of the South Carolina affair might have changed the comments of the *Southern Presbyterian*. It says it finds no reason to change. All right. But it has no reason to charge us with "endorsing the lawlessness of these two riots" unless it is determined to vaunt its "carelessness and crudity."

Our contemporary intimates that it possesses a docile spirit. We suggest that it commit to memory the immortal remark of Captain Sigsbee, "It is better to know than to think." Having learned that, it should take the advice of the British Ambassador to an American missionary, who was preparing to remonstrate with the Turkish authorities, "Make your facts strong and your adjectives weak." Until it does we are forced to balance its condemnation with the commendation of other ministers and editors, slightly to the disadvantage of the *Southern Presbyterian*.

We are grateful for these kind words from Brother R. Z. Johnston, in his *Monthly Bulletin:*

Let me urge all the people to whom these lines come, to read carefully our NORTH CAROLINA PRESBYTERIAN now. The issue of Nov. 17, discussed the "anarchy and revolution" and their causes most faithfully, and all replies to the position taken by the editor have been failures. We are grateful that our NORTH CAROLINA PRESBYTERIAN is in the hands of a brother who can so wisely deal with this matter and defend the good name of our people. It deserves a place in every home and its explanation of public affairs in our State is no apology for lawlessness but a manly defence of righteousness. Call attention to it and let your people read it. Bro. McKelway dares to tell the truth soberly and faithfully: his are "thoughts that breathe and words that burn."

From the *Wilmington Messenger:*

The New York *Observer* is an old, able, influential Presbyterian organ. It ignorantly says of our city: "Yet the condition there marks a return to anarchy and barbarism. The moral force of civilization has broken down just when it ought to have been strongest." To this the well conducted and faithful NORTH CAROLINA PRESBYTERIAN replied: "The anarchy and barbarism are not denied. Anarchy is the legitimate result of giving the responsibilities of civilization to barbarism." That is well put and meets the critic.

"Your Wilmington editorial was *superb*."

C. M. PAYNE, D. D.

Imitation the Sincerest Flattery.

Next week we will add two interesting departments to our paper—one a column of short news items covering the happenings of a week; the other will be an especially valuable collection of short and pithy extracts from our exchanges. With our sanctum scissors we propose to transfix the brightest product of the sanctum brains of our contemporaries.—*The Southwestern Presbyterian.*

CHILDREN'S DEPARTMENT.

"It is more blessed to give than to receive."

"God loveth a cheerful giver."

DEAR LITTLE FOLKS: Thank you, thank you, thank you and thank you again. The pictures began coming early last week and have come every day, but one.

You will all see in the list given below exactly how many there are and who sent them. Now, only think what a beautiful Christmas we shall have if all my little friends help me as these have done.

One little girl brought books and it seemed to me such a good idea, that I shall suggest to others to do the same thing. So let it be this week, books or pictures—just as it suits you best. A lady gave me some money the other day and some came in the mails too. This will be used to frame the pictures, which are too pretty not to hang up. Only two pictures for the memorial corner thus far. Little Sister's and one other, which you will see in the list given below.

Two of the children sent a beautiful picture which was to have been hung in their own room this Christmas, but they themselves decided to give it to the Orphans' Home. That is even more beautiful than the picture, is it not? Do you know what I believe? That the children who think most about other people will have the happiest Christmas. Isn't that so Little Folks? Tell me, did you not feel a great big *happy* when you were collecting or buying the pictures you have sent me? Bigger than when you were writing to Santa Claus for the dolls and wagons and guns and skates and books and dear knows what besides?

Now, Little Folks, there are so many letters that it has been necessary to select some this time and to let the others wait, so as our minds and hearts are full of the Christmas plans just now, most of the space has been given to the letters on short subjects. A few were left over from last week.

We were talking about Christmas memories last time, were were we not? We are making memories now, do you see? Some day those children will have grown up to be men and women and will be out in the great world bearing their share of the burdens, and receiving their share of God's blessings. Some of them and some of us will have waked up in the beautiful land where there are no more burdens, but only blessings, but wherever they are or wherever we are, there is one thing we all shall have. Do you know what? Our memories. Shall this not be a bright one?

Then children, you all remember the books you are writing. We have been trying for almost a year to help each other in keeping the pages clean. Now, we have almost come to the last page of one of our volumes. What are you writing, you and you and you? Is it thoughts of others, work for others, gifts to others, *love* for others," or is it all "self, self, self?"

Here are the names:

Bertha Rea, Cottonwood, N. C.; James and Louise Morrow, Monroe, N. C.; Penn Carrington Scott, Greensboro, N. C.; Jane Johnston, N. C.; George and Sarah McLean, Maxton, N. C.; Robert and Robah Bencini, High Point, N. C.; Elizabeth and Victor Shaw, Charlotte, N. C.; Isabelle, Laney, (books) Charlotte, N. C.; Eliza Pearsall, 25c., Mollie Moseley Pearsall, 25c., Clinton, N. C.

Her Father's Testament.

From a little watering-pot, Angelica was sprinkling the brick floor of the *sala*. She always sprinkled the floor very well, in order to raise as little dust as possible, because of her mother's cough. After some vigorous plying of her broom, the bricks were as red and clean as any one could wish, and gathering up the dust in a newspaper (for a dust-pan she had never heard of), and she would not think of doing such an unlucky thing as sweeping it out of the door, she conveyed it to the ash-barrel.

"Angel," asked the mother, looking up from the shirt she was stitching on the machine, "has old Josepha come with the flowers yet?"

"Not yet, little mother, she never comes before seven."

"Be sure you get the prettiest she has, for nothing is too nice for the blessed Queen of Heaven. If I could but get my pension, the Holy Virgin would never be without the best flowers that I could find."

Then Angelica tidied the little *sala*, and opened the one window to let in the fresh breeze and watch for old Josepha. Angelica, like nearly all Brazilian girls, felt that life would not be worth living if she could not spend a portion of each day gazing out of the window. She joined with her young friends in the neighborhood in pronouncing their street "very *triste*." It was in a retired part of town and few people passed that way. Old Josepha, on her way to market with flowers and fruit, would always stop to sell a bouquet to the grandchild of her former owner, and to have a little chat with her. Now Angelica saw her gaily dressed figure coming towards her, her short-sleeved, bare black arms resting on her hips, while in the tray balanced jauntily on the queer little turban made of banana leaves, resting on her glistening wool, was a bright display of yellow *goiabas*, ruddy *mangoes*, golden *jambos* and many-hued bunches of tropical blossoms, among which were seen the delicate pink and green of the leaves called "entrance to the ball."

"Good morning, Dona Angelica," she cried, as soon as she caught sight of the young girl, "now I know why the fresh breeze blew me on so swiftly, it was to find your bright face waiting for me. Now, Dona Angelica, if I were you I'd buy this bunch of roses, for it is the prettiest one I have, and off the rose tree that belonged to my Firmina before she ran away."

"Why, yes, dear old 'Zepha, I'll buy it, for little mother charged me to get the prettiest bunch you had."

"Ah, Dona Lydia will never give the Virgin anything ordinary, if she has to sew till she drops. But how is her cough, my little lady?"

"It is better to-day, but she needs more medicine, and she won't buy any until she receives her pension."

"If there is anything in promises, Dona Lydia will surely get it soon, after that last promise she made the saints, or my name isn't Josepha Mary of the Rosary. But what promise do you suppose my fat, lazy Raymunda has just made? She twisted her ankle yesterday quite badly, and was so scared that she promised the Virgin, that if she would keep her from getting lame, on the first day of the Muenrije *festas*, she would buy a tall wax candle, and go all the way there to the church, and kneel with the lighted candle in her hand until it was all burnt down. Just like that lazy mulatto! I was angry when I came home from market and heard what she had done, for I will have no more promises made to the saints in my house!"

"Why, Mother 'Zepha, what has put that in your head?"

"Child," said the old woman, lowering her voice almost to a whisper, "about six Sundays ago, as I came back from vespers at the Seminary Chapel, I passed by a lighted building with all the doors and windows open, and heard some singing. There was a crowd outside listening, and I could not help stopping and listening too. They were singing in our own language about Jesus and his love, and when they finished, a man dressed in black, but like anyone else, read some beautiful words about Jesus having died on the cross to save sinners, and that it was through him alone that we could be saved, and God forgive us our sins. Such blessed words the priest, with all his grand robes and Latin, had never said to poor old Josepha. And now I am happy. I go no more to mass; my images are burnt, and as long as I live my place will be where I can learn about Jesus. The girls make a great noise, and say destruction will surely come to our house, if I keep on like this, but I've been several times to the new priest's own house, where he has told me more about the Saviour of sinners, and now I am happy, so happy!"

The old woman with beaming face, took up the tray, and left Angelica standing at the window, too astonished to respond to old Zepha's parting greeting.

She put the flowers in a vase inside the oratorio, before the image of the Virgin, and went to tell her mother, old Josepha's wonderful tale.

She had expected her mother to say that old Josepha must be turning into a condemned heretic, like those they had heard spoken of among their acquaintances, but to her surprise Dona Lydia answered: "Do you know, my daughter, that your dear father believed just what old Josepha does now. At first, it seemed a sin even to speak of it, but for a long time I have been wondering if your father's religion were not the better of the two. He kept a little book in his pocket that I would never read, although he begged me to, and which he was always poring over. When he was killed, they found the book inside his coat, the edges blood-stained from his death-wound. His fellow officers brought it to me, and I put it in the same box with my bridal wreath.

Dona Lydia produced the box, and opening it, reverently took out the disfigured little Testament and showed it to Angelica. Dona Lydia's husband had been killed in the revolts in the South, four years before, when Angelica was only eleven years old, and it was owing to the long delay in receiving his pension, that the widow worked so hard. "Soon the papers will be despatched," she would say, "and then we won't have to work so hard, my little Angel."

Angelica opened the Testament. And the first thing she saw was "Jesus Christ came into the world to save sinners," was underscored by her father. There were many passages marked by the same hand, and surprised to find soon a confirmation of Josepha's words, she showed it to her mother, and together in much excitement they read the precious truths so long hidden from them. On and on Dona Lydia read until Angelica reminded her that the shirts were to be sent home that evening. As soon as they were finished, however, and the dinner dishes put away, Dona Lydia seized the book and read, Angelica listening eagerly at her feet, only stopping on hearing the clock strike six, to remark from force of habit: "Angel it is time to light the candle before oratorio." "But," she added, "you need not do it, my daughter, for it was by the light of these blessed words that the saints lived, and so shall I. And when Josepha comes to-morrow, tell her to call for us Sunday night, and we will hear the new priest ourselves."

A happy woman was Dona Lydia when she returned Sunday from her first visit to church. "I thought I would lack nothing in happiness when my pension came, but now Jesus has come to be my joy and light."

And Dona Lydia, Angelica and old Josepha think to this day that to know Jesus and His love is the greatest joy one can ever have.

VIRGINIA A. WARDLAW.

CHILDRENS LETTERS.

DEAR PRESBYTERIAN: I thought I would write and tell you that I am staying with the little Bo, the little boy that ate the green apples. I am a little girl that came from Barium Springs. I went to the Graded School yesterday. I never did see so many children as they have there. I will begin now and tell you about little Bo. He is sttting at the table with me scribbling on his tablet. Little Bo told me to tell you that he wanted to do everything that I did.

Mrs. McKelway bought Bo and myself a tablet, and when I get mine to write some he goes and gets his. Mrs. McKelway's little baby just now woke up from his sleep. I will answer the question Myrtle Austin asked—Moses wrote the first five books of the Bible.

Your little friend,

EMMA WHITMAN.

Age 10. Charlotte, N. C.

MONROE, N. C., Dec. 5, 1898.

DEAR MRS. MCKELWAY:—I am a little girl nearly eight years old. I can't write as well as I ought, but my mother said I must write you a letter and tell you that two little Morrow's will do something for you. By this express you will get two pictures for Barium Springs one from my little brother James, and one from me. We send a picture of our baby brother who went to heaven three years ago. Please publish this; my grandfather and Aunt Annie, who live in Charlotte, would be so glad to see my letter in the PRESBYTERIAN.

Your little friend.

LOUISE MORROW.

CHAPEL HILL, N. C., Nov. 4, 1898.

DEAR MRS. MCKELWAY:—I like your plan. I will try to send you some pictures. Dr. Hoge preached at the Presbyterian Church to-day. He is the University preacher for December. I was sick with a cold and couldn't hear him, but papa says he is grand. Dr. Alderman is entertaining him.

Your friend,

LUCY HARRIS.

Age nine years.

COTTONWOOD, N. C., Dec. 3, 1898.

DEAR PRESBYTERIAN:—This is my second attempt to write. I am going to school now and we all like our teacher very much. My desk-mate is Annie Lee Alexander. I love to read the nice stories and the little folks' letters in the PRESBYTERIAN. I think MRS. MCKELWAY has got up a nice way to make the children happy who have not got any home, and I want to help, so I will send a picture and hope it will make some one happy. I will answer Myrtle Austin's question. It was Moses who wrote the first five books of the Bible.

Your little friend,

BERTHA REA.

My First Letter.

Dec. 5, 1898.

DEAR PRESBYTERIAN: This is my first letter to your paper. We take the PRESBYTERIAN and I read the letters sometimes. I go to school every day and study geography, history, arithmetic, spelling and history. I am ten years old. I go to Sunday school when I can and study the child's catechism. I hope this will not find the waste basket.

Your unknown friend,

JANE JOHNSTON.

HIGH POINT, N. C., Dec. 6, 1898.

DEAR MRS. MCKELWAY: I have a pony, his name is Sam. I would like for the little boys at Barium Springs to see him. I have a little sister, her name is Robah, she is five and I am nine years old; we have a baby brother, his name is Banks. We send you a picture for the room where the little sisters play. Our preacher is Mr. Goodman, we all love him very much. With love to you and the little folk.

ROBERT BENCINI.

CLINTON, N. C., Dec. 5, 1898.

DEAR MRS. MCKELWAY: I read your letter in the last PRESBYTERIAN to the "little folks." I send you for myself and my little sister, Mollie Moseley Pearsall, a quarter (25) apiece, for the children at Barium Springs. God has been so goodto us. Our papa and mamma and all our sisters and brothers are living. We are sorry for the children who have no mother and father living, but so glad we all have our kind, loving Heavenly Father. We feel like we know one of the girls at Barium Springs—Sally Lineberger. Our church society clothes her and my mama writes to her, and Mr. Boyd says she is a good girl. We love her very much. Wishing a merry Christmas and a happy New Year to them all, I am your little friend,

ELIZA HOWARD PEARSALL.

P. S.—No one has answered my question I asked in the PRESBYTERIAN several weeks ago. Who slept on an iron bedstead and how long was it? It was Og, king of Bashan, and was 9 cubits long and 5 cubits wide—Deut. iii:11. I will ask my little friends another question: How many camels did Job have before they were captured by the Chaldeans.

E. H. P.

A Sunny Day.

The day is sunny, and bright and fair,
The wind blows chill, in the bracing air,
The leaves are red, and green and gold,
The days of summer are growing old.

My heart is sunny and full of light,
Like the sky so sunny, and blue, and bright;
No clouds are marring my heart's delight
As they mar the sky's own fair blue height.

If the days that follow be dark and dreary
The memory of this will make them cheery,
So the memories I meet, of the bygone years,
Will cheer the heart that is full of tears.

ALICE B. SEARS.

12 years old.

LITTLE ALL-ALONEY.

Little All-Aloney's feet
Pitter-patter in the hall,
And his mother runs to meet
And kiss her toddling sweet,
Ere perchance he fall.
He is, oh, so weak and small!
Yet what danger shall he fear,
When his mother hovereth near
And he hears her cheering call,
"All-Aloney?"

Little All-Aloney's face,
It is all aglow with glee,
As around that romping-place,
At a terrifying pace,
Lungeth, plungeth he!
And that hero seems to be
All unconscious of our cheers—
Only one dear voice he hears,
Calling, reassuringly,
"All-Aloney?"

Though his legs bend with their load;
Though his feet, they seem so small
That you cannot help forbode
Some disastrous episode
In that noisy hall,
Neither threatening bump nor fall
Little All-Aloney fears,
But with sweet bravado steers
Whither comes that cheery call,
"All-Aloney?"

Ah, that in the years to come,
When he shares of sorrow's store,
When his feet are chill and numb,
When his cross is burdensome,
And his heart is sore,
Would that he could hear one more
The gentle voice he used to hear—
Divine with mother-love and cheer—
Calling from yonder spirit shore,
"All, All-Aloney?"

The Cat's Tea-Party.

Five little pussy cats invited out to tea,
Cried: "Mother, let us go—O, do! for good we'll surely be,
We'll wear our bibs and hold our things as you have shown us how—
Spoons in right paws, cups in left—and make a pretty bow;
We'll always say, 'Yes, if you please,' and 'Only half of that.'"
"Then go, my darling children,' said the happy mother cat.
The five little pussy-cats went out that night to tea,
Their heads were smooth and glossy, their tails were swinging free;
They held their things as they had learned, and tried to be polite—
With snowy bibs beneath their chins they were a pretty sight.
But, alas, for manners beautiful, and coats as soft as silk!
The moment that the little kits were asked to take some milk,
They dropped their spoons, forgot to bow, and—O, what do you think?
They put their noses in the cups and all began to drink!
Yes, every naughty little kit set up a miou for more,
Then knocked the teacups over, and scampered through the door.

—*Exchange.*

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A certain judge, before whom he appeared quite often, observing how Mr. Choate held his MSS at arm's length to read, said: "Mr. Choate, I would advise you to get one of two things, either a pair of tongs or glasses." The judge's pleasantry went home and Mr. Choate provided himself with glasses. When glasses are needed nothing else will take their place. Glasses is our business. Examination free.

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NEWS OF THE WEEK.

The eighteenth annual convention of the American Federation of Labor was called to order in Strope's Hall, Kansas City, Dec. 13. About 150 delegates from all parts of this country and two from across the water, namely William Thorne and William Inskip, of London, representing the British Trade Union Congress, were present.

Don Aximo Cortez and Don Angel Cortez, Filipinos brothers, have seen the President and expressed the hope that the Philippine Islands would be speedily annexed to the United States. They represeuted that this was the unanimous desire of the better class of Filipinos.

Secretary Alger has designated General Ludlow to act as first military governor of Havana city, with full powers to deal with all local questions. He will leave for his post shortly. General Greene, at Havana, will remain there until relieved by General Ludlow, and then come home to be retired.

The First North Carolina Regiment which arrived in Havana on the United States transport Roumania, disembarked Monday and marched through the city, with band and colors, to camp at Marianao. By the time the regiment had reached the suburb of Cerro many hundreds of men, women and children were following, all showing deep emotion, the men embracing one another, the women weeping from excessive pleasure, and the children shouting endearing names as the North Carolinians marched along. If any North Carolinian has any doubt as to the righteousness of the war this spontaneous outburst of a long oppressed people should settle the doubt.

The great event of the past week was the signing of the Peace Treaty on Saturday in Paris, by the American and Spanish Commissioners. Secretary Day's remark that a treaty could contain anything that the victors put into it, accelerated the business. The scene was a dramatic one; for the Americans the happy ending of the war; for the Spaniards the last drop in the cup of defeat. Two copies of the treaty, tied with the American and Spanish colors were signed by both commissions, the American names being William R. Day, Whitelaw Reid, and Senators Davis, Frye and Gray. The treaty consists of seventeen articles and is not yet made public, though there is a general understanding that besides Cuba and Porto Rico the whole of the Philippine and the Sulu Islands with Guam, an island of the Ladrones, is ceded to the United States. Thus the great power of the sixteenth century is shorn of the empire it had acquired in the New World and of its colonies in the Pacific, and a new law has been added among the nations, that if subject races must be ruled they shall be well ruled and not pillaged and murdered for the ruler's gain.

The rumor that the United States are considering the sale of the Philippines to Japan for $200,000,000 is without foundation.

General Calixto Garcia, the devoted Cuban patriot, died in Washington this week from an attack of pneumonia. He had been one of the wealthiest and most distinguished citizens of Cuba and had given up everything for the cause of Cuban liberty. It is a pleasure for the American people to reflect that such a man lived long enough to see Spanish domination ended forever.

Col. William Jennings Bryan has resigned his commission in the army and has had it approved by the division and corps commanders.

Gen. Fitzhugh Lee is has arrived in Cuba and will enter the city of Havana on January 1st.

LADIES—It will pay you to write to the Winoosket Co., whose advertisement appears on the next page. They employ hundreds of ladies at their own homes, all over the country, and are daily adding to their force. Read their advertisement.

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Botanic Blood Balm is not a new remedy to most of our readers, but no doubt many suffer from some form of Blood Taint, who have never tried the marvelous healing powers of three B's, most likely because they have doctored with other milder Blood Remedies until they are discouraged. For this reason, Blood Balm Co. sends free to all readers of our paper a trial bottle of Botanic Blood Balm (B. B. B.), so that they may know that B. B. B. is something different from the inert, watery, so-called Blood purifiers, which sufferers have tested, and became discouraged of ever being cured.

B. B. B. *cures* because it literally drives the poison or Humor (which produces blood diseases) out of the blood, bones, and body, leaving the flesh as pure as a newborn babe's, and leaves no bad after effects. It is this kind of a cure that counts.

The following testimonials prove all we say to be true, and the genuineness of the cures are vouched for by the Atlanta Constitution and Journal.

Scrofulous Humor on the Neck and Face.

George Leonard, of Atlanta, writes under date of October 2, 1898: "Blood Balm Co.—I had **scrofulous humor on my face and neck** for the past twelve years. My face would at times raise white blotches and then peel off; also matter and water would run out and discharge, and this again would cause another sore. At times my face was raw and red as a piece of meat. From year to year I tried every remedy that came along, but all to no purpose. The disease got worse instead of better. The sores looked bad and made me feel bad. At last I hit on B. B. B., as it was held out as a more powerful blood remedy than any other. The first bottle of B. B. B. drove the humor out. If I was bad before, I was now ten times worse; but it was the first medicine that had any effect whatever. Nothing could start the humor or poisoned blood before. I reasoned to myself, that, if the humor kept on coming out, I would yet get well. So it has proved. I took six bottles of Botanic Blood Balm. My face is now quite smooth. Numbers of neighbors have taken B. B. B. on seeing the effects of it in my case; and I am happy to say they all speak of B. B. B. in the highest terms."

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Mrs. E Story, of Fredonia Ala, writes under date of Oct. 15, 1898: "Blood Balm Co.—About twenty years ago I was cured of a bad eating ulcer by taking B. B. B. Three large ulcers broke out on my collar bone. I cured these up with B. B. B. Lately an eating cancer broke out in my head and ears, and eat all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me; my case was pronounced hopeless, so I tried B. B. B. again, and was cured once more. I am now 63 years old and am able to walk a mile any time; am strong and healthy. I use a bottle of B. B. B. sometimes, not often; don't need it. The disease made me most deaf. B. B. B. helped my hearing."

Respectfully,
MRS. E. STORY."

Pimples, Blotches, Bumps,

are due too poor, weak, poisoned blood. They should have prompt treatment, or otherwise they very frequently lead on to cancer.

Mrs. S. M. Wilson, Round Mountain, Tex., writes: "A lady friend of mine has for several years been troubled with lumps and pimples on her face and neck, for which she used various cosmetics in order to remove them; but these local applications were only temporary, and left her skin in worse condition. I recommended an internal preparation, known as Botanic Blood Balm (B. B. B.), which I have been using; she used three bottles and all pimples have disappeared; her skin is soft and smooth, and her general health much improved. She expresses herself much gratified, and can recommend it to all who are thus affected."

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Typhoid or any other fever leaves the blood in a terrible weakened condition, hence the patient is likely to be attacked with Catarrh. Many people think Catarrh is a local disease, but in reality is a deep-seated Blood Disease, and only a strong Blood Remedy like B. B. B permanently cures Catarrh.

"Fredonia, Ala., Sept. 28, 1898.

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Send for Free Sample Bottle.

The above testimonials prove enough for any sufferers from Blood Humors that Botanic Blood Balm (B. B. B.) or three B's cures terrible Blood diseases, and that it is worth while to write for a sample bottle. The medicine is for sale by druggists everywhere at $1 per large bottle, or six large bottles for $5, but trial bottles can only be obtained of Blood Balm Co. Write to-day for yourself or friends. Enclose a couple of stamps to pay postage. Address plainly, BLOOD BALM CO., 11 Mitchell St., Atlanta, Georgia, and sample bottle of B. B. B. and valuable pamphlet on Blood and Skin Diseases will be sent you by return mail.

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Will not some of our lady readers, who are especially interested in a good household department, send in some recipes, voluntarily? Thus far only one friend of the paper has sent any contributions to this woman's corner, without having received a personal letter requesting her to do so. It is our desire to make this, after a fashion, a woman's exchange. So many seem to think that in offering ideas or recipes they are rather setting themselves up as teachers. If you will think about it, this is hardly fair to the rest of us, who do tell what we think will be helpful to others. Any name or initial may be signed. This is entirely left to the preference of the writer. We have taken the liberty of signing the names thus far of those personal friends who have been kind enough to help us; but please understand that this is not necessary. It has occurred to us that in having the ladies give their suggestions over their own names, there might be occasions for some correspondence on the subjects discussed, which would possibly be the beginning of a pleasant letter acquaintance. It would be encouraging to have a prompt and hearty response to this request.

Good Parsonages and the Way to Have Them.

For more than a dozen years I have been a traveling preacher, and have had some experience in building and repairing parsonages. There are many things to meet that come up to hinder in the work of providing a home for the preacher and furnishing same. One of the things that hinders the work is the treatment the parsonage and furniture receives from the preacher and his family, and there is considerable complaint with the people on this subject. The people have been very kind and good to do so much in this way for the comfort of the preacher and his family; the good women in some places are growing tired working to build and furnish the parsonage and make it comfortable, and see the treatment the parsonage and furniture gets from the preacher and his family in some places. If we would have good parsonages and have them well furnished we must take good care of the property when in our care. I think the good women would do well to visit the parsonage when the new preacher comes in, and see what there is in the parsonage, and when he leaves, be sure to be there and see what there is, and make a visit once a quarter to see how matters are in the parsonage.

A preacher went to a new charge, where the former pastor had tied his horse to the fine pear tree in the yard, when there was a lot and stall for the horse, and the horse had eaten all the bark off the tree, and it died; this same preacher went to another charge where the preacher had turned his horse and cow in the orchard, and they had destroyed all the fruit trees in the orchard; this same preacher went to another new charge, where the former preacher had turned his stock in the yard, and they had destroyed all the shrubbery, and the furniture was broken and the yard gate was down, the steps at the front gallery broken down, and 28 window panes broken out, etc., etc.

So you see, we have two kinds of preachers. Brother Fixup and Sister Fixup, with a lot of little Fixups, and so they fix things up. Then Brother Tearup and Sister Tearup, and a lot of little Tearups, and they tear things up, and then the people, and especially the good women, are discouraged and ready to say they are done. So if we do not fix up more and tear up less, the people will not fix up for you. If we take care of the parsonage and furniture, the people will take more interest and have more confidence in the preacher and in having good parsonages. I am in for a good home for the preacher, and a good preacher for the parsonage, and a good pounding for the preacher till the preacher loves his people, and acts so his people can and will love him. Yours for good parsonages well filled.—*Jab. in Texas Advocate.*

SICK HEADACHE—The following cure for sick headache has been used with success, and is much to be preferred to powerful drugs, which injure the system, and, if taken repeatedly, are soon found to lose their efficacy. At the same time it is well to remember that pain is nature's danger signal and a warning to rest. After driving off a headache, lie down for an hour or two and keep as quiet as possible during the rest of the day. Neither the brain nor the stomach should be taxed for twenty-four hours. Mix a tablespoonful of cayenne pepper to a thick paste with vinegar, spread it on a strip of thin cloth, which may be folded together, and bind on the forehead, from temple to temple. Then swallow a "pinch" of the pepper—say a quarter of a saltspoonful—in a teaspoonful of vinegar or lemon juice. The plaster will burn, but not blister, and in the course of ten minutes the headache will disappear under the stimulating effect of this treatment.—*Country Gentleman.*

Recipes.

EGG OMELET—Two eggs, one cup of sweet milk, one tablespoonful of flour, a little salt. Mix flour in a little of the milk, to prevent lumping.

MILK BREAD—Three cups morning milk, two boiling water, two tablespoonfuls of meal, a little salt. After it is cool enough, add the meal and enough flour for a stiff batter. Keep it warm, stirring occasionally. After it has risen, make it up with enough flour, but not very stiff. A small piece of lard and a little salt; let rise till the pan is full; then bake, not too slow.

SOFT WAFFLES—Beat two eggs without separating until very light; add to them one-half pint milk. Now add two tablespoonfuls of butter that has been softened, but not melted, two cups of flour; beat thoroughly for about five minutes, then add one heaping teaspoonful baking powder; beat again and they are ready to bake. Excellent.

VEGETABLE SOUP—Put two slices of fat pork on to boil in a pot of salted water, and when it is boiling, add one pint of Irish potatoes sliced, half pint of sliced onions, one small squash, several pods of okra and one or two tomatoes. Let boil slowly until half an hour before taking from the fire, when add one pint each of corn and butter-beans. To add a cup of sweet milk and let boil up just before removing from the fire is a pleasant but not necessary addition. Canned or dried vegetables can be substituted for the fresh, and the soup is better several hours after being made. I need hardly to add that if you are boiling chicken, beef, mutton, squirrel, or even rabbit, the water in which they are cooked is a better foundation than that with the pork, which is given in the absence of them.

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MARRIAGES.

ROAN-CALDWELL.—At the First Presbyterian Church, Winston, N. C., Nov. 23, 1898, by Rev. Robt. E. Caldwell, Mr. Henry Roan and Miss Abbie Caldwell, sister of the officiating minister.

THOMPSON-HALL.—At Cleveland, N. C., Nov. 23, 1898, by Rev. J. Alston Ramsay, D. D., Mr. W. F. Thompson and Miss Sailie W. Hall.

TAYLOR-ADAMS.—At the Presbyterian Church at Mt. Carmel, Tenn., by the Rev. W. R. Potter, Mr. Frank Taylor, of Brownsville, Tenn., to Miss Mariana Adams, of Mt. Carmel, Tenn.

CULBRETH-CONOLY.—Near Antioch, at the residence of G. B. Conoly, father of the bride, Mr. T. G. Culbreth, of Genoa, Fla., and Miss Mary Belle Conoly, of Robeson county, N. C., on December 8th. Rev. P. R. Law officiated.

OBITUARY.

SMITH.—Mr. John L. Smith at his home near Sherwood, N. C., November 30, in the 61st year of his age. He had been a member of the church twenty-five years, and by reason of a consistent walk he commanded the confidence and esteem of all who knew him. His remains were laid to rest in the family cemetery in the presence of a large assemblage of friends and brethren. May the Lord comfort the bereaved family. Blessed are the dead who die in the Lord. R.

Lauch B. McLaurin, the oldest and one of the most prominent members of our little church at Gibson, N. C., entered into rest December 8th, 1898, aged seventy-two years and ten months. His body sleeps in the cemetery at Bennettsville, S. C., awaiting the resurrection of the just. W. B. A.

Died in Aurora, Beaufort county. N. C., Nov. 12th, 1896, J. Fowle, son of Mr. and Mrs. J. H. Jarvis, aged a little over ten years.

This little boy was a child of the covenant. His father a faithful elder, consecrated to the Master's service and zealous for the growth of his church—his mother a gentle, tender, devoted Christian—their home a Bethel. The dear boy was especially susceptible to religious truth. Of handsome appearance and bright mind, he seemed most attractive when learning of Jesus and lifting his sweet voice to God in songs of gladness. He bore his great sufferings with great fortitude and patience, spending most of his lucid intervals in earnest and touching prayers or in pathetic songs of praise. His feeble voice, striving to raise a hymn of devotion, grew silent in death only to unite with the "white robed" in the "songs of Moses and the Lamb." "Suffer the little children to come unto Me." "He cannot come back to us, but we can go to him." May the "Comforter" bind up the broken hearted and comfort the entire family and help them to say, "The Lord gave and the Lord has taken away, blessed be the name of the Lord." C. M. P.

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At a reception in honor of President McKinley last winter, a little girl came with her mother. Instead of just shaking hands, like the grown folk, this little maiden put up her mouth to be kissed. She was a very little girl, and her mouth was very sweet. Before anybody could realize it, the President stooped and kissed her.

"Why, Dollie," cried her astonished mother, "how could you?"

"Well," said the little girl, "I fought it would be interestin' to tell my grandchildren."

A lady teacher told a schoolboy to name the Presidents, and when he replied that he couldn't the teacher said, "When I was as old as you I could name all the Presidents in their order."

The boy replied with more candor than politeness, "There were only a few Presidents then."

As a brick fell from a carrier's hod it knocked down a Spanish flag displayed from a store front below. "That must have been an American brick," said a passer-by. "Yes," said the hod-carrier above; "but it was of Oirish descint."

The annexation of Jerusalem would swell the German Emperor almost to the bursting point. We would have an "I and Solomon" manifesto in about fifteen minutes after the deed was signed."—*Minncapolis Journal.*

A servant was asked if she was likely to remain long in her new place. "Thanky, yes," said she. "I think I am likely to stay some time; the missus is a puffect lady, and don't know a broom from a dish-cloth."

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NORTH CAROLINA PRESBYTERIAN.

ESTABLISHED 1858. CHARLOTTE, N. C., DEC 22, 1898. VOL XL—No. 51-52.

Not to Jerusalem's palm-welcomed King.
Not to the man reviled on Calvary's height,
Not to the risen God, my heart doth lift
In wondering awe to-night:

But to the Baby, shut from Bethlehem's Inn,
About whose feet the wise, dumb creatures pressd;
The downy head, the little nestling hands,
On Mary's breast.

There were so many ways Thou couldst have come,—
Lord of incarnate life and form Thou art,—
That Thou shouldst choose to be a helpless Babe,
Held to a woman's heart,

Doth seem Thy tenderest miracle of love;
For this, more wondrous than Love sacrificed,
All women, till the utmost stars grow dim,
Must love Thee, Christ!

—*Edna Proctor Clarke in The Century.*

Our Christmas Carols.

What changes since we heard them last
What voices missing from the strain!

"A merry Chrismas friends" we said,
Yet dared not meet each other's eyes,
Lest inconsiderate tears should rise
To show our thoughts were with the dead.
What thoughts are hers in paradise?
Does she remember us to-day—
Sending long loving looks this way,
Across the boundless sea of skies?
"Glory to God" the children sang.

"Amen!" our hearts responded low.
For still we felt that something sweet
And sacred from her parting feet
Fell on these winding ways below,
Life's subtle meanings to complete,—
To teach us haply, we may make
Our lives the fairer for her sake,
Our birth-robe from her winding sheet.
And "Peace on earth" the children sang.

"Amen!" we said, for peace alone
Can fitly fill mirth's vacant place,
And rule the feast with such good grace
That sorrow may forget to moan,
And Christ may be our Christmas guest,
And turn the silent tears that shine
On each bowed face, to rare, new wine
Of glad submissiou—last and best.
"Good will to men!" the children sang.

"Amen!" we answered yet once more;
For still, as year by year we greet
A narrower circle, hearts must beat,
And hands clasp closer than before,
To friends, (to foes, if such we meet)
We reach our hands with love new-born,
That God be praised this Christmas morn
And Christ be all in all most sweet.
"Amen! Amen!" the children sang.

—*Selected.*

A Merry Christmas to all!

May the peace that fell upon earth when the Lord was born descend into every home into which these words shall come. May the old people sitting around the fire recall many happy memories of the days gone by and live their young lives over again in their sympathy with the children's merriment. May the fathers and mothers know the joy of giving good gifts unto their children. Greater joy as greater love has the Heavenly Father for his own. And because the Lord of life and glory became a little child, blessed be all the children for his dear sake. Christmas is above all things else, the children's day. Let it be so filled with love for them that whether the gifts be costly or simple, whether many or few, the associations of home and childhood and peace may remain a blessed memory for them when far from the sheltering roof-tree the storms of life are beating in their faces. So that, whether the earthly home be broken up or not in the changes and chances of earth, their thoughts may ascend lovingly and longingly to the Father's House and the widening circle of loved ones there.

And may those who live lonely, to whom bereavement and desolation has come, for whom there is no childish prattle or for whom the children's voices are stilled on earth, remember that into a home among strangers, shut out from the homes of Bethlehem, there entered the Light of the World, the Saviour of Mankind.

It would have been humiliation enough for the Christ to have been born in Herod's palace. He was in the beginning with God and the world was made by him. But he was born in a stable and cradled in a manger, that the light which streams through the ages from Bethlehem might illumine with its radiance the humblest home and cheer the lowliest lot. That was the distinctive part of the sign which the angel gave to the shepherds that they might find the Lord. There were other babes in Bethlehem, and every one of them was wrapped in swaddling clothes. There was only one to be found lying in a manger, and he the King of Heaven.

How much the world owes to the life that began on earth in such lowly fashion. "In those days there went out a decree from Cæsar Augustus that all the world should be taxed." That gives an idea of the degree of civil and religious liberty to which the civilization of the world had arrived when Christ was born. Popular government had been tried in Judea, and the people chose a king. Alexander of Macedon made an empire upon the foundation of the factious little Republics of Greece; and when Augustus Cæsar became emperor of Rome, it marked the failure of the last experiment of popular government among people who had not the saving principles of the Christian religion.

So that Augustus Cæsar was master of the world, its temporal and spiritual sovereign. He was not only Imperator but Pontifex Maximus and he was able to issue a decree which should reach to Nazareth in far-off Galilee and lay hold upon two humble peasants, to send them a long and inconvenient journey, contrary to their patriotic instincts and perhaps their religious principles as well, to be enrolled for taxation with all the rest of the world, in order that Cæsar might have his tribute.

But in Bethlehem a King was born who should rule the hearts of men with universal sway. And among the laws of His kingdom he decreed, "Call no man master, one is your master." "If any will be great among you let him be your servant." And slowly the leaven of that principle began to work. Long misunderstood in the Church, long obscured in the State, it is to-day the foundation principle of every enlightened government, and of every living nation. The ruler of the people is the servant of the people and Jesus Christ alone is Lord of the conscience. Thus far have we come from the days when in every civilized land the power of life and death, of liberty and slavery, of woman's honor and childhood's peace was in the hands of one man to do with them as he decreed, while the "world itself was a safe and dreary prison for his foes."

So we owe all that makes home dear and life sweet, to the birth ofthe Babe in Bethlehem, the incarnation of the Son of God. In our joy may we remember Him for whom the day is named. And let our hearts overflow in love toward our fellowmen bound together in one great brotherhood with Him. Let His humble dwelling-place remind us of the poor and the friendless and the outcast that their lives may be made brighter through our thoughtfulness. And let Christ reign in our hearts, let Him be the welcome guest at every happy fireside as He was at the wedding-feast of Cana. For unto you is born this day a Saviour, which is Christ, the Lord.

And as the wise men brought gifts fit for a king, let our gifts be unto Him. The demands of a foolish fashion for expensive gifts to social acquaintances are like to mar the beautiful custom of the Christmas Gift. Let our gifts be unto Him. So, whether in the blessings of the poor, the mirth of the children, or the grateful joy of our loved ones, Christ will be glorified on Christmas Day.

Ah! Blessed Christ. The world would be dark indeed without the light that fell upon earth when Thou wast born. And Thou art one of us—born of a woman, brother of all mankind. May the love of grateful hearts be given Thee instead of frankincense and myrrh, and Thy worshippers from the East and the West meet in adoration at Thy throne. Thanks be unto God for His unspeakable gift.

CONTRIBUTED.

The Distinctive Element in Christian Morality---Introductory Paper.

Rev. E. Mac Davis.

A crucified Christ—the power of God and the wisdom of God—the distinctive element in Christian morality. This is our subject.

"Talk we of morals? O Thou Bleeding Lamb,
The grand morality is that Cross of Thine."

Did Jesus Christ enlarge the basis of morality? Did his disciples make any discoveries in ethics? In this discussion, we pass by the various minor schools of opinion to note only the two greater and antagonistic schools, alike extreme each in its claims. The one delights to picture Judaism and Heathenism playing into each others hands and to show the game resulting in Christianity. Christ's teachings are declared to be little more than a clever mixture of truths compounded in the terrible mortar of history; the fruit of the bridal bed made for the East and the West by Alexander and brought forth in an age of syncretism; the incoherent and ill digested residue of the ancients; or, to speak more respectfully, only a better stage of natural religion—maybe a full-blown rose, but on a bush sprung from the ground. The other school insists that Heathenism is a tacit Christianity; Gentilism only a distorted copy of primordial truth; and that it kindled its faded taper at the Gospel light, whether furtively or unconsciously taken; that Socratism is only a scion grafted on Judaism; that Platonism is an *Atticised Mosaism*, so to speak, and that Seneca's Essays are really Seneca's expressions of Paul's thoughts. Though this school finds no historical contact between the Stoic moralists and the Jewish and New Testament writers, they still attribute the similarity to some subtle infiltration of thought; but stop not to show that the Scriptures are the original reservoir—the very point in debate. Which of these two schools is right? Neither. It is our task to prove it.

"We have faith in God and Naure.
We believe that in all ages
Every human heart is human.
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not.
Their feeble hands, and helpless
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

The first school was headed by Porphyry. He among others of his day insisted that Pythagoras and Theosebius anticipated many of the virtues and deeds of Christ. Celsus professed to find in Christianity only *parakousmata* from the teachings of Plato; only traditional exscripts; not content with this he arrayed the one against the other. Philostratus wrote a life of Appolonius of Tyana, which he hoped would match that of Christ. During the Renaissance the Humanists in Italy, stimulated by the muse of Dante, the sonnets of Petrarch, and the tales of Boccacio, drew their inspiration from the masterpieces of ancient literature and art. In this revolt from the position of the school men they went to another extreme. They lauded the study of Pagan authors as the only source of human culture; and found more nobility in ancient philosophy than in Christian. And, no wonder; because for the commandments of Christ there had been substituted the traditions of men; and for the symmetrical body of Biblical truth the distorted form of composite theologies. Rhetoricians associated Greek and Roman heroes with Bible characters. With Paul they put Plato, and with Isaaiah they put Plotinus, and with Christ—Seneca, or Cicero, or Marcus Aurelius, as the mood might strike them. There was a free intermingling of truths drawn from every source, and many did not hesitate to claim to find more tender precepts in Platonism than in Christianity. Marsilio Ficino, an enthusiastic student of the classics, and at the same time a conscientious priest, wrote erudite theological works and sought to find in the teachings of his favorite philosopher anticipations of Christian doctrine. He kept a light burning before the image of "the divine Plato," and proposed that his works should be publicly read in the church as of equal authority with the Scriptures.

"Peter's keys some christened Jove adorn,
And Pan to Moses lends his Pagan horn,
And graceless Venus is to a Virgin turned."

The classic authors, who seemed "from long continuous silence hoarse," awoke and were again studied. *The Everlasting Gospel*, written during this period, delights to dwell on the development of human history and seeks to show how the face of man reflects the glory of God. Langland, in *Piers' Ploughman*, makes reason and conscience the guides of the soul.

"Other futures stir the world's great heart,
Europe is come to her majority
And enters on the vast inheritance,
Won from the tombs of mighty ancestors,
The seeds, the gold, the gems, the silent harps
That lay deep buried, with the memories of old renown.
* * * * * * * *
For now the old epic voices ring again,
And vibrate with the heat and melody,
Stirred by the warmth of old Ionian days.
The martyred sage, the Attic orator,
Immediately incarnate, like the gods
In spiritual bodies, winged words,
Holding a universe impalpable,
Find a new audience."

Thus in the days before the Council of Nice, and again during the Renaissance, the originality of Christ's teachings was questioned and their pre-eminence denied. Once again in these last years the same contention is made—these years of Comparative Ethics and Parliaments of Religion. Perhaps this last era may be dated from the time when Voltaire searched Chinese philosophy for passages parallel to Christ's teachings and delighted in the *Eyour Veda*, a pretended ancient *Work*, containing the essential truths of Christianity. Voltaire has been followed by a host of others. M. Leblois lately published a large work entitled: *The Bible and Religious Institutions of Humanity*, in which he cited a number of precepts from the Pagan literatures in order to set forth their pre-eminent glory. Renouf claimed to find every Christian virtue in the morality of Egypt. A thesis has been published in which a number of precepts in the New Testament were quoted as being also in the *Talmud*. But the *Talmud* was compiled in 209 A. D.! We assert on the authority of Franz Delitzsch that with the exception of Hillel all the Talmudical teachers whose maxims correspond to the words of the New Testament are of a far later date than Jesus and the records of Christianity. Bolingbroke claims that: "The precepts of Christianity are derived from Platonism." Buckle says: "To assert that Christianity communicated to men moral truths previously unknown, argues on the part of the asserter either gross ignorance or else wilful fraud." M. Havet declares: "Christianity has simply added the *cross*—(mark the word)—and inscribed its name upon the edifice erected by the great philosophers." The author of *Ecce Homo* questions: "What has Christianity added to 'our theoretic knowledge of morality? It may have made men practically more moral; but has it added anything to Aristotle's Ethics?" M. Renan in *Les Apostres* assumes that Christianity corresponded to the dominant moral and mental tendencies of the time of the Advent so perfectly that these tendencies secured its triumph. Denis has elaborated this hypothesis and traces the full political, legal and religious revolution of the beginning of the Christian era to the leaven of the moral ideas of Cicero.

This tracing is merely gratuitous; and another acting on it has painted in the person of that great Eclectic a Pagan in whom all the Christian virtues were found in their perfection and that with the avowed purpose of proving the Gospel needless. We are not objecting to that habit much indulged in by a considerable school, of calling Cicero a Christian before Christ. We do find in his writings a certain philosophical grandeur and a volume of moral sap. Beyond this we cannot go. Cicero saw in man his type and never ceased to be a sceptic towards the gods. We predicate of him, as has been predicated of all the stoics: A man of prosaic mould, whose motto was common sense, whose creed was sobriety and self restraint, whose practice was to check the flight of emotions, and whose ideal was bounded by the horizon of material things. It would have been more to the point had Renan and his school successfully classed Christ as a Pharisee, and Sadducee or an Essene. To give them a wider theatre; why did they not explain his character by an appeal to the "Religious Exclusiveness" of the Jew, or to the "Intellectualism of Plato," or to the "Physical prowess" of the Roman? If that character is but a natural phenomenon one of these ideals of the contemporary world ought to account for it. But do they? Perhaps Renan feared the scorn of John Stuart Mill, who laughs at the suggestion that the character of Christ is the creation of his immediate followers. Perhaps Renan had the thought of Rosseau in mind. "The inventors of such a history as the Gospel would have been not less remarkable than its subject; and the utter reversal of the ordinary laws of a people's mental development would have been itself a miracle." It is enough to note that Renan did not trace the formation of the Christian *myth* to any one of these sources. He contents himself by admitting that Christianity is a unique fact and then seeks to set it aside by arguing that a unique thing is not necessarily a miraculous thing. He illustrates his argument by showing that Hellenism is as much a miracle of beauty as Christianity is a miracle of sanctity. We admit this and also those detailed facts zealously urged: The poetry of Homer, the statues of Phidias and Praxiteles, the painting of the Italian Renaissance, the dramas of Shakespeare—represent levels once attained and not again. We are pleased that our opponents should themselves point out these truths. It is enough for our purpose that they put even this humanitarian estimate upon Christ's characier. With this admission, we urge the one absolutely silencing fact to all such objections; Christianity is a phenomenon in the moral world while Hellenism is one merely in the mental and æsthetic world. A unique fact in one sphere does not explain a unique fact in another. We dismiss Renan's poetical rhetoric with the sober remark of Schleirmacher. "Of all the sects then in vogue none ever claimed Jesus as representing it; none ever branded him with the reproach of apostacy from its tenets." Again Emerson says, "Christianity is in Plato's *Phaedo*." He did not mean that statement for prose. His rhetoric forced him to it. "Plato is philosophy, and philosophy Plato—at once the glory and the shame of mankind, since neither Saxon, nor Roman have availed to add any idea to his categories. * * * How many great men Nature is incessantly sending up out of night to be his men. Platonists! the Alexandrians a constellation of genius; the Elizabethans not less; * * * Calvinism is in his Phaedo; Christianity is in it. Mahometanism draws all its philosophy in its hand-book of morals, the *Akhlak-y-Jalay* from him. Mysticism finds in Plato all its texts. * * * How Plato came thus to be Europe and philosophy and almost literature is the problem for us to solve." Now, whatever else we do, we must not put Emerson, the mystic, into the atmosphere of the dogmatist nor judge the poet by the rules of logic. However logically we might do it, to do it would be illogical. He, himself adds, "It is of the essence of poetry to spring like the rainbow daughter of wonder from the invisible, to abolish the past and to refuse all history."

But we have not time to meet these objections one by one, and this is not the place. We sum them up; briefly suggest the position of the opposing school; then attempt to refute them both; and to establish out thesis—*A crucified Christ, the Power of God and the Wisdom of God—the Distinctive Element in Christiau Morality*.

To sum up: "*Christianity as Old as Creation or the Gospel a Republication of the Religion of Nature.*" This title of a curious book put forth by one Tyndal a century and more ago well embraces this class of objections to the Scriptures. If we do not misjudge the writers who urge these objections they are all like Strauss and "would place Christ in the Chapel of Alexander Severns where, with Orpheus and Homer, he has to stand beside not only Moses but also Mohammed and must not be ashamed of the society of Alexander, and Cæsar, Raphael and Mozart." But Christ will not stay in that chapel. Pious hands and philosophic minds will not suffer him. Bolingbroke is met by Schopenhauer, who insists that the purely ethical portion of Christianity is unassailable. Buckle is met by Emmanuel Kant; and Kant knows no reason why men insist on ascribing the excellent morality of our books to the progress of philosophy. Their morality which is derived from the gospel, was Christian before it was philosophical. Havet and Renan, the sentimental Frenchmen, are met by Herbert Spencer. He regards the ethical principles of our Lord as destined to be the crowning glory of humanity in the future. Evolution itself is unable to conceive of anything nobler or truer than Christ's laws and precepts. Jesus is the "Crystal Christ" that Sidney Lanier called him and philosophic minds as well as pious voices cry out to him.

"But Thee, but Thee, O Sovereign Seer of time,
But Thee, O poet's Poet, Wisdom's Tongue,
But Thee, O man's best Man, O Love's best Love.
O perfect Life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest.
What if, or yet, what mole, what flaw, what lapse
What least defect or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp or sleep's, or death's,
Oh what amiss may I forgive in Thee
Jesus, good Paragon, thou Crystal Christ."

[For the North Carolina Presbyterian.]

Meditations of a Country Parson on the Vacancy in Some Neighboring Congregations.

Dear Editor: Please convey my humble acknowledgments to the brother who has been inside the D. D. factory for his response to my inquiries. Like the same Scriptural character to whom he alludes, "Mine eyes have been enlightened, now that I have tasted a little of this honey." Hereafter the Country Parson will be able to read between the lines, and see *Dr. Prolificus, Dr. Influentissimus*, and not infrequently I hope, *Dr. Solid-Worth*, where the uninitiated see only the bare letters, *D. D.*

And now the Country Parson turns again to the North Carolina Presbyterian for light upon some difficult questions raised by the vacancy in the neighboring churches of Ephesus and Miletus. These churches constitute one pastorate, and for several years have been under the pastoral care of Rev. Jedediah McIlhenny, D. D. This excellent brother has resigned his charge and the Presbytery of Asia Minor has accepted the same. He has attended the funeral of his late pastorate held in both churches, and been presented with a copy of the obituary notices beginning: "Whereas, our beloved pastor has resigned his charge; therefore, be it resolved," etc., etc. By the way, when these resolutions were voted upon in the congregational meeting of the church at Ephesus, there were two dissenting votes. One of them was cast by a determined opponent of the ex-pastor, who thought they were meant for the truth, and the other cast by the ex-pastor's uncompromising friend, who thought they were meant for—something else. And so the Rev. Dr. McIlhenny and his family have turned their faces to the cold, cold world, and the churches are as sheep without a shepherd. Now why is this? muses the Country Parson in his solitary rambles.

Well, the Rev. Jedediah was not altogether without fault—few preachers are. I did hear that he did not always show that deference to the sessions of his churches which a more prudent pastor would have shown. They say that when the District Sunday School Convention met in the church at Miletus, the first thing the elders knew of the impending event was a notice from the pulpit stating the fact and naming the time.

I also infer that there was another serious defect in our brother's administration of his churches from the fact that they never did come up with their apportionments for Home Missions, Education, etc. I imagine that if Dr. McIlhenny had been a countryman he would have been afraid to milk his cows for fear they would go dry. You see, to carry out the figure, that not only did those cows go dry, but they ended up the matter by kicking over the milkman.

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J. K.

NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858. CHARLOTTE, N. C., DEC 22, 1898. VOL XL—NO. 51-52.

Not to Jerusalem's palm-welcomed King,
Not to the man reviled on Calvary's height,
Not to the risen God, my heart doth lift
In wondering awe to-night:

But to the Baby, shut from Bethlehem's Inn,
About whose feet the wise, dumb creatures pressd;
The downy head, the little nestling hands,
On Mary's breast.

There were so many ways Thou couldst have come,—
Lord of incarnate life and form Thou art,—
That Thou shouldst choose to be a helpless Babe,
Held to a woman's heart,

Doth seem Thy tenderest miracle of love;
For this, more wondrous than Love sacrificed,
All women, till the utmost stars grow dim,
Must love Thee, Christ!

—Edna Proctor Clarke in The Century

Our Christmas Carols.

What changes since we heard them last
What voices missing from the strain!

"A merry Christmas friends" we said,
Yet dared not meet each other's eyes,
Lest inconsiderate tears should rise
To show our thoughts were with the dead.
What thoughts are hers in paradise?
Does she remember us to-day—
Sending long loving looks this way,
Across the boundless sea of skies?
"Glory to God" the children sang.

"Amen!" our hearts responded low,
For still we felt that something sweet
And sacred from her parting feet
Fell on these winding ways below,
Life's subtle meanings to complete,
To teach us haply, we may make
Our lives the fairer for her sake,
Our birth-robe from her winding-sheet
And "Peace on earth" the children sang.

Amen!" we said, for peace alone
Can fully fill mirth's vacant place,
And rule the feast with such good grace
That sorrow may forget to moan,
And Christ may be our Christmas guest,
And turn the silent tears that shine
On each bowed face, to rare, new wine
Of glad submission—last and best.
"Good will to men!" the children sang.

Amen!" we answered yet once more,
For still, as year by year we greet
A narrower circle, hearts must beat,
And hands clasp closer than before,
To friends, (to foes, if such we meet)
We reach our hands with love new-born,
That God be praised this Christmas morn
And Christ be all in all most sweet
"Amen! Amen!" the children sang.

Selected.

A Merry Christmas to all!

May the peace that fell upon earth when the Lord was born descend into every home into which these words shall come. May the old people sitting around the fire recall many happy memories of the days gone by and live their young lives over again in their sympathy with the children's merriment. May the fathers and mothers know the joy of giving good gifts unto their children. Greater joy as greater love has the Heavenly Father for his own. And because the Lord of life and glory became a little child, blessed be all the children for his dear sake. Christmas is above all things else, the children's day. Let it be so filled with love for them that whether the gifts be costly or simple, whether many or few, the associations of home and childhood and peace may remain a blessed memory for them when far from the sheltering roof-tree the storms of life are beating in their faces. So that, whether the earthly home be broken up or not in the changes and chances of earth, their thoughts may ascend lovingly and longingly to the Father's House and the widening circle of loved ones there.

And may those who live lonely, to whom bereavement and desolation has come, for whom there is no childish prattle or for whom the children's voices are stilled on earth, remember that into a home among strangers, shut out from the homes of Bethlehem, there entered the Light of the World, the Saviour of Mankind.

It would have been humiliation enough for the Christ to have been born in Herod's palace. He was in the beginning with God and the world was made by him. But he was born in a stable and cradled in a manger, that the light which streams through the ages from Bethlehem might illumine with its radiance the humblest home and cheer the lowliest lot. That was the distinctive part of the sign which the angel gave to the shepherds that they might find the Lord. There were other babes in Bethlehem, and every one of them was wrapped in swaddling clothes. There was only one to be found lying in a manger, and he the King of Heaven.

How much the world owes to the life that began on earth in such lowly fashion. "In those days there went out a decree from Cæsar Augustus that all the world should be taxed." That gives an idea of the degree of civil and religious liberty to which the civilization of the world had arrived when Christ was born. Popular government had been tried in Judea, and the people chose a king. Alexander of Macedon made an empire upon the foundation of the factious little Republics of Greece; and when Augustus Cæsar became emperor of Rome, it marked the failure of the last experiment of popular government among people who had not the saving principles of the Christian religion.

So that Augustus Cæsar was master of the world, its temporal and spiritual sovereign. He was not only Imperator but Pontifex Maximus and he was able to issue a decree which should reach to Nazareth in far-off Galilee and lay hold upon two humble peasants, to send them a long and inconvenient journey, contrary to their patriotic instincts and perhaps their religious principles as well, to be enrolled for taxation with all the rest of the world, in order that Cæsar might have his tribute.

But in Bethlehem a King was born who should rule the hearts of men with universal sway. And among the laws of His kingdom he decreed, "Call no man master, one is your master." "If any will be great among you let him be your servant." And slowly the leaven of that principle began to work. Long misunderstood in the Church, long obscured in the State, it is to-day the foundation principle of every enlightened government, and of every living nation. The ruler of the people is the servant of the people and Jesus Christ alone is Lord of the conscience. Thus far have we come from the days when in every civilized land the power of life and death, of liberty and slavery, of woman's honor and childhood's peace was in the hands of one man to do with them as he decreed, while the "world itself was a safe and dreary prison for his foes."

So we owe all that makes home dear and life sweet, to the birth of the Babe in Bethlehem, the incarnation of the Son of God. In our joy may we remember Him for whom the day is named. And let our hearts overflow in love toward our fellowmen bound together in one great brotherhood with Him. Let His humble dwelling-place remind us of the poor and the friendless and the outcast that their lives may be made brighter through our thoughtfulness. And let Christ reign in our hearts, let Him be the welcome guest at every happy fireside as He was at the wedding-feast of Cana. For unto you is born this day a Saviour, which is Christ, the Lord.

And as the wise men brought gifts fit for a king, let our gifts be unto Him. The demands of a foolish fashion for expensive gifts to social acquaintances are like to mar the beautiful custom of the Christmas Gift. Let our gifts be unto Him. So, whether in the blessings of the poor, the mirth of the children, or the grateful joy of our loved ones, Christ will be glorified on Christmas Day.

Ah! Blessed Christ. The world would be dark indeed without the light that fell upon earth when Thou wast born. And Thou art one of us—born of a woman, brother of all mankind. May the love of grateful hearts be given Thee instead of frankincense and myrrh, and Thy worshippers from the East and the West meet in adoration at Thy throne. Thanks be unto God for His unspeakable gift.

CONTRIBUTED.

The Distinctive Element in Christian Morality---Introductory Paper.

REV. E. MAC DAVIS.

A crucified Christ—the power of God and the wisdom of God—the distinctive element in Christian morality. This is our subject.

"Talk we of morals? O Thou Bleeding Lamb,
The grand morality is that Cross of Thine."

Did Jesus Christ enlarge the basis of morality? Did his disciples make any discoveries in ethics? In this discussion, we pass by the various minor schools of opinion to note only the two greater and antagonistic schools, alike extreme each in its claims. The one delights to picture Judaism and Heathenism playing into each others hands and to show the game resulting in Christianity. Christ's teachings are declared to be little more than a clever mixture of truths compounded in the terrible mortar of history; the fruit of the bridal bed made for the East and the West by Alexander and brought forth in an age of syncretism; the incoherent and ill digested residue of the ancients; or, to speak more respectfully, only a better stage of natural religion—maybe a full-blown rose, but on a bush sprung from the ground. The other school insists that Heathenism is a tacit Christianity; Gentilism only a distorted copy of primordial truth; and that it kindled its faded taper at the Gospel light, whether furtively or unconsciously taken; that Socratism is only a scion grafted on Judaism; that Platonism is an *Atticised Mosaism*, so to speak, and that Seneca's Essays are really Seneca's expressions of Paul's thoughts. Though this school finds no historical contact between the Stoic moralists and the Jewish and New Testament writers, they still attribute the similarity to some subtle infiltration of thought; but stop not to show that the Scriptures are the original reservoir—the very point in debate. Which of these two schools is right? Neither. It is our task to prove it.

"We have faith in God and Naure.
We believe that in all ages
Every human heart is human.
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not.
Their feeble hands, and helpless
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

The first school was headed by Porphyry. He among others of his day insisted that Pythagoras and Theosebius anticipated many of the virtues and deeds of Christ. Celsus professed to find in Christianity only *parakousmata* from the teachings of Plato; only traditional exscripts; not content with this he arrayed the one against the other. Philostratus wrote a life of Appolonius of Tyana, which he hoped would match that of Christ. During the Renaissance the Humanists in Italy, stimulated by the muse of Dante, the sonnets of Petrarch, and the tales of Boccacio, drew their inspiration from the masterpieces of ancient literature and art. In this revolt from the position of the school men they went to another extreme. They lauded the study of Pagan authors as the only source of human culture; and found more nobility in ancient philosophy than in Christian. And, no wonder; because for the commandments of Christ there had been substituted the traditions of men; and for the symmetrical body of Biblical truth the distorted form of composite theologies. Rhetoricians associated Greek and Roman heroes with Bible characters. With Paul they put Plato, and with Iasaiah they put Plotinus, and with Christ—Seneca, or Cicero, or Marcus Aurelius, as the mood might strike them. There was a free intermingling of truths drawn from every source, and many did not hesitate to claim to find more tender precepts in Platonism than in Christianity. Marsilio Ficino, an enthusiastic student of the classics, and at the same time a conscientious priest, wrote erudite theological works and sought to find in the teachings of his favorite philosopher anticipations of Christian doctrine. He kept a light burning before the image of "the divine Plato," and proposed that his works should be publicly read in the church as of equal authority with the Scriptures.

"Peter's keys some christened Jove adorn,
And Pan to Moses lends his Pagan horn,
And graceless Venus is to a Virgin turned."

The classic authors, who seemed "from long continuous silence hoarse," awoke and were again studied. *The Everlasting Gospel*, written during this period, delights to dwell on the development of human history and seeks to show how the face of man reflects the glory of God. Langland, in *Piers' Ploughman*, makes reason and conscience the guides of the soul.

"Other futures stir the world's great heart,
Europe is come to her majority
And enters on the vast inheritance,
Won from the tombs of mighty ancestors,
The seeds, the gold, the gems, the silent harps
That lay deep buried, with the memories of old renown.
* * * * * * * *
For now the old epic voices ring again,
And vibrate with the heat and melody,
Stirred by the warmth of old Ionian days.
The martyred sage, the Attic orator,
Immediately incarnate, like the gods
In spiritual bodies, winged words,
Holding a universe impalpable,
Find a new audience."

Thus in the days before the Council of Nice, and again during the Renaissance, the originality of Christ's teachings was questioned and their pre-eminence denied. Once again in these last years the same contention is made—these years of Comparative Ethics and Parliaments of Religion. Perhaps this last era may be dated from the time when Voltaire searched Chinese philosophy for passages parallel to Christ's teachings and delighted in the *Eyour Veda*, a pretended ancient *Work*, containing the essential truths of Christianity. Voltaire has been followed by a host of others. M. Leblois lately published a large work entitled: *The Bible and Religious Institutions of Humanity*, in which he cited a number of precepts from the Pagan literatures in order to set forth their pre-eminent glory. Renouf claimed to find every Christian virtue in the morality of Egypt. A thesis has been published in which a number of precepts in the New Testament were quoted as being also in the *Talmud*. But the *Talmud* was compiled in 209 A. D.! We assert on the authority of Franz Delitzsch that with the exception of Hillel all the Talmudical teachers whose maxims correspond to the words of the New Testament are of a far later date than Jesus and the records of Christianity. Bolingbroke claims that: "The precepts of Christianity are derived from Platonism." Buckle says: "To assert that Christianity communicated to men moral truths previously unknown, argues on the part of the asserter either gross ignorance or else wilful fraud." M. Havet declares: "Christianity has simply added the *cross*—(mark the word)—and inscribed its name upon the edifice erected by the great philosophers." The author of *Ecce Homo* questions: "What has Christianity added to our theoretic knowledge of morality? It may have made men practically more moral; but has it added anything to Aristotle's Ethics?" M. Renan in *Les Apostres* assumes that Christianity corresponded to the dominant moral and mental tendencies of the time of the Advent so perfectly that these tendencies secured its triumph. Denis has elaborated this hypothesis and traces the full political, legal and religious revolution of the beginning of the Christian era to the leaven of the moral ideas of Cicero.

This tracing is merely gratuitous; and another acting on it has painted in the person of that great Eclectic a Pagan in whom all the Christian virtues were found in their perfection and that with the avowed purpose of proving the Gospel needless. We are not objecting to that habit much indulged in by a considerable school, of calling Cicero a Christian before Christ. We do find in his writings a certain philosophical grandeur and a volume of moral sap. Beyond this we cannot go. Cicero saw in man his type and never ceased to be a sceptic towards the gods. We predicate of him, as has been predicated of all the stoics: A man of prosaic mould, whose motto was common sense, whose creed was sobriety and self restraint, whose practice was to check the flight of emotions, and whose ideal was bounded by the horizon of material things. It would have been more to the point had Renan and his school successfully classed Christ as a Pharisee, and Sadducee or an Essene. To give them a wider theatre; why did they not explain his character by an appeal to the "Religious Exclusiveness" of the Jew, or to the "Intellectualism of Plato," or to the "Physical prowess" of the Roman? If that character is but a natural phenomenon one of these ideals of the contemporary world ought to account for it. But do they? Perhaps Renan feared the scorn of John Stuart Mill, who laughs at the suggestion that the character of Christ is the creation of his immediate followers. Perhaps Renan had the thought of Rosseau in mind. "The inventors of such a history as the Gospel would have been not less remarkable than its subject; and the utter reversal of the ordinary laws of a people's mental development would have been itself a miracle." It is enough to note that Renan did not trace the formation of the Christian *myth* to any one of these sources. He contents himself by admitting that Christianity is a unique fact and then seeks to set it aside by arguing that a unique thing is not necessarily a miraculous thing. He illustrates his argument by showing that Hellenism is as much a miracle of beauty as Christianity is a miracle of sanctity. We admit this and also those detailed facts zealously urged: The poetry of Homer, the statues of Phidias and Praxiteles, the painting of the Italian Renaissance, the dramas of Shakespeare—represent levels once attained and not again We are pleased that our opponents should themselves point out these truths. It is enough for our purpose that they put even this humanitarian estimate upon Christ's characier. With this admission, we urge the one absolutely silencing fact to all such objections; Christianity is a phenomenon in the moral world while Hellenism is one merely in the mental and æsthetic world. A unique fact in one sphere does not explain a unique fact in another. We dismiss Renan's poetical rhetoric with the sober remark of Schleirmacher. "Of all the sects then in vogue none ever claimed Jesus as representing it; none ever branded him with the reproach of apostacy from its tenets." Again Emerson says, "Christianity is in Plato's *Phaedo*." He did not mean that statement for prose. His rhetoric forced him to it. "Plato is philosophy, and philosophy Plato—at once the glory and the shame of mankind, since neither Saxon, nor Roman have availed to add any idea to his categories. * * * How many great men Nature is incessantly sending up out of night to be his men. Platonists! the Alexandrians a constellation of genius; the Elizabethans not less; * * * Calvinism is in his Phaedo; Christianity is in it, Mahometanism draws all its philosophy in its hand-book of morals, the *Akhlak-y-Jalay* from him. Mysticism finds in Plato all its texts. * * * How Plato came thus to be Europe and philosophy and almost literature is the problem for us to solve." Now, whatever else we do, we must not put Emerson, the mystic, into the atmosphere of the dogmatist nor judge the poet by the rules of logic. However logically we might do it, to do it would be illogical. He, himself adds, "It is of the essence of poetry to spring like the rainbow daughter of wonder from the invisible, to abolish the past and to refuse all history."

But we have not time to meet these objections one by one, and this is not the place. We sum them up; briefly suggest the position of the opposing school; then attempt to refute them both; and to establish our thesis—*A crucified Christ, the Power of God and the Wisdom of God—the Distinctive Element in Christiau Morality.*

To sum up: "*Christianity as Old as Creation or the Gospel a Republication of the Religion of Nature.*". This title of a curious book put forth by one Tyndal a century and more ago well embraces this class of objections to the Scriptures. If we do not misjudge the writers who urge these objections they are all like Strauss and "would place Christ in the Chapel of Alexander Severns where, with Orpheus and Homer, he has to stand beside not only Moses but also Mohammed and must not be ashamed of the society of Alexander, and Cæsar, Raphael and Mozart." But Christ will not stay in that chapel. Pious hands and philosophic minds will not suffer him. Bolingbroke is met by Schopenhauer, who insists that the purely ethical portion of Christianity is unassailable. Buckle is met by Emmanuel Kant; and Kant knows no reason why men insist on ascribing the excellent morality of our books to the progress of philosophy. Their morality which is derived from the gospel, was Christian before it was philosophical. Havet and Renan, the sentimental Frenchmen, are met by Herbert Spencer. He regards the ethical principles of our Lord as destined to be the crowning glory of humanity in the future. Evolution itself is unable to conceive of anything nobler or truer than Christ's laws and precepts. Jesus is the "Crystal Christ" that Sidney Lanier called him and philosophic minds as well as pious voices cry out to him.

"But Thee, but Thee, O Sovereign Seer of time,
But Thee, O poet's Poet, Wisdom's Tongue,
But Thee, O man's best Man, O Love's best Love.
O perfect Life in perfect labor writ,
O all-men's Comrade, Servant, King, or Priest.
What if, or yet, what mole, what flaw, what lapse
What least defect or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp or sleep's, or death's,
Oh what amiss may I forgive in Thee
Jesus, good Paragon, thou Crystal Christ."

[For the North Carolina Presbyterian.]

Meditations of a Country Parson on the Vacancy in Some Neighboring Congregations.

DEAR EDITOR: Please convey my humble acknowledgments to the brother who has been inside the D. D. factory for his response to my inquiries. Like the same Scriptural character to whom he alludes, "Mine eyes have been enlightened, now that I have tasted a little of this honey." Hereafter the Country Parson will be able to read between the lines, and see *Dr. Prolificus*, *Dr. Influentissimus*, and not infrequently I hope, *Dr. Solid-Worth*, where the uninitiated see only the bare letters, *D. D.*

And now the Country Parson turns again to the NORTH CAROLINA PRESBYTERIAN for light upon some difficult questions raised by the vacancy in the neighboring churches of Ephesus and Miletus. These churches constitute one pastorate, and for several years have been under the pastoral care of Rev. Jededíah McIlhenny, D. D. This excellent brother has resigned his charge and the Presbytery of Asia Minor has accepted the same. He has attended the funeral of his late pastorate held in both churches, and been presented with a copy of the obituary notices beginning: "Whereas, our beloved pastor has resigned his charge; therefore, be it resolved," etc., etc. By the way, when these resolutions were voted upon in the congregational meeting of the church at Ephesus, there were two dissenting votes. One of them was cast by a determined opponent of the ex-pastor, who thought they were meant for the truth, and the other cast by the ex-pastor's uncompromising friend, who thought they were meant for—something else. And so the Rev. Dr. McIlhenny and his family have turned their faces to the cold, cold world, and the churches are as sheep without a shepherd. Now why is this? muses the Country Parson in his solitary rambles.

Well, the Rev. Jededíah was not altogether without fault—few preachers are. I did hear that he did not always show that deference to the sessions of his churches which a more prudent pastor would have shown. They say that when the District Sunday School Convention met in the church at Miletus, the first thing the elders knew of the impending event was a notice from the pulpit stating the fact and naming the time.

I also infer that there was another serious defect in our brother's administration of his churches from the fact that they never did come up with their apportionments for Home Missions, Education, etc. I imagine that if Dr. McIlhenny had been a countryman he would have been afraid to milk his cows for fear they would go dry. You see, to carry out the figure, that not only did those cows go dry, but they ended up the matter by kicking over the milkman.

But while these were serious faults in the preacher, they were overbalanced by many excellencies, and I am safe in saying that the causes for the dissolution of this pastorate were not all on the preacher's side. I am informed that Elder *Diotrephas Rule or Ruin* is a prominent member of the church at Ephesus, and I also hear that Alexander the Coppersmith's wife, is esteemed a pillar in the church at Miletus. Furthermore, this is not the first time these two churches have been vacant within recent years. My own incumbency does not date back so very far; yet I have seen Rev. Jededíah's predecessor come and go, and leave Diotrephas and Alexander's wife aforesaid, the undisputed possession of the field.

And so far as the present spectator can see, this process of short pastorates and frequent vacancies is likely to afflict these churches indefinitely. A number of candidates have come to spy out the land since Rev. Jededíah McIlhenny, D. D., took his departure. Among them I hear that Rev. Dr. Thomas Aquinas Gad is Elder Diotrephas' choice, but that Mrs. Coppersmith is mightily taken with Rev. C. Spurgeon Please-em-all, of the senior class in the Seminary of Progressive Orthodoxy. Should either of these last become his successor, then I should think that their late pastor had been offering for his late people a prayer similar to that of an inspired apostle in like case, that they might be "rewarded according to their works."

Yours in melancholy meditation,
C. P.

P. S.—It is only fair to add that in these two vacant churches there are a goodly number of truly pious men and women; yet they let an unscrupulous man and a cantankerous woman break up pastorate after pastorate, and keep the two churches in a continual upstir. What is the remedy for this state of things, Mr. Editor? I invoke the same editorial wisdom which appended the foot note to my last communication, to answer this question.

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[Get them to call Rev. Thickskin Stickitout. His wife you remember, was Miss Plucky Giveitback.—ED.]

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J. K.



ST. ANDREW'S CHURCH, PRESBYTERIAN. WILMINGTON, N.C.

ST. ANDREW'S CHURCH, WILMINGTON.

"These Forty Years."

Sunday was the fortieth anniversary of the founding of St. Andrew's Presbyterian Church, and the pastor, Rev. A. D. McClure, delivered an especially appropriate sermon reviewing the church work. An interesting coincidence was that during the service Master Marion Leonard Latta, great grandson of Mr. John C. Latta, one of the first elders of the church, was baptized. He is a son of Mr. W. L. Latta. The following is the sermon as preached by Pastor McClure in honor of the fortieth anniversary:

Deut. 11:7. "These forty years."

In sight of Canaan, Moses, the servant of the Lord, "spake unto all the children of Israel according unto all that the Lord had given him in the commandment unto them."

That they might take heed and obey these words, Moses recounted all the goodness of God and His care and blessings in all the way from Egypt to Canaan. He said: These forty years the Lord thy God *hath been* with thee; thou hast lacked nothing."

This day, the twentieth of November, 1898, completes forty years of the existence of this St. Andrew's Presbyterian Church, of Wilmington, N. C. It is appropriate that we, the present pastor, officers and members of this church, should review the past and consider the goodness of God in its history, "These forty years."

Early in the year 1858 and "shortly after a season of widespread bankruptcy," a great wave of religious revival entered this country at New York City, spread from city to city, and town to town, all over the United States, until, within a single year, nearly half a million of converts had been received into the churches. It was confined to no denomination, no section, and no one class, in the communities where it prevailed. It was a great and wonderful revival.

INCIPIENCY OF ST. ANDREW'S.

In the early fall of that year, 1858, Rev. M. B. Grier, pastor of the First Church, and his elder, Mr. John C. Latta, attended the Synod at Greensboro. This elder attended at the same time and place a meeting of elders and deacons. He came home deeply affected, and, in the absence of the pastor, with the other elders gathered many of the people into the lecture room of the church then on Front street. In their meeting a revival began, from which came the Second Presbyterian Church. This church was organized by the Presbytery of Fayetteville, November 21, 1858. To-day is the last day of "these forty years" since that memorable day.

Fourteen persons were the original members, by name: Mr. James H. Blanks, Mr. and Mrs. John Colville, Mr. Cicero Craig, Mrs. Martha Brambert, Mr. John C. Latta, Mr. John R. Latta, Miss Maria C. Latta, Mrs. Sarah Macomber, Mrs. Jos. McLaurin, Mrs. C. K. Price, James Price and Mr. and Mrs. Alexander Sprunt. Of these Messrs. John C. Latta and Alexander Sprunt were the first elders and Messrs. James H. Blanks, John Colville, John R. Latta and James Price were the first deacons. Only one of the original fourteen members, Mrs. Jos. McLaurin, is now a member. The others are separated from us by death or into other churches. Of these only Mr. John Colville, Mr. C. K. Price and Miss Maria C. Latta, are now living. In March, 1859, Mrs. James O. Bowden, Mrs. Julia Fillyaw and Mrs. Louisa M. Harrell united with the church. Mrs. Alfred Alderman was received in January, 1861. These four are still living and esteemed members of this church. Since this address was delivered, Mr. Julia Fillyau and Mrs. Louisa M. Harrell have died.

FIRST HOUSE OF WORSHIP.

The First Church built a house of worship for this daughter on Chestnut street, near Eighth. This was sold in 1867 to the African Presbyterian Church. The congregation of the Second Church worshipped with the First Church for nine years previous to November, 1870. For three years until May, 1873, they worshipped in Brooklyn Hall. May 4th, 1873, the present lecture room was dedicated. This was used as the church building until the present churth building was dedicated, June 9th, 1889.

The ministers of this church have been five. Rev. Martin McQueen was stated supply from January, 1859, to December, 1863. Rev. H. B. Burr served in the same capacity from November, 1870, to November, 1873. Rev. C. M. Payne was pastor from June 1, 1874, until April 19, 1884. From December, 1884, to January, 1891, Rev. J. W. Primrose was pastor. The "day of small things" through many depressions, discouragements and difficulties gradually grew in the goodness of our God into our present day of privilege and responsibility.

The great work of the church was not limited to its own membership or congregation. Workers were trained for other fields. Our neighbor churches have received valuable members and useful leaders with many helpers trained in the Sabbath school and organization of this church. The members of this church have given much in time, money, labor and contributions to many other churches. They have ever been givers to all proper objects of beneficence and charity. Especially have the members labored and given to support the weak, relieve the distressed and aid the poor. From the first, godly men and women have striven to do as the Master, with no desire to have it known, but deserving in ways known only to God to have it said they went about doing good. From the beginning, while many members have failed to do their duty, this church has a record written on high of alms deeds, liberality and benevolence. For that we thank and praise our God; to Him be all the glory.

WORK PRIOR TO PRESENT PASTORATE.

Until the present pastor was called and entered upon his work, a record (which cannot show the prayers and tears, the personal and self-sacrificing labors, and very much that was given and not told or known save to the Lord) shows the following sums total and members as a whole: Nine ruling elders and nineteen deacons; 227 members added on examination and 123 by certificate, making a total of 350.

Amounts contributed: To sustentation, $804.90; evangelistic $585.77; invalid fund, $347.59; foreign missions, $1,896.54; education, $343.88; publication, $248.33; Tuscaloosa Institute, $102.90; Presbyterial, $353, pastor's salary, $22,422; congregational, $14,390.10; miscellaneous, $3,865.75. Total, $45,350.78.

REV. A. D. M'CLURE CALLED.

At the morning service, Sabbath, April 6, 1891, two strangers were sitting in the pew of H. H. Fount LeRoy, one of the elders of Maryland Avenue Presbyterian church, Baltimore, Md., attentive listeners and worshippers. They were Messrs. W. H. Sprunt, elder, and T. D. Love, deacon, of this St. Andrew's church, sent by this congregation as a committee to hear Rev. A. D. McClure, pastor of that church. They had attended the Sabbath school and came again at night, and after night service walked home with the pastor. The result of that visit and conference was your unanimous call, made May 3, 1891, and later renewed and amended, to your present pastor. He left his home and church in Baltimore June 30th and reached Wilmington that night. The next day, July 1, 1891, he began his ministry, which has continued, with your support, sympathy and co-operation until the present time, with what fears, tears and prayers is not best to speak; with what faithfulness, loyalty and love to the Master He alone knows; with what devotion to truth and right, service to the church, good in the community and real success, the records of Eternity will show. He was installed pastor October 4th, 1891, by a commission of the Presbytery of Wilmington.

During this pastorate the number of ruling elders has increased to a total of fourteen since the organization of the church, and the total number of deacons to twenty-four. On Sabbath, January 4th, 1894, Messrs. Charles F. Bell, John B. Hand, Thos. R. Post, John H. Thomas and James C. Stewart were ordained and installed as ruling elders. At the same time Messrs. Charles H. Ganzer, William L. Latta, Asa B. Sandlin, Charles L. Spencer and William C. VonGlahn were ordained and installed as deacons.

LOSSES BY DEATH.

Major T. D. Love died January 6, 1892. Thus early the pastor lost one of his first and firmest friends, who was a deacon and the superintendent of the Sabbath school. More recently two of our elders, one Mr. Charles F. Bell, senior in age, greatly respected and loved, on Dec. 25, 1897; the other, Mr. John R. Latta, one of the fourteen original members of the church and a deacon from the organization, a man of pure and upright life, unsullied integrity and pure piety, June 30, 1898, fell asleep in Jesus. The memory of others of our older members who have gone before to heaven is precious to us and will be cherished while we live. There are now seven ruling elders and eight deacons on our rolls. with 325 communicants and 225 officers, teachers and members of the Sabbath school as reported to Presbytery March 31, 1898. Since that date our loss has been unusually large by death, including one of our oldest members, Mr. James O. Bowden, and a trustee who was greatly respected and trusted. He "entered into rest" on Saturday, Aug. 6, 1898.

During the present pastorate 124 have been added to the church by examination and 100 by letter: a total of 223.

The contributions to all causes from the beginning of this pastorate to April 1, 1898, were:

To General Assembly's Home Missions	$ 412 00
To Synodical Missions	549 00
To Invalid Fund	171 00
To Foreign Missions	3,156 00
To Presbyterial Missions	713 00
To Education	797 00
To Publication	169 00
To Bible Cause	62 00
To Colored Evangelist	172 00
To Presbyteries	180 00
To Pastor's Salary	14,175 00
To Congregational	11,605 00
To Miscellaneous	5,042 00
Total	$37,883 00
Total to July 1, 1891	45,350 78
Total November 21, 1858, to April 1, 1891.	83,233 00
Estimated Contributions April 1 to November 21, 1898	2,500 00
Grand Total	$85,733 78

To this should be added the contributions of the first fifteen years of which only two items are included. It is fair to suppose that while these were not large they reached a sum not less than five thousand dollars and would show this aggregate to be justly about ninety thousand dollars. The gifts in those early days were small and yet they were as dear to our Lord and often more generous in the giver than larger gifts of greater numbers and better able to give. One or two had to give largely and meet all deficits, as is too often true in the churches. Many who give less than they might, get the credit of large gifts from others. But God knows, and the Lord watches and approves the cheerful giver. Even to the time of our beloved brother Payne, the pastor received weekly just what was given and did cheerfully with small support what he could for Jesus' sake.

It is the present plan that every member of this church should give something every week, systematically. It is also desired that all who worship here regularly should contribute to the expenses and offerings. The officers do not assess any. It is for each one to give as worship, not to men but to the Lord. It was the desire of your pastor that some special memorial might be made of "these forty years" of blessing. If we will arise to renewed consecration, zeal and effort, that may after all be the best memorial.

RIGHT ARM OF THE CHURCH.

The Sabbath school has been the right arm of the church, as it has been its most efficient laborer. The local membership of the church has come almost wholly through the training and teaching done there. Many of those trained there are doing good work in other churches. In the present pastorate the Lecture room has been brightened and improved by the addition of a large blackboard, by two changes in the hymn books and three new supplies of books in the library, by the making of a new room and the separation of scholars to form an efficient primary department.

A thorough painting, a new carpet and Welsbach lights have been provided by the Church Aid Society. This Society has also done very valuable work assisting the poor, supplying the wants of the needy and visiting the strangers and sick.

The Ladies' Foreign Missionary Society has contributed yearly one hundred dollars, meanwhile gaining much valuable information. The pastor and Earnest Workers support two children in the girls' school at Hang-Chow, China. The church supports Dr. James B. Woods, our missionary to China. The Charitable Circle of King's Daughters for several years supported a girl in our Synod's Orphan's Home. The Brotherhood of Andrew and Philip did excelleut work for men and in studying the Standards of our Church. The Y. P. S. C. E. has done excellent service and has been a great blessing. Every organization has been under the authority and direction of the Session. This church is strictly Presbyterian in polity and practice as well as in name. For all this, and for the untold mercies God has ministered, it is fitting that we should thank God and take courage. Statistics show but small part of the work done. The best work, that which is of most real worth, is done in the sphere where figures are not the current coin. It is spiritual, moral, sympathetic and soul saving. It is in comforting those that mourn, cheering the despondent, instructing the ignorant, arousing the slothful, sustaining the weary fainting ones, guiding the perplexed, relieving the suffering, and doing everything possible to save, serve and bless our fellow men. This can not be expressed in numbers, nor can it be reduced to figures, nor can it be summed in statistics.

GOD'S PRESENCE MANIFEST.

As God was with Israel during the forty years, we have reason to rejoice that His blessing has been bestowed on this church through all its existence. He has not given seasons of especial spiritual awakening, but He has added a few each year to the roll of communicants, including many very liberal supporters and not a few of the best people of our city. In all great moral issues in this community this church has borne its part, and has contributed its quota of men and means. It has a deserved reputation for honesty and probity of its members and as a stronghold of piety and prayer. Whatever of strength in truth, stability in righteousness and service unto salvation of sinners is here, has come only by this blessing of the Lord our God. "He is our Rock, and there is no unrighteousness in Him." "Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty, for all *that is* in the heaven and in the earth *is thine*, thine *is* the kingdom, O Lord, and thou art exalted as head above all....." "Now, therefore, our God, we thank thee and praise thy glorious name."

PLANS FOR THE FUTURE.

This history teaches a lesson of the littles. At the beginning the members were few and poor. But they began at once, and have since continued the regular ministry of the Word except in the times of our civil war. The earlier ministers received their salaries often in weekly payments as given each Sabbath, and largely in small coins. But each worshipper gave something, however little, as we still seek to have done, and these littles have reached an aggregate which is a genuine surprise and pleasure. In that way two church buildings have been erected, a manse has been built, church supplies and furnishings have been provided and we are seeking to meet all current expenses and reduce the church debt by at least five hundred dollars each year. While we have never had members rich in this world's goods or able to give large sums in money, if every one will give something we would be able to support a Home and Foreign Missionary, each entirely, as some of us wish to do and give more than we are now doing to every good cause. In many churches the few are expected to do the giving and thus many are allowed to give little or nothing. It has never been so with this church and we may well hope it will never be so. The reputation of this church for liberality, is very good wherever its financial strength is known. It is well to help give and we can if our plan of each giving according to ability is well worked. The next ten years, if we may be spared so long, should bring on a fiftieth anniversary, a result even greater in proportion than that of "These forty years."

After all the littles are the truly great.

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land.

Little deeds of kindness,
Little words of love,
Make our Earth an Eden,
Like to Heaven above.

So our little moments.
Humble though they be,
Make the mighty ages
Of Eternity."

It is sweet to think what the littles have done. It is sad to think how much we have failed to use them. It should stir us to be faithful, as we think how much we may do with them.

MUST HAVE GENUINE REVIVALS.

Whatever others may say, this church can never afford to depreciate genuine revivals of religion. It had its beginning in the revival of 1858. It has done steady work through all the years. It had the one great leap forward in 1889, in the revival meetings when the Rev. R. G. Pearson was so used of God in this city. Such seasons of spiritual power and blessing cannot be man-made. They must be sent from God the Father, in the name of His Son, and ministered by the Holy Ghost. Times of widespread and general revival come, not in time of temporal prosperity, but, commonly, as results of man's sense of dependance on God and as fruits of repentance in times of adversity. The time to favor Zion, yea the set time has come," when men have been turned to fasting and prayers, because thy servants take pleasure in her stones and favor the dust thereof." In these troublous times is it not needful that we turn unto God with strong crying that He would revive us, saying: "Oh, Lord, forgive; in the midst of the years remember mercy."

FULL OF LOVING KINDNESS.

"These forty years" that are past have been full of the loving kindness of our God. "The Lord hath done great things for us, whereof we are glad." The personal history, the trials and triumph of faith, the long suffering and learning of patience, the treasures and pleasures of hope, the riches of grace, the ministry of sympathy, the ripening of experience and character, and the trystings, trusting and tenderness of love cannot be known or measured. These all that our Lord has done, in and for His lowly ones, His hidden ones, as well as His busy and well-known ones, will swell the praise and intensify the sweetness of Heaven. None can ever know how much this church has been a blessing in these forty years. Sin has been rebuked by sermons and by lives, in word and in deed, while sinners have been saved. A fearless and faithful ministry have spoken the word of God and with the censers of prayer stayed the plague far more than we think. It is well to say gladly, and yet sadly, for all our unfaithfulness, "Hitherto hath the Lord helped us."

IN CONCLUSION.

The temptation is great to undertake the impossible, some sketch of those who have gone before us and of those who remain of the founders of this church, and who have labored and prayed and trusted and longed for the glory of God. It is well to remember that all is known to God, that He will deal justly with our deeds as He has dealt justly for our sins and burdens and needs, laying them all on our Lord Jesus Christ. God, our Heavenly Father, has been very patient with us in our fretfulness and fault-finding through "these forty years." It is time for us to be more loving, more forgiving and patient with each other, more honest with our faults and sins, to confess and forsake them, more humble in our unworthiness and dependance on God the Father, more yielding to "the ministration of the Spirit," our Holy Comforter, and more loving and loyal to our Lord and Saviour Jesus Christ, to whom with the Father and the Holy Ghost be eternal praise.

Letter from Africa.

I am in a good humor to-day, having gotten a good joke on the Mission and won a victory, by which, I suppose, you infer that I am not always in that happy state, a fact that is sadly true. I do not mean to make any excuse for an inexcusable offense, but there are still good—or bad—canses for my not always being in a beatific frame. One, no doubt, is the tropical line, and another the African sun. But those can be borne. When, however, you add the provocations, gratuitous, which come from home, even the "stoutest frame" must sometimes yield, for they keep sending us no help, though China gets scores, and black is a more respectable color than yellow. Then they ask for the judgment of the Missions about the boat, when it had already been expressed in unanimous tones. Then they tell us we must not come home until we are sick enough to die on the road, and so save expenses—of returning. Then we are told to act on our own judgment, and when we do so they tell us our arguments are sound, but conclusions unfortunate. So, add these to line, sun and fever, and perhaps the resulting humor may not be a desirable companion. But to-day, at least, he has been exorcised, for a good joke and a victory ate strong antidotes, ane this is how it came about. Of course, before I came here, most of the interest centred in the Bakuba, for reasons given in other letters. I became specially interested in the Baluba and went to them. The work among these people was begun with the assent of all on the Mission at the time, but there now came some generous rivalry set up between Bakula and Baluba claims, but I bided my time. There was relatively little knowledge about the Baluba in the Mission there. But I found thousands at South W. and was enthusiastically received. The Bakuba contingent was frozen out. Little by little the influence spread and this week it has actually come about that Mr. Morrison wants to write a Catechism in the Baluba language, assigned to me, and actually to-day, a man of the Bena Bismba, a Baluba tribe across the Lulua, came to Luebo to work on the Mission. This is the tribe which Mr. Snyder described as coming so near attacking Luebo a few years ago. This man is the chief follower of Chimburder, my great friend, chief of a large town near Dombi. At Dombi old Joka heads the list as an applicant to learn to read, something the Bakete at Kasenga have never even broached. So the country is waked up. Three traders are now on Wissman Falls, and a factory, or several, are to be put there. I believe the whole country is ripe for a glorious work of grace. So, again, the stone which the builders rejected has become the head of the corner.

SAMUEL PHILLIPS VERNER.

[For the North Carolina Presbyterian.]

A SONG OF THE CHRISTMASTIDE.

"Loving and giving! Loving and giving!"
'Tis the song of the Christmastide;
"Giving is loving, and lovlng is living,"
'Tis the song of the Christmastide!

'Twas the song of the angels long ago,
'Tis the song that they sing to-day,
And thousands of happy hearts below
Join now in the gladsome lay.

'Tis the beautiful lesson the Christ Child taught,
Revealing God's wonderful love;
A love that was freely given, not bought,
And a foretaste of life above.

"Loving and giving! Loving and giving!"
Hark! The song of the Christmastide;
"Giving is loving, and loving is giving;"
Heed the song of the Christmastide!

—*O. H.*

St. Andrew's Cross.

Dr. Moore's address in accepting the Covenanters' Flag, raised over Watts Hall, Union Seminary, Va., on October 6th, 1898, was as follows:

"By way of brief response on behalf of the seminary to the very interesting and instructive address to which we have just listened, the exceptional fitness and fulness of which really make any extended remarks on my part quite unnecessary, I wish to say to the Covenanters a few words in regard to the traditional origin of the beautiful emblem which you have to-day given to the sunshine and the breeze on the tower of Union Seminary.

"We are all familiar with the form of the cross. We see it almost every day of our lives. In pictures, in jewelry, in architecture, the figure of the cross is a favorite design. Most commonly it is represented as made of two pieces of wood of unequal length, the shorter crossing the longer at right angles to it near the top. This is known as the Latin cross, and is invariably the form which we picture to ourselves when we think of the crucifixion of our Saviour. Another form is that called the Greek cross, made of two beams of wood of equal length crossing each other at right angles in the middle. Still another form not infrequently seen is made of two beams of equal length crossing each other diagonally in the middle, like a pair of scissors or the letter X. This is known the world over as Saint Andrew's cross, because of the tradition that the Apostle Andrew, after preaching the Gospel in many lands, was crucified on a cross of that shape in the land of Greece. And then, after the fanciful and foolish fashion of these old traditions, the story goes on to say that his body was buried there, but after many years it was dug up and carried away to a remote corner of Northwestern Europe, and there reinterred in the soil of Scotland. Around that grave grew up a city, and in that city was established a great university, and that city and that university have ever since been known as Saint Andrew's.

"Thus it was that St. Andrew's cross became the national emblem of Scotland, just as the Greek cross, or, as they called it, Saint George's cross, was the national emblem of England, so that when political union between the two kingdoms was effected, the result of the combination of the two emblems on one flag was seen in that curious and complicated cross which in commemoration of the alliance has ever since been known as the Union Jack, and which floats over every British ship that sails the high seas to-day.

"Now, it does not matter at all for our present purpose whether this tradition is true or false. There may not be a word of truth in it, except that Andrew was a faithful and uncompromising preacher of the Gospel. It may be that he sealed his testimony with his life. It may be that he was first buried in Greece and afterwards reinterred in Scotland. We don't know. Nobody knows. And it does not matter. The point I wish you to notice is this, that such traditions do not gather around the names of men who have not, for some reason and in some way, impressed the popular imagination. Now, Andrew is not at all the kind of man whom he should expect to do that. He was not what the world calls a great man. That is to say, he had never killed large numbers of his fellow-men in battle, like Alexander, who is called the Great. He had never, as the commander of great armies, caused his subalterns to slay large numbers of their fellow-creatures against whom they had not a particle of personal animosity, nor devastated large areas of fertile country, nor driven innocent women and children out of their happy homes. Many of the men who have done these things the world has called great. Andrew was not great in that sense.

"He was not a soldier. He was not a statesman. He had never been a shining light in the councils of any nation. He was not an artist; he had never carved a statue, nor painted a picture, nor penned a poem that would be immortal. He had never written anything, indeed. We have here in the Bible a biography of our Lord, about the size of a small pamphlet, by Matthew, and another by Mark, and another by Luke, and still another by John; and we have the Acts of the Apostles by Luke, and epistles from Paul and Peter and James and others, but not a line from Andrew. He was not a writer. Like his Lord, he did his work by speaking. It is an interesting fact that there is no record of our Lord's ever having written anything save the day when He stooped and, with His finger, wrote certain unknown words in the sand. He intrusted His teachings, freighted though they were with the destiny of the world, to winged words, apparently the most fleeting and perishable of all forms of communication. But He was right. Every really great teacher of the race has employed the oral method, either separately or in conjunction with some other. You will recall that Socrates, when asked why he did not write out his instructions for the benefit of following generations, replied, referring to the parchment which was then used instead of paper, that he would rather write on the hearts of living men than on the skins of dead sheep.

"And so it seems to have been with Christ. He knew that truth which had been vitalized in a man's own heart would come with living power to the hearts of others. And so He sent His apostles into the world, saying: 'Go, preach the Gospel to all nations.' That was Andrew's method. And you do not need to be told that the great object of this institution, over which you have just raised the banner which reminds us of Andrew is to train men to preach with living power the living word of salvation.

"But I was saying that Andrew did not write anything, and, therefore, did not achieve literary renown. In short, he had never done anything to inscribe his name on the scroll of earthly renown of any sort. But there is one thing he did. The sacred narrative tells us that he brought his brother to Jesus Christ and caused him to know the Saviour of sinners. And if we, here in this seminary, know our own hearts, we would rather have a thing like that said of us truthfully after we are gone out of the world than to be the subjects of all the high-sounding epitaphs in Westminster Abbey. And in casting about for an explanation of the fact that the name of this man has become the nucleus of the traditions of a great people, like the Scotch, I think we find it here. It was not the fact that he was the first member of the Christian Church in the chronological sense. It is not the fact that he was the first member of the College of Apostles in the chronological sense. But it is the fact that he was the first member of the Christian Church to exemplify the missionary spirit of the Gospel. And it does not seem to me strange that a people who had been delivered from heathenism by the labors of Gospel missionaries should have made the name of the first Gospel missionary the centre and nucleus of their traditions, and should have made the cross which bears his name a sort of national emblem. And so over the doors of great buildings in Scotland to this day you will see the X-shaped cross of St. Andrew.

"So much for the tradition as to the form of your flag. As to its color, the blue ground, Dr. Witherspoon has already referred to the origin of the rhyming expression, "true blue." The Covenanters of old wore blue ribbons in their caps or bonnets in opposition to the scarlet color of the tyrannical kings who tried to deprive them of their liberty to worship God according to the dictates of their own consciences. And hence the old Scotch lines:

"It's guid to be upright and wise,
It's guid to be honest and true;
It's guid to support Caledonia's cause,
And abide by the bonnets o' blue."

"Boys, you must never forget what the world owes to Scotland. We have an example of it right here and now, for we have with us this afternoon as our beloved and honored guest the most influential elder in one of the most influential churches in America, a wise and good and venerable man, who was born in Scotland, and his heart leaps as he reads the shining names which illuminate Scotland's banner here on our walls, and as he reads memory carries him swiftly back over seventy years, and all in a moment he is a boy again like you, knowing the blue banner and the Shorter Catechism, and feeling under his feet the springy heather of the hills and moors of his native land, the large-hearted and free-handed gentleman to whose Christian liberality we are indebted for the beautiful library building of Union Seminary. May God bless him abundantly.

"And we are debtors to Scotland in many other ways. I want to tell you about it some other time. Take note of these historical paintings on our walls. They set forth the salient points of what we Presbyterians look upon as the most glorious history of the latter centuries, and they explain to us why the crimson roll of martyrs from the Presbyterian Church is longer and larger for the last three hundred years than those of all our sister Churches combined. I'll tell you boys, I want you to come out to the seminary some afternoons in the near future and let me turn my Hebrew students out to their recreations and fill up my lecture room with the Covenanters instead, and give you a series of lectures on these historical banners which adorn our walls, and try to show you what a heritage you have in the history of your Church. But I am not going to deliver one of those lectures this afternoon, for we want you to have time to see our beautiful library and the other buildings where we hope to see many of you gathered some day as yourselves candidates for the ministry. And, so at present, I am simply going to thank you with all my heart on behalf of the professors and students for your interest in our institution, and for this striking and beautiful expression of it. In the name of Union Seminary, we accept this richly suggestive flag, and we pray that the abundant blessing of the God of our fathers may abide upon you evermore."

—*The Colors.*

Sinning Against Children.

BY THEODORE L. CUYLER, D. D.

One of the most needed, and one of the most useful of modern benevolent organizations is the Society for the Prevention of Cruelty to Children. Its object is to protect the victims of parental brutalities, or of cruel neglect; its sphere of action is chiefly among the degraded classes. But there is many a well-fed child in a well-furnished home that is suffering sadly from bad management, or parental ignorance, or false views of parental duty. An immense number of fathers and mothers need to have the solemn caution which Reuben gave to his churlish brothers. "Do not sin against the child."

There is no trust in this world more tremendous than the trust of parentage; and none which many persons seem to treat more lightly. Food, clothing, shelter, and schooling they provide; but they utterly ignore the fact that the Creator has entrusted to them the most susceptible and receptive creature on earth when He commits to their charge a young immortal. A parent stamps character—and shapes destiny for this world—often for the next. In geological museums you may see stone slabs which show the prints of birds' feet, or of leaves which were made in the stone when it was once only a liquid pumice. In like manner we can detect the finger-marks and footprints of parental influence upon the character of children when grown to manhood and womanhood. And they are not very ornamental either.

Children are imitative creatures; and we all know how tendencies to good or evil character spring from parental influence, and the chief element in moral heredity is the force of *example*. There is monotonous uniformity in the history of certain Jewish kings. Each one, of them "walked in the *ways* of his father who caused Israel to sin." That word "ways" is very significant. The father made the path, and the son walked in it. Just as true is this now as in those olden times. The most difficult cases to reform in inebriate asylums are the victims of hereditary drunkenness. Often when I see a young man bringing disgrace on himself I think, "that youth was as much sinned against as sinning." He is walking in the path in which his parents placed him. Thornbushes never yield grapes, and figs do not grow from thistles. The word "iniquity" signifies something *twisted;* and the ugly twist is too often given by a father's or a mother's hand. The wrong which the child does is the natural sequence of the wrong done to him or her by an evil example. By and by comes the retribution, when the child once sinned against wrings the parental heart with agony. When you sin against your child you may be pretty sure "that your sin will find you out!"

What a piece of open soil to sow *teachings* in is a young mind! Words uttered by parents sprout! A sneer against the Bible spoken at the table or by the fireside lodges in a boy's memory, and helps to make him a sceptic. A great deal of the foolish and cavilling criticism of sermons, in which parents wilfully or carelessly indulge when they come home from church, kills the influence of God's messages. This may amount to a *sin against the Holy Spirit* who inspired the message, and who may be silently working on the mind of some child in that family. The question of how much actual good the best sermon may do is commonly settled on the day of its delivery; parents often help to settle it. In most cases, religious errors are hereditary. Dishonest practices also descend from father to son. Bad books in a parent's hands are very apt to be read by the younger members of the family. And when a father takes his son and daughter to the average theatre, the lad is in danger of having passion inflamed by the indecencies of the stage, and the daughter's purity is soiled by the lewd displays or the immoral inuendoes. It is bad enough to smutch your own soul; I entreat you, don't sin against your child!

It does not require that we be wilfully cruel in order to sin against our children. The foolish petting, and pampering of pride, and gratifying of every selfish whim may be as mischievous as harsh brutality. No worse sin can be committed against that son than to let him always have his own way. Pride will grow fast enough in that daughter's heart without your adding fuel to the flame with extravagant fineries and silly adulation. It is a curious fact that praise bestowed on noble conduct has a sweetening and strengthening influence; but praise lavished on mere externals—like physical beauty or fine dress—is only apt to inflame selfishness.

Many a father studies his account-books, and many a mother studies her magazines, or her receipt-books, or her visiting-lists, more than they study the peculiarities of their own children. That boy is scolded into sullenness; that other one is ridiculed till he gets desperate; harsh treatment often hardens the heart and then parental Phariseeism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations! How much of this is to be attributed to a decline in *home religion* God only knoweth. The family underlies both commonwealth and church. All the preaching power of the pulpit will avail but little as long as parents are *sinning against their own children.*

The Story of the Golden Palace.

In India they tell the story of the Golden Palace. Sultan Ahmed was a great king. He sent Yakoob, the most skilful of his builders, with a large sum of money to erect in the mountains of snow the most splendid palace ever seen. Yakoob went to the place and found a great famine prevailing among the people. Many were dying. Instead of building the palace, he took the money, and gave it to buy bread for the starving people. At length Ahmed came to see his palace, and there was no palace there. He sent for Yakoob and learned his story, then grew very angry, and cast the builder into chains. "To-morrow thou shalt die," he said; "for thou hast robbed thy king." But that night Ahmed had a wonderful dream. There came to him one in shining garments, who said, "Follow me." Up they soared from earth till they came to heaven's gate. They entered, and lo! there stood a palace of pure gold, more brilliant than the sun. "What palace is this?" asked Ahmed. His guide answered: "This is the palace of Merciful Deeds, built for thee by Yakoob the wise. Its glory shall endure when all earth's things have passed away." Then the king understood that Yakoob had done most wisely with his money.

It is only a heathen legend, but its teaching is true. If we are doing true work, we need not concern ourselves about visible results. Though in self denying life we build no palaces on earth, we are piling far nobler walls beyond the skies. The money we give in service and sacrifice of helpfulness may add nothing to our bank account, but it is lain up as treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—*J. R. Miller, D. D.*

"Is the Sunday School a School?"

You asked the above question; I answer, "No, if it is just an ordinary Sunday school; yes, if it is *extraordinary* one—*i. e.*, with extraordinary scholars, having extraordinary parents and extraordinary teachers."

Why? Partly because the scholars are not *scholars*—*i. e.*, do not study, and therefore do not learn; partly because the teachers are not *teachers*—*i. e.*, do not *teach* (all good scholars and teachers don't come under this head, but under head *extraordinary*) but primarily and principally because our present system of lessons is *no system.* I am heartily and entirely dissatisfied with it; I long for something better. The "Bible Study Union Lessons," called also the "Blakeslee Graded Lessons," or something worked out along that line, would be a hundred fold more acceptable and useful.

O, for a Southern Presbyterian Erastus Blakeslee! W. R. MILLER.

P. S.—I am sure many readers would like to see in your columns a careful and judicial review of the above system. No one could better give it than the present Chairman of Synod's Committee on Sunday Schools. W. R. M.

HOME MISSIONS.

The following letter from Rev. William Black is published for the sake of the information it contains:

MONROE, N. C., Dec. 8th, 1898.

At the last meeting of Synod, Rev. A. J. McKelway, who had been laboring earnestly and faithfully as Superintendent of Synodical Missions, declined re-election, and by order of the Synod, the undersigned was directed to assist in raising funds until another Superintendent be elected; knowing, therefore your interest in the great Mission work of the Synod, this letter is sent to call your attention to the above and to some other facts which appear from the reports made to the meeting recently held at Gastonia. Few persons have any idea of the magnitude and efficiency of this great work. From these reports it appears that perhaps at no time since the inauguration of this great Synodical Mission work have there been better and more gratifying results than now; that there were more than 500 additions to the membership of our churches during the year, through this work alone, to say nothing of the new churches and Sunday schools organized, the new fields opened up, with all the old work heretofore undertaken still held or otherwise provided for; and that, besides the work of the Superintendent and General Evangelist, there were some eighteen other Evangelists aided by this fund, preaching the Gospel in more than twenty-five counties. There have been annually added not less than 500 to our membership through this work for many years past. From the foregoing, it appears that the Synod has been and is still the great aggressive agency for the Evangelistic work of our church. There are still 16 counties and many of our large and important towns unoccupied by our church, with 14 other counties with only a single Presbyterian church in each, to say nothing of the more than one half million white persons over 10 years old who do not profess to be Christians. Our church has a great opportunity and a corresponding responsibility right here at our door, and although long neglected, it is still open. Unquestionably, the Synodical Mission Work is the very best, and in many instances, practically the only, agency for overtaking this neglect of our church of hundreds of years. The Synod has undertaken this work and it has been greatly blessed of God; you ask for results, it shows you wonderful, direct results, bearing unmistakeably the marks of Divine approval upon it, besides the great impetus given the Presbyterial and Local Home Mission Work not only in our State but elsewhere. The success of this work is the marvel of the Southern Presbyterian Church, indeed it is doubtful if any church anywhere in the world can show so great results from the same expenditure of money. Letters from without our bounds are frequently received, asking "What are your plans?" "How do you carry on this great work?" etc. Since the meeting of the Synod, only about a month ago, reports have been received which show that perhaps more than one hundred additions have been made to our membership through this work within that short time.

Yet strange to say, of the more than 20 Evangelists who are doing this work, not one has been paid all his salary, and in many cases, much self-denial and personal sacrifice (to say nothing of the great inconvenience experienced) has been the result. Many of them have been forced to borrow money, frequently among strangers too, to pay necessary personal and traveling expenses. Not even in Foreign lands, we are persuaded, are Missionaries often put to so much personal sacrifice and self-denial as are many of our own Evangelists who have been doing this great work.

Knowing your personal interest in the work, these facts are brought before you for your consideration. Surely this work ought to go on and these men ought to be paid. If you feel led to make a personal contribution to this work, as a sort of Thanksgiving-Christmas offering, please send it in at once.

General Assembly's Home Missions.

All Presbyteries im the Synod of North Carolina, except Mecklenburg, make contributions in the month of January to this cause. These contributions are needed to support Assembly's Home Missionary work, as follows:

In Arkansas, with about one million of white people, we have only one Presbyterian to about 195 of population. The work of twenty Missionaries in that State depends for support upon this January contribution.

In Texas, with about two and one-half millions of white people, we have only one Presbyterian to about 195 of population. The work of fifty Missionaries in that State depends for support upon this contribution.

In New Mexico we have (only) one white Minister with about 75 church members, at two points.

In the Indian Territory we have four white and five Indian Ministers, with twenty-three churches, about 800 members. Also two high and seven neighborhood schools, in which the Bible and our Catechisms are taught daily. Between six and seven hundred pupils will be enrolled in these Christian schools this winter.

Among the Mexicans in Texas we have two white Ministers especially qualified for this Missionary work by their knowledge of the Spanish language, and of the Mexican people. Rev. W. S. Scott has a field covering five or six counties. Rev. H. B. Pratt, at Laredo, Texas, in addition to much missionary work, supervises a Christian day school and is training six Mexicans in a Bible school for missionary work among their people. Three Mexicans thus prepared by him in the past, are now at work under the guidance of our white ministers at Laredo, Corpus Christi and Victoria, Texas. The Mexican population in Texas is *nominally* Roman Catholic.

In Florida many of our brethren were impoverished in one night by the destruction of orange trees three years ago, and one-half of the Florida churches must be aided or be left without a minister.

In all, 97 ministers and 13 teachers now at work, and 12 to 15 church buildings are greatly needed to give success to their work.

And now the sum of $26,500 is needed from the January contribution.

WHO SHALL CONTRIBUTE IT?

Paul called on the Corinthian Christians, "EVERY ONE OF YOU" to contribute. This is a *personal* duty, *personal* privilege, which no one who reads this can delegate to any other person. *Your* reward will be according to what *you* do. "Where there is first a willing mind it is accepted according to that which a man *hath*, not according to that which he hath *not*," which means that God will accept a *mite* from the poor who can give no more, but He will not accept a mite from one who is able to give much more. To raise $26,500 will require a great number of people to double their usual contributions. If those who have been giving 25 cents to a dollar, *or more*, can *double* the amount this year and give it with prayer for God's blessing on the work it will accomplish vast results. Place your contribution in the church collection, or send it to your church treasurer, or if more convenient, you may send it to the Assembly's Treasurer, Mr. W. A. Powell, Atlanta, Ga.

J. N. CRAIG, Secretary.

FOREIGN MISSIONS.

Appeal for New Workers for the China Mission.

To the Executive Committee of Foreign Missions:

DEAR BRETHREN: The undersigned were instructed by the China Mission, at its annual meeting in Shanghai, September, 1898, to present to the home Church, through the Executive Committee, the following appeal for new workers to supply the urgent needs of our stations:

While keenly sensible of the demand for a *host* of laborers to supply the crying needs of this destitute land, we desire in this appeal to lay before the Church in a special way the demands of our field which are most pressing at this time. To supply these demands new workers are asked for as follows:

For Hangchow: One minister.
For Lingwu: One married minister.
For Soochow: One male physician.
For Tsing-Kiang-pu: One minister, one trained nurse.
For Suchien: One male physician.
For Chuchowfu: One minister.
Totals: Four ministers, with the request that one be married; two male physicians; one trained nurse.

Please let it be understood that this appeal is for such workers as are absolutely necessary in order to a proper equipment of the stations already established. When these centres are strongly manned it will be our earnest desire to enlarge our bounds and occupy the vast territory around us, in which the millions are perishing through a lack of the knowledge of the one true and living God.

May "the Lord of the harvest" lay this responsibility and this royal privilege upon the hearts of the young men and women of our home land, and open the purses of those to whom He has entrusted means that the funds may be provided wherewith a multitude of laborers may speedily be thrust forth into the fields already so white.

Respectfully submitted in behalf of the Mission.

LACY L. LITTLE,
B. C. PATTERSON,
J. R. WILKINSON.

Shanghai, Sept. 9th, 1898.

WESTMINSTER LEAGUE DEPARTMENT.

CONDUCTED BY JOHN M. ROSE, D. D.

SUNDAY, December 25th. TOPIC: *God's Gift.*—John iii:16–21.

The verses cited are a part of our Lord's conversation with Nicodemus. There is a singular fullness of matter in the records of this brief interview. There is scarcely a single important point in divinity which Jesus left untouched, as an analysis of the paragraph would show. A more wonderful verse than the sixteenth is not to be found in the Bible. Martin Luther calls it "The Bible in miniature." They are words of transparent simplicity and yet of overpowering majesty. If not a word had been uttered other than this precious saying, still eternity would be too short to render for this one word adequate thanksgiving and praise.

Such truths as these are emphasized in these half dozen verses.

The world-wide love of God;
The original source from which salvation springs; God's greatest gift to man, "the unspeakable gift."
The universal invitation the gospel extends: The way in which the benefits of Christ's death are made ours;
The efficacy of faith;
The peril of uubelief;
The sinner's present condemnation;
The true cause of the sinner's ultimate perdition.

TOPIC—STUDY.

The message of the gospel is that God loves us—not that we should love God—but *God loves us*. His love is the great foundation and centre of all love. It is the spring from which flows our love to Him, and our love to all whom He loves. It is the source of our salvation.

There is a story told of a little girl in Luther's day, who for the first time learned that God is a loving God. She lived in a home where God was unknown and whose thoughts of God were false and unworthy. His name was used to frighten the children. Every mention of God made the child tremble. She had learned to think of Him as her enemy, watching to punish her. One day she found on the floor of her father's printing office a piece of torn paper with some words printed on it. She read, "God so loved the world that he gave—" it was torn off here. She did not know what followed. But the thought "God loved" was altogether new to her. If He loved He could not be such a terrible God as she had been taught to believe Him to be. What He *gave* she did not know, but if He loved enough to give anything, He must must be a kind and good God. So from this little fragment a new conception of God took possession of her heart, and proved to be a wonderful blessing to her. It will be a sad pity if Christmas comes and goes, and we do not get afresh into our hearts this wonderful truth that God loved the world, and gave His Son to be its Savior.

Gave His Son! Note—.

(1.) The recompense He asks is *our love*—a new, a fresh out-going of our hearts' affection to Him. How can we think again of the wondrous birth at Bethlehem—how can we coutemplate anew the wonders of His condescending love, of which this birth was the expression—how can we get afresh into our hearts this wonderful truth that "God gave His Son" to be our Savior, and not love Him more and more? Shall not this happy Christmas-tide be the era of a new influx into our own hearts of the "love of God," and of a new outgoing of our hearts' warmest love to Him?

(2.) The love of God is to be made known to the world *through us*. Every sincere and heart-felt commemoration of the birth at Bethlehem emphasizes anew our obligation to publish abroad "the good tidings of great joy."

(3.) The love of God is be to made known not only through us, but *in us*. We are to interpret His love to the world. "In one of the palaces in Rome there is a great painting on the ceiling. It is painful to look up at it, so a mirror has been arranged on a table, and visitors looking into this mirror see all the beauty of the wonderful picture reflected there. God is far above us, and men cannot see Him in His glory. Jesus, whose life was so full of love, has gone back to heaven. Every Christian's life should be a mirror in which others may see a reflection of the beauty of God. "If we love one another. God dwelleth in us, and His love is perfected in us."

SUNDAY SCHOOL LESSON.

Lesson 1—January 1, 1899.--Christ the True Light.

GOLDEN TEXT.—In him was life; and the life was the light of men.

The Fourth Gospel was written by the Apostle John toward the closing years of his life. He was probably in Ephesus at the time. It is written as a supplement to the other Gospels (called the Synoptics). Its purpose was "that ye might believe that Jesus is the Son of God, and that believing, ye might have life through his name." John gives the inner history of Christ's life, as he was best fitted to do, who had the place of privilege next to the Master's heart.

Vs. 1. *In the beginning*. An echo of the first verse of Genesis. The parallel is doubtless intentional, as the first verses of Genesis and John each speak of the Creator. *Was the Word*. A word is the utterance of a thought. It is the expression of an idea. So the Son of God is the Revelation of the Infinite One. All that God is, that needed to be known of men, is revealed in Christ. *And the word was with God*. The pre-existence of the Son is here as plainly set forth as it is possible to do it in human language, and in John's conception of the phrase, *in the beginning*, the eternal pre-existence is as clearly declared. Hence, since there can be only one Eternal, *the Word was God*. There is thus left no ground in Scripture for the feet of him who would deny divinity to God's Son. He who was made flesh, even Jesus Christ, *was God*. The only way out of the difficulty is to deny the authenticity of John's Gospel and that can not be done now as successfully as it was attempted even thirty years ago.

Verse 2 is not merely a repetition, but it shows the eternal relation existing between the Father and the Son. No such profound truths have ever been taught in language so clear and simple.

Vs. 3. *All things were made by Him*, or rather, "all things came into being through Him." The Son is here shown to be the Creator of the world. This naturally follows from his nature as the Word. The Jehovah of the Old Testament is in most cases the Second Person of the Trinity. A part of the old name is preserved in the name, "Jesus." Jehovah saves. "Not even one thing hath been made" without him.

Vs. 4. *In him was life*. He is the source and author of all life. *The light of men*. With life to men came reason and conscience and spiritual light.

Vs. 5. The darkness of error and falsehood and superstition could not apprehend the light which was shining in the works of creation and Providence as well as in the consciences of men, with its revelation of God.

Vs. 6, 7. "There came a man from God." John's mission as the forerunner of Christ is here declared. The writer is approaching the manifestation of Christ in the flesh, and so naturally he begins to speak of John the Baptist, who came to prepare the way for Christ.

Vs. 8. *He was not that light*. That mistake was often made by the people, but John always pointed to the "one that cometh after me."

Vs. 9, 10, teach the fact that the Word was the light of the world before the incarnation. In this sense he *lighteth every man that cometh into the world.*

Vs. 11. *He came unto his own*. Here the writer speaks for the first time of the Incarnation, but immediately he is carried away by the thought that the Incarnate Word should not have been received by his own, his people with whom he had been dealing in loving kindness through the centuries.

Vs. 12. There were a few who received him, John among them, and they had the privilege first of being the children of God. *Believe on his name;* that is, on the Person represented by the name.

Vs. 13. John here gives the ground of their belief in the Word and the consequent bestowal of the grace of adoption. They were regenerated, *born of God.*

Vs. 14. *And the Word became flesh*. All that Matthew and Luke tell us of the birth of Christ is here summed up in a sentence. *And tabernacled among us*. As Jehovah dwelt among his ancient people in the tabernacle, so Christ dwelt among men in the temple of his flesh, forever sanctifying the human body.

And we beheld his glory. The glory of the Tabernacle was the Shechinah, the visible manifestation of Jehovah. The glory of the *Word-made-flesh* was the Divine beauty of his character, *full of grace and truth.*

It is nothing less than character, nothing less than a new, complete heart, a fulfilled manhood, that Christ is trying to give us. Therefore we may be patient, and be sure that the perfection of His gift cannot be all at once. He who enters into Christ enters into a region of life and growth which stretches far away before him. He steps across the threshold, and his feet are glad with the very touching of the blessed soil. Christ is so One that all which He is ever to be to the soul He is in some true sense already. But none the less there is much which He cannot be until the soul is more, and so can take more or the life to live by.—*Phillips Brooks.*

CONTENTS.

	PAGE
Poems—Bible Studies	1
CONTRIBUTED: The Distinctive Element in Christian Morality—*Rev. E. Mc. Davis*.....	2, 3
Meditations of a Country Parson.....	3
Jealousy: *J. K.*.....	3
St. Andrew's Church, Wilmington.....	4, 5
Letter from Africa.....	5
A Song of the Christmas-Tide: *O. H.*.....	6
St. Andrew's Cross: *W. W. Moore, D D.*.....	6, 7
Sinning Against Children: *Theo. L. Cuyler*...	7
Is the Sunday School a School: *W. R. Minter.*	7
Home Missions—Foreign Missions.....	8
Westminster League—S. S. Lesson.....	9
CHURCH NEWS.....	10, 11
EDITORIAL: The Paper. On Earth Peace. Presbyterianism in New York City.....	12, 13
Review of Contemporaries.....	13
Our Young People.....	14, 15
CHILDREN'S DEPARTMENT: Letter to the Children. The Children's Letters. Poems. Stories.....	16, 17
Marriages and Deaths.....	18
News of the Week.....	19
THE HOUSEHOLD.....	20, 21
Religious Intelligence.....	22
Wit and Wisdom.....	23
Christmas Meditations.....	24

CHURCH NEWS.

NORTH CAROLINA.

December:—The Collections this month are for Colored Evangelization.

Scheme of Collections.

January.—Assembly's Missions.
February.—Presbyterial Missions.
March.—Publication and Colportage.
April.—Education of Candidates. One collection for Church and Christian Education.
May.—Foreign Missions.
June.—Synodical Missions. One collection for the Orphanage.
July.—Invalid fund.
August.—Presbyterial Missions.
September.—Synodical Missions.
October.—Foreign Missions.
November.—Education of Candidates for the Ministry.
December.—Colored Evangelization.

Assembly's Missions—An Offering or a Collection?

I heard a story the other day, too good to keep at this season of the year. A Virginia minister, not of our church, in asking his congregation to make their offering to the Lord, asked if they knew the difference between an offering and a collection, and illustrated in this way: A gentleman gave a piece of steak to his little boy, and the boy's heart prompted him to give it to his dog. As he turned to do this his father said: "No Tom, that is for *your* breakfast." The little boy reluctantly ate it and at the close of the meal the father said: "Now Tom gather the scraps for Fido." The boy obeyed, saying: "Fido I wanted to make you an offering, but now I can give you only *a collection*." In January for our General Assembly's Home Missions, shall we make an offering, or supply ourselves first, through and after the holidays, and then give a collection (of scraps) for the Lord's great work? J. N. CRAIG.

ORPHANAGE NOTES.

The Christ Child's birthday this year falls on the Sabbath, which will afford us a good opportunity to think more of the birth we celebrate and less of our own pleasure and gayety. Our wish, for every one who reads these lines, is a Merry Christmas and a most joyous holiday season. One of the most satisfactory ways of finding happiness is in giving happiness. Who then would not be glad, at this Christmastide, to help brighten the holidays for our almost one hundred orphans at Barium Springs. Sorrow has come into these young lives so early. We are sure a most acceptable gift to the Christ Child is to contribute, some manner worthy our effort, to the happiness of His fatherless ones on his birthday. When we celebrate the birthday of a member of our family it is to that one's happiness we strive to contribute. Just so when we celebrate the birth of our dear Lord, to please Him on this, of all occasions, should be our aim. Who then will give us aid to scatter some sunshine at the Orphan's Home during the holidays? Monday night, Dec. 26th, we want to have a Christmas tree for our orphan household, many of whom have never seen one. Now we have the *tree* and will make the little fancy candy bags, but must ask you, dear reader, to give us the decorations. The "big sisters" will gladly place the gifts on the tree. Our children are not babies, though none of them are past the stage when confections have ceased to be most longingly desired. Many of our boys and girls would appreciate a selection from the standard authors equally as much as your own bright boy or girl of the same age. Our youngest children are six years old, the majority are between the ages of ten and thirteen.

Now we have confided to you our plans for the entertaining of our orphans and fell assured of your aid. There are other incidentals, besides the fun and frolic of Christmas, which pardon us, we will mention, namely, three meals daily, three hundred and sixty-five days in the year. We can use flour, meal, rice, grits, meat, lard, molasses and sugar by the barrel or in smaller quantities. Money is always the best gift. The Superintendent's cottage will cost $600 or $800 more, which Synod has authorized us to raise. Our Heavenly Father has taught us that if we are prepared to receive large gifts He is best pleased that we should not be content with small one, so of Him we would ask, in His own way, this gift, to aid in better carrying on His own work.

Mt. Airy.—Rev. T. M. Lowry closed on last Sunday a protracted meeting of about ten days' duration at Mt. Airy. At the conclusion of the last service the session of the church convened and adopted the following resolutions:

Resolved, 1st. That the sermons preached by Rev. T. M. Lowry in our church during the past ten days have been of a high order; in conception thoroughly Scriptural; in delivery, clear, earnest and convincing; in effect helpful and edifying to Christians, producing deep and profoundly serious impressions upon the hearts and consciences of the unconverted, and elevating to all classes.

2d. That we record our profound gratitude to the great Head of the Church for sending Bro. Lowry to us. We most cordially invite Bro. Lowry to visit us again when he can spare the time from his duties to his own flock. Respectfully,

W. F. CARTER.

Spencer Church—Three persons received on profession yesterday. Our people have recently spent $65 improving the interior of our building. We now have a comfortable and attractive house of worship.

China Grove—We have received three members on profession during the last quarter. We have placed our orders for pews, which we expect about the first of March next. These are much needed and will add to the comfort and appearance of our church very much. Truly, JOHN WAKEFIELD.

Hopewell Church—Rev. R. P. Smith visited Hopewell Church on Sunday, holding two services, with good congregations. The people were intensely interested in Brother Smith's account of the Home Mission work in Western Carolina, and besides the collection for the cause, to be taken up in January, the people agreed to let their pastor, Rev. R. D. Stinson, take part in the evangelistic campaign in the mountains next summer.

Waynesville—I have been intending to write you ever since I came to this work in July. Since coming here there have been many encouraging things to call forth our gratitude and praise to God, and also to the people. They received us with such open-hearted warmth and have shown a willingness to do all in their power for our comfort and happiness. Many improvements have been made on the manse and it is comfortably furnished; new hymn books and racks for them have been put in the church at Waynesville, the Sunday school has increased in attendance and interest and the outlook is hopeful. We now have two services on Sunday and a good prayer meeting Wednesday night, instead of only one Sunday service and no prayer meeting. Have had two additions by letter. At Bethel, where I preach only once a month regularly, we have just closed a two weeks' meeting with preaching twice a day. There were eleven confessions, three of whom have united with our little church, and others will soon do so. A new bell has been bought and paid for and they have raised about $30 to buy an organ. Have never had an organ in the church before, and they only have seventeen members out there, but by the help of the Lord we hope to see a change on this line. I have preached at five different points on Sunday afternoons. It was the first time many of them had ever heard a Presbyterian preach, and at one place it was the second sermon by any denomination in twelve months, yet they have a school house with thirty or forty children in the district. If I only had a Christian woman to teach there and another man to work with me in this county, who could preach at points I could select and let me help him at each place when he is ready to hold meetings of one or two weeks, I believe that in a short time we could have several churches. One man, an earnest Christian, a member of the Baptist Church, who attended our meeting at Bethel, taid to me: "The reason you Presbyterians do not have more people in this county is because you do not go out after them, for I know that where you have preached and the people understand what your church is, they are more than favorably impressed."

Oh! If some of the Lord's servants whom He has entrusted with money would only invest a small part of it here, what large dividends it would yield!

The Waynesville and Bethel field is entirely self-supporting now for the first time in its history. Praise the Lord! Fraternally,

FRANK D. HUNT.

Rev. T. W. Lingle, a son of Concord Presbytery obtained the degree of Ph.D. at the University of Leipzig. He graduates on Philosophy, History, English and Philosophy, and the diploma reads—"*Magna cum laude.*"

Winston.—The elders and deacons of the First Presbyterian church, Winston, in meeting assembled, desire to give expression to their profound sorrow and sense of bereavement in the death of a beloved brother and deacon, Albert Burrow Gorrell, which occurred December 13th, 1898; and to place the same on the records of the church. Therefore be it

Resolved, That we recognize in our departed brother a subject of the grace of God, distinguished for many abilities and honored in many spheres of life by reason of his high and useful qualities.

That we feel deeply the loss of his valuable services as a member and officer of this church, which deserve to be held in lasting and loving remembrance.

That we bow in humble submission to the will of God in this calamity, and record our trust in Him who "buries his workmen but carries on His work."

That we extend our heartfelt sympathy to the bereaved household and commend the sorrowing ones to the rich and tender and sufficient grace of God.

That copies of these resolutions be transmitted to the family and to the NORTH CAROLINA PRESBYTERIAN and the local papers for publication.

J. M. ROGERS,
T. J. BROWN,
W. B. CARTER,
T. A. WILSON,
Committee.

Winston, Dec. 18, 1898.

W. T. Henderson, Elder in Dallas Church and Treasurer of Gaston county, died December 17, aged 37 years, leaving a young widow and seven children. He was Superintendent of Sunday School twelve years, always in evidence where any church service was needed, faithful to his pastor, loved by the young people and neighbors, a busy man. His home life was beautiful. A great assembly crowded the church on Sunday and mingled their tears with those of pastor and members and laid flowers on his grave. K. Z. J.

VIRGINIA.

Lynchburg—The First Church has decided to build a new house in a new location. Not a dissenting voice was raised when the action was taken. Plans have been selected and it is hoped that all preliminary matters can be arranged so that work on the new building may begin in February or March. The building will cost between $25,000 and $30,000. We have about $21,000 of this in sight. About the first of December, Miss Susan C. Cole, a maiden lady who lived in Lynchburg, and was a member of the church from 1858-'66, while Dr. Ramsay was pastor, left to the church some bank stock worth about $850, and 117 acres of land in Ohio, the value of which is not yet known, but it is hoped that it will be sufficient to enable us to finish the church without any debt. The affairs of the church are in excellent condition. Rev. Jos. A. Vance, of Baltimore, will assist the pastor in a series of services in January.

Village Church.—The good people of Village Church, Smithville, Va., gave their worthy pastor Rev. M. McC. Miller a severe pounding last Thursday from which he has hardly yet recovered.

KENTUCKY.

Madison Avenue Presbyterian Church, Covington—We have just passed through a most happy, and, we trust, most successful series of meetings. Rev. H. M. Scudder, D. D., of Carlisle, Ky., came to our assistance on November 28th and continued with us for ten days. The weather was a great hindrance, which, with much sickness, prevented our having large congregations. But from the beginning the congregations were good and the interest increased each day. Dr. Scudder preached, with simplicity and power, the pure Gospel and God honored it in building up Christians and in saving the lost. We were much disappointed that Dr. Scudder had to leave us before our Communion service on December 11th, but the meeting continued without interruption. Two children were baptized, nine received into the church on profession of faith and by letter. Four others have declared their purpose to come into the church at once. Dr. Scudder has a strong hold on our people and there is no one they prefer to conduct such a meeting for them. JOSEPH RENNIE.

MISSOURI.

Memphis—Last night we closed a two week's meeting. Three times our congregations were broken up by rain and snow storms, but with all we had good attendance and large congregations whenever the weather was at all favorable. The church is very much encouraged, and thirteen members added on their profession of faith in Christ. The preaching was all done by the pastor, Rev. H. M. Sydenstricker.

Liberty—Dr. Bishop having requested his congregation to unite with him in a request to the Presbytery for a dissolution of the pastoral relation, a meeting was called to consider the matter. After mature deliberation, the church declined to unite in the request.

People's Church, St. Louis—Merton Smith, the Scotch Evangelist, who was converted in the Moody meetings in Chicago in 1884, who labored for seven years with Moody in Chicago, and accompanied Mr. Moody through Ireland, Scotland and England upon his religious campaign some years ago, closed a three weeks meeting last night in the People's Church of St. Louis. This church is in charge of Rev. J. M. Spencer, pastor, situated in the centre of the poor class and poor church goers of this great city. Its aim is to elevate the masses along all lines by cultivating a spirit of self help, and self-respect, to give a helping hand to the sick, and discouraged, and downcast, to protect, shield and elevate the weak and wayward, and above all, to lead them to Christ—this is our work. Among its membership are people who have been lifted by the Gospel from the lowest walks of sin into beautiful pathways of service to God and man. The meetings which closed last night have been a season of great joy to the pastor and his people. Through the earnest and direct appeals of Mr. Smith, many were led to Christ. About two hundred professed conversion. Among the converts are a number who were raised in the faith of the Catholic Church. A number of young men who come to this great city in search of employment and because of their failure to find work they become discouraged and drifted into a Christless life of shame. We meet almost daily with many sad cases which touch the heart. Recently there appeared in our meetings a young man of commanding appearance, yet thinly and poorly clad. The weather was severely cold. At a glance I was convinced that he was not an ordinary tramp, but a gentleman surrounded by sad environments. His heart was touched by the Gospel. He turned to his mother's Saviour. His life in our city had been sad. Unable to find employment, he had drifted with the great crowds of unemployed out upon the sea of discouragement. He felt like even giving up life. But there is a new song to-day in his life. We clothed him warmly, and to-day he is at work, happy in the Lord. He requested me to investigate him to satisfy myself that he was not a fraud. He gave me as reference the head of a large business firm of a neighboring city. I received the following answer a few days ago:

"Replying to your favor of the 13th inst., I am pleased to say that I can recommend very highly Mr. ———, both as to his moral character and business ability. His moral character is unimpeachable. He is strictly honest and temperate in every sense of the word. As to his business ability, you will find him thorough, painstaking and energetic in all that he assumes, and I am sure close contact with him will justify the above."

We could give your readers a number of other cases equally as interesting as the above. I am praying daily, that our church in her effort to evangelize our country, may turn her attention more to work among the poor of our great cities, who have not the Gospel preached to them.

J. M. SPENCER.

GEORGIA.

Atlanta, First Church.—Immediately after the regular services at the First Presbyterian church yesterday a congregational meeting was held for the purpose of selecting a new pastor to succeed the late Dr. R. S. Barnett, and to dismiss 101 members who are going to join the new north side church.

Dr. F. H. Gaines occupied the pulpit at the regular services and acted as Moderator at the congregational meeting. Mr. P. H. Calhoun acted as secretary. Mr. Walker P. Inman stated that this meeting was called to take some steps in regard to selecting a pastor to succeed the late lamented Dr Barnett.

Mr. James Bone made a short talk on the critical period through which the church was passing, after which Judge Kontz made a happy talk expressing regret that so many members of the church were departing.

The Moderator then appointed the following committee to select a pastor and to report their selection to the congregation:

T. L. Langston, J. D. Turner, Jas. Bone, W. A. Powell, W. P. Inman, J. S. Panchen, J. B. Daniel, William Bencel, H. T. Inman, William Speer, E. C. Kontz, C. Harsmen, G. W. Harrison, W. M. Draper; J. W. Rucker, William Healey, J. W. English, Judge Newman, Judge Foute, T. D. Meador and R. J. Lowry.

This committee will meet to-night at 8 o'clock in the basement of the First Presbyterian church to perfect organization.

A petition signed by over a hundred members of the congregation was read asking that Rev. R. O. Flinn, who has been filling the pulpit since the death of Dr. Barnett, be called. This was referred to the committee for consideration.—*Journal.*

(**Northside.**)—The new Presbyterian church in North Atlanta was formally organized yesterday afternoon in the building of the Merritts Avenue Methodist church.

The building was filled with a number of church people who joined the new church, and a large number of visiting Presbyterians were also present, and great enthusiasm was manifested by all. One hundred and seventeen prominent Presbyterians placed their membership in the new church yesterday, and the officers are greatly encouraged in their work.

A commission from the Presbytery of Atlanta, consisting of Rev. Theron H. Rice, Dr. F. H. Gaines, Rev. J. G. Patton and Mr. J. W. Bones, perfected the organization. Five elders were elected under a resolution that the congregation should first nominate ten elders by ballot, and then elect five of them.—*Southwestern Presbyterian.*

ALABAMA.

Gadsden—Rev. R. B. McAlpine was installed over the Presbyterian church of Gadsden, Ala., last Sunday, December 11th. Rev. Donald Mc Queen, of Anniston, and Mr. Dupre, elder of Attala church were present. Bro. McQueen preached the sermon, asked the questions and delivered an earnest and practical charge to the pastor, and then to the people. Rev. Mr. Grosman, of the Lutheran church made the closing prayer. The day was beautiful and there was a large and interested congregation present. This pastorate begins with every sign of God's blessing.—*Ib.*

Union Springs—Rev. L. G. Hames, of Selma, has been unanimously called to the pastorate of the Union Springs church, lately made vacant by the removal of Mr. Brownlee to Tennessee. This we regard as a very fortunate choice, and we hope this fine old church will enter a new career of prosperity.

MISSISSIPPI.

Kosciusko.—Rev. G. T. Chandler, of Knoxville, Tenn., has been called to the pastorate of the church in Kosciusko, Miss. He was with our people there on a recent Sabbath and preached twice. The people were well pleased. It is hoped that he will accept the call. That is an important field and a good man is needed.

CHINA.

A letter has been received from Rev. Will F. Junkin, of Su Chien, China, telling how, while returning from Chu-Chow-Fu, with his teacher and two barrow men, he was set upon by a band of robbers, and being fortunately unarmed, could offer no resistance, hence escaped with his life and skin—and but little else, as they carried off his bedding and food, toilet articles, books, extra clothes, money, watch, all letters and papers and even the clothing from his back. No personal violence was offered, and for his escape his many friends are very thankful. The "yamen" (officers) are at work trailing the robbers and some hope is entertained of a recovery of at least a part of his effects.

WISCONSIN.

Waukesha—The Rev. John G. Blue preached on Sunday morning, Nov. 27, on the conversion of children. In the evening the Rev. I. L. Cory spoke on "The Saloon in the Balance." The trustees of Carroll College are working in earnest to secure the college endowment. President Rankin is in the field to raise the necessary amount of money and the Rev. E. P. Rankin, his brother, formerly a professor in Carroll College, and pastor of the First church in Stevens Point from 1890 to 1895, is canvassing the cities of Southern Wisconsin for the same purpose. The sum of $25,000 has been subscribed and the second $25,000 must soon be forthcoming in order to meet the unexampled generosity of Mr. and Mrs. Ralph Voorhees of New Jersey.—*The Interior.*

[These Rankins are Grandsons of the Old North State.—Ed.]

Foreign Missionary Committee Notes.

A letter was read from Rev. L. C. Vass stating that he expected to sail from Antwerp for Africa on December 6th.

A letter from Rev. John W. Paxton announced his marriage to Miss Una E. Hall, formerly a member of our Hangchow station in China, on Oct. 15th.

A letter from Mrs. M. P. McCormick announced the failure of her health, making it necessary for her to return home permanently.

A letter from Rev. S. P. Fulton, dated November 6th, announced the safe arrival of himself and family at Okazaki, Japan.

A communication from the Korean Mission earnestly requested reinforcements for that Mission as follows: For Kunsan station, one married minister and one single lady; for Chunju, one male medical missionary; for Mokpo, one minister, one doctor and one single lady.

The Committee is very anxious to send these workers out to that most interesting and promising field, but will be unable to do so until our funds are increased.

A letter from a young physician, a member of our Church, offered five hundred dollars to assist in equipping and sending out one of the medical missionaries so urgently needed in China. It is earnestly hoped that others will join this generous brother in his proposition, and that we may be able to send out this reinforcement to the China Mission at an early date.

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On account of the holiday season no paper will be issued from the office next week. We give our readers a double portion this week, adding departments to the paper which we hope to make permanent. We suppose there is no risk in saying that this issue is the largest and handsomest edition of a religious paper ever published in this State. We know of no reason, however, why North Carolinians and especially North Carolina Presbyterians should not have the very best.

We call especial attention, among many good things to the thoughtful article by Rev. E. Mac. Davis, which is to be followed by others of equal interest on the same theme. Mr. Verner writes a free and easy letter from Africa. Brother McClure's sketch of his good church during the forty years of its history will be of interest to its friends and his, and there are many in both classes. "Country Parson" gives one of his inimitable satires on a prevalent evil of our church-life. O. H. writes for us the "Song of the Christmas-tide," and our honored friend Dr. Cuyler gives us one of the excellent sermons which he still preaches with his eloquent pen. To him especially we send the greetings of the season and best wishes for the coming year. If there is any figure of American Presbyterianism that has as wide a circle of affectionate admirers as Dr. Cuyler we do not know him. We have clipped from the little paper of the Covenanters, the address by Dr. Moore on the presentation of the Covenanter Flag, and our readers will find it as full of valuable information as an egg is of meat. Our regular departments are unusually full, we have added two pages for our young people, and altogether we do not mind confessing our pride in our Christmas number.

Our plans for the new year are not yet perfected but they will all tend toward the improvement of the paper. Among our contributors for next year we shall number Theo. L. Cuyler, D. D., J. R. Miller, D.D., W. Gordon Blaikie, D. D., Bishop E. R. Hendrix, Count Bernstoff, Bishop F. D. Huntington, George Dana Boardman, D. D., Newman Hall, D. D., Wayland Hoyt, D. D., Andrew Murray, and others.

The Business Manager for the last time this year asks the subscribers to send in any amount they may be due before the close of the year. Attention is called to the *Gentlewoman* and the *Home and Farm*, sent to old subscribers and new remitting the money due for the paper. For fifty cents additional we send the *Weekly Atlanta Constitution* for one year. And for $1.00 additional we send the elegant combination Bible, which probably could not be purchased at any book store in the State for less than $4.00. *These offers hold good only till January 1.*

There are a good many names upon the list that now have no date after them. Unless we know some reason to the contrary these will be marked January 1, '99, after this issue. All local agents are urged to settle up accounts in full before the end of the year.

We send out this week sample copies to all the elders of our Church in the Synod. Can anybody give a good reason why an elder of the Church should not take his own Church-paper? If he is not able to take it the church he serves should give it to him. It will make him a far more efficient elder than an occasional trip to Presbytery for which the congregation pays. It will be a good idea for pastor and people to ask their elders now whether or not they take the NORTH CAROLINA PRESBYTERIAN. And if not, why not. We believe that it is impossible for any elder rightly to peform his covenant duties to his people who does not take the paper which gives him most information as to the affairs of his church.

Every one who has not done so should read "Mariolatry," an admirable pamphlet published by Dr. Farris. Dr. Farris' style illuminates whatever he writes and the array of facts and quotations he has put together in compact form furnish damning evidence that the Church of Rome, in spite of its denials, is an idolatrous church, even in this country. Disraeli's sneer was truth. In answer to some slighting reference to the Jews he replied, "Half of Europe worships a Jewish woman and the other half, her Son."

Dr. Farris' pamphlet can be had by addressing the author, St. Louis, Mo.

On Earth, Peace! The war between America and Spain, threatening for a time the peace of the world, its operations conducted over three quarters of the globe, is over and the treaty of peace has been signed. The war involved less loss of life than the war between Spain and her colonies would have caused by this time had not America interfered. The last of the Spanish forces are leaving the New World which Spain discovered, and the only echoes of the conflict are heard in the Philippines, where some thousands of Spanish prisoners are held by the insurgents, who are unfortunately considering what the Spaniards would do in their place, and the friars are meeting the vengeance of a long oppressed and outraged people. If Rome will only learn the lesson that it is too late in the life of the world for the religion of Jesus Christ to be represented even among the heathen, by ignorant, besotted and licentious monks, these martyrs will not have died in vain. So, in Cuba and in the Philippines there is peace as compared with the conditions of a year ago, and peace with a foundation of righteousness.

The English hero, General Kitchener, has turned his attention from the victories of warfare to the founding of a college at Khartoum, and his appeal for funds has met with instant response. Thus on the upper Nile the sounds of strife have died away and the peaceful pursuit of learning succeeds. While France, having been brought up sharply as to its "pin-pricking" policy by England and deserted by Russia, is cultivating a more amicable frame of mind and is preparing to do belated justice towards the prisoner, Dreyfus.

In spite of Kipling's "Truce of the Bear"—and no more powerful appeal to the English imagination was ever made—there is no reason to doubt the sincerity of the Czar's disarmament proposition nor its effect in preserving the peace of the nations. Meanwhile the game played between England and Russia on Chinese territory is being played by nations whose equally matched strength is a guarantee of peace.

The race-troubles in North Carolina are over in good time for the Christmas gifts which the one race has always considered its inalienable right at the hands of the other. The Chicago Revolution, in which threats of hanging corrupt aldermen were freely made, were endorsed by the Mayor and were perhaps to have been carried into effect by an outraged citizenship wearing badges with gibbets upon them, has passed away by the surrender of the aldermen and the saving to the city of millions of dollars. President McKinley's addresses at Atlanta, at Montgomery, at Savannah, in which he praised the living heroes not more warmly than he did those who fought under the Stars and Bars, in which he recognized the truth that the valor of the Southern soldier during the Civil War was needful for the perpetuity of our own institutions to-day, and in which he suggested that the Nation should care for the graves of the Confederate soldiers, too often neglected by the impoverished land for which they died, have thrilled the whole South and stimulated the fraternal feelings of a re-united country.

So, at this Christmas-tide, throughout the world may be echoed the Angels' song at Bethlehem, Peace on earth, on earth Peace.

"For I dipt into the future, far as human eye could see,
Saw the Vision of the world and all the wonder that should be.
* * * * * * * * * *
Till the war-drum throbbed no longer and the battle flags were furled,
In the Parliament of man, the Federation of the world.

Presbyterianism in New York City. The *New York Sun* has been lately discussing different phases of Presbyterianism and one of its latest articles is on "the Decline of Presbyterianism in New York." The *Sun* recites the fact that there are now six pastorless churches of our faith in the city, including those once ably served by Dr. Hall and Dr. Crosby, that there is now no Presbyterian pulpit capable of sustaining the level of former days, that the churches are declining steadily in importance and their congregations are dimishing in numbers and that the intellectual domination of New York Presbyterians in the councils of the Church exists no longer.

We presume there is no doubt about the facts. The *Sun* concludes its review by saying "There can be no mystery about the cause of the decaying power of the Presbyterian Church in New York. It is simply a decline of faith."

It may be remarked in the first place that the *Sun's* conclusion from the premises is about as high a compliment as could be paid to Presbyterianism. It would indeed be a lamentable thing, and one out of harmony with all Presbyterian history, if Presbyterianism could thrive in an atmosphere of declining faith. Faith is not superstition. It is not dependant upon ignorance for its exercise. It goes hand in hand with the highest degree of learning and intelligence.

So, if the *Sun* has rightly judged, it is to the honor of Presbyterianism that it has no affiliations with scepticism and rationalism, demanding as it has ever demanded a sincere and personal faith in the Divine Christ. It was when Christ preached to the multitudes that did eat of the loaves and were filled those grand spiritual truths to be found in the sixth chapter of John, the personal Saviour, the electing love of God, irresistible grace, the sinner's helplessness and the everlasting security of the believer—that the multitudes turned away from the Divine Teacher, as have turned away from his Church ever since those who have put the material above the spiritual. We are frequently told that this is a material age, that we have a material civilization, and certainly all that is thereby described is centered in the Metropolis. Opposition to Presbyterianism may therefore be in its last analysis simply the old familiar hostility to the Gospel of Christ.

The *Sun* says again: "The younger generation of the children of fortune resent the restraints of the somewhat ascetic Presbyterianism," which means that Presbyterianism and worldliness are not congenial. Neither are worldliness and Christianity. We doubt if there is any part of the Christian Church to-day that is as unworldly as Christ wants His Church to be. The world still loves its own. The world still hates the chosen of Christ. But if the Presbyterian Church does stand for something that is hostile to worldliness in all its forms, that fact should be its glory whether the multitudes press in or pass out of its doors. It is not "ascetic" if it is true to itself. But it has nothing to regret if the "children of fortune resent its restraints." Since when has it ceased to be true that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God?

It is more than a coincidence, however, that New York Presbytery has earned an unenviable reputation in Presbyterian circles for looseness of theological views. We suppose that Dr. Henry Van Dyke is the most prominent preacher in the city now. And in the movement for revising the Confession he was quite as severe upon the Standards as was ever Dr. Briggs. So was Dr. Parkhurst. Dr. Briggs was a little more notorious. Dr. McGiffert has recently made himself obnoxious by what is generally considered a denial of our Lord's divinity. And a most pitiable confession was made at the last General Assembly, whose significance has not been apparently realized. It was the appeal of Professor Brown, of Union Seminary, New York, to save the Presbytery of New York from another heresy trial, because in the event of one, the membership of the Presbyterian churches would simply walk out of them. It was a confession of the lack of influence which the ministers of that Presbytery have upon their people and the apparently small amount of Calvinistic truth they have been able to teach them.

So, if the field among the wealthy and fashionable of the city is lost for a time and for these reasons, Presbyterianism is the gainer thereby. It has not had the burden to bear of the unhappy marital relations and the divorce scandals of the Four Hundred. And if it will take up its work in other quarters, manifesting that proud independence of place and wealth which the Saviour always showed and doing his work of preaching the Gospel to the poor it will gather into its ranks again those earnest souls, who can appreciate the grand truths of redemption and are moved with the Saviour's compassion for a dying world.

REVIEW OF CONTEMPORARIES.

Apparently, it is not a very healthy business being an aborigine. The American Indian has not found it so, and as for the Ainu of Japan, nearly all of whom live on the Island of Zero, there are only about 3,800 of them left. The moral of it all seems to be that when civilization makes its appearance in any savage territory the untutored aborigines must themselves become civilized or go under.—*Ex.*

We have it on the authority of a missionary to the Indians who had made a special study of the subject, that there are probably more Indians on the North American continent to-day than there ever were in the history of their race.

Considering that Bishop Potter has lately acquired Prof. Briggs, Prof. Shields and Prof. McIlvaine for the Episcopal priesthood, his opposition to expansion seems to be inconsistent. He is expanding Episcopacy into Presbyterianism at a great rate. He keeps on saying: "It is not what we will do with the Philippines, but what they will do with us." Well, it may not be what he will do with Briggs, Shields and McIlvaine, but what they will do with him.—*Brooklyn Eagle.*

Old men have their place and power. Moses was eighty years old when he led the children of Israel out of Egypt and founded the most influential nation in history. Franklin was eighty-one when he sat in the convention that framed our National Constitution and contributed to its most important compromise, that of equal representation in the Senate and proportional representation in the House. Gladstone stood erect at eighty-four with the British Empire at his back. Old men have given the world some of its biggest lifts and most powerful pushes, and we must give them a chance and not try to crowd them out.—*Presbyterian Banner.*

Witty Gail Hamilton made a moral distinction between driving four wives abreast, and driving them tandem; but she gave the Shah of Persia, on his visit to Enrope, the benefit of the doubt. Now it is proposed that the United States shall take the wind out of Emperor Wiiliam's Stamboul sails, and head off the Czar's influence in Khorassan, by showing that a member of our government is in full fellowship with Abdul Hamid, with the Bubonic plague, and all the other exponents of oriental nastiness.

Dr. W. M. Paden, of the First Presbyterian church of Salt Lake City, drew up a protest against the admission of the practical polygamist Roberts—a four wiver—to Congress, and in this the ministerial association, consisting of twenty-four members, and others, joined. Beside the facts which lie upon the surface, this protest against setting a notorious lawbreaker to making laws for Americans, lets the public know something of the history of this man Roberts. He is a foreigner, not an American, and under the laws of Congress cannot be one while he is a polygamist. He was sentenced to the penitentiary, May 1889, for this crime. He was one of the missionaries sent into the Southern States by the polygamist propaganda. Our Southern friends will know how to appreciate the situation. He is an agitator for the restoration of polygamy in Utah. In May of this year he had an article in a publication of which he is editor, affirming that Mormons are bound by Smith's revelation. "Joseph Smith" we wrote, "received a commandment of the Lord to introduce that form of marriage into the church, and for that reason the Latter Day Saints practiced plural marriage." He adds that anti-polygamists can not be received into Abraham's bosom—must take their places with Dives.—*The Interior.*

Some Northern papers, the *Washington Post*, for instance, were inclined to poohpooh the revelation the NORTH CAROLINA PRESBYTERIAN made in the early part of the year, as to the practices of Mormonism and its menace to our institutions. The whole country is becoming aroused on the subject of the polygamous Congressman who has just been elected, and the breach of faith with the American people that his election discloses. Some way should be found to send a polygamist from Utah to the penitentiary for as long a term as the bigamist of North Carolina.

Our Young People.

When Ruth Was Hero.

"Mother, may I go up and stay all night at grandma's?" Ruthie's mother laid down her work and thought for a moment. It was what Ruth called one of her "nice, comfortable ways." She never said "no" without being very sure that there was some good reason for doing so; so that when it was "no," Ruthie understood perfectly that that ended the matter.

"Why, yes, dear," she replied, presently. "I think it will be a very good plan. You can carry up the yarn she asked me to get for her when I was there yesterday, and you might take her a loaf of my fresh, sweet bread. Grandma always thinks that things taste better that have not been made in the house. It is pretty cold, but you can wrap up and walk fast. You will have plenty of time to get there before sunset."

So Ruth put on her warmest coat and her gay little hood, which made her look for all the world like another Little Red Ridinghood, particularly when she had hung her basket over her arm, and kissing her mother good-by, started off on her two-mile walk. "I'll come down to church with them in the morning," she said, turning back as she reached the door. And then waving her hand, she ran gaily down the path, and went skipping off up the road toward the village.

"How I do love unexpected things!" she exclaimed, giving herself a little hug of satisfaction. "It's lots more fun than knowing long beforehand. Grandma will be glad to see me," she went on musing as she trudged over the frozen snow, "and that will be nice. Then grandma's things always taste so good, and Aunt Clara will be sure to let me choose the preserves I like best, and after supper I will get Uncle Charley to crack nuts. He does know how to crack nuts better than anybody I ever saw. I'm real glad that Aunt Clara married him! Dear me, it is cold!" And she thrust her hands deeper into her muff, and ran all the way down the hill and through the village and half way up the next hill before pausing again. She had reached the church by that time, and as she stood there in the biting wind to regain her breath, she heard the sound of the organ from within.

"Why, there's Mr. Mace practicing!" she exclaimed. "I must slip in and listen just a moment and warm my toes a bit at the same time. I hadn't any idea it was so cold!" And opening the door she stepped quietly in, and curled up in one of the first pews, closing her eyes as she often did while listening to music, which she dearly loved. The church was perched half way up the hill, and some little distance from the nearest house in the village below. People used to laugh about its being hung up there, and would give strangers who asked the reason, all sorts of funny answers; but the real reason was that the queer old gentleman who had given most of the money to build it with, long ago, when Ruth's grandma was a little girl, insisted that it should be in just that spot, because he liked the view, and said that the air was better up there, which perhaps it was.

To Ruth curled up in the pew, with closed eyes, a funny thing happened; she fell asleep. Coming from the cold and wind into the warm, comfortable church, and listening to the low, soothing music, had sent her off into dreamland before she was even conscious of being sleepy. The music rose and fell and died away. Mr. Mace closed the organ, and, leaving the church, locked the door behind him, never guessing that he had left a little prisoner fast asleep within. Half an hour, an hour, two hours passed, and still Ruth slept on. The sexton came and tended the fire, ane went away for the night, and she never moved, then, nor for long after. The sun was still shining when she went into the church; something, not the sun, was shining when she opened her eyes—something big and red, and it glowed at her through the surrounding darkness. What was it? What could it mean, where was she? Not at home, not in her bed! and yet it was dark, save for that great, glowing eye! Surely the sun must have set!

Ruth sat up and looked about her, bewildered. What was that high thing yonder? It looked like a pulpit—it was a pulpit! Ah! yes, she remembered it all now! She must have fallen asleep while listening to the music, and the red light was the glow from the great stove. But she must get out and go on to grandma's at once! And jumping to her feet she walked as quickly as possible, for she was stiff from her cramped position, down to the door, and tried the knob. It was locked fast! and running back into the church, the startled little girl glanced up at the clock, which hung within the light from the fire. Ten o'clock! Then she must stay there all night alone!

To say that Ruth was frightened hardly expresses her condition. She was terrified. The great silent church seemed suddenly filled with strange and startling sounds; and the huge, glowing eye, staring at her through the darkness, cast the corners into deeper gloom, and invested them with imaginary horror.

But suddenly, as she stood there in the long aisle, a thought occurred to her. She could ring the bell, as she had often see the sexton do, and that would certainly bring someone to release her. Springing back into the vestibule, she pulled open the door of the closet beneath the stairs and grasped the dangling rope. But before she had pulled it once, there came a second thought. If that bell sounded it would rouse the neighborhood for miles around, for it was understood that the ringing of the church bell meant fire. Should she, for a little discomfort to herself, disturb and worry so many persons on this wild winter night? For a moment she stood there, fighting with herself against herself as she had never fought before. Then, dropping the rope, Ruthie turned and went slowly back into the church. If she could only have convinced herself that it was her duty to let someone know where she was! But her mother thought her safe with her grandmother, who, in her turn, had no other idea than that she was snugly tucked up in her bed at home. No, there was no one to worry about her. But what should she do? How could she endure it? Why had God let this dreadful thing happen? She had flung herself down again on the cushion of one of the pews, and with her face buried in her folded arms, lay there, shaking with terror as she listened to the wind howling about the church and flinging the bare branches of the trees against the window panes, with a weird, unearthly sound. But with that last exclamation came another thought; a beautiful, comforting, soothing thought: She was not alone; God was there with her as surely as though she had been in her bed at home, and she breathed a little prayer that he would take the fear and loneliness away; and almost instantly the answer came. For a few moments she lay there wondering at the sweet peace which had come into her little heart. Never in all her life before had God seemed so near. She sat up and glanced about her, astonished to find that she could look even into those dark corners without shrinking. Then presently she made another discovery, which was that she was very hungry, and that reminded her of the sweet bread in her basket. Eating some of it would help pass the time.

As she sat breaking off little bits and eating them, she remembered that she had said the afternoon before—how long ago it seemed—that she liked unexpected things. "I am sure I ought not to complain," she said, with a little laugh, "for this is the very most unexpected thing that ever happened to me! How glad I am that I did not ring that bell! If I had, by this time there would have been a hundred people hurrying here out of their warm beds into that dreadful cold. How nice and warm it is, and how pretty the shadows on the ceiling are!" She had laid her head back against the top of the pew, and was gazing up at the roof, where the glow from the fire cast a bright reflection. And sitting thus, little by little she drifted away again into dreamland.

An hour, two hours passed. The wind howled, rising higher and higher; but still Ruthie slept. It shook the church; it blew down the chimney, and presently a wilder gust loosened the imperfectly fastened door of the stove and flung it open, allowing some of the red hot coals to fall to the floor and roll beyond the zinc. Ruth slept on, but no longer quietly. She dreamed that she was Mary, Queen of Scotts, and that her head was being cut off; and how terrible the pain was in her neck! Then she was Joan of Arc, bound to the stake, with the cruel flames creeping up about her feet. They had not touched her yet, but the smoke stifled her. She turned and coughed, then started up choking, with a wild cry, wide awake now, to find the church full of smoke.

Quickly as the stiffened limbs would allow, the little girl made her way into the vestibule, seized the bell rope, and pulled with all her strength. Ding! dong! ding! dong! Out upon the wild winter wind was flung the sound; faster and faster fell the strokes. "Fire! Fire! Fire!" One after another took up the cry, but still the bell kept up its quick, loud call; still Ruth pulled and tugged. And so, tugging and pulling, pale and exhausted, but plucky still, they finally found her.

Yes, she had saved the church; there was no doubt about that. On such a wild night there would have been no possible chance for it by the time the fire had been discovered from without.

"It was a mighty lucky thing for us that I locked you in, Miss Ruth," said Mr. Mace when he met her the next day coming out of church. "I think that the village owes me a debt of gratitude, and that I ought to be the hero instead of you, my dear."

But only Ruthie and her mother knew that but for the brave resisting of a sore temptation, the dear old church would have been lying at that moment a mass of ruins; that the real heroism lay, not in the ringing of the bell when she did, but in unselfishly refraining from ringing it when she did not.

"I am glad and thankful that my girl was the means of saving our dear church for us, but I am far more proud of her victory over self. We two know that therein lay the hardest fight and the truest conquest," said Ruth's mother, as she stooped to kiss her after tucking her up the next night. And Ruth did know it, and the knowledge made her very humble and very thankful to God who had given her the victory.—*The Living Church.*

Our Young People.

Estimating the present population of the United States at 70,000,000, which must be rather below than over the mark, there are in our Republic 12,210,000 persons between the years of fifteen and twenty-five. In every 1,000 of the population there are 203 in the flower of youth, of which number there are 99 males and 104 females.

The most vital question in relation to our future is the physical, moral and religious status of this vast body of young people rapidly pushing its way into citizenship and official position. It can not be disputed that they are to assume control of affairs in the most momentous and critical period of our national history. The total popular vote in 1896 was considerably below 14,000,000. Remembering how much more rapidly the men past middle life die off than those in its first decades, it will be seen that in six years from now the majority vote will be cast by those whom we now call "our young men." What is the composition of this generation so soon to be enthroned? and what is its preparation for the responsible duties to be assumed by it?

Were we to segregate 100 from the whole to represent the mass, it might surprise us first of all to find that at least 16 of the 100 were colored; 17 foreign born, and but 67 born on the soil. Of the blacks 57 per cent. would be found illiterate, and of the whites nearly 8 per cent., or out of the 100 there would be 14 unable to read or write.

Of those who could claim some degree of education, 83 have not gone beyond the common school, although the universal diffusion of periodical literature has in a measure supplied the place of a secondary education. Two only in each 100 reach the high school. We should need to call out a second 100 before we would find a college graduate.

But when we turn to view their moral condition and their relation to the church, it stands higher than prophets of evil would have us believe. Any pastor counting over his own church roll, unless his case be very exceptional, will find that while the young people between these ages constitute one-fifth the population of the States, they constitute over one-fifth of his membership. Indeed, when we recall that the Endeavor Societies now enroll 3,000,000 active members from but three or four of our large number of Protestant denominations, it is evident that with the addition of the Epworth Leagues and Baptist Unions and Brotherhood of Andrew and Philip, the young people constitute about 35 per cent. of the Protestant churches, of whom ten are young men and twenty-five young women. To these the members of the Roman communion must be added. In the aggregate it will be found that not only do those between the ages mentioned constitute a large part of our Christian membership, but that they constitute the most aggressive and faithful members of the whole church. More than one-fifth of the young men and young women in America are to-day enrolled in some evangelical society whose purpose is to extend the victories of the cross.

While therefore the older citizens of the States may look with some apprehension upon that untried future which our Republic is about to enter, we have in this great body of young Americans such a class as the world never before witnessed. It is into their hands, with trust and prayer, we must commit our precious interests. While it is natural for those of advanced years to doubt and mistrust the capacities of youth, the older men of to-day ought not to forget that the greatest war of history, our civil conflict of thirty odd years ago, was fought through to success by generals whose average age was under twenty-eight. The colonels of the regiments that drove everything before them at Chickamauga and Gettysburg had scarce a beard, and the most famous Americans of the present won their standing before they were twenty-five.

There are times when we all feel that no generation was so beset by peril as the young people of to-day. And while that may be true, it is none the less true that no generation ever had such moral and spiritual support by its environment as this. While certain educational leaders and systems are confessedly agnostic, there is a larger percentage of the youth of the land in Christian institutions of learning than ever before. The religious literature of the day has a healthful, buoyant tone which it formerly lacked. Our Young Men's and Young Women's Christian Associations reach every city and every college of any acknowledged standing. The best life about them is Christian and uplifting. Whereas in 1850 but one-tenth of the students in Harvard were church members, to-day one-fifth is connected with some church; in Yale, two-fifths; in Brown, three-fifths, and in Williams, four-fifths. When Bowdoin College was new there was but one Christian found in eight consecutive classes.

Young people of today need not be impatient to come into the great future which awaits them and awaits the nation. It will bring with it grave responsibilities for which they can not have too careful, too conscientious a preparation. With them will rest the hopes of their fathers, the welfare of the nation, and the highest interests of the kingdom of God. As they come to realize these trusts we believe they will rise to the occasion and make for themselves a name not heretofore equalled in the history of mankind.—*The Interior.*

Mr. Foley's Christmas.

JAMES WHITCOMB RILEY.

I.

Since pick av them I'm sore denied
Twixt play or work, I say,
Though it be Christmas, I decide
I'll work whilst others play;
I'll whustle, too, wid Christmas pride
To airn me extra pay.—
It's like the job's more glorified
That's done a-holiday!

Dan, dip a coal in dad's pipe bowl!
Kate, pass me dinner-can:
Oh! Mary woman, save yer sowl,
Ye've kissed a workin' man—
Ye have, this Christmas mornin'
Ye've kissed a workin' man!

II.

Whisht, Kate an Dan—ten thousan' grates
There's yon where ne'er a charm
Av childer-faces sanctuates
The city-homes from harm:
It's cold out there, the weather waits
An' bitter whirls the storm,
By faith! these arms av little Kate's
'Ll kape her faythe warm!

Ay, Danny, tight me belt a mite,—
Kate, aisy wid the can!—
Sure, I'd be comin' home to-night
A hungry workin' man—
D'ye moind, this Christmas avenin'—
A howlin'-hungry man!

III.

It's sorry for the boss I be,
Wid new contracts to sign
An' hire a sub to oversee
Whilst he lave off an' dine:
It's sorry for the Company
That owns the Aarie Line—
What vasht raasponshibility
They have, compared wid mine!

There, Katy! git me tother mitt,
An' fetch me yon from Dan—
(Wid each one's Christmas hid in it!)
Lave go me dinner-can!—
Ye'll have me docked this mornin'
This blessed Christmas mornin',—
A dishgraced workin' man!

In a Future Congress—Scene: Members from Pennsylvania, Vermont, Alaska, Porto Rico, the Ladrones, Luzon, the Isle of Pines, Texas, Arizona, Nebraska, Kentucky, and other portions of the Greater United States on the floor excitedly trying to obtain recognition. The Speaker (bringing down his gavel with much force)—"The Speaker recognizes the member from Guam."—*Pittsburg Chronicle-Telegraph.*

If an S and an I and an O and a
U with an X at the end, spell Su.
And an E and a Y and a E spell I,
Pray, what is the speller to do?
Then if also an S, an I and a G
And H E D spell cide,
There's nothing much left for a speller to do
But to go and commit Siouxeyesighed.
—*San Bernardino Tyro.*

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Some dealers push the sale of cheap buggies because the profits are large. Don't allow yourself to be taken into buying a shoddy job in order to save a dollar or so. "ROCK HILL" buggies are "A little higher in Price, But—" they stand up; look well; and, above all, KEEP AWAY FROM THE SHOP—making them cheaper in the end. Sold by first-class dealers only. If none on sale in your town, write direct.
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homes are never smoked by this wonderful new illuminant. Agreeable to the eyes, but second only to the SUN in illuminating power. Your own gas plant for your own house at slight cost, by using
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SPECIALTIES:
SALT FISH,
MOLASSES,
MEAT,
FLOUR,
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BAGGING AND TIES.
Samples and prices on request.

CHILDREN'S DEPARTMENT.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour which is Christ the Lord. * * * * Glory to God in the highest, and on earth peace, good will toward men."

DEAR LITTLE FOLKS: What do you suppose I found in the hall one day last week? A great *big* box! Thinks I to myself, "What a box of pictures that is!" but when we had it moved in to open it, such a rattling and rolling as there was inside of it. "Dear, dear," I said, "I'm sure I never heard pictures talk that way before." So we found the hammer and the big screw driver (do you *almost* always have to look for them?) and we opened that big box. And then such fun! There were some pictures and some nice warm clothes and some hats and china dolls and paper dolls and toys and books and candy and many more things. Now, here is a confession. There were some apples in that box, a few nice, big, round, red apples, and it was last week and Christmas does not come till next Sunday, and that box could not be sent away to Barium Springs until Friday or Saturday. Now what would you have done under those circumstances! If you had been under as big a thing as *circumstances*, you would have done what was done, I suspect. That was to give them to the nearest little Barium Spring's child, and of course she *divided*. So we all enjoyed the apples. You do not mind that much toll do you, little Washington friends? Almost every day there have come more pictures, and over seven dollars in money, too, so I am quite satisfied.

Just one thing, let me say. Any one who has not contributed to our box, may send something directly to Barium Springs to Mr. Boyd. He did not tell me to say this—nobody even whispered it in my ear. There will be a great may things—good things, too—sent to the Home. Our North Carolina people *never* forget these little ones. I am only afraid some one might, by accident, lose the privilege of helping, this time.

Now, little people, here we have come to the last page in these books. Keep quite still for just a minute. Look at your book and slowly and thoughtfully make up your minds what shall be written down here on this clean, white, blank leaf before you. Please, please, do not let it be soiled on Christmas day. Be contented with whatever you find in the stocking or on the Christmas tree. That leaf will fairly turn yellow and green and spotted, if any little boy or girl fusses or frets because the presents are not *just* what were wanted, and because somebody's are prettier or handsomer or *something-or-otherer*.

Who was that great and good man who said that he had learned to be content with anything or in any place? He knew how to have a plenty and he knew how to be in real need. That is, he had something that made him glad and happy and satisfied, no matter what his home or his companions or his clothes might be.

We all have, or can have, that same thing, and it was a Christmas gift, children. The same gift is ours for the taking, not the asking.

"For God so loved the world that He gave His only Son." Think about what a wonderful thing, passing knowledge, this is! Will you not at this happy Christmas time give something to Him who has given so much to you? He wants *you*, my little one, and He wants your papa and your mama, and all your loved ones. Will you come, and will you bring them? Some of the dear, dear, "Grownups" have forgotten. Would it not be a terrible thing if you should grow up and then forget *your* Father's love? "God so *loved* the world" "God is *Love*"

"Behold, what manner of love the Father has bestowed upon us." "If ye love me, keep my commandments. * * * and my commandments are not grievous."

And now a happy, happy, merry, merry Christmas, and a glad, unclouded New Year to "My Dear Little Folks." May the kind and loving and tender Shepherd carry the little lambs in His bosom all through the coming year and all the other years, till he bears them safe at last into the fold.

For the Christmas Box.

Miss Thompson, Charlotte, N. C., pictures.

Annie and Alexander Gaskill, Kathleen Bogart and Tom Payne, a box, with contributions from other friends, Washington, N. C.

Mabel Johnson, Aberdeen, N. C., pictures.

Lenoir and Annie Chambers, Charlotte, N. C., books.

Mrs. M. W. Norfleet, calendars.

Alice Edmundson, Leachburg, N. C., pictures.

Lillie and Minnie Brown, pictures.

Margaret Hood, Charlotte, N. C., pictures.

Maud and Porter Vinson, pictures.

No name, picture.

Willie Rose, Morganton, pictures.

Wm. McLauchlin, Oats, S. C., pictures.

Munroe and John McIver, and "somebody else," $1, Gulf, N. C.

Alice Tye Morrison, 25 cts., Wadesboro, N. C.

James Crosland, $1, Erasmus Crosland, $1, William Crosland, $1, Rockingham, N. C.

Archie Brown, Fayetteville, N. C., 25 cts.

Busy Bee Band, Elizabeth City, N. C., $1.

Ralph, William and Preston Faison, Goldsboro, N. C., $1.50.

A friend, 30 cts.

From Bo.

DEAR KINLINER.

What was dat boy named dat eat de deen apples? Benjamin. Sany Taws doin bring me some dolls an a drum and a horn and a trunk full of seep and full of cows and full of hosses and full of hobby hosses.

"Bo."

Fire!

FAYETTEVILLE, N. C., Dec. 5, 1898.

DEAR PRESBYTERIAN:—Our school came near being burned down last Friday morning, so I can't go to school until it is repaired. I go to two Sunday schools—McPherson Church in the morning and Bulevile in the afternoon. I have been through the Shorter Catechism, but don't know it well enough to recite it, but I am going to learn it and recite it to Mister Graham. I have got one sister and two brothers. I will close. Your little friend,

GEORGE DAVIS.

Age 11 years.

Begging Mama.

WALLACE, N. C., Dec. 3rd, 1898.

DEAR PRESBYTERIAN:—I have been begging mama to write a letter for me all the week. I want to tell you about my pets. Little Carr is eleven months old and can play horse with me all over the house and get up in grandpapa's big chair. Trip races with me down the lane, but is naughty sometimes and snaps at Louise when she steps on his tail. My other little pet catches mice. Mama says for all the little boys six years old to help me get the Commandments. Grandmama fell down last summer and broke her leg; has not walked since. I want Santa Claus to bring Trip a collar. Madge will write next time; she is at school now. I wish I could tell more, but mama says no. Your little friend,

JEREMIAH SOUTHERLAND.

A Little Sister in Heaven.

MOORESVILLE, N. C., Dec. 5, 1898.

DEAR PRESBYTERIAN:—I love to hear mama read the children's letters to me. I can't read good myself. I am going to school now. I think I will soon learn to read and write. I go to Sunday school and preaching every Sunday that I can. I love my teacher and preacher very much. I will watch for Mrs. McKelway's picture. I would love to see it, but would rather see her. I am the youngest of the family. I have two brothers and three sisters, and one little sister in heaven. Your friend, MINNIE LEE BROWN.

Age 7.

A Good Thing to Try For.

RUSSELL, N. C., Dec. 3, 1898.

DEAR PRESBYTERIAN:—I am a little girl seven years old. I can't write myself, so I got mama to write for me. I love to go to Sunday school. Am studying the Child's Catechism. Am going to try to get a Testament. Your little friend, NORA BURNS RUSSELL.

Jim.

DERITA, N. C., Dec. 5th, 1898.

DEAR PRESBYTERIAN: I am a little girl twelve years old. I am going to school. I study the speller, geography, history, arithmetic. I have two brothers and two sisters at home and have a sister married. She has got two sweet little boys. The oldest one is named Harry and the baby is named Boyce. I have not got but one pet and it is a little kitten. It's name is Jim. I go to Sugar Creek church every Sunday. Mr. Allison is our pastor. Mrs. Bettie McConnell is my Sunday school teacher. I have recited the Child's Catechism and got a Testament. I will close. Your true friend,

EDWARD MCCONNELL.

"A Merry Christmas!"

STATESVILLE, N. C., Dec. 14, 1898.

DEAR PRESBYTERIAN:—I recited the Shorter Catechism to Dr. Wood and want my name on the honor roll. I am just eight years old, and if there is a Longer Catechism I think I will be another eight before I get it. I hope you can have some firecrackers Xmas. Bad boys spoilt all our fun, for no firing is allowed, and I'd rather pop crackers than eat turkey. I am glad that my cousin got one of the prizes. I do not go to school. I wrote this with my own hand. A merry Xmas and happy New Year to you and all the little boys.

ROBERT BURNS HILL.

The Best Teacher.

MOORESVILLE, N. C., Dec. 5, 1898.

DEAR PRESBYTERIAN:—I enjoy reading the letters from the little folks very much. I live in the country four miles from Mooresville. I attend church at Prospect. Our preacher is Rev. W. W. Pharr. We love him very much. My Sunday school teacher is Mrs. Bettie Sloop. I think she is the best teacher in the school. I will answer Myrtle Etta Austin's question. Moses wrote the first four books of the Bible. Your little friend, LILLIE PHARR BROWN.

Aged 12.

A Postal to Santa Claus.

STATESVILLE, N. C., Dec. 14, 1898.

DEAR PAPER:—I am too little to write big words. I am to the twentieth question in the Shorter Catechism. I wrote old Santa a postal and put it in the grate. I am so glad Xmas is most here; wish a big snow would come, too. When I was little, mama asked me why God sent the flood, and I said it was to make Noah's ark swim around. I am going to Bell Mott's Xmas tree next week. I have a doll named Miss Lulu Grey and one Minne-ha-ha. I am five years old. I am tired. I wrote this.

MARY BELL HILL.

COTTONWOOD, N. C.

DEAR PRESBYTERIAN:—As I have never written you a letter before, I thought I would write one. I am anxious that grandpa should see a letter from me. I am going to school now at Sharon Academy and like my teachers, Mr. Gilbert and Miss Cleo Thompson, very much. My desk mate is Bertha Rea. We are class-mates both in day and Sunday school. My Sunday school teacher is Miss Vernie Lee. I like her very much. My little sister Louise has been quite unwell for a few days, but is better now. The meeting at Sharon began on Thursday and was to have been conducted by the Rev. Dr. Stagg, of Charlotte, but for some unknown reason, to me, he did not put in his appearance till Friday morning, and left this morning for Charlotte, leaving the most of the preaching for our pastor, Rev. G. T. Thompson. I will close for this time, as this is my first letter for your paper. If this does not find its way to the waste basket I may write again. Your friend,

ANNIE LEE ALEXANDER.

A 'Piscopal Friend.

WARRENTON, N. C., Dec. 12, 1898.

DEAR PRESBYTERIAN:—I am four years old and have a nephew just a month old; but that's not all, I was an auntie at eight months old. Wasn't that funny? My name is Alice Vaiden Williams. Budder says if I'd been a boy, mama ought to have named me Omega. I am a little "Piscopalian," mama is too; papa, one sister and two brothers Methodist; brother and sister in Philadelphia, German Reformed; two sisters and my budder Presbyterian. You see we are taking all the chances and some of us are surely right. I got a cat, two horses, papa's horse and budder's horse, a rooster and lots of pretty things. The whole world is beautiful to me. Budder takes your paper and I will get him to watch it for my letter. I hope you'll print it. Hope Santa Claus will bring all us children a heap of pretty things. My budder wrote this for me. I hope soon to write for myself. I know all my letters now.

From your little 'Piscopal friend,

ALICE VAIDEN WILLIAMS.

So Am I.

LEACHBURG, N. C., Dec. 11th, 1898.

DEAR PRESBYTERIAN: I write and send you some pictures for the Orphan's Home and hope their home will be brighter by my sending them. I like to read the children's page more than any part about the paper and always read that first. I am so glad we little folks can do something for the orphans, even if it isn't anything but sending pictures. My pastor's name is Mr. Hines and we all think he is just splendid. I have three brothers living and one dead. My next to the oldest brother died in August. We all miss him so much, but I think it is wrong to grieve for him, for he suffered so much, and now he is out of all his sufferings and is safe in heaven. I wish Mr. Boyd would tell us something more about the State's little boy. I enjoyed his letter so much. I will close by wishing you a merry Christmas and a happy New Year.

Your friend,

ALICE EDMUNDSON.

Little Letters and Little Girls.

WAXHAW, N. C., Dec. 4th, 1898.

DEAR PRESBYTERIAN: As I saw so many little letters from the little girls and boys I thought I would write one too. I like to read the little letters so much. I had a nice time Thanksgiving and hope the other children had a nice time also.

My little brother has the chickenpox and is very fretful. I go to Sunday school and my teacher is Mrs. McDonald. She is a good Christian. And you may know I like to go to Sunday school every Sunday. Our pastor is Rev. Mr. Hoon and I like to hear him preach. He has Bible reading on Friday nights.

I will close with much love to the little folks. Your friend,

LOLA RODMAN.

A Good Celebration.

ALFORDSVILLE, N. C., Dec. 8, 1898.

DEAR PRESBYTERIAN: I will celebrate my 8th birthday by writing to the PRESBYTERIAN. I found a ring under my plate this morning at breakfast. It is a present from my papa. Frankie and I go to school at Rowland to Mr. T. C. Easterling. I study fourth reader, spelling, arithmetic, geography and music. Miss Fannie Smith is my music teacher. We all enjoy reading your letters so much. I hope you will head our column with your picture, as suggested by a little girl last week.

MARY LEE BULLOCK.

Santa Claus Is So Sweet.

DEAR PRESBYTERIAN: I am a little girl nine years of age. I am glad that Christmas is so near to get a visit from Santa Claus. I love him so dear, he is so sweet. I have two sisters and two brothers. I have seven dogs and six cats and some chickens, and all my pets are so dear to me. I am,

Your little unknown friend,

CLARA J. MCKINNEY.

The Pictures.

GREENSBORO, N. C., Dec. 5, 1898.

DEAR MRS. MCKELWAY: My grandpapa told me about your wishing some pictures for the Orphans' Home at Barium Springs, so I send you by express one framed picture and several unframed ones for you to send to the Orphanage. I also send you my picture. It was taken when I was three years old. I am five years old now, but have no picture that was taken since I was three years old. I can't write myself, but I am going to school when I am six years old, so I can learn to write. I am sorry for the little boys and girls at the Orphanage and I hope Old Santa Claus will bring them lots of nice things Christmas.

Your little friend,

PENN CARRINGTON SCOTT.

Letters to Santa Claus.

SALISBURY, N. C., Dec. 12, 1898.

DEAR PRESBYTERIAN: I am five years old and see so many letters from little children I thought I would write. I go to Sunday school and it is not long until Christmas. We are not going to have a Chrismas tree this year. I have written three letters to "Santa Claus." My grandpa has a store and sells toys. It is my bedtime now, so good-bye.

BRYCE PARKER BEARD.

The First Sleeping Doll.

Once upon a time there was a general, a very great and strong man, who had a lovely daughter. This daughter was the sweetheart of a brave young captain in the army. The general hated the captain and laid a plan to have him killed. He sent him word that if he wanted to marry his daughter he must first kill a hundred of the king's enemies. The captain took some men with him and went into the country of the enemy and killed two hundred men, when he came home, he claimed the reward and was married, but the general was more angry than before.

He sent men by night to lie in wait at the captain's door and kill him when he came out in the morning. The captain's wife saw the men and told her husband. Then she let him down from a window at the back of the house and he escaped. The men waited but he did not come out in the morning, so they sent word to the general, sent messengers to bring the captain to him. The wife came to the door. She loved her husband, but she did not love the truth. She told a lie and sent her father word that her husband was sick abed and could not go. While they were gone, she took a large doll and put it in the bed and covered its head with a cloth. The messengers came back as she expected, for the knew her father's wicked purpose, and said that he *must* go, and that they would carry him, bed and all, to the general.

We can see the men carrying the bed gently so as not to wake the captain. They set it down in the hall of the general's house and the great, wicked coward, with a sharp sword in hand slips up to the bed, jerks off the cover and behold it is a doll!

Who was the general and who was the captain?

Norfolk, Va., Dec. 15th, '98.

A Story of Disobedience.

Once upon a time there were two little children whose names were Bob and Rosebud. Bob was nine and Rosebud six One day their mother told them that she and their father were going to spend a day in the country but could not take them, but they must be good children and stay in the yard and play, and that the house-keeper would give them dinner when time came. Jack, their old servant, brought the carriage to the door and she kissed them good-bye and rode away. Bob and Rosebud watched them till they could see them no longer and then they commenced looking for something to amuse themselves. They played hide and seek and let Sailor, their dog, find them, but they soon became tired of that and Bob said "Let's go to the pond and look for some flowers." They started off hand in hand and soon came to the pond where they found lots of pretty flowers. They started home when Bob saw the boat and said, "Rosebud let's go boat riding," but Rosebud said "No, Bob, you know mama would not let us do it," but he said he was the oldest and would have his way. Rosebud begged him not to do it, but he at last persuaded her to do it by telling her he knew how to row a boat as well as any one. They got in and for awhile everything went on nicely and poor little Rosebud was just beginning to feel safe, when the boat commenced leaking, and soon they began sinking and they were in the pond. Some men were ploughing near by and heard them cry and came to the pond, just in time to save their lives. They got them out and carried them home. They put on dry clothes, and when mama came she was so sorry to know that her children disobeyed her, but she was thankful that they did not get drowned. She at once put them to bed and gave them some hot tea, and next morning she found that Bob was very sick, but Rosebud was not sick at all. She at once sent for the doctor and he said Bob had pneumonia. He was sick a long time and they thought he would die, but at last he began to improve, but it was a long time before he got entirely well, but when he did he was glad to do as his mama told him.

Written by

ALICE EDMUNDSON.

SOME OTHER DAY.

There are wonderful things we are going to do,
Some other day;
And harbors we hope to drift into,
Some other day.
With folded hands and oars that trail,
We watch and wait for a favorite gale
To fill the folds of an idle sail,
Some other day.

We know we must toil if we ever win,
Some other day;
But we say to ourselves, there's time to begin,
Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon
Some other day.

And when we are old, and our race is run,
Some other day,
We fret for the things that might have been done,
Some other day.
We trace the path that leads us where
The beckoning hand of grim despair
Leads us yonder out of the here,
Some other day.

—*New York Tribune.*

WAITING FOR CHRISTMAS.

O Daisy Evelina,
Do you know, my dolly, dear,
That very soon old Santa Claus
And Christmas will be here?

And he's making preparations,
Right now I do believe,
With a list about a mile long,
For his trip on Christmas Eve!

For last night mama told me,
He'd sent her word to say
That he would surely be here
In time for Christmas day.

And I asked if he had told her
Just what he had for me,
But then she looked mysterious
And said, "Just wait and see."

For he'd said it was a secret,
And she musn't, musn't tell;
If it wasn't kept a secret
I wouldn't like it half so well.

For it is anticipation
Makes Christmas joys so bright,
And 'twould create consternation
And make Santa mad outright,

If she told about the presents
He had for you and me.
So, dolly, dear, be patient,
We'll have to wait and see.

—MRS. E. C. MURRAY.

Mebane, N. C.

MARRIAGES.

BRITTAIN–McENTIRE — Married, at the residence of the bride's father, Capt. J. Y. McEntire, Rev. W. R. Minter officiating, Mr. W. C. Brittain and Miss Mary M. McEntire—both of Rutherfordton.

ABERNATHY–CHERRY — Married, in Lincoln County, on the 14th inst., at the home of Mr. Dave Cherry, father of the bride, Mr. James A. Abernathy and Miss Carrie V. Cherry. All of the above named county, Rev. J. J. Harrell, officiating.

Lowesville, Dec. 15, 1898.

AIKEN–STEWART—Married, by H. R. Raymond, D. D., Dec. 14, 1898, near Starkville, Miss., Mr. William B. Aiken, Jr., and Miss Mary Stewart Cothrun.

OBITUARY.

MILLER—Died, in Lowell, N. C., Nov. 19th, 1898, Archie Miller, infant son of Mr. and Mrs. S. M. Robinson, aged 1 month and 15 days. He was a fine looking boy, and in him were centered many hopes and bright expectations, but after a short period in the furnace of affliction (pneumonia) he passed from the earthly home to the heavenly paradise. His mission in life was short but sweet, his battle in life was fierce, but his victory in death was glorious. Then, fond parents, weep not. "It is well with the child."

"Oh! not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth
And took the flower away."

PASTOR.

Selected,

One of the frequent sources of religious difficulty and doubt is the assumption that life has happiness—that is, as great a freedom from pain and as large a share of outward comfort as possible—for its end and aim. If that were so, then the course of God's providence would be truly perplexing. If men have a right to happiness as they understand it, it is impossible to square the facts of life with the faith that God is good, for it is given to few mortals to be happy. But this assumption is foreign to all Bible teaching. Blessedness is the goal of life according to the Gospel, and blessedness can never be gained save by the victory over trial and temptation and the multiform sorrows of life. If we grasp this fact in all its bearings we shall be saved from many heart-breaking fears and uncertainties in the religious life, and face its conflicts with a new strength and confidence.—*The Christian.*

There was at Baalbec, ages since, a magnificent Temple of the Sun, some of whose pillars are yet standing. Near by is the quarry from which came the stones for the wonderful temple. In this quarry, almost detached from its rock, dressed and ready for its place in the temple, is an immense column, seventy feet in length. A vacant place in the temple is waiting for it, and for four thousand years this column has lain there in the quarry. It has never occupied the place for which it was designed.

There are many men like that useless monolith. Made for a noble destiny with grand possibilities, they have missed it all for want of a lofty purpose and a worthy energy. They folded their talent away in the napkin of supposed humility, of self-distrust, or of indolence and disobedience, and buried them in the earth. they will lie forever among the wastes and ruins of life, pale ghost of glorious "might have beens," while the places in God's temple which they were meant to fill remain vacant. It is a glorious thought that each of our little lives is a plan of God, that God made us for something definite and particular. Let our highest aim be to become what He made us to be. Let us never shrink rrom any task or duty to which He calls us. Let us train ourselves to obey every call of God, lest, in our hesitancy or disobedience, we fail of the mission for which we were made, and meet the doom of the useless in God's universe.—*J. R. Miller, D. D.*

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NEWS OF THE WEEK.

President McKinley attended the Jubilee services at Atlanta on Thursday and Friday of last week. His speeches there were memorable and have been received with gratification in all parts of the country especially in the South. On Thursday he said before the Georgia Legislature. "Every soldier's grave made during our unfortunate civil war is a tribute to American valor. And while, when those graves were made we differed widely about the future of this government, the differences were long ago settled by the arbitrament of arms and the time has now come in the evolution of sentiment and feeling under the Providence of God, when in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers. The cordial feeling which now happily exists between the North and South prompts this gracious act, and if it needed further justification, it is found in the gallant loyalty to the Union and the flag so conspicuously shown in the year just passed by the sons and grandsons of those heroic dead." The Legislature made official recognition of this kind proposition.

On Friday the President said: "No worthier contributions have been made in patriotism and in men than by the people of the Southern States. When at last the opportunity came, they were eager to meet it and with promptness responded to the call of the country. Intrusted with the able leadership of men dear to them, who had marched with their fathers under another flag, now fighting under the old flag again, they have gloriously helped to defend its spotless folds and added new luster to its shining stars. That flag has been planted in two hemispheres and there it remains the symbol of liberty and law, of peace and progress. Who will withdraw from the people over whom it floats its protecting folds? Who will haul it down?"

The President was received with equal enthusiasm in Montgomery and Savannah. At Tuskeegee he said to Booker Washington's pupils: "In this great country all can have the opportunity for bettering themselves, provided they exercise intelligence and perseverance and their motives and conduct are worthy. Integrity and industry are the best possessions any man can have, and every man can have them. Nobody can give them to him or take them from him.

A lunatic attacked the British Embassy in Washington Friday, breaking some windows and wounding Miss Pauncefote, daughter of the Ambassador, with a stone.

Baron Rothschild died in London on the 17th inst.

General Merritt reached New York from Paris on Saturday. He thinks 15,000 United States soldiers, with 15,000 Filippinos can hold the Philippines.

A million dollar fire occurred in Terre Haute, Indiana, on Monday.

President McKinley spoke at Augusta and Milledgeville, Ga., and Columbia, S. C., en route to Washington.

Major Marchand evacuated Fashoda on Friday, the French flag was lowered and the British and Egyptian flags raised.

The House of Representatives has passed the Anti-Scalping Bill. This is not a bill directed against the Indians, but against the sellers of second-class railway tickets.

The Deficiency Bill was passed without opposition on Thursday last.

Assistant Naval Constructor Hobson has been nominated to the position of Naval Constructor by the President.

There has been a revolution in Chicago in the last few days which was more peaceful than it first threatened to be. The last legislature of Illinois passed a bill known as the "Allen Law." It gave to the Chicago Aldermen the power to extend the railroad franchises of the city for a term of fifty years with or without compensation. Chicago newspapers openly affirmed that a million dollars was spent upon the Legislature in the way of bribes and that another million would be given to the aldermen voting to give the franchises. The mayor was opposed to the measure pending in the Board of Aldermen, but there was a sufficient majority on the Board to override his veto. Every newspaper but one opposed the measure. There were mass meetings of the citizens Saturday, Sunday and Monday before the meeting of the Aldermen on Monday night. There were frequent threats of hanging those in the deal to the lamp-posts and the Mayor pronounced himself in sympathy with the hanging. The Aldermen finally became frightened and gave up the plan and the city was saved $30,000,000.

HEN KEEPERS will find it to their advantage to read the advertisement of the Leghorn Food Co., on page 20 of this paper, it shows you how to produce more Eggs.

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A True Story of a Jewish Maiden, by Annie E. Wilson. 193 pages, 12mo., cloth, price..... 85c

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Christmas greetings and Christmas cheer to the Home Makers! May the Old Year, which is so rapidly slipping away from us all, leave in your hearts many beautiful memories of thoughtful and helpful deeds, done in His name, of crosses humbly and cheerfully borne for His sake, of joys or of sorrows, which, because a loving hand has sent them, have only drawn us nearer to Him who dealeth with us as with His children. May the resolutions which many of us make with every New Year, just as we did when we were children, be for renewed consecration and a closer following in His steps. If in looking over your little circle, you see it unbroken, thank Him for the one more year that you have lived together. If the vacant chair stands among the others, wipe away the tears and look up, pointing the others always upward to where the new circle is beginning to form, and oh, see to it faithfully, that there are no vacant chairs in that better and more enduring home. All the responsibility is ours, for have we not a covenant-keeping God? If there is a new little face in your home, and with the coming you have additional care and responsibility, as well as the wonderful store of love which always seems waiting for these little ones—be very thankful for your gift, and with absolute confidence in the Great Teacher, begin your work as a faithful assistant, being assured that whether the little one remains in your loving care for months only, or for a few years, your work is for eternity, and the child is yours forever, whether here or there.

"God lends us our little ones"—we hear it so often and it hurts me. He *gives* us our little ones, and surely they are ours whether with us or absent for a while. So, whatever this Christmas time may bring with it of pleasure or of pain, keep your eyes fixed on the mark of the high calling and run patiently the race. And with the patience do not let us forget the joyfulness which it is our duty to feel and to show to others. It sometimes seems easier to bear the little wearing, wearying daily trial with patience than with joyfulness, but you will find that the last is quite as much a duty as the first. Let loving thoughts and words and deeds drive from our own hearts the troubles which weigh us down and hinder our usefulness. How poorly do we follow in His steps unless with our giving we give ourselves, ourselves the servants of all, for Jesus' sake.

Home-Made Playthings.

Home-made playthings are often treasured by little people more than expensive trinkets.

I procured some pasteboard or wooden boxes about 24x18 inches and nine inches high, and we made a house and barn. I had plenty of old pasteboard boxes to cut up for partitions and furniture. We made a kitchen a pantry, and a dining-room in one box; in the other, called the upright, was the sitting-room and the bed-room. The partitions must fit tight or they will always be tumbling down. Better glue them in.

Cut double doors between the sitting room and the bed-room, and use any pretty little scraps you may have of silk, lace, or velvet for portieres. The pink and green papers in which so many packages come wrapped were cut in fancy patterns for carpets, which let the white of the bottom of the box show through for the pattern. They also made pretty coverings for the tables and beds. The chairs, tables, beds, etc., were cut from pasteboard, and were more or less fancy according to the skill of the artist. Then we cut a family of paper dolls to inhabit the house, clothing them from some of the bright paper.

Another box was made into a barn with pasteboard stalls, mangers, and stanchions, being divided into compartments for horses and cattle, with a place for hay; the hay is represented by very thin little papers. The horses, cows, and calves are made of pasteboard, and are fed regularly on paper rations; the cover to the box is set one side for a barnyard, in one corner of which are the tank and windmill, made also of pasteboard; the pitchforks, shovels, hammers, etc., are made of stiff pasteboard.

A small shoe-box, with pasteboard wheels and tongue, is the wagon, and wrapping cord is utilized for harnesses.

In short, if parents have a little ingenuity, a little time, and remember what pleased them when they were children, their children need never lack playthings, even though the purse is empty,—*Household*

Christmas Recipes.

ENGLISH CHRISTMAS PLUM PUDDING—One pound suet, chopped very fine; one pound Muscatel raisins, seeded; two pounds cleaned currants; one pound citron; two pounds brown sugar; two pounds flour; one teaspoonful each of allspice, cinnamon, cloves and salt; grated rind of one lemon; half pound chopped almonds; the crumb of one stale loaf of bread, grated; one cup of New Orleans molasses; six eggs, well beaten (eight or ten eggs would not be too many, but they are thirty-two cents a dozen here this time of year, so poor folks cannot afford to use many). Mix with cider or brandy (I always use cider) to a sticky, thick consistency. One cup of strong, black coffee gives it a rich dark color. Mix all the dry materials together first. Then add molasses, eggs and cider (or brandy). Stir all together well. Then put in lard kettles lined with oiled or greased paper. Steam for two or three days. Do not let water get into the pudding. Serve with hard sauce or egg custard. FROM THE NORTH.

CHOCOLATE CAKE—One egg, yolk and white beaten together; one-half cup milk, one cup sugar, one-half cake baker's chocolate grated. Cook until hot through and set aside to cool. Make a batter of three eggs, one-half cup butter creamed with half cup milk, one cup sugar. Beat the yolks light. Add two cups flour with two teaspoonfuls baking powder sifted in. Then add the beaten whites stirred in lightly, then chocolate mixture. Bake in thick layers, about three.

DOUGHNUTS—One cup sugar, half teaspoonful butter, two eggs, one tablespoonful sour milk, a little soda dissolved in it. Roll in granulated sugar. This recipe makes one dozen.—*Mrs. Wynne.*

CARAMELS—5 cups light brown sugar, ½ cake Baker's chocolate melted, 1 tablespoon butter, 1 cup milk or cream. Vanilla seasoning. Put on the sugar chocolate, butter and milk in a stew pan and melt them before allowing the mixture to boil. Then put the pan over on the hot part of your range and bring to boiling point. Let it boil for just about five minutes. Remove and beat in one teaspoon of vanilla. Place the stew pan in another pan of cold water and beat the caramel hard with your spoon until it becomes thick and creamy. Pour into shallow buttered pan or dish before it becomes too thick and cut into squares as it begins to harden. Butter plates with hard butter. Do not warm the plates or melt the butter.

COCOANUT CREAM AND BALLS—Put into your sauce or stew pan several cups of white sugar, (coffee A, is preferable to granulated) *moistened* with milk or cream. Let the sugar melt and then begin to boil as with the caramels. Take off in about five minutes and stir in grated or shredded cocoanut. For the cream just enough to thicken in the sugar. Beat for a few minutes, then pour into buttered dishes. For balls put more cocoanut, so that the candy may be moulded with the hands into round balls. Put these also on buttered dishes or buttered paper, and set them away to dry. It is very pretty to color some of the cocoanut pink. I have often used pokeberry juice for this and much prefer it to the bought coloring. Take a few dry berries and pour over them a very little boiling water. Mash and strain and you have a beautiful color for your candy.

UNCOOKED CANDIES—Take one or two pounds of confectioner's sugar; stir into it the whites of two or three eggs, then add water enough to make it of a proper consistency for moulding with the hands. Use any preferred flavoring. Remove the stones from two pounds of nice, clean whole dates, and into the date press a neatly moulded oblong piece of the candy, pressing the date firmly around the two sides. Or mould the candy round, and place on top and pressed down, one half of an English walnut. Or mould into still smaller balls and roll in melted chocolate, making chocolate creams as nice as any you can buy.

DATES AND PEANUTS—Crush some toasted peanuts and fill in the date after the stone has been removed. Stick the date firmly together so it will hold the peanuts. Roll in coarse granulated sugar. These are delicious.

CREAM PEPPER MINTS—2 cups white granulated sugar, ½ cup water, a little cream tartar on the end of a spoon, or a few drops of lemon juice and 2 drops of oil. Cook until it ropes, a *long* rope. Remove from the fire and beat, keeping the mixture warm through, instead of placing in cool water. As soon as it is a little creamy, drop from the spoon on buttered paper. The drops will be rounded and shaped just like the bought ones. These are pretty colored. MRS. WYNNE.

PEANUT BRITTLE—Crush the peanuts a little and spread in buttered tins. Melt your sugar, a few cups full, and pour over the peanuts, barely covering them. MRS. WYNNE.

DRESSING—One and a half pints sugar, half pint water. Boil until it strings like candy, then pour on the beaten whites of three eggs, season with vanilla. Beat hard a few minutes and spread thickly between the layers and on top and around the sides of the cake. This is a very rich, but a very delicious cake. A little less than the half cake of chocolate makes a more delicate cake. Nuts in the butter, or cocoanut in the icing, is a nice variation if you want a rich cake.

BEST GINGER CAKES—Two quarts New Orleans molasses, one pound (or one pint) lard, three ounces (or three tablespoonfuls) soda, flour to make dough as soft as can be handled, ginger to taste (about two tablespoonfuls), six eggs. Beat the soda into the molasses until very light, then cream the lard and stir it in with a little of the flour, then the eggs beaten light, adding flour until it becomes a soft dough. It will take at least three quarts of flour. Flour the board well and roll out, cut into large round or square cakes and bake quickly. Glaze with white of egg if you like. I give the original recipe. For my own use I make half the quantity. Do not warm the molasses or melt the lard. To make these delightful cakes in the right way everything should be cold in the mixing.

SPONGE CAKE—Eight eggs, two cups white sugar, two cups flour and one tablespoonful apple vinegar. Beat eggs separately, yolks and sugar together, then stir in the vinegar and the whites well beaten, and lastly stir in flour very lightly—do not beat after it is added. Bake in a quick oven. L. A. P.

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The following poem, by "Luola," one of the valued contributors to the *North Carolina Presbyterian* of former days, was requested recently by a correspondent and sent to us by a subscriber:

[For the North Carolina Presbyterian.]

AN ANGEL'S MOTHER.

LUOLA.

Oft when with glowing cheek I've read,
Upon our daily journals spread,
The record of some daring act,
Performed with wondrous skill or tact,
Of some unlooked-for startling blow,
That thinned the columns of the foe,
Of some o'erpowering *coup de main*,
That drove the invaders from the plain,
Of some self-sacrificing deed,
Performed just in the hour of need.
I've thought how some fond mother's heart
With quicker bound did throb and start,
While she exclaimed with pride and joy,
"'*Twas done by my own gallant boy!*"

And in the rapture of her heart,
My own unconscious took a part;
How could a mother's pulse beat slow
When her own boy had met the foe,
With daring deeds had carved his name
High in the noblest niche of Fame?
How could she quell emotions proud,
When acclamations long and loud,
Proclaimed his duty bravely done,
His honors fairly, nobly won.

Proud is her station! and no more
Could fondest mother's heart implore,
"A Patriot's Mother" could she claim
Of earth a fairer, nobler fame?
But *I* have purer cause for joy
When thinking of *my* absent boy;
My station higher still than hers,
Though I have reached it bathed in tears;
Her hopes may fail, her son may die,
But no such fear or dread have *I*.
I sympathize in all her joy,
Nor wonder that she loves her boy,
But oh! I envy not her fame,
For I've a sweeter, holier name;
Her's is an earthly station high,
The mother of an angel I!

It is no dream. I feel, I know,
That Heaven contains one angel more,
And I do know it is the same,
Which once did share my blood my name—
I mind his advent here on earth,
The joy, yet anguish of his birth;
I mind that when to life he woke,
His fluttering pulse, its tiny stroke
First caught from mine; from *me* he drew
The nourishment by which he grew.
Is *is* no dream, they're one, they're *one*,
The angel and my darling son.

There *was* a time when my sweet boy
Did all my fondest hopes employ;
There *was* a time I thought to rear
That little one for honors here;
There *was* a time I hoped to give
My son to God—for Christ to live;
There *was* a time—but let that rest—
God took my babe—and He knew best.
And though these blinding tears *will* fall,
I would not for one hour recall
That ransomed one from sin and pain,
My angel child to earth again.
But do I weep—alone—alone,
Beside my monumental stone?
Is there no other bleeding stem,
From which is torn its bud, its gem?
Ah, me! Each passing, fleeting hour
Transplants in heaven some earthly flower;
And leaves a mother's throbbing heart,
All bleeding in its tenderest part!
It tears with grief or anguish wild,
But gives to her an angel child!

"Mothers of Angels" bound by ties
Of holiest love and sympathies,
To you I turn. Why should we weep
Beside the mossy beds where sleep
"Our curly-heads?"—not *ihere*, not THERE,
But *risen* all our loved ones are.
God keeps them hostages above
As earnests of our faith and love!

But oh! if kindred such is ours,
Such ownership in Eden's flowers,
How should *we* live? how careful be
Our souls from earthly dross to free,
How prayerfully and gently train,
The little ones that yet remain.
"An Angel's Mother!" let that thought
Be in our bosoms deeply wrought!
Oh! let it faith and love inspire,
And every holy pure desire;
Lest we, with erring steps should shame,
The sweetness of that hallowed name.

Home is where our dear ones gather,
Lovingly our smiles to greet;
Home is where affections center,
Home is where our treasures meet.
God is gathering up our jewels,
Furnishing our heavenly home,
Where they wait us, though we linger,
Waiting, watching 'till we come.

HEATH-REID

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Rufus Choate,

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A certain judge, before whom he appeared quite often, observing how Mr. Choate held his MSS at arm's length to read, said: "Mr. Choate, I would advise you to get one of two things, either a pair of tongs or glasses." The judge's pleasantry went home and Mr. Choate provided himself with glasses. When glasses are needed nothing else will take their place. Glasses is our business. Examination free.

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RELIGIOUS INTELLIGENCE.

Rev. Thomas C. Hall, D. D., son of the late Rev. John Hall, has been elected to the chair of Christian Ethics in Union Theological Seminary, and has accepted.

The American Bible Society has received from its agent in China, the Rev. John R. Hykes, a report on a recent visit to Manila to investigate the Philippines as a field for Bible work. He makes a full and lengthy report, dwelling upon the varied characteristics of the people, the opportunities for development of the country, and especially for mission and Bible work. He goes into some detail with regard to the official rapacity of the Government and the sacerdotal despotism, showing how the present situation has been brought about chiefly through those two influences. Mr. Hykes is sanguine of excellent work for the Bible Society, and reports that the American military and naval officers express their hearty interest in the work and their anxiety that it should begin at once.

The Reformed German Church is awaking to the opportunity before it of reaching the large number of Hungarians who come to this country, many of whom were originally connected with the Church, and may look naturally to the organization here for a welcome and introduction into American church life. Already eight Hungarian missions have been enrolled, and there are indications that an aggressive work on the part of the Church would meet with the most cordial welcome by these people. They are diligent, thrifty and self-supporting. They come to seek a home, and are willing and anxious to labor for it. Special workers are desired to visit the communities and bring their situation to the knowledge of the Church at large.

The "Open Door Mission," opened under the auspices of the United Church Army of the Protestant Episcopal Church, and of which the Rev. Drs. E. Walpole Warren and William M. Hughes are clerical directors and Henry H. Hadley is lay director, held its first meeting last Sunday night at the old cafe, 76 Allen street, which the Army has just bought out. The first gift sent to the mission was a fine square piano from Freeborn G. Smith, of Brooklyn, and after half an hour's hearty singing from the Church Army book entitled "Rescue Songs," an appropriate prayer was offered by Miss Wray, under whose department of work the "Open Door" is placed. Colonel Hadley made an address of welcome and stated the objects contemplated by the mission.

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Thousands of Sufferers from Bad Blood Permanently Cured—A Free Trial Bottle Mailed to All Who Apply.

Botanic Blood Balm is not a new remedy to most of our readers, but no doubt many suffer from some form of Blood Taint, who have never tried the marvelous healing powers of three B.'s, most likely because they have doctored with other milder Blood Remedies until they are discouraged. For this reason, Blood Balm Co. sends free to all readers of our paper a trial bottle of Botanic Blood Balm (B. B. B.), so that they may know that B. B. B. is something different from the inert, watery, so-called Blood purifiers, which sufferers have tried, and become discouraged of ever being cured.

B. B. B. *cures* because it literally drives the poison or Humor (which produces blood diseases) out of the blood, bones, and body, leaving the flesh as pure as a newborn babe's, and leaves no bad after effects. It is this kind of a cure that counts.

The following testimonials prove all we say to be true, and the genuineness of the cures are vouched for by the Atlanta Constitution and Journal.

Scrofulous Humor on the Neck and Face.

George Leonard, of Atlanta, writes under date of October 2, 1898: "Blood Balm Co.—I had **scrofulous humor on my face and neck** for the past twelve years. My face would at times raise white blotches and then peel off; also matter and water would run out and discharge, and this again would cause another sore. At times my face was raw and red as a piece of meat. From year to year I tried every remedy that came along, but all to no purpose. The disease got worse instead of better. The sores looked bad and made me feel bad. At last I hit on B. B. B., as it was held out as a more powerful blood remedy than any other. The first bottle of B. B. B. drove the humor out. If I was bad before, I was now ten times worse; but it was the first medicine that had any effect whatever. Nothing could start the humor or poisoned blood before. I reasoned to myself, that, if the humor kept on coming out, I would yet get well. So it has proved. I took six bottles of Botanic Blood Balm. My face is now quite smooth. Numbers of neighbors have taken B. B. B. on seeing the effects of it in my case; and I am happy to say they all speak of B. B. B. in the highest terms."

Terrible Deadly Cancer and Ulcer Cured.

Cancer is the worst form of Bad Blood. Cancer can only be cured by a powerful Blood Remedy like B. B. B. The following cure is only one of 56 recent testimonials of cures of Cancer by B. B. B.—

Mrs. E. Story, of Fredonia, Ala., writes under date of Oct. 15, 1898: "Blood Balm Co.—About twenty years ago I was cured of a bad eating ulcer by taking B. B. B. Three large ulcers broke out on my collar bone. I cured these up with B. B. B. Lately an eating cancer broke out in my head and ears, and eat all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me; my case was pronounced hopeless, so I tried B. B. B. again, and was cured once more. I am now 63 year old and am able to walk a mile any time; am strong and healthy. I use a bottle of B. B. B. sometimes, not often; don't need it. The disease made me most deaf. B. B. B. helped my hearing."
Respectfully, MRS. E. STORY."

Pimples, Blotches, Bumps,

are due too poor, weak, poisoned blood. They should have prompt treatment, or otherwise they very frequently lead on to cancer.

Mrs. S. M. Wilson, Round Mountain, Tex., writes: "A lady friend of mine has for several years been troubled with bumps and pimples on her face and neck, for which she used various cosmetics in order to remove them; but these local applications were only temporary, and left her skin in worse condition. I recommended an internal preparation, known as Botanic Blood Balm (B. B. B.), which I have been using; she used three bottles and all pimples have disappeared; her skin is soft and smooth, and her general health much improved. She expresses herself much gratified, and can recommend it to all who are thus affected."

Typhoid Fever and Catarrh Cured.

Typhoid or any other fever leaves the blood in a terrible weakened condition, hence the patient is likely to be attacked with Catarrh. Many people think Catarrh is a local disease, but in reality is a deep-seated Blood Disease, and only a strong Blood Remedy like B. B. B. permanently cures Catarrh.

Blood Balm Co.—I was sick with something like typhoid fever for a whole year. I could scarcely eat or sleep any. First to last, I used seven prominent physicians from Georgia and Alabama. I could not see that I was scarcely any better, and I was getting very much out of heart. My aunt prevailed on me to take B. B. B. I got better rapidly after taking your celebrated medicine. Before taking B. B. B. I suffered very much with catarrh of the head. Since taking it, I have never has another attack. I think truly it is a great medicine. I have a brother and father with catarrh, and they are using B. B. B. I am now a strong and hearty girl, and feel glad that I took your medicine.

Send for Free Sample Bottle.

The above testimonials prove enough for any sufferers from Blood Humors that Botanic Blood Balm (B. B. B.) or three B.'s cures terrible Blood diseases, and that it is worth while to write for a sample bottle. The medicine is for sale by druggists everywhere at $1 per large bottle, or six large bottles for $5, but trial bottles can only be obtained of Blood Balm Co. Write to-day for yourself or friends. Enclose a couple of stamps to pay postage. Address plainly, BLOOD BALM CO., 50 Mitchell St., Atlanta, Georgia, and sample bottle of B. B. B. and valuable pamphlet on Blood and Skin Diseases will be sent you by return mail.

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WIT AND WISDOM.

Gentleman (to an Irishman)—Well, Pat, I see you have a small garden.

Pat—Yes, sir.

"What are you going to set in it for next season?"

"Nothing, sir. I set it with potatoes last year and not one of them came up."

"That's strange. How do you explain it?"

"Well, sir, the man next door to me set his garden full of onions."

"Well, had that anything to do with your potatoes not growing?"

"Yes, sir; them onions was that strong that my potatoes couldn't see to grow for their eyes watering."

An Irishman who was out of work went on board a vessel that was in the harbor and asked the captain if he could find him work on the ship. "Well," said the captain, at the same time handing the Irishman a piece of rope, "if you can find three ends to that rope you shall have some work." The Irishman took hold of one end of the rope, and, showing it to the captain, said: "That's one end, your honor." Then he took hold of the other end, and showing it to the captain as before, said, "And that's two ends, your honor." Then, taking hold of both ends of the rope he threw it overboard, saying, "And, faith, there's another end to it, your honor." He was engaged. —*Ex.*

A clergyman who was very particular about his personal appearance went to preach in a country parish. Finding there was no glass in the vestry, and fearing that his hair might not be quite as smooth as it should be, he asked the clerk if he could get him a glass. The man was gone some minutes, but at length returned and produced a parcel very mysteriously from under his arm. To the astonishment of the clergyman, when it was opened it contained a bottle of whisky with water and a tumbler. "You mustn't let on about it, master," said the clerk, "for I got it as a real favor, an' I shouldn't ha' got it at all, bein' church hours, if I hadn't 'a said it was for you."—*Ram's Horn.*

Those who had no scruples about murdering our Lord, yet scrupled to enter the hall of a heathen. There have been many such instances. A man accused of murder confessed his crime, when the following colloquy ensued:

Court—"What did you kill him for?"

Prisoner—"For his money."

Court—"Did you get it?"

Prisoner—"All he had; 15 cents."

Court—"Did you get anything else?"

Prisoner—"Yes; he had a lunch, and I took that."

Court—"What did you do with it?"

Prisoner—"I ate the bread and threw away the meat; it was Friday."—*Ex.*

"Hands up," said the villain with the low brow and the bulldog jaw.

"All right, I'll put up my hands," replied the man with the tall forehead and the pale countenance, but you have evidently made a mistake. I am a newspaper man."

"Here," said the footpad, tears of pity springing into his eyes, "is a quarter. Don't let this ever become known, or the gang will put me back in the amateur class."—*Selected.*

The punctuality which reigned over the domestic regulations of Dr. Chalmers was something not a little inconvenient to his guests. His aunt, while living in the house, appeared one morning too late for breakfast, and well knowing what awaited her if she did not "take the first word o' flytn'," thus diverted the expected storm:

"Oh, Dr. Chalmers," she exclaimed, as he entered the room, "I had such a dream last night—I dreamt you were dead."

"Indeed, aunt," said the doctor, quite interested by an announcement which bore so directly upon his own future history.

"And I dreamt," she continued, "that the funeral day was named, and the funeral hour was fixed, and the funeral cards were written; and that the day came and the folks came, and the hour came; but what do you think happened? Why, the clock had scarce done chapping twelve, which was the hour named in the cards, when a loud knocking was heard within the coffin, and a voice, peremptory and ill pleased, came out of it, saying: 'Twelve's chappit, an ye're no liftin'.'"

The doctor was too fond of a joke not to enjoy this one; and, in the hearty laugh which followed, the ingenious culprit escaped.—*Selected.*

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CHRISTMAS MEDITATIONS.

Two things Jesus sanctified, the household and the common lot of poverty. There is something more sacred even than the great altar, and that is the mother's knee. The noblest of all rituals is the mother's kiss, and the most tender of all priestly benedictions is her "good night" prayer. When Jesus would purify life he sweetened its fountains. Give the land right homes, and just laws with pure customs will follow. Philosophers have sought to build up an ideal existence by remodelling the state; Jesus began the erection of a new civil order by adding new sanctity to the home. State and Church rest upon the household, not vice versa. What the throne shall be depends upon what the cradle is. He who puts the torch to the most gorgeous shrine is not so deeply criminal as he who destroys the purity or peace of the humblest fireside. Jesus entered by the household gate.—*The Interior.*

We should strive to keep the spirit of childhood from dying out of our hearts. Amidst the rush and strife of the world, our lives are in danger of being trampled down into hardness and weariness and bitterness of spirit and then the innocence, and freshness, and gladness of childhood are gone. As we grow away from childhood we gain something, but we may also lose something that is more precious still. Childhood is close to nature and to God. Heaven lies about us in our infancy. Except ye become as little children ye shall not enter into the Kingdom of God. Christmas is children's day. Let us make it our day also, and keep its spirit in our lives all the years through, that we may never in any sad sense grow old. Eternal youth lives in the heart of God. It was a pleasant fancy of one of the old divines that, in heaven, the inhabitants grow younger as they grow older, so that there the oldest are the youngest. Perhaps there is more than fancy in the thought. There is something in childhood too precious and joyous for us ever to lose it. Childhood is immortal. "And the streets of the city shall be full of boys and girls playing in the streets."

Let the day come to us with good cheer, wide sympathies, sanctified joy, and with its great thought of God's love. Let us not forget that Christmas means Christ. The day is desecrated and worse than wasted when it is devoted to revelry and noise. Let it be brimming over and sparkling with cheer, a day that the children will remember long, but let it also at moments be touched into solemnity with prayer and praise. May this morning dawn upon us with ever increasing brightness unto the perfect day; and its light spread until round and round the globe there shall indeed be glory to God in the highest, and on earth peace, good will toward men.—*Presbyterian Banner.*

Christmas teaches the need and possibility of a new birth. It is God's sweetest gift to the world. It tells of a Father's love. It is the birthday of our joy, of our hope, of our spiritual life, of our assured immortality. Its evangel is: Ye too may be holy like the Christ; your life is God's life in you; you are not truly men until Christ the true man, is formed within you.

Christmas stands for humility; for divine condescension, "the manger;" for a new humanity, "Son of Mary;" for an ever present Saviour and indwelling God, "Immanuel;" for eternal hope, "good tidings;" for gladness unspeakable, "great joy;" for the possibility, of a saved race, "to all people;" for a published Gospel, "the shepherds praised and glorified God;" for a divine and ceaseless giving, "the unspeakable gift."—*N. Y. Observer.*

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